

THE
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VOL. 34

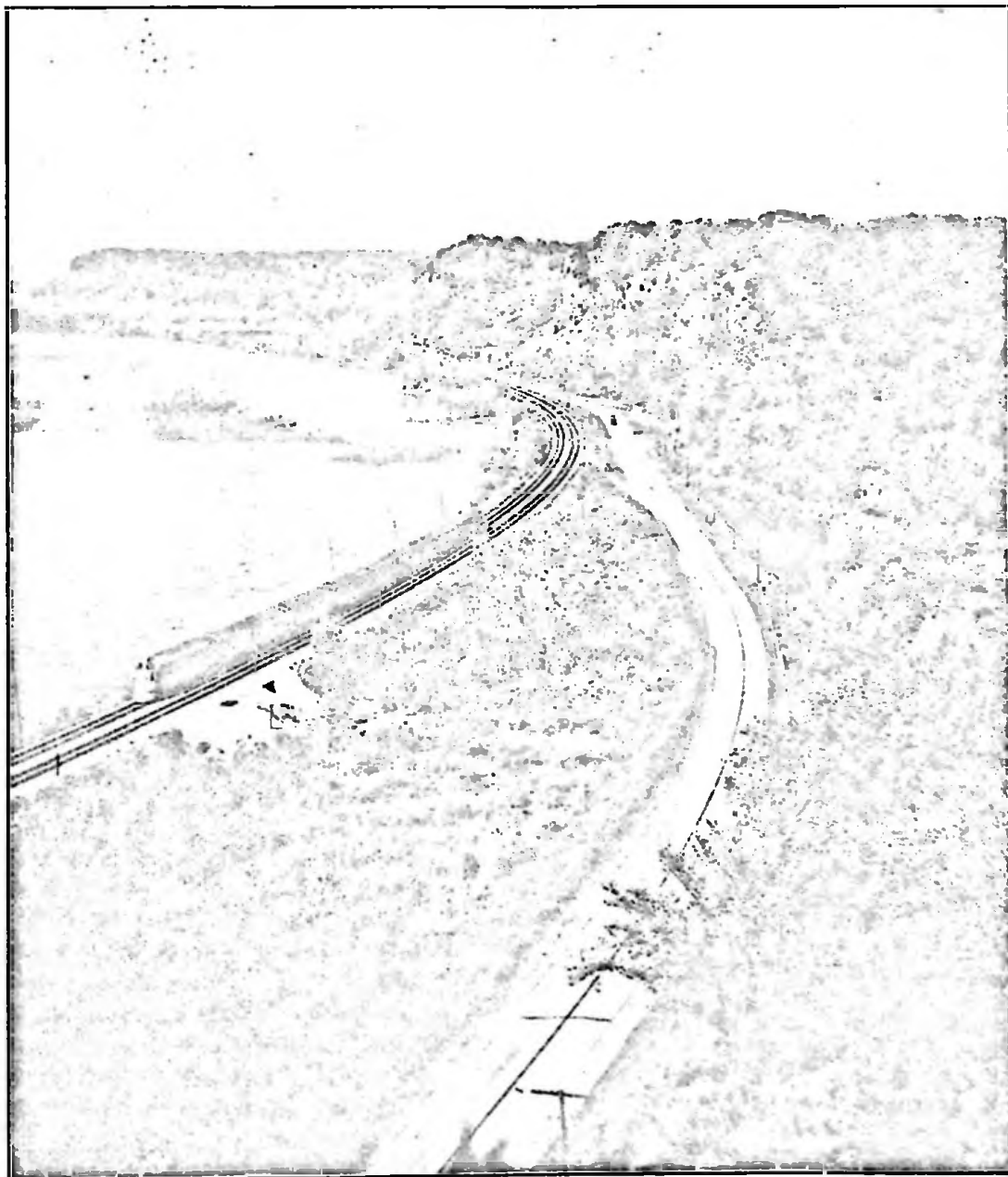
1945

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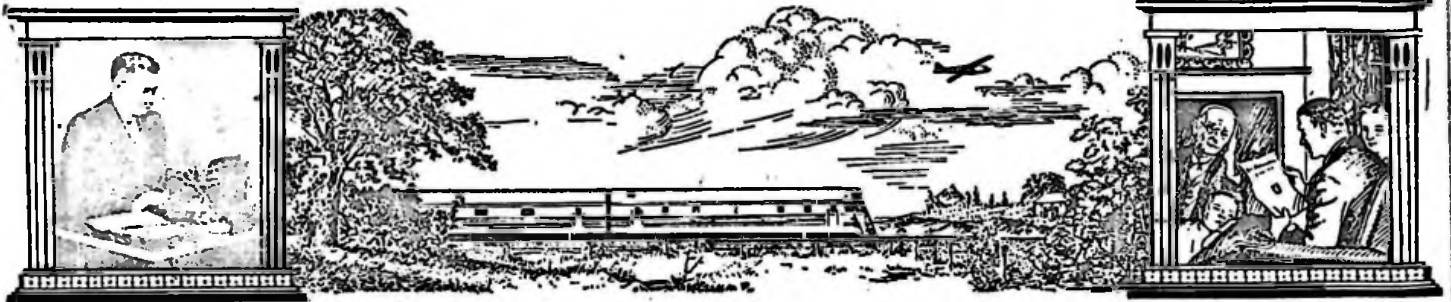
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Courtesy C.B.&Q. R.R.

BLENDINGS OF GOD AND MAN — ALONG THE MISSISSIPPI



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

C. E. Randall's Messages

At the recent General Conference of the Church of God, Oregon, Illinois, the Policy Planning Committee made detailed study of the possibilities of further advancing the Lord's work as we understand it. A thorough and comprehensive plan of procedure was recommended to the Conference, this plan was adopted, and it is now in the first stages of development. Brother C. E. Randall, Fonhill, Ontario, chosen as Publicity Director of these new plans for advancing the work, will present messages in *THE RESTITUTION HERALD* relative to the new plans, and in other



C. E. Randall

way keep the work before our brethren. His message this week appears on page 5.

One consideration that might need a word of clarification concerns the matter of providing for the current and operating expenses of National Bible Institution and at the same time provide for the further anticipated growth. The plans provide *first* that the present work be maintained, and that the various reserve funds be developed afterwards. Thus, promptness in giving financial support to the cause is an essential to its success.

Watch Brother Randall's messages (probably twice monthly) for further details and information. Read them! We are starting none too soon sincerely to put our "hands to the plow." "The field is the world," and abundant crops grow not of themselves. There is work to do.

Oh! For a Colored Front Page!

The cover picture, "Blendings of God and Man," a scene along the upper Mississippi, is presented by kind favor of the Chicago, Burlington, and Quincy Railroad Company. Similar scenes will appear, occasionally. . . . Consider the appeal of this type of front-page illustrations if they were published *in colors!* Up-to-date printing equipment is a "must" in our forward-moving plans.

J. W. McLain's Work

One need not look backward many years into the history of the General Conference work to see how little engaged, how little interested, was the Church of God in evangelistic and missionary enterprise. Today, the picture has changed and is yet changing. Brother J. W. McLain, National Evangelist for the General Conference, is doing a work that a few years ago was thought beyond reason to attempt. "Thomas," seeing, is at last believing. New fields have been opened, and the work in old fields is being revived. Several churches not formerly pastored are



J. W. McLain

today being led by qualified pastors, this as a direct fruitage of Brother McLain's work. Most important, *individuals* are being led to the Lord. What is more important? This is our charge!

Page 14, this issue, lists several scheduled meetings soon to be conducted under direction of National Evangelism. Brother Francis Burnett is regularly employed in this department of our work, and Brother J. M. Morgan's meeting at Driggs, Arkansas, is to be sponsored, in part at least, by National Evangelism. Recently, Brother McLain visited Hector, Minnesota, a newly developed field. Now, Driggs, Arkansas; Tempe, Arizona; Dixon and Eldorado, Illinois, are on the schedule. Keep the wheels of Evangelism turning—whirling! We cannot convert the world, but we *can* show the world that we are converted—and *souls will be won for Christ!*

"Uncle Eph at Church"

Somewhat as a sequel to the article on page 6, the poem, "Uncle Eph at Church," appears on page 7. This poem is one of many by William Henry Clay Dodson and published in the author's book of poems—in 1908. He lived at Springfield, Ohio, and was a "Soul Sleeper" friend to Brother L. E. Conner, who gave us the book. Theology and satire mark "Uncle Eph at Church."

Do We Appreciate the Bible?

By Glenn M. Birkey



Abraham Lincoln said: "I am profitably engaged in reading the Bible. Take all this Book upon reason that you can, and the balance by faith, and you will live and die a better man."

James Gibbons, Roman Catholic cardinal in a sermon delivered in Baltimore, said: "It is a sacred duty to hear and devoutly read the Word of God."

We could quote many other prominent men if space permitted. Instead, we present an article selected from the *American Christian Signal* under the caption—"If Your Bible Could Talk, How Would It Compare With This?"

IT HAS been said that one does not appreciate good health until he loses it, and I believe that statement is very true. I also believe many young people do not appreciate good Christian parents as they should, possibly not until the parents are asleep in death and when it is most too late for the children to tell their appreciation. Similarly, do we Christians truly appreciate the Bible? Judging from what I read about American young men on the fighting fronts, they now appreciate the Bible much more than they did while in their homes here. For those of our boys who come back, let us hope and pray that this desire for God's Word will continue.

Having first taught that God quickly answers prayer, Christ asked, in Luke 18:8, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" In Romans 10:17, we read: "Faith cometh by hearing, and hearing by the word of God." So, we can easily determine how important our Bibles are as regards our faith in God, in Christ, and in Christianity. I sincerely believe the reason for the present world-wide apostasy is neglect of reading God's Word and abandonment of the family altar—with its reading of the Bible and offering of prayer each day. As to importance and influence of reading the Bible, and this influence on the world's peoples, I quote opinions of the Bible given by some outstanding men:

Sir Isaac Newton, English astronomer and scientist, said: "We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever."

William E. Gladstone, England's "grand old man," said: "If asked the remedy for the heart's deepest sorrows, I must point to the old, old story, told in an old, old Book, and taught in an old, old teaching, which is the greatest and best gift to mankind."

Daniel Webster, American statesman, said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

John Quincy Adams, among first presidents of the United States of America, said: "The first and almost the only Book deserving of universal attention is the Bible. I speak as a man of the world . . . and I say to you, 'Search the Scriptures.'"

January 15—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess.

February 2—Clean-up. I was dusted, with other things, and put back in my place.

February 7—Owner used me for a short time—looked up a few references. Went to Sunday school.

March 7—Clean-up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday school.

April 2—Busy day. Owner led B.Y.P.U. meeting and had to look up references. He had an awful time finding me, although I was right there in my place all the time.

May 5—In grandma's lap. She is here on a visit. She let a tear drop fall on Colossians 2:5-7.

May 6—In grandma's lap again this afternoon. She spent most of her time on 1 Corinthians 13 and the last four verses of the 15th chapter.

May 7, 8, and 9—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10—Grandma gone. Back in the old place again. She kissed me good-bye.

June 4—Had a couple of four-leaf clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7—Still in the trunk.

July 10—Still in the trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I do not see why I went.

August 1—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

(Please turn to page 11)

SPIRITUALISM

Article Two

By R. H. Judd

SOMETIMES in our study of a particular theme which attracts our attention, whether it be social, scientific, political, or religious, we have difficulty in arriving at its proper valuation because of the varied names by which it has become known. Only by study of these, both separately and collectively, can we determine whether they each have an independent origin, or whether they may be classed together and considered under one all-embracing title that is characteristic of, and basic to, them all.

Deuteronomy 18:10-12 is a passage that well illustrates the thought above expressed. Here are listed a number of acts which are called to our attention in such a manner as to give the impression that each is distinct from the other, yet at the same time conveying the conviction that they all have a common source expressed by the Bible term "familiar spirit," and which is well met today in the commonly understood title of "Spiritualism."

Indeed, the spiritualism of today does not hesitate to link itself with the various forms of witchcraft and necromancy recorded in both Old and New Testaments. So far is it from leading men to the Bible in real earnest study of that wonderful volume, or to the God of the Bible, as some who have but little acquaintance with either the Bible or spiritualism affirm, that their practices lead in the opposite direction. And though they call themselves "ministers," boldly arrogating to themselves the title of "Reverend" for the purpose of placing themselves in favorable standing with other ministers and their congregations, the falseness of their claim becomes evident when the revealing fact is made known that God's estimate of all these idolatrous cults, claiming occult powers, is that they are an "abomination" to Him.

Turning to Deuteronomy 18:9, we read: "When thou art come into the land which the Lord thy God giveth thee, then thou shalt not learn to do after the *abominations* of those nations." Closely following this strongly worded prohibition, the practitioners and their practices are definitely named, and, on reference to both the Authorized Version and Revised Version, the following list

Brother R. H. Judd, Colborne, Ontario, here asks more of the reader's time than required to read the average-length article, but this is more than an "average" article! Recently came report that Brother Judd is esteemed abroad (in England) as being the best mind and writer among us on the more technical matters of Bible interpretation. Be this insult to none, but timely curtsy to a veteran defender of truth. His style is for students, his message for all.—Editor.

results: those who practice "divination," those who are "observers of times," those who "practice augury," anyone who is an "enchanter," a "witch," a "wizard," a "sorcerer," or a "sorceress," and anyone who has "a familiar spirit," or who is a "necromancer." Three times within the compass of four verses are all these varied cults said to be "*an abomination*"

unto the Lord. This is plainly stated to be God's estimate, not only of the evil deed, but of the person who performs the deed. (See Deut. 18:12, R.V.)

If anyone questions the truthfulness of the assertion that spiritualism is associated with each and all of these idol cults, we would reply that it cannot successfully be denied. All that is required to be done is to demonstrate that the term "spiritualism" is the same in fact as "necromancy" of ancient times. The interested reader will admit that if spiritualism is noted for one thing above another, it is the claim to be able to *communicate with the dead*. Necromancy is defined in the dictionary as: "communication with the dead," "enchantment," "magic." Thus, the union of spiritualism with those ancient heathen cults could not be more definitely and concisely proved. It therefore comes under the same condemnation.

That the last World War and the present conflict have greatly increased the interest in spiritualism is apparent to all who closely follow current happenings. A glance at the church notices in the Saturday issues of the daily press will convince the most skeptical that the spiritualistic churches have increased enormously in proportion to all others. Nor is the urge to have communication with the dead confined to the spiritualistic churches, for it runs riot in such sects as "Unity," and those regarded as "Orthodox" and "Evangelical" denominations. In a recent communication from a close relative of mine in England, the writer of it disclosed the astonishing news that since the death of his wife he has written regularly to her in the belief that she is able to read his letters. The minister of a very popular church in Toronto, Ontario, has declared it his belief that those who depart from us, not only see, but take definite interest in their own funeral:

and more than once the advertised subject of a minister's sermon concerning these matters has borne the title of, "Five Minutes After Death."

With such serious facts before us, we cannot do other than warn those who sincerely desire to please the Lord, saying, as did Paul: "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18, R.V.). (Note: much as we highly value the quality and literary excellence of the King James Translation, we cannot but express it as our opinion that other versions, such as the Revised Version—both English and American—do, on occasion, bring out more fully the beauty and depth of the original thought. In these verses, the reading of the Revised Version seems

to suggest *a relationship endowed with action*, supplementing a relationship already existing. In human relationships, we may be related to another without being particularly conscious of it, but when the consciousness of it is fully realized how interest becomes stimulated into action the one for the other!)

The Witch of Endor

Perhaps no incident in Bible history has been more often brought forward in support of Spiritualism and the spiritualistic and supposedly "orthodox" position, that "the dead are more alive than ever," than the story of Saul, Samuel, and the witch of Endor, as given in 1 Samuel 28. Cp. also R.V.)

That Samuel *died* is very definitely and very clearly recorded in the first verse of the (Please turn to page 9)

Policy Planning Program—Full Hands

By C. E. Randall, Publicity Director

"Who then is willing to fill his hand this day unto the Lord?" (1 Chronicles 29:5, margin.)

ONE of the seven wonders of the world—Solomon's Temple—was built by people who consecrated "full hands" unto the Lord. The response to David's appeal was so great, he marveled at the abundance. It is said that "the people rejoiced, for they offered willingly, because with perfect heart they offered willingly to the Lord." When one's heart is right, it is a source of joy to fill the hands and offer them to the Lord. The people filled their hands with gold, silver, brass, iron, and precious stones. There could be great rejoicing in the ranks of the Church of God, if the members would fill their hands with gold, silver, and precious stones, and offer them unto the Lord. We would have so much with which to build our NEW HEADQUARTERS and College buildings and for promotion of Evangelism, we would be amazed.

When the Israelites desired Aaron to make them a god, they gave their rings and bracelets for this purpose. During the Italian campaign against Ethiopia, the people gave their rings and precious jewels to further the effort. It is easy to give money, diamonds, and precious jewels for a cause we love. We feel sure there are enough lovers of truth in the Church of God to come forward with full hands this year to make our Planning Program a glorious achievement for the sake of the gospel.

In giving thanks for the gifts and offerings which the people gave to the Lord for the Temple, David said:

"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." Recognition of God as the Giver of all we have, is the secret of bountiful giving. When people bring their tithes and offerings WILLINGLY unto the Lord, He opens the windows of heaven and pours them out a blessing that will cause their cups to overflow. While it is undoubtedly true that giving to the Lord cheerfully and with full hands is profitable through blessings received, yet the true motive that should prompt all in consecrating full hands unto the Lord is thankfulness. Thankful giving means cheerful giving, and cheerful giving finds the hands well filled. Surely we have as much to be thankful for as did Israel of ancient days! It would seem, according to 1 Chronicles 29:17, that the way God "triest the heart" is the willingness with which offerings are made unto the Lord. Perhaps God is trying our hearts in this year of plenty to prove our love for the truth which we have espoused. If the Policy Planning Program for the current year and the extension work for the future as outlined by the General Conference is to be carried forward, then all members of the Church of God must come with full hands unto the Lord. "Who then is willing to fill his hand this day unto the Lord?" This text, centuries old, has a very present application.

The Ridiculed

By Arlen Marsh

IT WAS probably Calvin, that ardent founder of Presbyterianism; who, in a treatise written in 1534, devised the word "psychopannychite." It was not, as Calvin visioned it, a pleasant word; it was, instead, a word of ridicule, a sort of verbal sneer. It meant, when broken down into its components, "soul-sleeper."

The doctrine of soul-sleeping is not, then, a new thing to Christianity. Long before Calvin decided that the Greeks had a word for it, the idea of man's essential and altogether mortal unity had been giving the orthodox theologians nervous tremors in the daytime and nightmares at night. Indeed, in the middle of the twelfth Christian century, a powerful sect had come into being under the leadership of one Peter Waldo, a wealthy merchant of Lyons (the same Lyons that latterly has been in the war news), France, with one of its prime tenets consisting in the belief that man had no immortal soul or spirit.

The archbishop of Lyons vainly forbade the Waldensians to preach. Pope Alexander III did give them limited and temporary approval; but after his death, Popes Lucius III and Innocent III anathematized them. Thousands of them were killed, tortured, or imprisoned for their unorthodox convictions during the next three centuries; finally, a portion of them merged with the Calvinists in the middle 1600's and early 1700's. For a time, a small part of the sect was even identified in a haphazard sort of way with the Roman Catholic faith. In 1939, sixty churches of the Waldensians existed in Italy, and there was a small number of churches in both Uruguay and Argentina.

About 1638, some anonymous student produced a book which caused no end of stir among the anti-Waldensian factions: *Man's Mortality*. It had wide circulation, and it caused so general a public burning of heretical books that it came to have about the same effect on the mediaeval theologians as Einstein's and Mann's works have had on the disciples of Germanic National Socialism. Pamphlets were written against it; men were jailed for preaching it; men were jailed for even reading it.

But such writings as *Man's Mortality* were comparatively modern—and still are comparatively modern. For such writings, as some energetic commentator suggested, merely "revived the heresy" of soul-sleeping; they did not invent it. As a matter of fact, belief in the mortality of man may be traced historically—wholly aside from any Biblical doctrine—to preliterary times. Many an anthro-

pologist is convinced that belief in man's immortality sprang from dreams and visions in which the dead were seen so vividly that they became, in the minds of those having them, reality.

Much has been made of the fact that the Jews of Jesus' day—they who had preserved the Bible and who had benefited from millennium-long studies of divinely inspired writings—believed in man's natural immortality, in the separation of the individual into two parts, body and soul. The Jewish Encyclopedia, however, most authoritative of all English-language publications on Hebrew history and doctrine, observes that "the Mosaic account of the creation of man speaks of a spirit or breath with which he was endowed by his Creator (Gen. 2:7); but this spirit was conceived of" by the ancient Israelites "as inseparably connected, if not wholly identified, with the lifeblood (Gen. 9:4; Lev. 17:11). Only through the contact of the Jews with Persian and Greek thought did the idea of a disembodied soul, having its own individuality, take root in Judaism."

Those who cling to the more ancient of the two doctrines—those who were called by Calvin "psychopannychites"—are named "monists" by the Roman Catholics. "Materialistic monism," it seems, teaches that body and soul are one and the same; and materialistic monism is, therefore, to be avoided at all costs by the orthodox. Yet in spite of all this, the Catholic Encyclopedia, as authoritative in its field as is the Jewish Encyclopedia in its, defines "soul" as no more than "the ultimate internal principles by which we think, feel, and will, and by which our bodies are animated." The definition makes of the soul a mixture of the causes of life, but no rubbery stretching of a fertile imagination can make that definition impart individuality to the soul.

Still a third term has been applied to those who accept the notion that death is death and that not much else can be made of it: *trichotomists*. A trichotomist, according to Davis' Dictionary of the Bible, is convinced that "the soul . . . is the principle of animal life; man possesses it in common with the brutes; to it belong understanding, emotion, and sensibility, and it ceases to exist at death."

None of these terms, of course, unless it be the "materialistic monism" set forth by Catholicism, is quite applicable to the doctrine expressed by Genesis 2:7 and its reference to man's becoming "a living soul." The Biblical verse would indicate, as the Jewish Encyclopedia says, that

the man and the soul were inseparable, that the indefinable life principle was no entity, but only a force. "Man became a living soul." Ergo, it is only natural to assume that before he became a living soul, he was a dead soul. Any Hebrew scholar will both confess and urge you to believe that "soul" means simply "being."

The important point to be made here, however, is not that the Bible consistently alludes to man as mortal, not that the Bible teaches unequivocally that without a physical resurrection man has no hope for life after death, but

that those of us who do believe in what the Bible teaches are not nearly so much alone as we sometimes feel we are. Historically, our doctrine is older than that of the orthodox. Psychologically and physiologically, our doctrine is easier to understand and more in keeping with the known physical facts. Whether we be psychopannychites, monists, trichotomists, or soul-sleepers, we have the satisfaction of knowing that our views adhere both to the Bible and to common sense. No amount of Calvinistic ridicule can alter that.

Uncle Eph at Church

By *W. H. C. Dodson*

Well, Ruth, I've heard one sermon sure,
I think will stay with me;
The preacher was a young-like chap
Of thirty-two or three.
I never heard such doctrine taught
In all my by-gone days;
And proved up by the Scripture, too,
'Bout everything he says.

He read about one Lazarus;
Then, 'bout first thing he said,
He'd been in neither heaven nor hell
The four days he was dead.
Says he, "We'll follow this thing up
To see where he did go;
For, if he went to heaven, or hell,
The Book will tell us so."

He read the conversation, too,
That our dear Saviour had
With Mary and with Martha, and
How both were feeling sad;
And then called our attention here
To note the fact, he said,
The sisters both, and Jesus, too,
Agreed that he was dead.

And then he led us to the grave,
Remarking, somewhat pat,
If they were seeking Lazarus
They'd find him where he's at;
No need to search through heaven or hell
To find their friend that day,
But all repaired to that lone grave,
Where all knew Lazarus lay.

Did Jesus pray the Father to
Send Lazarus down, if there?
O, no! The Scripture nowhere gives
That version of His prayer.
But—if the modern theory
That preachers teach is true,
Of saints in heaven, then, 'twould have been
The proper thing to do.

Then, Jesus groaning in Himself,
Said, "Roll away the stone."
But Martha seemed inclined to think
He'd best be let alone;
"For he's been dead four days," said she;
'Twas too late to begin;
For putrefaction (in her mind)
Already had set in.

Said Jesus unto Martha, then,
"Said I not unto thee,
That if thou would'st believe thou should'st
The glory of God see?"
And when they rolled away the stone
From where the dead was laid,
Then Jesus, lifting up His eyes,
Unto the Father prayed:

"I thank Thee, Thou hast heard Me;
And Thou hearest Me always."
'Twas that the people might believe
He to the Father prays.
And when He had thus spoken,
He called Lazarus from the tomb,
Who came forth, bound in graveclothes, and
Dispelled the sisters' gloom.

(Please turn to page 1)

"Watch," Said Jesus

By Lyle Rankin

THIS word, "Watch," was spoken by our Lord to His followers. For what were, or are, His people to watch? Surely, not only for His coming! Rather, watch for the things that indicate His coming. Jesus prophesied the events that will come to pass just prior to His return to this earth, saying: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:36-39)—and verse 44 says, "Therefore be ye also ready." So, for what shall the child of God watch?

We can see the world eating and drinking, and marrying and giving in marriage, but so did our ancestors. The difference is that we are seeing the abuse of these things in a measure greater today than the world has ever witnessed.

Another testimony appears in Jesus' words—"and knew not." How many people of today know of the coming of the Lord? Is it realized that Jesus will come with His mighty angels? and that in His indignation He will take "vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ"? Is it realized that Jesus is coming to give life to the faithful, to establish His Kingdom, and to take over the rulership of this earth?

There are other prophecies concerning the time just prior to the coming of the Lord. One such prophecy given by the Saviour, and as recorded by Luke, is, "Upon the earth distress of nations, with perplexity" (21:25). One need hardly draw attention to this state of the nations, except that the people *know not* or do no understand what it indicates.

Verse 28 says, "Redemption draweth nigh." Though Jesus paid the redeeming price, He must yet come to complete the work of redemption. (Rom. 8:23.) Though Jesus was "born to be a king" (John 18:37), He must return to be placed as God's King upon God's holy hill of

Zion, from which place He will rule the world in righteousness. (Psalm 2.) If you think Jesus is ruling today, what do you think of God's words in Proverbs 29:2? There Solomon said: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." There is more mourning today than ever before, even though big wages are being received in this nation. Let us try to think of the world and of the world-wide condition, and not only of the little territory in which we circulate daily, for Jesus is to rule the world. (Rev. 11:15; Psalm 72:8.)

Consider also this prophecy: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). In this present world struggle, we see that the nations are organized within themselves (and in some cases nation with nation) in such a way nation can rise against nation. This organized condition of the nations within indicates we are living in the last days. Famines and pestilence are nearly always in the wake of war, but not necessarily so with earth-

quakes. Earthquakes come at most any time, but they have been coming in ever-increasing quantity in the late years.

As the day of the Lord approaches, even just before the Lord descends to the place from which He will rule the world, God's Word foretells, "I will gather all nations against Jerusalem to battle" (Zech. 14:2). Now the Word says "all nations"—not merely one or a few, but *all nations*. Do you believe God's Word? What are you doing about it?

Let us not be merely watching, but let us be ready for the coming of earth's promised King, and ready to take our places in His Government.

Christ promises: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7), "He . . . shall not be hurt of the second death" (v. 11), and, "To him will I give power over the nations: and he shall rule them with a rod of iron . . . even as I received of my Father" (26, 27).

"I SAY UNTO ALL, WATCH"

"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping.

"And what I say unto you, I say unto all, Watch." (Mark 13:32-37.)

SPIRITUALISM

(Continued from page 5)

twenty-fifth chapter of the same Book. For anyone to have a contrary opinion, not only would the wording require to be considerably altered, but such an action would be equivalent to stating that the facts were not truly given.

The pronoun "him," which occurs twice in the verse, is *perhaps more expressive of that which constitutes personality* than even the given name of Samuel. The first statement in connection with this pronoun is that "Israel . . . lamented *him*," and the second is that they "*buried him*." The one they lamented is in no sense distinguished from the one they buried. The language used identifies both actions as applying to one individual, and the logical mind will admit that if the statements did not apply to *the personality*, all purpose for their utterance is rendered invalid. That Scripture does not agree with the currently accepted view that death is but a *momentary* passage to another life, is proved by the next reference to the subject in 28:3, where Samuel is regarded as not only having *died*, but as "*dead*." Between these two recordings, considerable time has elapsed, and several occurrences had intervened.

The story of Samuel and the witch of Endor is so well known to both friends and foes of spiritualism, there is no necessity to refer to other than the outstanding features of the narrative. One important fact, however, seems to have been overlooked by most, if not all, expositors, namely, that Saul "took *two men* with him when they came to the woman by night." The presence of two men seems to have been forgotten, but that fact was not recorded without purpose, and their presence at the scene cannot be ignored. Their witness was apparently a silent one, but important, nevertheless. The woman charged Saul that he had "*cut off* those that have familiar spirits out of the land"; then she proceeded to ask him: "Wherefore then layest thou a snare for my life, to cause me to die?" The phrases "cutting off" and "cut off" in Scripture almost invariably have reference to the *death* penalty; they are incompatible with the thought of continued life. If there is any doubt on that score, the last-quoted words of the woman establish the correctness of our statement. If, as many affirm, death is but the entrance to increased activities, and the same characteristics of the person are "carried over," the infliction of the death penalty but aggravates the situation. Worse still, God's command, "Thou shalt not suffer a witch to *live*," can never be obeyed if the dictates of spiritualism can be proved correct.

But let us consider some portions of the narrative which are supposed to establish the correctness of the spiritualistic claim. With triumphant air they proclaim that the woman "*saw* Samuel." We admit the fact, but we in our

turn ask, "How did she see Samuel?" There is nothing in the whole account to imply that the two men, or Saul himself, had the same experience, though they stood side by side with the woman. We have no hesitation in admitting that the woman "*saw* Samuel," and we have no less hesitation in declaring that it was not Samuel himself that the woman saw. Saul's request in verse 8, and the woman's question in verse 11, are no different in kind to those who in these present times seek to have communication with the dead, and who in spiritualistic phraseology, have only "passed over." The approach is the same, and the steadfast refusal to recognize the Scripture-stated *facts of death and burial* are identical. They are thus self-condemned in their appeal to the Bible.

It will be profitable, however, to examine somewhat more closely the claims of spiritualism that the woman of Endor actually "*saw* Samuel." Why she should find it necessary to explain to Saul and the two men who stood beside her, and who had eyes as good as her own, that Samuel was covered with so materialistic and so substantial a thing as a mantle (or robe) if Samuel was actually present, we cannot imagine, nor have we yet met with any spiritualistic explanation. The woman's purpose in stating that Samuel was wearing a robe was evidently that Saul should have no difficulty in recognizing the correctness of her identification of Samuel as Saul had previously known him. Samuel was buried in Ramah. How the woman succeeded in getting the robe to Endor, we leave the spiritualists to answer.

It is readily granted that the Hebrew word translated "*saw*" (*ruah*) is the one most generally used to indicate natural sight, but it is not always so used as the following instances testify:

Genesis 2:19—"brought them to Adam to *see* what he would call them."

Genesis 27:27—"See the smell of my son . . ."

Genesis 30:10—" . . . *saw* in a dream."

Genesis 41:22—"I *saw* in my dream."

Jeremiah 24:3—"What *seest* thou, Jeremiah?"

Lamentations 1:1—"I am the man that hath *seen* affliction."

Ezekiel 1:1—"I *saw* visions of God."

Ezekiel 43:3—"The vision that I *saw*."

Daniel 8:3—"I lifted up mine eyes and *saw*."

Daniel 10:7—"I Daniel alone *saw* the vision . . . the men that were with me *saw not* the vision."

The same Hebrew word is translated "behold" and "beheld" in no less than twenty books of the Old Testament. While it is true that some of these undoubtedly have reference to seeing with the natural eyes, it is also true that many do not have that application.

It is very generally known that in Eastern lands, such as India and those westward to the Mediterranean, the people have long been, and still are, sunken by idolatry

and possessed of an uncanny and morbid desire to "peep" into the future, and to do so in a manner that affords the least possible effort. Hence they became, and remain to this day, an easy prey to that large class of human parasites who live upon the ignorance of the masses by claiming occult and clairvoyant powers.

It is also well known that unusual conditions of sight are induced by mesmeric conditions, and that the reputation of "seeing things" not generally perceptible is not uncommon to those who are addicts to drugs and to drink. In medical science, the same is said to be true of catalepsy, which is known to be associated with a trance condition.

We are very much surprised to find that so sound a reasoner as Canon Constable—author of "Hades and the Intermediate State"—takes the view that Samuel was specially resurrected. One time it was our view because so notable a writer espoused it, but experience has taught us that the best of men often err in judgment. The obstacles to such a view are numerous:

(1) If God had already refused to answer Saul either by Urim or Thummin, or by dreams, or by prophets, then surely He would not answer Saul by any prophet, much less raise up Samuel the prophet on purpose to do so.

(2) If God answered Saul through the witch of Endor, He then became accessory to an act He had Himself called "an abomination" and punishable with the penalty of death.

(3) Ramah, where Samuel was buried, and Endor, where Saul's visit to the witch took place, are several miles apart. It is not reasonable to suppose that he was buried in Ramah, and resurrected in Endor.

(4) Had Samuel actually been resurrected, his grave would have been empty there can be no question, nor have we any doubt that had investigation been made, Samuel's body would not have been missing.

(5) Had Samuel been resurrected, or "come up," in Ramah where he was buried, he could not have been seen in Endor at the same time.

(6) Three stalwart men, in close proximity to the woman, could not have all failed to see Samuel, had he actually appeared with so substantial a garment as a robe, or mantle.

(7) If Samuel was really resurrected, where did he go after the scene that took place in Endor?—for Samuel and his mantle were well known in Israel. It may also not be amiss to ask, How did he come by his robe? The reader may point to the Lord Jesus and ask the same question, but in the record of that narrative there is a reasonable ground for answer in accord with fact.

Saul's latest and most vivid recollection of Samuel would have been of the incident when he caught Samuel by the robe and tore it, and was then told that the Kingdom would be taken from him. Seeing the state of Saul's

mind, and knowing the circumstances which called it forth, and realizing Saul's recollection of past events which were known to all Israel, it would not be difficult for the woman to surmise, and to read the trend of Saul's thoughts and repeat them to him. Even to this day, there are similar occurrences. If we are familiar with the intimate causes of a person's grief, we are quick to say, "I know what you are thinking of"—and, reading his thoughts, give them back to him in speech.

The causes and reasons for Saul's death are very clearly given in 1 Chronicles 10:13, one of them being—"because he asked counsel of one that had a familiar spirit." Yet, in spite of that fact, there are those who declare that God Himself actually made it possible for the occurrence to have taken place.

One important scientific obstacle to the claims of spiritualism and "orthodoxy" that death is *immediate* transference of the personality from the body to another sphere of existence, is the comparatively recent discovery that *death does not overtake all portions of the body at the same instant of time*, which would be necessary if the current view is correct. Quite a measurable time exists before *all* the body is devoid of life. It is probable that a number of remarkable cases of return from the very jaws of death are due to this fact. The writer owns a small cactus plant which well illustrates this feature. From neglect of watering, two thirds of the plant seemed *dead* beyond hope. Today, it is once more functioning in full life. *Life is God's gift to the possessor*, whether man, animal, or plant.

The greatest natural gift that God has ever given man is the power to reproduce his kind, and it has been the joy and rejoicing of multitudes of women that they have been granted the privilege of giving birth to another life in their own likeness. If the spiritualistic and current "orthodox" doctrine is true that "*the body is not the man*," then the possibility of seeing one in our own likeness has never yet been realized, for no man has ever yet seen a *disembodied* personality. When the Lord Jesus spoke of the possibility of God's wonderful power to raise up children unto Abraham out of the stones, He chose for His illustration one of the most substantial substances that nature supplies. The men and the women of the Bible were realities who could be known, seen, loved, and felt: and often Scripture took unbounded pleasure in describing the stature and personal charms of particular individuals. These facts are true of the present life; we believe they will be true also of the life which is to come, for we have the promise that "we shall be like him, for we shall see him as he is." Can we be like anything that has no bodily existence? Obviously not!

"For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations" (Psalm 119:89, 90).

THE JEW

"Scattered by man's merciless hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries few
Breathe thoughts of friendship for the Jew.

"Yet, listen, Gentile, do you love
The Bible's precious page?
Then let your hearts with kindness move
To Israel's heritage;
Who traced those lines of love for you?
Each sacred writer was a Jew.

"And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

"And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name—
No! born of Abraham's seed
Jesus, who gave His life for you,
The gentle Saviour was a Jew.

"And though His own received Him not,
And turned in doubt away,
Whence is the Gentile's happier lot?
Are you more just than they?
No; God in pity turned to you—
Have you not feeling for the Jew?

"Go, then, and bend your knees to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace;
Go, for a debt of love is due
From Christian Gentiles to the Jew."

—*Author unknown.*

DO WE APPRECIATE THE BIBLE?

(Continued from page 3)

September 10—Clean-up. Dusted and set right again.
September 12—Used by Mary a few moments today.
She was writing a letter to a friend whose brother had died and wanted an appropriate verse.

October 5—Was carried to church today—Rally Day, and held up to be counted. Glad I can be of some use!

December 31—Tomorrow I expect to have a knife run into me by each member of the family, blindfolded in turn, and then a finger placed upon a verse to find their good-luck verse. Suppose the finger rests on John 5:39.—*Anonymous.*

Dear reader, do you think such haphazard reading and use of the Bible will result in much zeal toward telling the world's peoples of the gospel of the Kingdom and toward winning the lost world to Christ? That question is up for your consideration.

To ev'ry creature, and to earth's remotest bound,
Go with the gospel story; let its message sound;
We have not long to labor—just today;
So let us hasten and be on our way.

The Lord is coming soon, we'll sound a trumpet call,
One long last, long shout to sinners, one and all;
Pass no one by; press through flood and flame,
Then may we greet our Lord in joy, not shame.

UNCLE EPH AT CHURCH

(Continued from page 7)

Then Lazarus had a splendid chance
To tell them all he knew;
For Jesus to the people said,
"Loose him, and let him go."
But Lazarus had no word of cheer
From that cold grave to bring,
Because the "Word" says of the dead,
"They know not any thing."

What! Four days up in glory,
And still not one word to tell
About the saints in heaven, or
about the damned in hell?
The preacher then explained to us,
(And, Ruth, I guess it's true)
The dead, not knowing anything,
Included Lazarus, too.

And then he read where David said,
"The dead praise not the Lord."
If so, then why do preachers now
Dispute old David's word?
Would David, then, in writing down
His sweet, inspired Psalms,
Write that, if all the righteous dead
Praised God, while waving palms?

There must be something wrong somewhere,
And, Ruth, I'm somewhat sore,
To see how blind I've been 'bout things
I might have known before.
This modern way of preaching, Ruth,
Don't look to me quite square;
And, Ruth, I'm through believing things,
Until I know they're there.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"Jesus answering said unto them, They that are whole need not a physician; but they that are sick" (Luke 5:31).

"Heavenly Father, for help I pray,
I need Thy help all through the day
To listen well, and quickly say,
'I'm coming, mother, right away.'
And when I'm tucked in bed for sleep,
And evening shadows softly creep,
I fold my hands and softly say,
'Thank Thee for help; I did obey.'"

The Great Physician

Luke, a doctor, wrote about Jesus as "the great physician." Jesus is truly the great Healer. He heals our bodies. He heals our minds. He does this through His Spirit which His heavenly Father gives Him. Jesus prayed to God, and the dead returned to life. His garment was touched by a strange woman who was ill, and she became whole after Jesus spoke to her. We could have our bodies healed, however, and still be sick in mind. It is greater to have a "new heart" than a "well body." When we accept Jesus and turn away from our own way, He will heal our minds and we will be new creatures.

When we trust the Lord fully, turn from evil, and seek Him, He will hear and help us. Then, as a seal of this new life, we have been told to be immersed (baptized). But to seek faith and salvation by the act of baptism, alone, will not help us.

Suppose you fell in a mud puddle. You were black in body as well as on your clothes. It wouldn't make you clean to merely change garments. No. The inside must be made clean first. Our hearts and minds must be changed. We must "clean up" our selfishness, false pride, and evil talking and deeds. Then, being Christ's in mind and body, accept the seal, baptism. Those who believe and are baptized "shall be saved."

Today, the whole world needs this Great Physician. Someday, He will come to restore all things to their good and beautiful state.

Those Who Need Him

Luke said in His Gospel, that Jesus said, "They that are whole need not a physician; but they that are sick."

Jesus could not heal the good people. They did not

need Him. He could not heal those who thought they were perfect. They must need Him before He could help.

Today, let us admit and know we need Jesus. We know we have sinned. We know we have disobeyed mother and daddy. We know we have done things Jesus would never have done. We know we have gone our own willful ways when good advice could have been ours, had we studied our Bibles.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:19-21).

You see, we have to open the door of our hearts to Jesus. He cannot come in unless we want Him to enter. How welcome He should be, for He is able to do everything for us that is for our good, once we ask Him into our lives! Ask Him in to be your Saviour.

Be a Little Light

"Be a little light for Jesus,
Shine on brightly day by day,
Someone wandering in the darkness
May be guided by its ray.
Think not that it does not matter
If your little light grows dim,
Let it brightly shine for Jesus,
It may lead someone to Him."

Happy Birthday Wishes

Earl Dennis, Oct. 9, age 11, Vanzant, Mo.
John Hetrick, Oct. 9, age 11, Ripley, Ill.
Janice Hawkins, Oct. 9, age 9, Minneapolis, Minn.
Eunice Poland, Oct. 10, age 7, Hammond, La.
Billy McCorkle, Oct. 13, age 13, Gatesville, Tex.
Bobby Potts, Oct. 14, age 10, Macomb, Ill.
Carolyn Woods, Oct. 14, age 11, Culver, Ind.
Jeanine Brewington, Oct. 14, age 6, Saint Louis, Mo.
Jerry Graham, Oct. 15, age 6, Saint Louis, Mo.
Barbara Eyster, Oct. 15, age 13, Oregon, Ill.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
Oregon, Illinois

Introducing Your Officers

With the thought of giving all Berean members a more personal interest in our national organization, we are here presenting each officer, with a brief biography of his (or her) Berean activities.

Our President, Arlen Marsh, being the son of a minister, has had many advantages, as far as varied Berean experiences and Berean activities are concerned. He has worked zealously in local, state, and national societies.

Arlen has had the opportunity of working in six local societies, besides visiting many others. Two of the societies, Niagara Falls, New York, and Los Angeles, California, were newly organized, and perhaps as a direct result of his labor are today still active Berean groups.

As a state officer, Arlen held the position of president of the Illinois State Berean Society for two years. He has held many positions in the national organization. He was elected, at the age of fifteen years, to the position of secretary of the National Berean Society, which position he continued to fill until 1935. He then served as Berean editor and was then elected first vice president. He became president early in 1944, following the resignation of John P. Mercer as president.

For continued Berean success, Arlen writes: "I feel the success of the state and national organizations must depend upon local groups; the latter are the foundations of the former, and they must be strong and active."

James Mattison, first vice president, who is serving as a national officer for the first time, is a senior at Oregon Bible College. James has been an active Berean for several years and is a member of the Oregon, Illinois, Berean Society. He is serving his second year as president of the Illinois State Berean Society. As vice president, he is chairman of the Publishing Committee.

During the past summer, he visited several local societies and attended the Ohio State Conference. For continued Berean success, James suggests that we use more Berean materials and make our Bibles the foundation of our studies.

Alva Huffer, second vice president, has been active in local, state, and national Berean work for several years. He was first active in the Hillisburg, Indiana, society, of which group he is the founder. At present he is a junior in Oregon Bible College.

He served as president of the Indiana State Berean Society for one year, and founded the Round Table Bereans which were so active last year. He served as Berean fieldman in 1943 and was responsible for founding several societies in Iowa. Alva is very much in favor of more active correspondence with isolated and newly baptized young people in our group.

Our secretary, Mary Catherine Railton, is an active Berean in local, state, and national work. She is a member of the Rockford, Illinois, Society and president of that organization. She is now serving her second year as treasurer of the Illinois State Society. As secretary of the national organization, it is her duty to bring the Berean history books up to date, which requires much research. She would appreciate any help you can give.

Our treasurer, Faye White, is an Omaha, Nebraska, Berean and president of that organization. She is a charter member of the Omaha group which was organized about three years ago. She is also editor of the *Berean Echo*, the paper published by the Omaha society. For more Berean success, Faye suggests that every Berean do away with the expression, "I don't have time," and find time to do more Berean work—thus strengthening the local, state, and national work.



Arlen Marsh



James Mattison



Alva Huffer



Mary Railton



Faye White

AMONG THE CHURCHES

CALENDAR

October 1-15—Evangelistic meetings (J. W. McLain) at Dixon, Ill.
 October 6-7—Evangelistic meetings (J. M. Morgan) at Driggs, Ark.
 October 22 - November 5—Evangelistic meetings (J. W. McLain) at Eldorado, Ill.
 October 29—Minnesota State Conference at Saint Cloud.
 November 12-26—Evangelistic Meetings at Tempe, Ariz. (Francis Burnett).

CARLSBAD, NEW MEXICO

Bro. E. O. Stewart of Sweetwater, Texas, has been out here and given us ten days of his time. We had a grand series of studies every night and on Sunday morning. Sunday afternoon, September 10, Marie, daughter of Mr. and Mrs. E. H. King of Carlsbad, N. M., was baptized in the Pecos River. Now we have five members here and hope someday to have more. With God's help and the prayers and money of God's people, we look forward to a church building in which to worship. It is hard to get friends to come to a private home for church services. We meet every Sunday morning to have our Bible lesson and Communion service.

If any of our members and friends are passing through here, be sure to call at 208½ S. Lake St., Carlsbad, N. M.

Mrs. B. Bartlett.

CASHMERE, WASHINGTON

The pastor of the Cashmere Church of God and his family have recently returned from a trip in which they attended the General Conference of the Church of God in Oregon, Ill. After leaving Oregon, time was spent in visiting people in DeKalb, Ill., Wichita, Attica, Wellington, and Arkansas City, Kan.; and Spokane, Wash. Sermons were preached in the following places: Oregon, East Oregon, and DeKalb, Ill.; Arkansas City and Attica, Kan.; and Spokane, Wash.

Many Scriptural questions were received and an effort was made to answer them in the light of the Word of God, giving always a "Thus saith the Lord." Now is the time to busy ourselves with helping others to know the truth. The world cannot do it, but the Church of God can. The day is short and the night will soon come "when no man can work." Jesus said, "Occupy."

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord" (2 Tim. 1:7, 8). It is "a faithful saying" that "if we deny him, he also will deny us." Lyle Rankin.

EVANGELISM

| | |
|---------------------|---------|
| Dixon Sunday School | \$ 7.50 |
| Mrs. R. Overholt | 100.00 |
| Carl Bunch | 3.00 |
| Marion L. Long | 5.00 |
| A Friend | 3.00 |
| Hillisburg Church | 1.50 |

HERALD RECEIPTS

C. B. Elliott; M. M. Smalley; Mrs. H. H. Kent; National Berean Society (another); Mrs. Mittie Chandler; Betty Maey; Carl Bunch; C. B. Compton; Arthur G. Young; Mrs. Frank L. Heaton; Etta Elton; Mrs. Ethel Manken; Mrs. Wm. Hanson; Mrs. Philip Mills; D. M. Boss; Samuel T. Kee; Mrs. George Reye; Mrs. R. L. Adams; Mrs. Clifford Weaver; Lottie E. Young; Delbert Dunbar.

NATIONAL BIBLE INSTITUTION

| | |
|-------------------|---------|
| Mrs. H. H. Kent | \$ 5.00 |
| Lucian Murphy | 2.00 |
| H. J. Stadden | 10.00 |
| Mrs. Rena Willard | 5.00 |
| Ohio Conference | 300.00 |
| Oregon Church | 15.74 |
| Lottie E. Young | 5.00 |

GOLDEN RULE HOME

| | |
|-----------|--------|
| Anonymous | \$2.50 |
|-----------|--------|

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Glenn M. Birkey, Rochelle, Ill., who presents a message in this issue (page 3), will probably get special enjoyment from the front-page linking with his article—he having spent a large part of his life as a postal employee on trains.

Bro. and Sr. Eldridge Ellis, Waterloo, Iowa, visited friends in Oregon, Ill., September 29 - October 3, being especially the guests of Bro. and Sr. George Loudenslager at Golden Rule Home. Sr. Loudenslager is aunt to Bro. Ellis.

"I am fine and happy, as I always am when in the gospel work. At present, I am preaching at a place about eight miles from Muldrow, Okla., but will soon be working in a two-weeks' series of meetings at Driggs, Ark."—J. M. Morgan, Kellyville, Okla.

As we go to press, Srs. Leota B. Hanson, Chicago, Ill., and Shirley Logsdon, Ripley, Ill., have taken their places in the offices of National Bible Institution—Sr. Hanson as office manager and Sr. Logsdon as assistant to the Editor.

Bro. J. W. McLain, National Evangelist, has been taking some excellent pictures of general interest to our brethren—these to be shown in his evangelistic work and some of them will appear in *The Herald*.

Sr. Margaret Budrow, a former treasurer of our General Conference, writes that she is enjoying her school work at DeKalb Normal Teachers College.

Bro. and Sr. Walter Croxton are residing at 6126 Montrose Rd., Cheverly, Md. Bro. Croxton is attending school at Southeastern University, Washington, D. C., and preaching for our brethren at Baltimore.

Bro. C. R. Randall, pastor of the Morning Star Church of God, South Bend, Ind., recently wrote a word of appreciation re our editorial, "Tribute to the Slain," and sent best wishes for Oregon Bible College, of which school he is a graduate.

"The Minnesota State Conference is planning a one-day Conference to be held at Saint Cloud, on Sunday, October 29."—S. O. Ross, 425 E. 4th St., Litchfield, Minn.

"Being isolated, I'm very thankful for *The Restitution Herald*. I know you are teaching the Scriptures in their truth and purity."—Mrs. H. H. Kent, 1132 Euclid Ave., Pueblo, Colo. . . . It is time, too, Sr. Kent, for our readers to have the help that comes from reading one of your good messages. Please. Thank you.

"We are planning a Rally-Day-and Harvest-Home program. . . . Detailed report will follow."—Ernest Barnum, Apt. 212, Walnut Court, Waterloo, Iowa.

Mr. and Mrs. Frank Johnson, Hector, Minn., are happy parents of their first-born child—other details not known.

What a Day!—at Dixon, Ill., Sunday, October 1. The Sunday school presented an interesting promotion-day program in the morning, dinner was served in the basement at noon, preaching service followed, and the Oregon Bereans presented a program in the evening. Next, and starting immediately, Bro. J. W. McLain will conduct a two-weeks' series of meetings. His brother, C. Alan McLain, is pastor. . . . Thank you, Bro. and Sr. Ford, for hospitality in your home.

Sr. Ruth Hoskins, formerly of Eden Valley, Minn., but who for several months has been working at the Editor's home and at the F. L. Marsh home in Oregon, Ill., has accepted employment at the Warmolts Clinic in Oregon.

Bro. Grover Gordon, 13605 Othello, Ave., Cleveland, Ohio, writes that he has at least three hundred fifty names of people he wishes to visit, hence our inability to enlist him on the new staff for the senior Truth Seekers' Quarterly. . . . Writers who have accepted positions on the new staff are Bros. G. E. Marsh and M. W. Lyon. Others are being solicited.

OREGON BIBLE COLLEGE NEWS

Fifteen students have begun another year of study at O.B.C. The various classes under our four instructors are thus far interesting and edifying.

A new student council has been selected and has had one meeting. Its members are: Marjorie Burnett, Linford Moore, Edwin Graham, Leonard Brown, and Kirby Davis.

A group of students has been invited to drive to Grand Rapids, Mich., to assist the Southlawn Church of God to celebrate its anniversary. We welcome these opportunities to visit our various churches.

Bro. and Sr. Linford Moore are on their way to Niagara Falls, N. Y., where Sr. Moore will remain, for a time, with her sister.

Harold Doan, Reporter.

Bro. and Sr. Lyle Doan, Grand Rapids, Mich., visited their son and wife, Bro. and Sr. Harold Doan, and friends in Oregon, Ill., for a few days—September 28 - October 1.

PRACTICAL APPLICATIONS

(From lesson for October 15 in current Senior Truth Seekers' Quarterly.)

Life's Force

In adding the things that would make for a Christian a well-balanced life, the great Apostle Peter said, "Add to your faith virtue" (2 Peter 1:5).

Last week, we were considering how faith looks through to see the invisible and makes very genuine and real to us the things which do not yet actually exist. But the fact that one has a vision and is able to look into the future is not sufficient. To this must be added virtue, which carries the thought of power. According to Luke 6:19, "the whole multitude sought to touch him: for there went virtue out of him, and healed them all."

This was actual strength or power which went forth from Jesus into the lives and bodies of others. When the afflicted woman had pressed through the throng and in falling reached forward to touch the hem of His garment, there was the flowing of the forces of life and healing from her Lord to her. That was virtue.

There are none of us today who possess such a degree of power that we by a touch can fill another with life-giving strength. However, His followers even in this present time may add virtue to their list of characteristics, and may develop a force and strength beyond the comprehension of others. Thus it may be seen that virtue is more than merely goodness or purity. A girl might be pure because she had been shielded or even isolated from temptation, but such purity would not be a real evidence of virtue. The young person who meets and faces life squarely, who gains moral strength by learning to do right and to resist wrong, is the person who is developing virtue.

The apostles of old found that great virtue was required in standing by the gospel of Christ. Paul was publicly flogged on different occasions. Once he was stoned by an angry mob, and left on the field for dead. Time after time, he was warned not to teach Jesus and the resurrection, and dire threats were made to him. That is the kind of experience that really proves a man's strength and tests him to see how much his faith means to him, and it is because of the manner in which Paul met these experiences that we honor his memory today. Faith gives us a vision and fills us full of yearning desire. Virtue causes us to defend that faith and be true in face of all temptation and opposition.—F. E. Siple.

THE LESSON BEHIND THE STORY

(From lesson for October 15 in current Intermediate Truth Seekers' Quarterly.)

A Physician Praises a Physician. In this present time physicians are quite numerous and are of highly skilled training. In Jesus' time, a physician was somewhat of a rarity. Most of the diseases among the Jews were treated by the priesthood, who determined the nature of the disease by observations, and if it was not a serious thing was treated in certain practices, mostly of a sanitary nature. Other incurable diseases, such as the disease of leprosy, were treated as unclean and the patient was isolated from his home, friends, and associates and lived to himself or with others afflicted in the same way.

Luke, the man who wrote the third book of the New Testament, was a physician. He was called by the Apostle Paul, "the beloved physician." Luke accompanied Paul on many, if not all, of his missionary journeys. He was witness to the healing power that was in the Apostle's hands from the Great Physician, Jesus Christ.

Now, it is not often that one will find a physician who shows any interest in the Christian religion, but Luke was not of that class. He implicitly believed in and wrote thrillingly of the Great Physician. The greatest and most distressing illness that anyone can have is called sin. Only the Great Physician has the power and the skill to save you and me from sin. We are all afflicted with it, though to outward appearances we are perfectly healthy. It is a very subtle disease that ordinary physicians know nothing about and do not attempt to treat. Only the Great Physician specializes in that treatment. Come, let us go to that Great Physician!—Paul M. Hatch.

YOUNG PEOPLE'S CLASS

(From lesson for October 15 in current Senior Truth Seekers' Quarterly.)

"Add to Your Faith, Virtue"

Now that we have a foundation, even faith, upon which to build, it is time to begin our lesson in addition. The first that we are instructed to add is "virtue." As it is the first, it must be very important, but just what is it? Young's Analytical Concordance defines the word as meaning, strength or force (of mind or body). Let us consider this. Would a faith that did not have any strength or force behind it amount to very much? We think not. So it is very necessary that we add virtue, or our strength or force, to our foundation of faith! Then we will be able to fulfill the admonitions of our lesson. It will not be easy to err, strengthened in this manner. We will "lay apart all filthiness . . . and receive with meekness the engrafted word." Yes, and we will not just be "hearers of the word," but "doers" as well. We have all known those who hear the word but never do anything about it. Oftentimes these are persons who believe that faith comprises the doctrines in which they believe, rather than it being an abiding belief in God.

The writer of Proverbs 31, called Lemuel, asked a very important question? It was, "Who can find a virtuous woman?" We, in looking about to find one with virtue—or a strength or force in Christianity—might well ask, "Who can find a virtuous woman?" or man? So many who have professed the name of Christ do not follow His teachings. They "seem to be religious," but are not. Let us all endeavor to live so as to be easily identified as "virtuous."

—G. L. Cooper.



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Proclaim the Gospel

By E. O. Routson

"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."—Jesus.

LOOKING about us today, we suddenly realize that the main thought in people's minds is the present war. From many newspapers, radio broadcasts, and from lips of men on street corners, comes the ever-present subject of war. We see children of the community pretending to be at war with their playmates. All is war! Where is the *good news*, the *glad tidings* of "peace on earth, good will toward men"? Certainly there is not peace on earth today, nor are men preparing for the true and lasting peace to come when Christ returns.

The gospel is indeed good news, for it is the proclamation of a great King, Jesus, who is the means of our salvation. It is good news to know the Kingdom of God will be on earth, and that God has "chosen the poor of this world rich in faith" to be the "heirs of the kingdom which he hath promised to them that love him." The Christian of today is proclaiming the gospel, but few are reaching for it and grasping its great significance.

In Isaiah 9:6, 7, we read the birth of Christ foretold. Those words were good news to the people before Jesus came. They are good news to us of this day. We are still hoping for, and expecting, that great Kingdom and the King.

Man's greatest desire is life: and if life is so much desired in this dispensation, is it not to be more desired in the Kingdom? Then, should we not follow the gospel with its teachings and commandments? God has a plan and only His plan—not man's—will materialize and bring about peace on earth. We should heed the gospel, that we might obtain love and wisdom from God. His love for man brought about the fulfillment of His Word: for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not per-

ish, but have everlasting life." After Christ's death, burial, and resurrection, He "was received up into heaven, and sat on the right hand of God," from whence he will return to rule the earth in peace and righteousness.

Jesus was continually preaching and teaching the gospel of the Kingdom of God, and showing proof of His teachings by performing miracles and giving to some a foretaste of the Kingdom conditions. We read in Matthew 9:35: "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

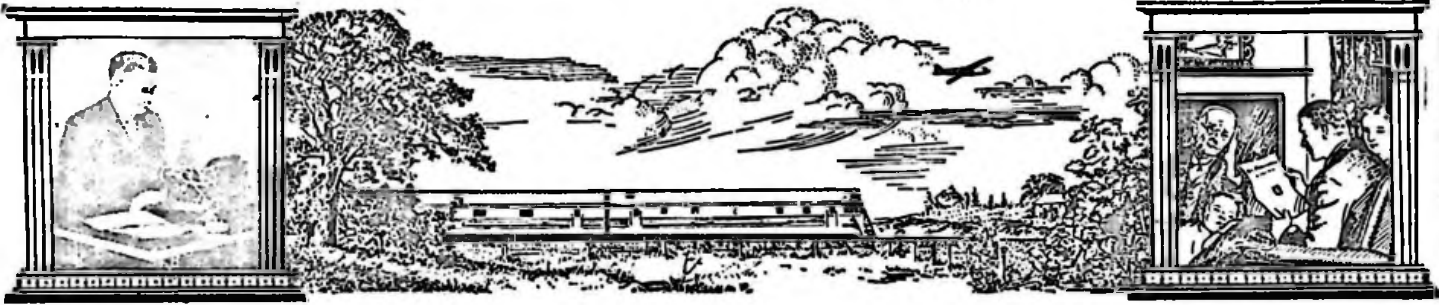


E. O. Routson

We can scarcely grasp how wonderful it will be in the Kingdom when all sorrow, sickness, and death are taken away, and when men can live together in harmony. The Word of God promises, however: "Nation shall not lift up sword against nation, neither shall they learn war any more . . . and the Lord alone shall be exalted in that day" (Isa. 2:4, 17), and "There shall be no more curse . . . his (God's) servants shall serve him: and they shall see his face" (Rev. 22:3, 4). "Blessed are the meek: for they shall inherit the earth"—being the heirs with Christ in the Kingdom of God.

We read in Matthew 24:14 that Christ said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Mark 16:15 also commands us: "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." The message of the gospel is the message of salvation. It must not be lost to more current themes.

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The Bible Name—"Church of God"

Notwithstanding five thousand two hundred seventy-five divisions among Protestants, and almost that many names ascribed to Christian bodies, there is only one correct and Bible name for the Children of God, for the body of Christ. That correct name is "Church of God."

In the days of Enos "began men to call themselves by the name of the Lord" (Gen. 4:26—margin). Accordingly, in Genesis 6:1 and 2 there is mention of "the sons of God," that is, people calling themselves by the name of their Father, God; and, contrastingly, there were "the daughters of men." In Genesis 11:1-9, there is record that many of God's children said, "Let us make us a name, lest we be scattered abroad." Evidently, and possibly because of their imperfections, it had proved unpopular to be called by the name of the Lord, and these Tower-of-Babel builders decided to adopt another name to enhance their popularity. In other ways, too, they planned to save and exalt themselves. God punished their feeble and foolish efforts by inflicting upon them the very end they feared. He "scattered them abroad."

Later, the kingdom of Israel (*El*, itself meaning God) was called by the Lord's Name, even the Kingdom of God. David said of God: "He hath chosen Solomon my son to sit upon the throne of the *kingdom of the Lord over Israel*" (1 Chron. 28:5). Moreover, David said, "Thine is the kingdom, O Lord, and thou art exalted as head above all" (29:11). Again, "Solomon sat upon *the throne of the Lord*" (v. 23). Well, therefore, did Isaiah plead unto God against the nations surrounding and tantalizing Israel: "We are thine: thou never bearest rule over them: *they were not called by thy name*" (63:19). Only Israel was the Kingdom of God.

Now, Israel has stumbled; her kingdom will be overturned until Jesus comes. (Ezek. 21:27.) There is another body, however, today called by the name of the Lord: it is the "Church of God." Weigh the evidence:

At the Jerusalem Council, Peter declared "how God at the first did visit the Gentiles, to take out of them a *people for his name*" (Acts 15:14). Thus are the children called by their Father's name in the "Church of God."

Said Paul, "I bow my knees unto the Father . . . of whom the whole family in heaven and earth is named" (Eph. 3:14, 15). The angels are the angels of God, and the church is the Church of God.

Before there was a pope in Rome, Saul of Tarsus "persecuted the church of God" (1 Cor. 15:9; Gal. 1:13). The Corinthian church was shamefully sinful (1 Cor. 5:1), yet the Apostle Paul called it "the *church of God* which is at Corinth" (1 Cor. 1:2; 2 Cor. 1:1).

Paul charged the elders "to feed the church of God" (Acts 20:28). First Timothy 3:5 speaks of the office of one who takes "care of the church of God," and verse 15 speaks of the house of God being the *Church of the living God*.

In 1 Corinthians 11:16, Paul spoke of certain customs not practiced in "the churches of God." Obviously, all the congregations Paul established were called by the Father's Name. In the same chapter, correcting a weakness in observance of the Lord's Supper, Paul asked the Corinthians, "Despise ye the church of God?" (V. 22.)

Another scripture bearing on this same question and a text too little studied is 1 Corinthians 10:32, saying: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." On the basis of this text, one may well conclude that Inspiration recognizes three great divisions of mankind: Jews, Gentiles, and the Church of God.

"Wherefore come out from among them"—come out from among the Jews and Gentiles—"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. 6:15).

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. . . . Beloved, now are we the sons of God" (1 John 3:1, 2)—even "the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

Let them who would be heirs of God not despise their Father's Name, nor choose another, lest they be disinherited, confused, and scattered to the four winds!

"Let the Wicked Forsake His Way"

By Bernard Lobell

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

THE majority of people in this sinful world, unless they return to the Lord, are on their way to both physical and spiritual destruction. The ever-increasing sinfulness of this generation is not noticed by many people because they do not stop long enough to consider who they are in this life and what part they are playing. Also, they give no consideration to how much longer they may be able to enjoy present life. Man's days are as the grass of the field. (Psalm 103:15.)

If people would only stop to think more about God and what His purpose is for them, they would follow a different manner of life. The present irreverent attitude is the cause of people getting farther and farther from God. The Scriptures tell us, though, that this waywardness of man will be one sure sign of the fulfillment of time, and that the coming of the Lord draws near.

Nevertheless, let us who are in Christ not be hasty in condemning others. By reading Ephesians 2:1-3, we shall see that we were once children of disobedience, also. Let us do, rather, as Jesus taught in Matthew 7:3-5, saying: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The way for one to get this beam out of his eye is not to try to get it out by himself. Have you ever tried, by yourself, to get a piece of trash out of your eye? There are times that it hurts more when you are trying to remove it than when you let it alone. You usually require someone else to remove it for you. . . . Now, in spiritual matters, God does not expect anyone to remove the beam in his eye without having help. Instead, God wants us as His children to come to Him for help, that He may remove that which is harmful. God invites us to come to Him with our troubles as quickly as we might go to Him with our joys.

The wicked may forsake his way and go to God for help by talking to Him, and in listening to God's reply. The question may be asked, How will God talk to that man? God has given the Bible to mankind, that all men may read and study it. By their doing so, God talks to

them in the same way a friend talks to one when writing a letter. The Bible is God's Letter to all who will read it.

Also, we who are Christians talk to God by our prayers offered through His Son Jesus. Of course, we must first read His Letter, the Bible, before we can know the correct subjects for conversation. Let us do more reading of the Word of God, and more praying, that our conversation with God may not be broken and contact with Him finally lost. We might even forget His address, or place of abode, as many already have done. Let no one get the idea that because he reads the Bible, or listens to a preacher tell about God and His will, there is nothing else necessary. Christians are commanded to study to show themselves approved unto God, and being able rightly to divide the Word of truth, as mentioned in 2 Timothy 2:15. Therefore, do not depend upon someone else to do your reading, studying, and praying, as some denominations teach. It is good, too, for Christians to study and pray together, for the Lord said: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Unless the wicked forsake their way, and return to God, God will not hear their prayers. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight" (Prov. 15:8). David said: "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). So often we have heard, or read, that great Letter (the Bible) which God has given men. Let everyone, therefore, turn from his sinful life to live for Christ as God has commanded. Then God and Christ will hear when that one talks to Them in prayer.

The Christian life is not limited merely to attending church and being a "good fellow" among friends. That is far from it! Turning from our wicked way to receive the Lord's mercy, we have a responsibility: that is, telling and teaching others to do the will of God. This can best be done by living the Christian life. Thus, in a sense, one is saying: "I'm taking God's Word for it, and that settles it! I used the word "Christian," and not "religious," because the world seems to be too religious, but not Christian minded or Christian hearted. Many people are great church members and "ever so religious," but they have left Christ's teaching out of their lives. May God have mercy on them!

(Please turn to page 11)

Forward Into Battle

By Arlen Marsh

"Hobbes clearly proves that every creature lives in a state of war by nature." — Jonathan Swift.

ON SEPTEMBER 30, 1944, the United States formally ordered all ships of American ownership and American registry to refrain from calling at Argentine ports. On August 16 of the same year, all gold stocks of the Argentine government and of Argentine nationals which were being held in the United States were frozen. In July, Secretary of State Hull had described the Argentine government as a deserter of the Allied cause.

This last hardly was deserved. Argentina was not a deserter of the Allied cause; she never had been a party to the Allied cause. Not since April, 1941, when President Roberto M. Ortiz was hospitalized and Vice President Ramon S. Castillo assumed the executive powers, had Argentina shown any favor whatsoever toward the democratic ideologies of the British Empire and the United States. Prior to 1938, when President Ortiz was elected, Argentina consistently had been anti-United States and had, with equal consistency, refused to co-operate economically or politically with most of the other American republics. She was the only one of all the independent American governments which failed to break diplomatic relations with the Axis until this year.

At the beginning of the war, Argentine apologists pointed out that more than three-fourths of Argentina's commerce was done with Germany, that it would be the very acme of folly for her to sever relations with a country which for years had taken the bulk of her exports. This excuse, however, rapidly fell apart under the hammer blows of historical logic and current events.

Almost from the beginning of its independent existence, *La Republica Argentina* had been a thorn in the flesh of American diplomacy. Like most other American republics, Argentina was given over to temporary dictatorships and numerous revolutions. But more than other American republics, Argentina displayed a cocky self-confidence which verged constantly on the militant. Service in the army was made compulsory many years ago; all men between twenty and forty-five years of age must serve.

The most recent revolution occurred in June, 1943. Not long before its outbreak, and apparently in preparation for it, a document dated May 3, 1943, was circulated among all officers of the Argentine army which openly aligned the nation with Germany and with German policies. To quote:

"The war has shown that it is no longer possible for a country to defend itself alone. . . . The age of nations is being replaced by the age of continents. Yesterday, provinces united to form the nation. Today, nations must unite to form the continent.

"This is the ultimate end of the present war. Germany is making a titanic effort to unite the European continent. The biggest and best-equipped nation will guide the destinies of the newly united continent. That nation is Germany."

Following these were several paragraphs pointing out that only Brazil and Argentina were large enough to dominate South America, and outlining methods by which Brazil could be brought under Argentine influence by diplomatic methods. Then:

"In Argentina, it will be the same. Our government will be an inflexible dictatorship, although at the beginning we will have to make concessions, necessary to entrench ourselves solidly in power. The masses . . . will have to work more and make more sacrifices than any other nation. . . . Only by doing this will it be possible to fulfill our armament program for the conquest of the continent."

This program has been carried out by the revolutionary government in utmost detail. A high-pressure production drive has resulted in building an army equipped with locally manufactured duplicates of Germany's tanks, armored cars, motorized repair shops, and anti-aircraft batteries. An infant aeronautical industry was subsidized for the manufacture of Argentina's first all-military plane; during the summer of 1944, President Farrell performed the public rites over the keel-laying of the first of a large group of river lighters which are to be used for troop and equipment transport. The entire Comodoro Rivadavia, an area from which nearly a billion gallons of oil were exported in 1941, has been declared a closed military zone. Speaking largely for the government, Col. Juan D. Peron observed, "War is an inevitable social phenomenon. If nations wish peace, they must prepare for war. War is of a total character, embracing all phases of national life." He might quite as well have said that, in Argentina, war has become a planned-for instrument of national policy.

In their treatment of Argentina, the Allies are in the unenviable position of those described by Joel: "A fire devoureth before them; and behind them a flame burn-

eth." Britain has, since German commerce was effectively stifled by the Allied blockade, been receiving most of her meat and a good share of her grain from the Argentine. To cut off such a source of vital supply would be seriously damaging, at best. Yet to permit Argentina to go her way without restriction is deliberately to invite future wars in America itself. A considerable number of Argen-

tine militarists already have let it be known that they look for a showdown between the United States and their own country—and, they confess cheerfully, they are preparing for it.

Coincidentally with the order to United States ships to cease calling at Argentine ports, the State Department ordered the Foreign Economic (Please turn to page 11)

“Why Callest Thou Me Good?”

By G. J. Gordon

CHRIST'S question, "Why callest thou me good?" came as a result of one coming and addressing Him as "Good Master." Before answering the question, Jesus corrected the one who had thus addressed Him by saying: "There is none good but one, that is, God." (See Matt. 19:16, 17.) Example to us? There was no wrong in calling Jesus, Lord and Master, for He said: "Ye call me Master and Lord, and ye say well; for so I am" (John 13:13). It was only when "Good" was added, that He made the correction. Some might say: "What difference does it make? It's only a small thing." Jesus, however, did not hesitate to correct in small matters, even a four-letter prefix.

On another occasion, Jesus was speaking to the multitudes and His disciples, saying, "The scribes and the Pharisees sit in Moses's seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad . . . phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." (*Rabboni* means master—see John 20:16.) "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven." (It is quite evident that Jesus referred to "Father" being use as a title here, and not as to a parent.) "Neither be ye called masters: for one is your Master, even Christ." (Matt. 23:2-10.)

Should we who are Christians use any titles for our leaders other than are given in the Scripture? The Bible names for leaders are: elder or bishop, pastor, evangelist, ministers of the Word of God, and of Christ, deacon, teacher. Are they not "good" enough? Or, do we desire

something more flattering—titles which are man-made? When one is addressed as "Reverend," should not he ask, "Why callest thou me reverend?" There is none reverend but one, that is God. The word "reverend" occurs only once in the whole Bible (Psalm 111:9) and refers to God. The quotation is, "Holy and reverend is his name." Rabbi, Father, Holy Father, Reverend, Right Reverend, Doctor of Divinity, and such like are not found in the Scriptures of truth. Why use them, then?

Elihu, who seems to have been a spokesman for God, in speaking to Job and his three friends, 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" (Job 32:21, 22). What is a "flattering title"? Webster defines "flatter" thus: "To please (a person) by applause or favorable notice, by respectful attention, or by *anything* that exalts him in his own estimation or confirms his good opinion of himself." "Reverend" is only a small word—only eight letters—but still it is twice as much as that which Jesus refused to allow. When we look at the meaning, it is several times greater than "good," for "reverend" means, according to Webster, "worthy of reverence"—and "reverence" means "to regard or treat with reverence; to revere; to venerate." "Venerate" means "to look upon with respect *and reverence*; to revere; to regard as hallowed." Does it make any difference? Jesus taught His disciples to pray, "Our Father which art in heaven, *Hallowed be thy name.*" There is no man worthy of the title, no matter how much he might know or what he might do. There is a scripture, however, which tells: "Know them which labour among you, and are over you in the Lord, and admonish you; and . . . esteem them very highly *in love*" (not in flattering titles) "for their work's sake." (See 1 Thess. 5:12, 13.)

We are all brethren. If you want to use a title to show the office which a person holds, use one of the Scriptural titles. They are sufficient!

Life of Solomon

By Mary Mae Nedrow

Solomon "spake three thousand proverbs: and his songs were a thousand and five" (1 Kings 4:32)

SOLOMON, youngest son of David and Bathsheba, was educated by Nathan the Prophet, and it is logical to assume he had a deep understanding of the oracles of God. Nathan called him "Jedidiah," meaning "beloved of the Lord." (2 Sam. 12:25.) The name "Solomon" in Hebrew means "peace." We know that his was a peaceful reign. That Solomon was in great favor with God cannot be denied. On one occasion, God appeared to Solomon and offered to grant him any request. He asked for wisdom and an understanding heart. (2 Chron. 1:7-10.) God granted his humble request, but gave him far more than he asked. "Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like" (v. 12). During Solomon's reign, gold and silver were as plentiful as stones. (V. 15.) Each year, his gold was increased six hundred sixty-six (666) talents.

King David had purposed in his heart that he would build a temple to take the place of the tabernacle, but God would not permit him to do this because "he (had been) a man of war and (had) shed blood" (1 Chron. 28:3). He was permitted, however, to collect materials for the building of the Temple, for thus say the Scriptures: "Solomon . . . shall build my house and my courts . . . and thou Solomon my son, 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 understandeth 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" (vv. 6-9). It was in the Valley of Gihon, while David was still alive, that Solomon was proclaimed and crowned king of Israel. To Zadok the priest and to Nathan the prophet, David said: "Cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon" (1 Kings 1:33, 34).

Solomon started the great task of building the Temple in the fourth year of his reign, and it was seven years before it was completed. He "began to build the house of the Lord at Jerusalem in mount Moriah" (2 Chron. 3:1). It was on this same mount that Abraham was ready to offer his son Isaac, but his hand was stayed by an angel of

the Lord. (Gen. 22:10-13.) Solomon made a house for Pharaoh's daughter; also a porch of judgment. (1 Kings 7:7, 8.)

Two Hiram's are prominently mentioned in this narrative; but let us not get them confused. One was king Hiram, the other was Hiram of Tyre, the artisan who "was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work" (vv. 14, 15). Solomon asked King Hiram to assist him in the building of the Temple, and an agreement or contract was made between the two. (5:1-11.) Thirty thousand men of Israel were sent to Lebanon in courses of ten thousand at a time, these to work one month and then go to their homes for two months. They prepared timber and hewed stones. (6:7; 5:13, 14.) Much slave labor was employed in the building of the Temple. (9:20, 21.)

"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" (6:7). Just as those stones were made ready, and were cut and hammered and all the rough places removed, so also are Christians being prepared and made ready, for they, too, must be bruised, and broken, and polished, if they would be fit for places in God's Kingdom when Jesus comes.

The Temple must truly have been a magnificent building. The walls were of cedar, "overlaid . . . within . . . with pure gold" (6:21). The altar was of gold and the table of gold, "whereupon the shewbread was, and the candlesticks of pure gold . . . with the flowers, and the lamps, and the tongs of gold . . . the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold. . . . And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord" (7:48-51). The length of the Temple was ninety feet, the breadth of it was thirty feet, and the height of it was forty-five feet, accepting the eighteen-inch cubit. (6:2.) It was about twice the size of the tabernacle. Chambers were built for the priests and attendants. In the holy place was the table of showbread, and the (Please turn to page 10)

Christ and the Vinegar and Gall

By Alfred Anthon

IN THIS article we shall consider the seven texts pertaining to Christ's receiving the vinegar and gall which were offered Him as He hung on the cross.

(1.) "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap" (Psalm 69:20-22).

It seems to me that this *is not* a prophecy of the treatment Christ was to receive. Jonah was not three days and three nights in the whale's belly to be a prophecy of Jesus; but, similarly, as Jonah was three days and three nights in the whale's belly, Jesus was to be three days and three nights in the heart of the earth.

David, in Psalms, songs, and poems, wrote very dramatically concerning treatment men give to each other. David's outlook on worldly life was very dramatically worded in this Psalm. Certain thoughts expressed by David came to be literally true with Jesus Christ, but we question that Christ was ever quite so hardhearted as our translation of verse 22 insinuates. Nevertheless, Christ did tell the Jews their house was left unto them desolate. More, Christ, who should have been for their welfare, did become a trap—bringing their desolation. We think of Psalm 69 as an allegorical dramatic poem, or song. Maybe, if we had a *thought* translation, instead of only *word* translation, we could appreciate the Psalms more.

Before Crucifixion

(2.) "When they were come unto a place called Golgotha . . . they gave him (Jesus) vinegar to drink mingled with gall: and when he *had tasted* thereof, he would not drink" (Matt. 27:33, 34). The time was about 9:00 a.m., Wednesday.

(3.) "They gave him to drink wine mingled with myrrh: but he received it not . . . and when they had crucified him . . ." (Mark 15:22-25).

We gather from these two accounts of His drinking before being nailed to the cross, that it was customary to have a vessel out at Golgotha filled with "old wine" mingled with "gall." If the criminal wanted to become drunken, so he would not feel the pain so intensely, he could do so; but the hardhearted bystanders would

"haw-haw" at the poor criminal trying to drink gall. It would be a terrible "dose," and how the mob would "roar" to see him drink it!

Jesus Christ tasted of it as a witness against them, that they were hardhearted enough, and hated Him enough, to mistreat Him in that manner. God and Christ will not be as hardhearted with the incorrigible.

Later, During Crucifixion

(4.) "About the ninth hour (3:00 p.m.) Jesus cried with a loud voice, saying . . . My God, my God, why hast thou forsaken me? . . . Straightway one of them ran, and took a sponge, and filled it with vinegar . . . and gave him to drink. . . . Jesus, when he had cried again with a loud voice, yielded up the ghost" (Matt. 27:46-50).

(5.) "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar" (old wine and gall) and "they filled a sponge . . . and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:28-30).

(6.) "One ran and filled a sponge full of vinegar . . . and gave him to drink" (Mark 15:36).

(7.) "The soldiers also mocked him, coming to him, and offering him vinegar" (Luke 23:36).

After Jesus had been hanging nailed to the cross for six long hours during the heat of that late-in-the-spring day, when thirst would be at its worst, then men mocked as they offered Christ vinegar mingled with gall. They more than offered, they splashed it into His mouth.

This was the way men abused their righteous King, abused God's only Son, only because He loved men fully enough not to strike back. They abused Christ this way because they would not have a righteous King tell them how to live, that they might have the abundant life. They cried out, "Away with Him, away with Him! Crucify Him! Murder Him! We will not have this man to reign over us!" (See Luke 19:14.)

Today, we mistreat Jesus Christ much the same when we sin. Our actions then say, "Away with You; I will not have You tell me what to do; get away from me; I will reject You if You interfere with me and what I do." Oh, the hardheartedness of sin! (Please turn to page 11)

The Bread of Life

By J. R. LeCrone

SINCE the United States was drawn into the great conflict that at present is shaking the world, the physical condition of the citizens of the nation has been brought into sharper focus and has been more closely scrutinized than ever before. Our nation learned with dismay that large numbers of people who outwardly appeared to be enjoying reasonably good health, inwardly were suffering from defects which make them unfit for any kind of strenuous service, either upon the field of battle or in the factories of the nation.

Steps have been, and are being taken to correct this situation. A campaign is being conducted with the purpose of educating the public as to what constitutes a healthful and health-building diet. Food packers are being urged, and in some cases forced by law, to put back into their products some of the vitamins that are lost in processing them. School children are being given physical examinations with a view to discovering diseases and deficiencies in their early stages while treatment has a good chance for success and before permanent injury results.

Dietitians are devoting themselves to giving housewives menus for their families that contain adequate amounts of the "basic seven" food groups. Recognizing that most people refuse to eat that which is distasteful to them, much attention is being given, also, to formulating recipes that make them attractive and palatable.

Realizing the blessings that go with good health, we are in hearty accord with the measures being taken to preserve and improve the health of the nation. Thoughtful housewives everywhere welcome suggestions for feeding their families which will enhance their opportunities for good health. They do not need to be told that the proper nourishment at regular intervals is essential to radiant health.

It seems more difficult, though to thinking people it is just as obvious, to get people to realize that what is true of physical nourishment and health is equally true of their spiritual well-being. Spiritual health cannot be maintained by occasional and irregular partaking of the Bread of Life any more than physical health is fostered by irregular and poorly planned meals.

Jesus assures us that He is the Bread of Life, the basic spiritual food of every Christian. He is the food around

"The Bread of Life" has been adapted from Brother LeCrone's local church bulletin, "The Assistant Pastor," published monthly at Ripley, Illinois. Though written to encourage general co-operation in a recent local evangelistic effort, the theme merits wide reading.

which every spiritual meal is planned. Any other foods that may be added consist of seasoning and side dishes that make the Bread of Life not more nourishing but more palatable to choicy appetites.

This Bread of Life was undoubtedly what Jesus had in mind when He said to Peter, "Feed my sheep" (John 21:16). The Apostle Paul was mindful of this duty when, having called together the elders of the church at Ephesus, he said to them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God" (Acts 20:28).

Every pastor is charged with the duty of keeping constantly before his congregation an ample supply of this Bread of Life. In an effort to make it tasty and palatable to them, he is constantly on the alert for apt illustrations and unusual angles of approach which he hopes will aid in inducing his congregation to partake more zestfully of the essential Bread. He hopes also by this means to tempt the appetites of those who have not been in the habit of partaking of that Bread.

We all know the pleasure of "eating out." All are familiar with the stimulation that our appetites receive when we eat food that has been prepared by cooks other than those who habitually prepare our meals. It may be the same old foods that we have always eaten, but the different manner in which they are prepared and served makes them novel and tempting. Rare, indeed, is the person who does not eat more when away from home than he does when partaking of food prepared in his own kitchen by his usual cook. This fact in no way reflects upon the capabilities of the home cook, but is simply an expression of the natural appreciation of variety that dwells in all of us.

Much the same principle is involved when the pastor of another congregation is invited to come to us for a series of evangelistic services. The spiritual food that he presents is the same old Bread of Life, but the different manner in which he prepares and presents it provides a refreshing change from that which we have known throughout the year. This change brings to the old subjects a new glamor which challenges our interest and stimulates our appetite for spiritual food.

We are likely to exclaim, and very properly, "That was

the best sermon that I ever heard!" and mean it from the very bottom of our hearts. This is no more an insult to, nor a reflection upon, the capabilities of the home pastor than it is upon the cooking abilities of wife or mother when we assure our hostess that the meal we have just enjoyed at her table was "the best we ever ate!" The statement is not made as a matter of comparison, but is simply a heartfelt expression of our appreciation.

Suppose that you had gone to a great deal of effort to prepare a tasty and nourishing meal for guests who, because of negligence or indifference, failed to arrive to eat it. Certainly, if we apply Christ's Golden Rule to our Christian service, the very least that we can do is to be on hand for services at every possible opportunity. Few of

us would like to explain to the returning Master that we simply had no taste for the Bread of Life.

Because your example will go far toward making it easier to interest others in the Bread of Life, because we feel sure that you will receive a blessing if you do so, and because we are convinced that it is the duty of every Christian to give the evangelist every encouragement possible, we strongly urge that you make a point of attending every evangelistic service possible, taking your friends and neighbors with you. It is the evangelist's task to prepare and serve the Bread of Life. Our part is to provide the guests at the table. The returning Master will hold each responsible for the manner in which he discharges his duties.

Till Twelve and Past

By E. H. Goit

RESIST the flesh, crave the spirit of Christ! "Remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:11-14).

It is through Christ, and through Him alone, that Jew and Gentile can be joined unto the one God. Our heavenly Father has bridged the "great gulf" with a span of love in that He gave His only begotten Son for "whosoever believeth." "He that hath the Son hath life," and in the Son "there is neither Jew nor Greek, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

Assuming that we are all acquainted with the story of Cinderella, we would mention her likeness unto the Gentiles who were only beggars until Christ's atonement. She was treated as the beggar of her household. She was given scraps of bread. It was her fairy godmother who transformed her into breath-taking beauty. Her fairy godmother could provide her wishes only until the stroke of twelve—and then her rags and crusts would return.

Our God, the Almighty, gave unto us Gentiles a bridge whereby we can be transformed from beggars and rags into joint-heirs and riches not only until the stroke of twelve, but throughout eternity.

Our God is not a fairy godmother, and His bridge of love is not a fairy tale as Cinderella's was. He is the living God, and the death and resurrection of His Son are realities.

"Oh, the mighty gulf that God did span at Calvary!" Calvary fulfilled Jesus' words in the Parable of the Rich Man and Lazarus. The parable reads:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you *there is a great gulf fixed*: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:19-26.)

In the preceding parable of Jesus, we have a truth that is spoken softly but which carries a "big stick." It is a stick that beats the lies of Platonism into absurdities. It is a stick that bridges the gap between the rich man and the poor man, Lazarus.

Abraham, the father of the rich man, had received the promises from God for himself and his seed. The man Lazarus and his seed were alienated from God and from the covenants of promise. He and his had no hope prior to the offering of Christ. But now he is made partaker of the covenants of promise and "made nigh" unto God through the blood of Jesus Christ. He is no longer a stranger, he is no longer a beggar, if he puts on the Christ in the circumcision made without hands. He is made the seed of Abraham and an heir according to the promises. (Gal. 3:27-29.)

We Gentiles are no longer "far off." We are nigh unto the Christ if we resist the flesh. May we desire to be more like the Christ and cross the bridge of *love* in love for our fellow man. May we bear in mind that we were once aliens, and that through the love of God we are granted the grace unto life with a blessed hope, even the hope of the soon return of our Lord Jesus.

LIFE OF SOLOMON

(Continued from page 6)

candlestands. The most holy was unlighted, and contained only the ark. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb" (8:9).

When the Temple was dedicated with much rejoicing, the king admonished the people to keep the commandments of the Lord, only later to set an example which was not becoming one whom God had so abundantly blessed. We read: "The Lord appeared to Solomon by night, and said . . . If thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them . . . therefore hath he brought all this evil upon them" (2 Chron. 7:12-22).

King Solomon "made a great throne of ivory, and overlaid it with pure gold. . . . King Solomon passed all the

kings of the earth in riches and wisdom . . . all the kings of the earth sought the presence of Solomon, to hear his wisdom. . . . Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen" (2 Chron. 9:17, 22, 23, 25).

The queen of Sheba paid him a visit and brought with her a gift of one hundred twenty talents of gold. She said, "Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard" (1 Kings 10:7). Still our blessed Lord, when referring to the lily of Palestine, drew this analogy: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28, 29). God ever takes care of His own.

In later years, Solomon lay burdens upon his subjects which were greater than they could bear. He started to deteriorate when he "loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites." These were the nations "concerning which the Lord said unto the children of Israel, "Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. . . . It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. . . . Solomon did evil in the sight of the Lord . . . and the Lord was angry with Solomon. . . . Wherefore the Lord said . . . I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son" (1 Kings 11:1-12). It was during the reign of his son Rehoboam that the ten tribes revolted and the kingdom was divided.

Solomon had a navy (9:26) and an army, but there were no wars during his reign. It typified the peaceful and glorious reign of Jesus Christ, when He shall sit upon the throne of David. Solomon built a number of fortresses and store cities—and "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon" (4:25). Just so shall it be when God sends Jesus back to earth to establish a Kingdom of righteousness, when it will be God's rule on earth and not man's rule. In that Day, "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).

We believe Proverbs and Ecclesiastes were written when Solomon was an old man and had repented of his idolatrous practices. "He spake three thousand proverbs: and his songs were a thousand and five" (1 Kings 4:32).

FORWARD INTO BATTLE

(Continued from page 5)

Administration to issue no further export licenses for goods to be shipped to the South American nation. These steps were, according to State Department authorities, only preliminary to ultimate severance of diplomatic relations with Argentina. The problem no longer is one of spanking a recalcitrant child, but has become one of preventing a war that might take in all South, Central, and North America before it had ended.

For more than half a century, Argentina lived in a state of peace with all her neighbors, settling such grievances as arose on an international scale by arbitration. Now, this era appears to be drawing to a close. Argentina deliberately is forging herself into a mighty sword pointed at the throat of every other American nation. These others may shout, as they shouted at the Montevideo convention during December, 1933, "Peace! Peace!"—but Argentina has no evident desire for peace. There is, in the Argentine notion, no such thing as a lasting peace; "war is an inevitable social phenomenon."

With this conclusion of Col. Peron and his government it is, of course, necessary to agree. But Argentina apparently—indeed, if her own official documents are to be believed, *avowedly*—seeks war. She is, like Germany and Italy and Japan, going out of her way to find it. She is, like Germany and Italy and Japan, merely another signpost on the road to the Kingdom of God. "For nation shall rise against nation, and kingdom against kingdom . . . 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." (Matt. 24:7, 30.) Here is a prophetic utterance which, despite its generalities, gives point to the Christian's watching of Argentina's efforts to march forward into battle.

PROCLAIM THE GOSPEL

(Continued from front page)

Paul, as well as the other apostles, did the will of God as stated in the foregoing quotation. He boldly stated that he was not "ashamed of the gospel of Christ." Then he told why: "for 'it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.'" Paul had faith in the gospel.

Yes, today we hear of wars and rumors of wars, but these are only signs of Christ's coming. Because many are waxing cold, and there are many false prophets, every Christian should put forth more effort to proclaim the true gospel and to rescue the perishing.

"LET THE WICKED FORSAKE HIS WAY"

(Continued from page 3)

If we profess to be followers of Christ, let us be very careful and ready to live "all the way" for Christ, and this for several reasons:

First: First Corinthians 3:16 tells that we are the temple of God. Also, 1 Corinthians 6:15 tells that our bodies are members of Christ. Let us not do anything to disfigure or harm the temple of God or the members of Christ. Therefore, be careful what you drink, do, or say.

Second: Any Christian may be the best example of Christianity that somebody knows. Whether one knows it or not, he is setting an example for somebody who is watching him. So, let none put a stumbling block in anyone's way. If he does, the sin of his fellow will be upon him.

Third: If we go only half way with Christian living, we have only enough Christianity and faith to make us miserable: we are trying to serve two masters! Matthew 6:24 tells us that won't do. We will hate the one and love the other, or hold to the one and despise the other. John tells in Revelation 3:16 that God said to the angel of the church of the Laodiceans: "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Let us not be lukewarm Christians, therefore. Let us be faithful servants of the Lord's, that our reward might be full when He comes in His glory.

Last: The Psalmist David and the Apostle Peter wrote that "the eyes of the Lord are upon the righteous." (Psalm 34:15; 1 Peter 3:12.) So, let us be very sincere and prayerful, that we "abstain from all appearance of evil" (1 Thess. 5:22).

CHRIST AND THE VINEGAR AND GALL

(Continued from page 7)

During Jesus Christ's terrible ordeal, God in His realm looked down. Surely, God was touched with compassion as He watched His noble Son love men faithfully, though they murdered Him. When man had gone far enough in his murderous hate of Jesus, then was fulfilled: "Reproach hath broken my heart."

We know that the spear, thrust into Christ's side, was not what killed Him; for the Record says, "*Blood and water*" (*blood clot and serum*) came out. If Christ had been yet alive when pierced, only *blood* would have come out.

The other two crucified with Christ were not dead. Their legs were broken; they were thrown into prison until after Sabbath—when they were probably nailed back to their crosses.

Let God bless you. He will, if you let Him. The only way to let Him bless you is to obey Him: obey Him in all things; not only in most things.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
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Christ said to Peter and Andrew, "Follow me, and I will make you fishers of men" (Matthew 4:19).

Jesus' First Helpers

"Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him" (Matt. 4:18-22).

The first four men called to be disciples of Jesus were Peter, Andrew, James, and John. They were the first ones Jesus chose to become "fishers of men."

Peter first met Jesus when Andrew came for him. Andrew was invited to spend a day with Jesus. Right away after that, Andrew found his brother Peter, and took him to meet the Christ. (John 1:38-42.)

Now these two were among the ones first selected to sit at Jesus' feet and learn the gospel message to spread to all the world. They left their work to follow Jesus.

James and John were also brothers. They, too, were fishermen. When Jesus called them to follow Him, they were with their father. They did not sit down and ponder over the call of Christ. They didn't say, "Later on, I'll come to work for you." No. They *immediately* left their ship and their father to follow Him.

Following Jesus

Today there is too much lukewarmness. When Jesus calls us, we should *leave* whatever keeps us from following Him. We should immediately or straightway seek to follow Him, and do His will.

John is called the "disciple whom he (Jesus) loved." John was selected at the cross to care for Mary, the virgin mother of Jesus. Jesus, hanging on the cross, suffering for us, said to John, "Behold thy mother." To His mother He said, "Woman, behold thy son!" "From that hour that disciple took her unto his own home" (John 19:26, 27).

John was the beloved disciple who was given the "revelation of Jesus Christ" on an island (Patmos). He was given great glimpses into the future. We now study the Revelation to learn what will soon come to pass. It is the last book in the Bible. The wisest Bible students study—and study to understand—these future events.

It must have been something like television to John. He saw things happening in the heavens. Then he saw things taking place on the earth. These were visions of events yet to come.

He heard Jesus say, "Surely I come quickly. Amen."

John answered, "Even so, come, Lord Jesus" (Rev. 22:20).

God loved us so much that He sent His Son to save us. "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11).

God's Way Is Best

"'God's way is best,' the birds are singing.
Even when the chill winds blow;
Then off they fly to sunny southlands
Far from winter's cold and snow.

"'God's way is best,' the raindrops murmur,
As upon the earth they fall;
Then down among dead leaves they nestle
Making blankets of them all.

"'God's way is best,' the summer flowers
Fade and fall and go to rest
To wait until another springtime.
Little child, God's way is best."

—Jean L. Phillips; selected
by Mrs. B. A. Johnson.

New Members

David Myron Randall, South Bend, Ind.
Bonnie Bell George, Little Rock, Ark.

Happy Birthday Wishes

Karna Alsbury, Oct. 18, age 9, Saint Francis, Kan.
Janet Boyer, Oct. 19, age 8, Waterlick, Va.
Darrell Anderson, Oct. 20, age 9, Hector, Minn.
Beulah Wendroth, Oct. 21, age 8, Eden Valley, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Faith

* * *

By Virginia Dearing, Wenatchee, Wash.

What is faith? Is it real and tangible, or is it something not seen nor felt? The Bible tells us that it "is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). The dictionary describes it as a "firm belief or trust in anyone or anything."

Both these definitions hold true in our relationship to Christ. We have a hope of His coming, and have read of it, but have not seen it; therefore, our faith must be a faith without visual proof. Such faith is especially hard to hold in this present day of skeptics, because nearly everything must be seen, proved, or shown, and even then it is sometimes not believed. It is just this same condition that will be present when the Lord comes. (Luke 18:8.) People will not believe in Jesus Christ until it is too late; then, finally coming to the realization, if at all, there will be no hope for them. They will have had their chance, and lost it because of a lack of faith.

If we have faith in the Word of God, it will be a faith that there is a God and a faithful One, for He has promised eternal salvation and He is not one to break a covenant. "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).

We can apply faith to our everyday lives by doing everything and living in a Christian way, ever following in the footsteps of our Saviour Jesus Christ. Always we will have the assurance that all our efforts are not in vain and will be regarded, not in a worldly way but with the promise of eternal life. Concerning our everyday life, also, is prayer and its value. We pray during church services, in the evening, and at the table, and many other times and places. If we did not have faith that our prayers would be heard and answered, there would be no sense in praying and expecting an answer.

With faith as a basis for our every action, our lives may surely lead us more closely toward our goal in this life—eternal life.

Southlawn Makes Good Beginning

Maurice Fairbrother, superintendent of the Southlawn Park Bereans (Grand Rapids, Michigan), reports that

this society started its fall activities, Thursday, September 14. After a summer vacation, the Bereans selected Thursday evening for the regular meeting, instead of the former time of Sunday evening.

For their first meeting of the season, the Southlawn Bereans planned a very special program. Their guest speaker was James Mattison, senior at Oregon Bible College, whose message was entitled the "Missing Link." Adding to the enjoyment of the evening was a musical trio by the Hale family, an accordion solo by Beverly Dolph, and a number by the Berean choir. Sixty-eight Bereans were present.

Undoubtedly there are several societies planning new projects and activities for the fall and winter seasons. Please write and share your experiences with others.

Making of a Christian

This was the title of a panel discussion the Oregon, Illinois Berean society presented at the Dixon church, Sunday, October 1. The program presented by the Oregon Bereans was the climax of a busy and successful Rally Day at the Dixon church.

Miss Norma Kirkpatrick served as mistress of ceremonies, and the following persons participated: Alva Huffer, who presented "Faith" as the foundation of the Christian life; Thelma Reed, who read Matthew 6:19-34; Leonard Brown, who discussed "Charity" and its necessity in the balanced Christian life; Muriel Randall, whose subject was "Contact With God," suggesting that prayer is our means of communication with God; and Gary France concluded the panel with "Hope of a Christian."

Included in the evening's program was an anthem presented by the Oregon junior choir and a solo by Kirby Davis. Approximately twenty-five Bereans from Oregon attended, and there is promise that the Dixon Bereans will soon be visiting Oregon.

Report From Our Treasurer

Our treasurer, Faye White, reports the following amounts in our national treasury: General Fund, \$448.20; Fieldman Fund, \$483.88; total, \$932.08. We will be keeping you informed of the growth in our national funds and know you will do your part to help increase them. We have several plans for increasing our national work, and this increase will necessitate growth in our treasury.

AMONG THE CHURCHES

CALENDAR

October 1-15—Evangelistic meetings (J. W. McLain) at Dixon, Ill.
 October 13-15—Northwest Quarterly Conference at Felida, Wash.
 October 22 - November 5—Evangelistic meetings (J. W. McLain) at Eldorado, Ill.
 October 29—Minnesota State Conference at Saint Cloud.
 November 12-26—Evangelistic Meetings at Tempe, Ariz. (Francis Burnett).

HOLBROOK, NEBRASKA

The Holbrook, Nebr., Church of God held its annual business meeting, Sunday, October 1, 1944. The election of officers resulted as follows: elders, T. M. Ferrell and Roscoe Story; deacons, Irvin Lathrop and C. R. Meyerhoeffer; deaconesses, Ola Hornaday and Ruey Lathrop; trustees, Wayne Wilson, Irvin Lathrop, C. R. Meyerhoeffer; secretary, Icel Stedman; and treasurer, Eva Phelps.
 May these chosen ones let God guide them in their duties. Icel Stedman, Secy.

HECTOR, MINNESOTA

The pictures on the back page of this issue present a graphic report of the work at Hector, Minn., one year after our evangelistic effort there. In the early summer a year ago, we pitched our evangelistic tent on the large double lot in the center of the business district, where the church now stands. Meetings were conducted throughout the summer. When it was apparent that the community would well receive a permanent work there, the double lot was purchased. A very short time after the purchase of the lots, a schoolhouse was advertised for sale by auction. It was purchased and moved onto the lots. With a lot of paint and hard work, it was converted into the very presentable little church building shown in the picture.

A full-time pastor was engaged in the person of Harry Goekler, who was previously located with the Happy Woods and Blood River Churches in Louisiana. He was recently married to Thelma Richardson of Louisiana. They are shown together in the center picture.

The organization of the work includes a Sunday school with four classes, a mid-week Bible study, a Berean society and two preaching services each Sunday.

The financial outlay that made this work possible was dependent first of all on great sacrifice on the part of the members themselves, aided by the Minnesota State Conference and National Bible Institution's Department of Evangelism.

Notable in the work at Hector is the number of its workers who are N. B. I. trained. Its pastor was a student of the first Bible College. Two of the young people have had a year each in Oregon Bible College, and two others have attended the Summer Bible Training School.

May the Lord bless each evangelistic effort as the work at Hector has been blessed.

J. W. McLain.

NATIONAL BIBLE INSTITUTION

| | |
|-------------------------|---------|
| Mr. & Mrs. J. W. McLain | \$10.00 |
| Dorothy Magaw | 4.00 |
| Mr. & Mrs. Delon Andrew | 4.00 |
| Anonymous | 9.00 |
| Howard E. Drew | 2.50 |
| Mr. & Mrs. C. E. Lapp | 30.00 |

BAPTISMS AT LOS ANGELES

On Sunday, October 1, 1944, the Los Angeles church was happy to add to its membership two young men who accepted Christ as their Saviour. They are John Milton Taylor, fourteen years of age, and Samuel Franklin Taylor, twelve years of age. Their address is Route 2, Box 252, Fontana, Calif. Both boys were extended the right hand of fellowship by the large attendance at this service. May God bless and direct these young men as they set forth in life's journey as Christians. They were baptized by the writer.
 Ellsworth O. Routson.

RIPLEY, ILLINOIS

Once more a long series of meetings here has closed. Bro. Vernis Wolfe gave a total of twenty-six sermons, one each night for twenty-two days, plus the morning sermon each of the four Sundays covered. The closing Sunday, October 1, was a beautiful day, so basket dinner was served on the church lawn instead of in the church basement. Many from Macomb were present for the day.

At 2:00 p.m., a baptismal service was held at the LaMoine River nearby. Those inducted into Christ at this service were Esther Rosalie and Rita Marcile, daughters of Bro. and Sr. Louis Ralston of Rushville, Ill. May all our membership encourage and sustain them in their new life in Christ.

At the opening of the evening service the Lord's Supper was observed, followed by the closing sermon. Bro. J. R. LeCrone spoke at 3:00 p.m., following a song program.

Bro. Wolfe held the rapt attention of his audience at all times. It is remarkable to see one of his youthful age have such a deep knowledge of the Scriptures and splendid delivery. Our regret is that so much apathy and indifference on the part of the public made the attendance too small in spite of wide advertising locally by newspapers and bills.

Our membership, however, should be greatly built up spiritually and in knowledge of the truth by what we heard. That success may go with Bro. Wolfe is our earnest prayer.

Laurence Howell, Secy.

INDIANA QUARTERLY CONFERENCE

The first quarterly conference of the State of Indiana was held at Kokomo, September 22-24. Visitors present represented the following Indiana cities and vicinities: South Bend, Plymouth, Burr Oak, Roll, Rensselaer, Hillisburg, Anderson, Culver, North Salem Church, Nappanee, and Kokomo. One hundred thirty-three visitors and local people registered for the conference services.

Morning Bible classes were held. The adults were taught by Bro. C. R. Randall; the young people by Bro. D. A. Jones, and the juniors by Sr. E. L. Macy. The total attendance at these classes was fifty-one.

Ministers present at the conference were M. W. Lyon, Hope Chapel, South Bend; C. R. Randall, Morning Star, South Bend; Delbert Jones, Hillisburg; Emory Macy, Kokomo; A. Weldon McCoy, Sr., Rensselaer; Cantwell Drabenstott, Roll; F. A. Stilson, South Bend; O. J. Parker and D. G. Harvey, Kokomo; and William Huffer, Hillisburg.

Due to the absence of the secretary, Sr. Mildred Macy was appointed secretary pro tem by the chair. Bro. F. A. Stilson, at the "Voice of the People" meeting held on Saturday afternoon. Vacation Bible school for the coming year was the main topic of the day. A motion was carried to the effect that the Conference Board investigate the possibilities of conducting a summer vacation Bible school at the various churches throughout the State.

There was some discussion as to the advisability of having an exchange of pulpit ministers occasionally, whereby every church would have regular services of some kind.

The next quarterly conference is to be held in one of the South Bend churches; this to be decided fully by the Conference Board.

(Mrs.) Erma McChesney, Secy.

PRINTING EQUIPMENT FUND

| | |
|--------------------|--------|
| Mrs. Alfred Anthon | \$2.35 |
| Jennie Salisbury | 5.00 |

GOLDEN RULE HOME

| | |
|--------------|--------|
| Charles Dull | \$5.00 |
|--------------|--------|

Gleanings From the Field

"The field is the world."—Jesus.

Sr. R. D. Stanton, Rt. 3, Little Rock, Ark., writes that they recently had twenty-three students present for their young and growing Sunday school, and that "we surely do enjoy The Herald."

Mrs. Ethel McTrvin, Ridgefield, Wash., a hospital patient this past summer, writes: "I was glad to get The Herald to read; it was a wonderful source of comfort and strength to me."

We are pleased to present a message on page 3 from Bro. Bernard Lobell. Many readers will recall having met him in Oregon, Ill., at the 1944 General Conference. He resides at 8824 Peach St., New Orleans, La. Says he: "If we go only half way with Christian living, we have only enough Christianity and faith to make us miserable; we are trying to serve two masters!"

Attention Chicagoans: Sr. Jeanne L. Hall, 7629 Greenview, Chicago 26, Ill., wishes names and addresses of all members of the Church of God residing in and near Chicago. There is anticipation of starting a unit of work in the big city.

Bro. James Siple, formerly of Hammond, La., and one of the many young folks to attend the Summer Bible Training School, writes that he is now at the home of Bro. and Sr. Alfred Anthon, 435 Kings Rd., Corvallis, Ore.

The Northwest Quarterly Conference of Oregon and Washington will be conducted at Felida, Wash., October 13-15.

Bro. and Sr. C. R. Randall and son David, South Bend, Ind., recently visited friends and relatives in Oregon, Ill.

ARKANSAS-OKLAHOMA CONFERENCE
McGintytown, Arkansas, July 20-23, 1944

The first session of the annual Conference of the Church of God of Arkansas and Oklahoma was called to order at 10:00 a.m., July 21, by Bro. H. Scott Smith, who was appointed chairman by the Conference to act in the absence of both president and vice president. Forty-four members were seated as delegates. The session opened with a brief song service led by Bro. C. Alan McLain, and the reading of Psalm 1, with prayer by Bro. Francis Burnett.

The minutes of 1943 were read and approved. A motion was made by Bros. Moffet and Snow that visiting members of like faith be given voice in voting throughout the Conference. Motion carried.

The secretary read a letter from Bro. Fred Williams, Sallisaw, Okla. Bro. Morgan gave a verbal message to the Conference from Bro. R. O. Turner, Boynton, Okla. He also gave a report of his work during the year. Reports of their work were given by Bros. Moffet, Simmons, and Smith who serves full time one Sunday each month at Clark's Chapel, McGintytown, and Little Rock.

The afternoon session opened with devotional song service led by Bro. C. Alan McLain, and Scripture reading by Bro. J. W. McLain. Reports of the evangelistic work being done in Arkansas and Oklahoma by the National Bible Institution were given by Bros. J. W. McLain, Francis Burnett, and Vivian Kirkpatrick.

The church had Bible lessons at the 8:00 p.m. session, Bro. Sydney E. Magaw teaching the adult class, Bro. Francis Burnett the young people's class, and Sr. C. Alan McLain the children's class.

Saturday, July 22, at 10:00 a.m., the session opened with song and prayer. Bro. Magaw began his report with a Scripture reading, and suggested that the first thing to do was to become interested in the Word; also, that the Conference send a delegate to the General Conference. A rising vote of thanks was extended to the National Bible Institution by the Conference for its efforts in helping the churches in Arkansas and Oklahoma.

At 2:30 p.m., Bro. Francis Burnett opened with song and prayer was by Bro. Kirkpatrick. A letter from Bro. T. A. Drinkard concerning The Trumpet Messenger was read.

A motion was made by Bro. Snow that Bro. G. H. Bradford be elected for Conference president by acclamation. Motion carried. A motion was made by Bros. Morgan and Stanton that the Conference accept this form of election. Motion carried. Bro. Bradford was elected by unanimous vote. Bro. Smith was elected vice president, and Mrs. Ed. R. Ring, secretary-treasurer. Bro. Smith was elected evangelist for Arkansas, and Bro. Simmons for Oklahoma. Bro. Pete McGinty was appointed as a member of the Executive Board. Bro. Morgan was chosen as delegate to the General Conference. A resolution committee was appointed as follows: Mrs. Era McGinty, Mrs. Arlie McGinty, Mrs. Ed R. Ring, and Bro. Francis Burnett.

Meeting place for the next Conference was left unsettled.

The 8:00 p.m. Bible study was conducted with Bro. J. W. McLain as teacher for the adults, Bro. Burnett the young people, and Sr. C. Alan McLain the children.

The Resolution Committee offered the following: Whereas Sr. Goldy McGinty, a member of the Church of God for many years at McGintytown, Ark., died June 19, 1944, we, the Conference of Arkansas and Oklahoma, extend to the family our love and sincere sympathy; also the same to Bro. H. Scott Smith and family in the loss of their mother who died April 15, 1944; also to Bro. and Sr. Moffet whose sister died July 2, 1944.

The Conference wishes to take this means

of extending to Bro. Drinkard its appreciation and thanks for his efforts as editor of The Trumpet Messenger. Signed: Francis Burnett, Mrs. Era McGinty, Mrs. Arlie McGinty, Mrs. Ed R. Ring.

Conference speakers were: Sydney E. Magaw, Francis Burnett, C. E. Weaver, Vivian Kirkpatrick, W. R. Simmons, C. Alan McLain, J. W. McLain, and J. M. Morgan.

(Names of attendants omitted in this report.)

On Sunday afternoon, Bro. J. W. McLain baptized three. The 1944 Conference of Arkansas and Oklahoma adjourned to meet again in 1945, the Lord willing.

Mrs. Ed R. Ring, Secy.

HECTOR, MINNESOTA

The work at Hector is going along in good shape, with faithful interest and attendance continually being shown by members of the church. Several non-members also attend quite regularly and seem interested in the growth of the church.

New concrete steps and sidewalks were recently built to the entrance of the church, and it is planned later to build a sidewalk all the way across the front of the church yard.

Bro. J. W. McLain, our National Evangelist, and Bro. Lehud T. Hanson, our General Conference President, paid the Hector church a flying visit recently and showed some pictures of the evangelistic work, as well as taking some pictures of the Hector group. Bro. McLain delivered the morning sermon, September 24. We were sorry they could not stay longer.

Bro. Benjamin Johnson of Wilmar has been ill for several weeks and at this writing is still unable to be up. We pray for his early recovery.

Mr. and Mrs. Frank Johnson are the proud parents of a baby boy, and they have named him Larry LeRoy. Congratulations!

Virgil Hammer was recently inducted into the army and is now stationed at Camp Hood, Texas. Also, Grace Johnson and Ruth Anderson are living in Minneapolis now and are unable to attend services often. These three young people are all faithful members of our church, and we miss them in all our services.

Harry Goekler, Pastor.

RETIRED MINISTERS' FUND

| | |
|----------------------------------|---------|
| Niagara Falls Sunday School | \$32.00 |
| Tempe Sunday School | 2.56 |
| Hillisburg Church | 1.21 |
| Moorefield, Nebr., Sunday School | \$4.00 |

OREGON BIBLE COLLEGE NEWS

Linford Moore has returned from a short visit in Niagara Falls, N. Y., where his wife will remain for a short time.

Bro. Vivian Kirkpatrick motored to Blanchard Mich., October 7, where he, conducted preaching services. Bro. Kirkpatrick was pastor of the Blanchard Church of God before he became an instructor in Oregon Bible College.

The writer conducted regular bi-monthly preaching services at Marshall, Ill., October 8. One of the illustrious seniors, James Mattison, has become superintendent of East Oregon Chapel. Linford Moore is his assistant.

The students have been enjoying two chapel services every week. The services are of the devotional type, both edifying and inspiring. Bros. F. L. Austin and Glenn M. Birkey were the speakers last week.

Arrangements have been made by the Athletic Association to resume basketball practice soon. Edward Golt is the newly elected captain, and prospects are good that there will be a winning team. Six lettermen have returned to play this year.

The school grounds are beginning to look like a park, thanks to the work of Bro. Albert Logsdon. Harold J. Doan, Reporter.

SOUTHLAWN CHURCH
Grand Rapids, Michigan

July and August in Michigan are vacation days, and church activity at Southlawn is always accommodated to the season. The Sunday school, Sunday morning worship service, and Thursday night devotional meeting are maintained, but most of the other activities are not held for those two months.

With the coming of September, however, and the return of everyone for the opening of the school season, our own full program also begins, and we have now swung into high gear for another season of service to our Lord. We are thankful, also, to be able to say that this year there is even a higher and more enthusiastic spirit than usual in our church family, and we anticipate some valuable results in the work ahead.

Requests have been made for discussion of some of the present-day problems in the light of prophecy in the Sunday night sermons, and this is being done under such subjects as "Our Boys Who Die in War—What Becomes of Them?" and "Is Stalin Our Friend? What Says the Bible?"

The Berean department under Bro. Fairbrother invited Bro. James Mattison of Oregon, Ill., to be present on its opening night, and this young man did a splendid job. Our people also enjoyed having him stay over for three days and speak for the missionary committee on Sunday morning. Berean meets on Thursday nights and is making good progress.

A new development has been worked out in Sunday school and we expect good results from this. The five youngest classes have been organized into a junior Sunday school. They meet in the annex, have their own opening exercises, and their classrooms are all in that building. In this way, the assembly can be conducted in the way that is best for them, and also the congested condition of the church auditorium is relieved so that benches do not have to be placed in the aisles.

Need for an enlarged church building is pressing itself upon us more and more, however, and it is gratifying to see the Building Fund steadily growing. With God's help we hope to be able to comfortably enlarge our church soon after building restrictions are lifted.

F. E. Siple, Pastor.

EVANGELISM

| | |
|-------------------------------|---------|
| An Omaha Friend | \$10.00 |
| Jennie Salsbury | 5.00 |
| E. F. Marsh | 5.00 |
| Ripley, Ill., Sunday School | 13.85 |
| F. Carpenter | 10.00 |
| Mr. & Mrs. Albert Logsdon | 15.00 |
| Golden Rule Family | 10.00 |
| Alice Plantner | 2.00 |
| Mrs. Clara Strimette | 5.00 |
| Pomona, Calif., Church of God | 45.00 |

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

Subscription rate: 50 issues per year, \$2.50. The Restitution Herald is official organ of the General Conference of the Church of God.

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.

Hector, Minnesota



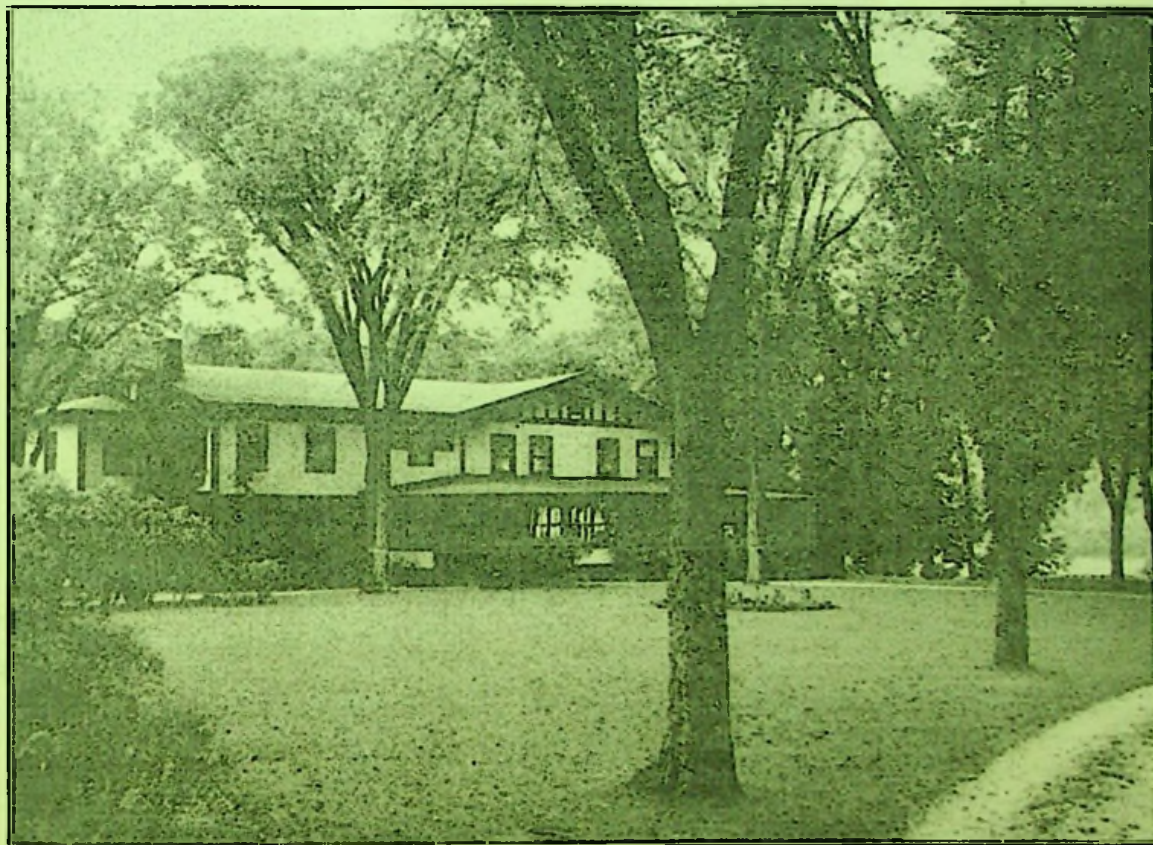
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THE NATIONAL HISTORICAL
SOCIETY

THE RESTITUTION HERALD

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OREGON, ILLINOIS, OCTOBER 17, 1944

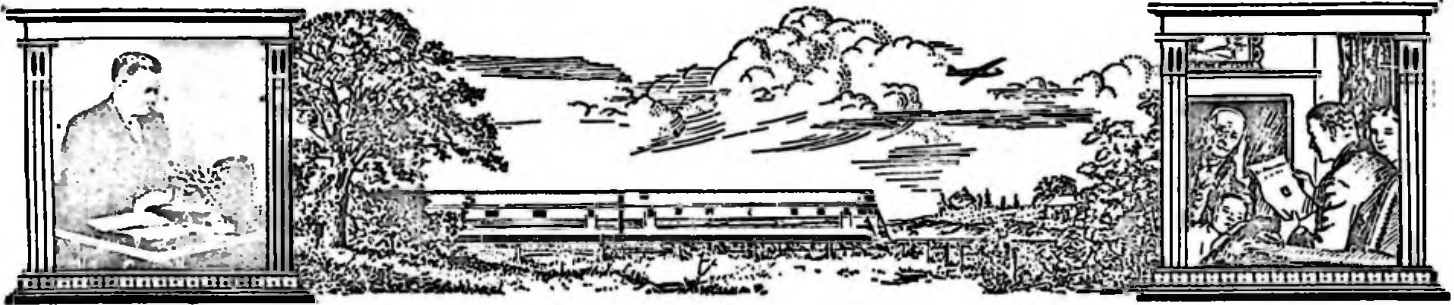
NUMBER 3



OREGON BIBLE COLLEGE

Oregon Bible College, Oregon, Illinois, theological school of the Church of God, is progressing well in its sixth consecutive year of service. Here, young men and young women are being educated for more active Christian life. All the men now attending plan to make the ministry their lifetime work, and several of them have entered already into part-time service. Graduates are preaching in six or seven states. Pray that the Lord will graciously bless the future of Oregon Bible College and all its students.

Young men and young women who are high school graduates, and who are interested in training for Christian leadership, are encouraged to attend our College. Write for catalog.



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

Meet Brother and Sister Logsdon

Please meet Brother and Sister Albert Logsdon, formerly of Ripley, Illinois, who, since August 31, 1944, have been serving as superintendent and matron of Oregon Bible College. They have a large family of college boys and girls who affectionately call them, "Pop" and "Mom." As parents so frequently observe in their own children, that no two are exactly alike in talent and temperament, "Pop" and "Mom" are learning the diversified needs of the students, and are loyally merging their adopted children into a co-operative family. Love has its way.

Though their work carries much responsibility, and sometimes requires patience, both Brother and Sister Logsdon sense the sacredness of their work, and they are giving bottom-of-the-heart service as unto the Lord. That they are finding Christian joy in that service is indicated by the accompanying picture recently taken at the College campus. May their college life be long and ever increasing in pleasantries.

What Say the Prophecies?

Nearly all outstanding characters of the Old Testament were prophets—Moses, Samuel, David, Elijah, Isaiah, Daniel, and many others. John the Baptist was a prophet. Jesus and His apostles were prophets. "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10). "Despise not prophesings" (1 Thess. 5:20). There can be no full comprehension of the Christ and His work without study of the prophecies.

What say the prophecies of current events? Are there signs indicating the coming of the Lord? Is there encouragement for these last days? Are there warnings?

It is a pleasure to present several articles on prophetic studies in this issue of THE HERALD. He who best understands the prophecies will probably best understand the Bible, for the Bible stands above all other books as being prophetic. It dares to foretell the future.

"Divisa in Partes Tres"

As Gaul was once "divided in parts three," Germany, too, will be divided soon into three divisions: the western section to be occupied by the British Army, the southern section by the American Army, and the eastern section by the Russian Army. That, at least, constitutes present published plans. Students of prophecy are interested, especially, in the Russian section of occupation, which section is planned to include the capital of Germany, Berlin. Aha! Adolf! You could not visit Moscow, but your former friend, Josef, will visit you in Berlin! Maybe he will shake the gizzard out of you, Adolf, but strange things happen: maybe you will be friends again. Your philosophies of government resemble.

Whatever else may be interpreted from Ezekiel 38 (see Revised Version), Bible students have long been agreed that "Rosh" (Russia) and "Gomer" (Germany) will be united for the final onslaught against Palestine. In the early stages of the present war, Germany, Italy, and Russia were pals (on the surface); and students of prophecy watched closely the collaboration of Hitler and Stalin. Then came the break, Germany attacking Russia, and seemingly contradicting prophecy. It is well to consider, though, that God has not told every detail of the future, nor *how* certain ends will develop. Indeed, seeming impossibilities may arise; then, with a sudden twist of events, truth will come to light, and the "more sure word of prophecy" will be verified by facts.

The Bible does not foretell *how* Germany and Russia are to become allied in the very last days: it merely pictures them as working together. Is it not credible that Russia will annex Germany, or a large part of it? Thus, the two nations would be confederates in the final fray.

How the Rosh-Gomer union comes matters not. Soon, Germany will be divided into three parts, and Russia will fly her flag in Berlin!

Ezekiel 38 is inspired of God. It will not fail.



Mr. and Mrs. Albert Logsdon

Why I Believe in the Flood

"Why I Believe in the Flood," by H. W. Clark, professor of geology in Pacific Union College, is selected from "Signs of the Times." Introductory thoughts in the article as first published, being slightly technical, are here omitted. Outstanding thought of the author's is that there are "evidences of gigantic forces which once shook the earth to its foundations"—evidencing a universal Flood.



CHRIStIANS who try to make a compromise between Genesis and geology are forced to varied and peculiar mixtures of scientific and Scriptural truth and error. Those who accept the Genesis record of the Flood as literally true find themselves in an embarrassing situation . . . with the scientists on one side and their "scientific" Christian friends on the other, both trying to wreck their faith in the validity of the literal Genesis story.

As one of those who hold strictly to the literal view of the Flood, in spite of research in the geological field, the writer wishes to present a few of the facts from geology which show that forces in the past have not been operating in the "normal" manner, as we observe them today.

1. The great masses of stratified rocks were laid down by forces acting in an entirely different way from anything we now see. Studies on the ocean floor reveal the fact that there is a world-wide distribution of soft ooze, composed of the shells of microscopic plants and animals. Nowhere, except possibly in a few scattered localities, is there any large amount of sand, gravel, or clay muds, with rich and varied animal life to produce anything having even the slightest resemblance to the great fossil beds found in the rocks. Nor is there anything resembling the extensive deposits of shale, sandstone, limestone, and the like, which are often devoid of any appreciable amount of fossil material.

2. There is nothing on earth today that in any degree approximates the vast array of animal life once existent. We live in a "zoologically impoverished world." Whole orders of animals have been exterminated suddenly and without any known natural cause. Vast numbers of creatures, from lowly shellfish to lordly mammals of the dry land, have completely disappeared. The present life of the earth is meager and of comparatively minor significance when placed by the side of that which once populated the earth. Were all that now covers the face of the earth to be buried in sand and mud, it would produce but a fraction of what we find in the rocks as remains of the past.

3. What has been said of animal life is equally true of plant life. The great forests of the so-called "coal age" have gone completely. They are represented today by a

few small and comparatively insignificant types of vegetation. Coal beds underlie hundreds of thousands of square miles of the United States alone, to say nothing of other countries. These beds are from a few inches to several feet in thickness. When it is remembered that one foot of coal requires at least ten feet of vegetation, some picture may be obtained of the immense mass of material involved. Nowhere on earth, unless it be in the dense tropical jungles, is there enough plant growth to supply this amount of vegetable matter.

It is claimed that the accumulation of the coal beds required millions of years, but there are abundant evidences against this interpretation. Space will not allow us to go into detail, but if one studies the nature of the coal deposits carefully, he will see that there is portrayed plainly a picture of rapid rather than slow accumulation.

4. The nature of the sedimentary rocks indicates violent water action far surpassing anything ever observed in our day. For example, the deeper sediments in the Gulf region show evidence of immense volumes of water sweeping from a land mass northwestward across a shallow sea. The higher deposits indicate a reversal of the currents, with great waves carrying sand, gravel, and clay southeastward across the deeper sediments. These currents were of such vast extent as to sweep the materials forward for several hundred miles. Finally, on top, are a series of fine sands and mud along the whole Gulf coast from Louisiana nearly to Mexico. These appear to have been deposited by a series of rivers of such volume that their flood plains coalesced into one extensive delta not less than three or four hundred miles across. There simply is no phenomenon known anywhere in the world today.

5. Vulcanism, the action of volcanos, with their lava flows, has taken place on a tremendous scale in the past. The Columbia Plateau occupies two hundred fifty thousand square miles of territory in Oregon, Washington, Idaho, and Nevada. Here lava flows occur to depths of several thousand feet. The gorge of the Snake River, marking the boundary between Oregon and Idaho, is cut through more than a mile of solid lava. The Deccan Plateau of India has a comparable situation. In the Lake Superior region are twenty

(Please turn to page 11)

The Man of Sin

By Emma C. Railsback

THE SCRIPTURES reveal clearly that the "man of sin" will appear shortly before the return of the Saviour to establish God's Kingdom on the earth. (2 Thess. 2:3.) Besides the above title, the Apostle Paul referred to him as "the son of perdition" and "that Wicked." Too, the Prophet Daniel gave a description of the same character in the following language: "a king of fierce countenance and understanding dark sentences" (Dan. 8:23); the "little horn" that "shall speak great words against the most High" (7:8, 25); also as "the (Roman) prince that shall come" and make a "covenant with many (Jews) for one week" (9:26). There is also much said about him in the Book of Revelation, but the foregoing Scripture should suffice to convince us that divine revelation has foretold the church that such a character would precede the advent of the Saviour to establish the Kingdom. The Saviour Himself said, "I am come in my Father's name, and ye receive me not, if another shall come in his own name, him ye will receive" (John 5:43). This must necessarily take place before the setting up of God's Kingdom.

If our thought on 2 Thessalonians 2 is correct, this "man of sin" will first be revealed to the church when he makes "a covenant with many for one week," the last of the seventy weeks foretold by Daniel in chapter nine. The Apostle Paul said to the brethren (the church) that they would "know perfectly" about "the day of the Lord" (1 Thess. 5:1, 2), because they (the Jews) would be saying "peace and safety." In Ezekiel 38:8, 11, 14, we learn that this will be in "the latter years" when they have been brought forth out of the nations and dwelling "safely all of them."

The Apostle, in 2 Thessalonians 2:8, seems to have been speaking of the revelation of "that Wicked" to the world in general sometime after his revelation to "the brethren." This perhaps will take place in the midst (or middle) of the seventieth week, when he shall cause the sacrifice and oblation to cease (Dan. 9:27)—the Jews having revived the Mosaic order of worship. The rapture of the church will precede his (the Antichrist's) revelation to the

Sister Emma C. Railsback, Los Angeles, California, here presents a timely study of a prophetic theme. She is concerned, primarily, with trends and the importance of being alert to recognize any sign of the coming of Christ, and secondarily with a current topic that should interest every Bible student, whether or not Prince Abdul Baraba becomes the Man of Sin. . . . On opposite page, and coming from the opposite side of the Nation, Brother C. E. Randall, Fonthill, Ontario, writes of other trends indicating the coming of the Lord draws near.

world. The church will have been "counted worthy to escape" the things that shall come to pass in that awful time of trouble, or the last half of the seventieth week, spoken of as a time, times, and half a time, one thousand two hundred sixty days, or forty-two months.

The Prophet Jeremiah evidently referred to this same time when he spoke of foreseeing "every man with his hands on his loins," and every face "turned into paleness." "Alas!"

he said, "for that day is great, so that none is like it: it is even the time of Jacob's trouble" (30:6, 7).

Now, since all these things have been given as signs to the church, students of prophecy have been doing as they were instructed by the Saviour: watching and praying, so that that day come not upon them unawares. (Luke 21:34.) Certain characters having some of the characteristics of this Man of Sin have been carefully watched for the last few years, by students, to learn to recognize him when he comes. If the return of Christ is as near as many other signs seem to indicate, then this superman must be living somewhere in seclusion waiting for the proper time to come forth and make a covenant with the Jews. Many articles and books have been published on the rebuilding of Palestine according to prophecy. We have seen pictures of the marvelous improvements that have been made in the last few years. In fact, it is becoming like the Garden of Eden, as the Prophet Joel forecast that it would be before the great desolation which will come when God calls all nations against Jerusalem to battle. All eyes have been turned toward Jerusalem with a hope of witnessing the national resurrection of God's chosen people, the Jews.

A recent editorial in the Los Angeles *Daily News* indicates that event may not be far distant: "Britain has created an all-Jewish brigade, which will fight under its own flag. . . . The creation of this brigade is an act of wisdom . . . as it points clearly to the intentions of the British government to recognize Palestine, finally, as one of the United Nations. . . . Thus, after the blue and white flag has been raised on the battle front, we may hopefully expect Palestine to be recognized in the hour of victory."

by Britain and the other United Nations, as a free and democratic Jewish commonwealth."

When and if this takes place in the near future, it would seem that the time is ripe for the appearing of the one who is to make a covenant with the Jews. European dictators have been carefully watched for earmarks of the Man of Sin, but only recently have we learned of an Asiatic character who seems to possess more of those characteristics than any dictator. We are indebted to Brother Glenn M. Birkey of Illinois for calling our attention to two books by Dr. James C. Hollenbeck of Chicago. Being a prophetic student and an archaeologist, Dr. Hollenbeck has given some very striking reasons as to why he feels that this man, an illegitimate son of the Sultan of Turkey, will prove ere long to be the specific sign for which the church has been advised to watch. Hollenbeck has traced this man's genealogy from Abraham, through Esau and Ishmael, first in the Scriptures and then in the Congressional Library at Washington, D. C. This genealogy would probably be a deciding influence in favor of his acceptance by the Jews.

He is described as a magician, using black magic, calling down fire from heaven, raising the dead, and stilling

the storms. The Grand Mufti (teacher of the Koran) of Jerusalem, the King of Iraq, and, in fact, all the Moham-medans (two hundred thirty million of them) declare that he will soon be revealed to the world as their "Allah." Those in authority in that country say that ere long all nations will have to deal with him.

As Dr. Hollenbeck pursued his research work in Egypt, Turkey, Syria, Iraq, Arabia, and Palestine, he made the acquaintance of rulers and many others in authority. Everywhere he went he was given information about this Prince. The King of Iraq, being a cousin of the Prince and a special friend of the Doctor, persuaded him to allow arrangements to be made for the Doctor to visit the Prince and see for himself the wonderful powers of this most unusual man—at the same time assuring him of kind and courteous treatment, also informing him that visitors were not permitted except by special arrangement, as the time had not come for him to make his appearance to the world.

In the course of the Doctor's visit with this strange mystery man, after having seen many demonstrations of his amazing power, he was horrified to hear him declare, "I am He. I am God," and *(Please turn to page 10)*

"Earthquakes in Divers Places"

By C. E. Randall

EARTHQUAKES in divers places"—these were the solemn words of Jesus in relating to the disciples some of the signs that would occur at the end of the age. To many, the sign of earthquakes has had a far-away meaning. It seemed an ancient story with little meaning for our day. To talk of earthquakes in the last days—well, your listeners would nearly go to sleep. Perhaps residents in the quake zone of September 4, 1944, will attach new meaning to the words of Jesus. In not-far-away Cornwall, Ontario, damage to the extent of one million dollars resulted from the earthquake that night. In the last few years there have been three quakes in this area. True, none have done damage in our own locality, but this is no assurance against the future. Cornwall had not previously suffered.

The fact is: we are having fulfilled right around us one of the outstanding signs which Jesus gave. The foundations of the earth are shaking—warning us that the coming of the Lord is at hand. We need not refer to increasing earthquakes in far-off Japan, Turkey, or other remote regions—they are happening right here at home. They are awakening the sleeping populace, announcing the

soon coming of the Lord. Dare we ask for plainer signs than those appearing?

Dr. L. Don Leet, Harvard University Seismologist, suggested "that cities take precautions because of an increasing frequency of quakes." He further stated: "It fits into the current pattern that has brought the intervals between earthquakes felt in this area down to about four years, instead of the fifty-year average at the turn of the century." Dr. Leet disclaims being alarmist when he urges city officials to make plans to cope with possible earthquake dangers. Science is saying today what the Bible predicted nearly two thousand years ago—more frequent and more severe earthquakes.

The Word of God in its predictions and promises is sure. Hide it in your hearts! Rely upon its every prophecy. Peter tells us that prophecy is more sure than what he had seen when with the Lord and what he had heard from the gracious lips of the Man who spoke with authority. Man in his vision and hearing are fallible, while the Word of God is reliable and unfailing. Trust in the promises of God, and live in the light of its prophetic teachings.

Argentine Twilight

(Sequel to "Forward Into Battle,"
page 4, preceding issue.)

By Arlen Marsh

"Worse than all are the devastations which are brought about by the abuse of religious convictions for political purposes."—Adolf Hitler, Mein Kampf.

THERE is, in the present Argentine situation, a great deal more for the serious Christian than the mere fulfillment of such general predictions as those made by Jesus in His final sermon before His crucifixion. For Argentina is not only a land which was once peaceful and which now has turned bellicose; it is not only a land which has replaced political democracy with political Fascism; it is a land which has currently combined the suppression of religious liberties with anti-Semitism.

So powerful has the Roman Catholic Church been in the Argentine that the prospects for a genuinely successful Protestant missionary movement have never been anything approaching good. Despite this fact, the essentially Catholic nation, when it adopted its constitution in 1853, included a provision which guaranteed freedom of worship and toleration for all sects, while it simultaneously set up the church of the Holy See as the State church.

In an interview given George P. Howard during the spring of 1944 by Dr. A. Ossorio y Gallardo, one-time ambassador to Argentina from republican Spain and now a refugee from the Franco regime, Dr. Ossorio, who is himself a devout Catholic, observed three things: first, that the fact that the Argentine Fascists are all Catholic is a clear indication that they are more defenders of privilege than honest disciples of a religious faith; second, that not one in a hundred of those who attend Argentine churches have any desire to practice the precepts of God; third, that "the disconcerting opulence of religious ceremonial," combined with the lavish display and excessive wealth of the higher clerics, has definitely antagonized the great masses of the people.

The first of Dr. Ossorio's conclusions is not debatable. The church in Argentina consistently has been a church of the wealthy and the privileged, who have used it to further their own ends. These ends invariably have been the maintenance of the approximately feudal system by which great landowners have, for generations, kept control of the government and of the national economy, to the detriment of the nation as a whole. So pronounced has been the control of these landowners over the church that Catholicism has been for some time, in this presumably Catholic country, more of a byword than a faith.

Protestantism is not the only branch of Christianity which has experienced a falling away.

Like their great German hero, and in spite of his comments on the devastation wrought by making use of religion for political purposes, the little Fuehrers of the Argentine have adopted the church as a vital means of propaganda for Fascism. In the document distributed among army officers on May 3, 1943, shortly before the "colonels' revolution" of that year, was included this paragraph:

"Following the German example, we will inculcate the masses with the spirit necessary to travel the heroic path on which they will be led. We will do that by controlling the press, movies, radio, books, and education, and with the collaboration of the church. Only thus will the masses give up the comfortable life which they now lead."

The revolution of June, 1943, it should be noted here, occurred, not because the government of the then-President Castillo was not doing the bidding of the great landowners who controlled both politics and religion, but because his government was teetering on the edge of disaster. A general election, as was well known, would have swept him and his policies out of office, and would have opened the way for industrialization of the nation and for improvement of living standards which would have brought doom to the century-old control of the cattlemen. Only a revolution, the suspension of the democratic constitution, and the institution of absolute dictatorship could prevent such an election.

Invariably, in the past, dictatorship has brought with it some form of restriction on religion. Argentina has been no exception. The restrictions have come, not merely in the use of the church and its facilities for propagandizing purposes, but in the spirit of intolerance that is being spread broadcast. Slogans which smack of the old Nazi chants are being taught the masses: "Sovereignty or death." "Down with the Jews." "Argentina yes, Yankees no." "Nation yes, colony, no."

It is this matter of "down with the Jews" that is important. It is important even to diplomats. Late in the nineteenth century, an association of Jews, at the invitation of the Argentine government, purchased 1,500,000 acres of land in the country as a sanctuary for refugee Hebrews;

to be sure, the effort failed, because of disinterest on the part of those Jews who were ardent Zionists, but the tolerant sentiment then moving Argentina was visible, nonetheless. At the beginning of this war, Argentina threw open her doors to a flood of refugees—Jews, Poles, Germans, Austrians, French, Spanish. Now, five years later, Argentina has adopted as her shibboleth, "Down with the Jews!" This shift from tolerance to intolerance is a matter of vital interest to every democratic capital. Wars for eradicating racial and religious prejudice are useless—as they are—if, in the very continents which make greatest profession of democratic idealism, such prejudice can be fanned to a high fever.

During the week of August 13, 1944, the Argentine government issued this dictum to its teachers: "Liberty of thought is an absurdity when applied to well-established facts. . . . Therefore the government has authority to forbid teaching of erroneous and perverse doctrines . . . endangering the security of the state." It was precisely the same sort of dictum which hedged about the Nazi declaration of religious freedom for all Germany, and which

led to the imprisonment of Christian and Jewish leaders indiscriminately for no crime greater than the teaching that there was a power superior to that of man.

This very shutting down of religious and racial freedom, however, is one more steppingstone on the Jewish road to Palestine. Those countries which have in the past—like Argentina—offered sanctuary to the sons of Jacob, and which now are offering concentration camps instead (the Argentine government has its own set of concentration camps, complete with barbed wire entanglements and machine gun outposts), are merely helping to drive the Jews back to their heritage, the Promised Land.

Such a situation, of course, was Biblically predicted ages past. The Jews were, for their sins, to become "a desolation," "an astonishment," "an hissing," in the words of God's own prophets. Yet, judging from the language of Matthew 25:31-46, nations and individuals alike will be judged by the Lord on the basis of their treatment of His people. If this be true, Argentina is indeed moving into a national twilight with the same speed that it moves toward anti-Semitism and religious intolerance.

PROPOSED STUDY OF REVELATION

By Alfred Anthon

LET US discuss some of the simple, easy-to-be-understood topics in Revelation. Let us not first discuss what a symbol means, but when does it occur with reference to other symbols in Revelation. To start this, the writer will make a statement, and ask others to answer, stating whether they think it is correct, or not, giving their reasons.

Revelation 1, 2, 3 are a prelude to the main part of the Book. These three chapters seem to deal with church conditions, beginning about 100 A.D. and extending to the time Jesus Christ will come to "take one" and "leave the other."

Chapters 4 through 11 comprise a vision complete in itself, independent of the other nine visions, as Daniel's vision of the four beasts was independent of the vision of the he-goat and ram, or of Nebuchadnezzar's image. All Daniel's visions and interpretations dealt with nations, but were independent visions.

Similarly, John had the vision-message of chapters 1, 2, and 3; later, the vision of symbols—chapters 4 through 11. This latter vision seems to deal with the period of time immediately following that time in which one will be taken and the other left. However, 10:11-14 seems to be two parenthetic visions thrown into this vision, maybe for elucidation. There are nine more visions in Revelation, from chapter 12 to end of the Book.

INTERPRETATION OF THE BIBLE

By Gertrude M. Logan

BEFORE attempting to interpret the Bible, one must recognize the fact that God is the Author of language, and that He uses a style of expression to suit the subject in hand. Also, God has a certain plan that He is making known to us, in such a way that those for whom any certain scripture is intended will get the true interpretation, and at the particular time of its fulfillment. These scriptures are to be "spiritually discerned" (1 Cor. 2:14). No scripture is of "private interpretation" (2 Peter 1:20).

In the age before Christ, men of a certain group were called to teach certain truths that applied to that time—for example, the preaching of Noah about the Flood.

Then God called Abraham to take further steps in the unfolding of His wonderful plan in preparing his children to become witnesses. Then the prophets wrote the further events that were to take place. The language used was such that it was hidden to all that God did not intend to reach at that time. Even the prophet writing it did not always understand. Nevertheless, when God's plan is completed, He will have been just to every man, from Adam onward to men of this day.

Just why God is using such a plan is not for us to question, but we know this, that He knows the end from the beginning, and we will say when it is finished, "Thou hast done well."

Rolling of the Scroll

By Florence E. Pease

"The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places" (Revelation 6:14).

SHAKESPEARE said, "All the world's a stage, and all the men and women merely players." From the first scene in the Garden of Eden until the present, man surely has enacted a vivid, wicked, and cruel drama. A line of bloodshed can be traced from then to now, the result of man's miserable fall through believing the Serpent (evil power) rather than believing and obeying Almighty God, the Supreme Power. (Gen. 3:4-7.) Through the ages, the seed of deceit, hate, and murder has been deeply rooted in the heart of man. God said the imagination of the thoughts of man's heart "was only evil continually" (Gen. 6:5), and Jeremiah 17:9 says: "The heart is deceitful above all things, and desperately wicked: who can know it?" Though it grieved and repented God that He created man, though man cut himself from the blessings of God's government, God still loved him and held out to him a hope and a blessed promise—He would restore His government.

Those who know the Bible can surely view in their minds' eye this passing panorama of the drama of life. Man's complete failure to create his own ideal law or government resulted in sin and death. Yet God's mercy was ever with man—ever looking for, and inspiring, a righteous man to lead out of the wilderness of sin to eternal light and life, as Noah, Abraham, Moses, and others led onward as far as their mortal lives would permit. Sin grew, nevertheless, and it grew worse and worse with the passing of time.

As we view the scene, we see God offering the law of divine love to man through His only begotten Son. (John 3:16.) God still loved mankind whom He created, but according to Matthew 27, Jesus, the Son of God, was despised, rejected, and crucified. The world did not then, and does not now, want God's law of divine love. God's Word (John 1:1-14) was crucified, and true faith was left only in the hearts of a few. Man was powerless, though, to keep this blessed Word of God dead and buried in

hell (the grave). (Acts 2:27-31.) It was resurrected; the Christ ascended to the throne of God. (Acts 1:11.)

Commandment to believe the gospel and to be baptized in the name of Jesus is yet being preached to men. Reply to that command will largely determine whether one will be saved or condemned. (Mark 16:16.) In Matthew 3 and 4, we see Jesus obedient in baptism, approved and beloved of His Father, tried and tempted by His mortal nature. (Heb. 2:18.) Thus was He perfected to

become our Lord and Saviour. He was tempted with the glory of man-made kingdoms, but with the perfect Word of God in His heart, He became victorious over all the temptations. Leaving the ordinance of breaking of bread and drinking of the cup in remembrance of His broken body and shed blood, He now sits on the right hand of His heavenly Father to make intercession for the sins of the little faithful flock awaiting His return. (1 Cor. 11:24; Heb. 7:25; Luke 12:32.)

Finally, the mountains (governments) of the Gentiles will be abolished, or overturned, as indicated by the rolling of a scroll. As we near the end (Luke 21:24), we can see the moon (ecclesiastical pow-

ers) turning to blood, this suggesting war, slaughter, and death. (Matt. 27:24; Isa. 15:9; 34:3; Rev. 6:12; 8:8; 11:6; 14:20.) The Babylonian organizations today are crying peace while yet there is no peace. We quote:

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:2, 3).

Let us not be so misled and ensnared. Soon we shall see the dictators of church and state, the popedom and the political heavens rolled away. (Dan. 2:35.) The shaking down of the man-made heaven on earth is now started. Soon, the true God will establish His Kingdom on earth that will "never be destroyed" (Dan. 2:44). The end of

"WHY STAND YE GAZING?"

"Ye men of Galilee —
And men from every nation of the earth
And islands of the seas —
Why stand ye gazing thus
Into the heavens?"

"Because the day of all earth's sorrowing days
Draws near
When He who is the Prince of Peace
Shall come to reign,
Because the promise has not failed
And cannot fail,
For He who gave His word is true,
Because as surely as God lives
His promised Kingdom comes.

"Look up, then, ye men of every land,
Lift up your heads,
For your redemption draweth nigh."

—James Asa Johnson.

the scroll is at hand. Soon we shall see Jesus, the rightful Judge, shining as the sun, clothed in a pure white robe, and girt with a golden girdle. (Rev. 1:13.) In His mouth will be the Word of God, likened to a two-edged sword. (Rev. 1:16.) "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). "Every eye shall see him" (Rev. 1:7). The rich and mighty will call for the rocks of the mountains to fall on them and to hide them from the righteous Judge. (Rev. 6:16.) There will be "weeping

and gnashing of teeth. For many are called, but few are chosen" (Matt. 22:13, 14).

The curse removed, the earth will be beautified with the glory of God. "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

Who will share the glory of God's earth made new? Not those who are seeking peace and righteousness through the law, or through human device. Rather, salvation is for all who are willing to yield to Christ.

"All to Jesus I surrender,
All to Him I freely give."

The King and His Kingdom

By E. O. Stewart

"Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isaiah 32:1).

JESUS, while in conversation with Peter, said: "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). Here is a prediction of the restoration of the kingdom of Israel. The rulers will be Jesus and the twelve apostles, and the subjects over whom they rule will be the twelve tribes of Israel.

"Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. 37:21, 22).

The foregoing scriptures point to a time when the kingdom will be composed of none but the twelve tribes of Israel. Ezekiel 37:28 declares, "The heathen (or Gentiles) shall know that I the Lord do sanctify (set apart) Israel, when my sanctuary shall be in the midst of them for evermore."

Ezekiel 36:24-27 reads: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in

my statutes, and ye shall keep my judgments, and do them." These passages quoted are descriptive of the regeneration of the nation of Israel, which regeneration cannot take place until after God has gathered the Israelites out of all countries, and has placed them in their own land. "Then" (after God has gathered them out of all countries) "will I sprinkle clean water upon you, and ye shall be clean." It is then that God will cleanse them from all their filthiness and idols. Not until then will He take away their stony heart, and give them a heart of flesh. It is then that God will cause them to walk in His statutes, and do them. This is the nation to which Jesus referred when He said to the Pharisees, "Therefore, the kingdom shall be taken from you, and given to a nation bringing forth the fruit thereof."

Zion in Travail and Pain

"As soon as Zion travailed, she brought forth her children" (Isa. 66:8). Let no one deceive you into believing that the rebirth of Israel is due before the time of Zion's travail. Her children cannot be born until Zion shall have passed through her period of travail and pain. Nevertheless, mankind, in his attempt to aid God in the fulfillment of His promise to that nation, will deliver that people into the land of Palestine prior to the time of Zion's travail, and will hail that deliverance as the rebirth of that nation. Isaiah predicted this attempt on man's part in the following words: "Before she travailed, she brought forth: before her pain came, she was delivered of a man child" (Isa. 66:7).

Zion's man child, which she is to deliver before her time of travail, will be the Antichrist, or Man of Sin. The

ruler of this man-made kingdom in Palestine is described in Daniel 11 as a deceitful king. He will come up, and become strong with a small people. He will come in peacefully, and obtain the kingdom by flatteries. For a time, he will work agreeably with all nations. Under his rule, the Jews may rebuild their Temple, and resume their ancient form of worship. In the midst of the week, however, he will disregard the covenant he has made with them, seat himself in the Temple, and demand that all worship him. Many of the Jews in Palestine will refuse to worship him, and the great tribulation will result. That will be the beginning of Zion's travail for the deliverance of her children. That will be the time of trouble mentioned by Daniel, at which time his people "shall be delivered, every one that shall be found written in the book."

As the church, which is Christ's body, is to be caught up in the rapture before the great tribulation, those who are to be delivered at the time of trouble cannot be the body of Christ. The body of Christ is called a new creation in Christ Jesus, which is distinct from the children of Zion who only receive the new birth.

At the revelation of the Son of man, at the close of the time of trouble, the Antichrist will be destroyed and the children of the Kingdom will be cast out. (Matt. 8:11, 12.) Then, Christ will send forth His angels with a great sound of a trumpet, and they shall gather together His elect (Israel) from the four winds. Thus, "Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom."

God will regather Israel through the instrumentality of angels, and not through the instrumentality of nations. Hence, the Jewish kingdom which is to be established in Palestine shortly after the close of the present conflict will be a counterfeit kingdom established by mankind.

THE MAN OF SIN

(Continued from page 5)

immediately to take on the appearance of greatness, a being more than man. A detailed account of this visit is given in Dr. Hollenbeck's book, "The Super-Deceiver on the World Horizon."

When Rome was in the height of her glory her eastern boundary was the Euphrates River, thus including the present territory of the Turkish people, and qualifying him as a Roman prince. His title is Prince Abdul Baraba Bahah, born in Mecca, the sacred city of the Mohammedans, in 1894.

A small circular which Dr. Hollenbeck produced recently to accompany his book, "The Super-Deceiver," concerning a short item appearing in the Los Angeles *Herald Express* of January 8, 1943, is convincing concern-

ing this character. The item came directly from Cairo, Egypt, on the above-mentioned date via International News Service. It was concerning a mystery occupant of a silken palace rented by Great Britain on the above date when Churchill, Roosevelt, and Chiang Kai Shek were in conference there last December 8. We were able to purchase a copy of the *Herald Express* of that date and thereby could verify the fact that the item was an exact reproduction from the first page of that paper.

Have the world powers already begun to deal with this mystery man, secretly? Dr. Hollenbeck gives plausible reasons why this mysterious character could not have been any other of the Mohammedan rulers or princes. He may be wrong in some of his deductions, but he has pointed out to us some facts which the wise will give further investigation.

We find one more statement by the Doctor which we would like to be able to investigate more fully. A Jewish architect, G. C. Shick, has made complete plans of Solomon's Temple according to scale and specifications of the original. A model was exhibited at the Chicago World's Fair in 1933. All parts of the building are now completed, boxed, and waiting to be shipped to Jerusalem when the proper time has come for it to be set up. In several cities of America and Europe, these boxes are stored and carefully protected. We have inquired of a reformed Jewish rabbi in this city (Los Angeles) if he has any knowledge of this preparation of the Temple. His reply was that "the Jews have no intention of rebuilding Solomon's Temple."

All who are wide awake in these perilous times will want to know what is being done, and how world events are shaping in preparation to the final climax.

OCTOBER

By *Mary Mae Nedrow*

Colorful October days,
Sunsets soft and mellow,
Falling leaves and tumbling sprays—
Russet, red, and yellow.

Christ Prophesied: "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. Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 2:25-28). Are you ready?

WHY I BELIEVE IN THE FLOOD

(Continued from page 3)

thousand cubic miles of material that was forced up from below in a molten or semimolten state. The great masses of the Coast Ranges of Western America, the bulk of the Andes, and the cores of several other great mountain areas, such as the Sierra Nevadas, the Rockies, and the Alps, either originated from magmas (molten rock material) or contain much material that has been plastic or fluid. Vulcanism seems to have accompanied mountain making everywhere on a large scale. Today it is mild and feeble compared with its ancient manifestations.

6. Glaciation in ancient times has been much greater and more extensive than at present. In all the high mountains of the world one may find evidences of large-scale glaciation. In Yosemite, the ancient Lyell and Merced Glaciers were about two thousand feet in thickness and flowed as far as the foot of El Capitan, approximately thirty miles from the present ice on the summit of the Sierras and eight thousand feet lower. In the Alps, the ice streams extended as much as forty miles beyond their present positions and not less than four thousand feet lower. Similar conditions existed in mountain regions elsewhere.

As to so-called "continental glaciation," while we may not regard continental "glaciers" as true glaciers, yet there is abundant proof that great thicknesses of ice accumulated over parts of North America and Europe, and that in some parts of the ice-covered area there was sufficient movement to leave definite markings in the rocks. This widespread accumulation of ice appears to have been definitely associated with vulcanism, and to have followed the period in which the sedimentary rocks were deposited. When viewed in their broader aspects, these facts form a striking corollary with the Flood theory of geology, and demand such a catastrophic interpretation rather than uniformitarian.

7. Tectonic, or rock structural movements on a scale to stagger the imagination seem to have been involved in the building of the great mountain systems of the earth. Several facts along this line may be fitted together into a picture that presents a view of a catastrophe so universal in scope and so immense in its action that some of the obvious records from the rocks appear to be too much to believe. Yet the evidence is incontrovertible, and has been supported by thousands of careful observations the world over. Space allows only a brief mention of a few of these phenomena.

In the first place, practically all the great mountain systems of the world have been developed along lines of ancient seas, which were long and narrow, and apparently of moderate depth. These mountain systems form connecting chains that, if connected together, would give a

picture of a network of waterways encircling the globe. As sediments were washed into these seas from the ancient lands, thousands of feet of material accumulated and became partially consolidated. Following this, vast earth movements took place, the sediment-filled channels were upheaved, their surfaces became eroded by terrific streams of water, and thus the present mountain areas came into existence. Each of the separate factors involved in these actions is worthy of extended study, but we can do no more than mention them here.

Accompanying the rise of the mountain areas were tremendous lateral forces that caused sideways motion that in some cases involved extensive areas of the earth's surface. The whole middle and eastern portion of the Rocky Mountains was thrust violently eastward, producing a series of gigantic folds that in some cases broke and thrust one range over another for distances varying from five to fifteen miles. The immensity of these movements was such as to be almost beyond comprehension, with the result that some geologists have refused to acknowledge the reality of such a tremendous movement. Nevertheless, the physical evidence is beyond dispute, and forms one of the most remarkable proofs of the greatness of the Flood yet to be uncovered by scientists.

As an example, in the Banff region in Alberta, seven mountain ranges, each about a mile in thickness, have been turned on edge and thrust over one another at an angle of from thirty to forty-five degrees. They may be clearly seen today as mute evidence of the catastrophic nature of mountain making.

In other areas, where the force was not so great, or where the nature of the rock materials was different, folded mountains are common. In the Appalachians as well as the Rockies, there are series of folds with occasional broken and overturned masses. The Alps have been so violently disturbed that students have been puzzled as they have studied them. The one point that appears to be clear is that terrific forces beyond anything now known have produced the twisted and folded and bent rock formations.

In conclusion, it should be made plain that this article is not intended as a detailed study of any particular geological problem. Every one of the seven points here presented is worth much more space than is given to the whole topic. All that is intended is to show that the geological phenomena, when viewed in their broader significance, speak eloquently of a world-wide catastrophe that overwhelmed the earth. The claims of the evolutionist that everything in the past has taken place by uniform and normal action of geological forces is not supported by the evidence. The earth cries out, and gives evidence of changes that can in no way be explained by anything that is now transpiring.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

WAITE PARK, MINNESOTA



"Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

The Twelve Apostles

"Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him" (Matt. 10:2-4).

After Judas Iscariot betrayed Jesus there were only eleven apostles. The eleven were not alone when they chose another to take the place of Judas. There were about "an hundred and twenty" gathered together. Peter was the speaker. He told how Judas had failed them. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry, and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1:21-26). Now, Matthias is never mentioned again!

We read, however, in Paul's writings: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. 15:9). So, does it not seem that Paul, not Matthias, became the twelfth apostle? Certainly, Paul is mentioned many times, and his writings are of much importance.

Peter, the Rock

Peter always was in a hurry to serve Jesus. He couldn't wait until they received "power from on high" to appoint the other apostle. He could not wait until the fishing craft came to shore. When he recognized Jesus on the shore, he jumped into the water and hurried to his Lord.

Peter was so angry when Jesus was taken in the garden by the soldiers. He it was who drew a sword and cut off the high priest's servant's ear. (John 18:10.) Peter was so sure he would not betray Jesus. It was he who repented with tears when he failed his Master. He was sorrowful when Jesus asked him yet the third time, "Lovest thou me?" "And he said unto him, Lord, thou knowest all things; thou knowest that I love thee" (John 21:17).

All these things happened *before* Peter became "the rock." But he, although weak in the flesh, knew that Jesus the Christ was the only one who had the "words of eternal life."

After the Holy Spirit came upon the apostles on the day of Pentecost, Peter was indeed unmovable. He was founded upon the Rock, Christ Jesus, and became a leader of righteousness.

Eyewitness News

The apostles were eyewitnesses of the works of Christ. When Peter's mother-in-law lay sick of a fever, Jesus healed her. Peter knew that his mother-in-law "arose and ministered unto them" (Matt. 8:15).

Peter saw some who had followed Jesus for a while leave Him. He saw the Christ ascend up into the clouds. He saw the dove come from the heavens and light upon Christ. He heard the words, "This is my beloved Son in whom I am well pleased." Peter was one of those who saw Christ transfigured before him in the mount. He heard God speak then, too.

To whom shall we turn? To present-day, short-lived security or to the Prince of Peace? May every Christian boy and girl follow Jesus even though he may stumble as Peter did. We know we will win eternal life if we continue to follow Him.

Happy Birthday Wishes

James VeNard, Oct. 25, age 12, Macomb, Ill.
 Juanita Kennedy, Oct. 28, age 8, Hammond, La.
 Darlene Stine, Oct. 29, age 8, Tipp City, Ohio.
 Douglas Hamilton, Oct. 29, age 11, Cold Spring, Minn.
 Betty Richardson, Oct. 29, age 5, Hammond, La.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Prayer

* * *

By Mrs. Earle Mogle, Rockford, Ill.

There is nothing of value in the Christian's life that does not depend upon prayer. Prayer is our privilege to talk with God. Jesus gave His disciples the Lord's Prayer as a model. This prayer shows us what our attitude must be when we talk with God. If Jesus felt the need of prayer, surely we cannot get along without it. Some people think that if their prayers are not answered right away that they might as well give up praying, but results come from constant prayer and faith in the answering of that prayer.

The final test of acceptable prayer is the ability to say, "Nevertheless, not my will but thine be done," after we have placed our desires before God. Because God's will for us is always for our good, this should not be difficult. Our selfishness is the hindering factor. The more one uses the privilege of prayer, the more he learns of God's will for him and the more opportunity of answered prayer will be given him.

I do not believe it is possible for a Christian to get along without prayer. It should play a very prominent part in each person's life.

Portraits of Jesus

* * *

By Juanita Macy, Covington, Ohio

Across Rock River, from Oregon Bible College, is a great statue of the Indian chief, Black Hawk. This statue was constructed in commemoration of a war chief—one of whom the Indians were proud and one they wanted never to forget.

In like manner, we have many portraits of Jesus. There are pictures of Jesus at His birth, Jesus in the Temple, Jesus at the age of twelve, Jesus' baptism in the Jordan River, and Jesus on the cross. Artists and sculptors of every age have made drawings and created figures of the most important Man the world has ever known.

We do not know what His actual features were, but we know His personality was outstanding. Persons of all ages and sects were attracted to Him.

The little children were allowed to come to Christ. The disciples thought they should be held back, probably because they did not see how Jesus could find time for such small ones. Jesus allowed them to come near Him, and

blessed them. There was room in His heart for love to them, too.

The multitudes followed closely: many followed for the purpose of listening to Him speak; others followed to be healed of their incurable diseases; some to find fault. Still others were simply curious to see this Man who was able to draw the crowds into His confidence. He was a great orator. At different occasions when He spoke to thousands, Jesus spoke pleasantly and without agitation against disturbances, of which there no doubt were many. He spoke for hours, and the people never tired of listening. The people crowded into the Temple when Jesus spoke there. They were so anxious to get the sick ones to Him that they opened a roof to let one man come to Him. Several times it was necessary for Jesus to ask His disciples to take Him in their boat and cross the sea that He might receive His well-earned rest.

Jesus of Nazareth was no weakling as far as physical strength was concerned, nor was He lacking in anger. When He discovered the moneychangers in the Temple, He threw both the customers and the clerks from the room. He overturned the tables and chairs to show His real disgust.

Jesus, as a boy, learned quickly. He could understand what He had heard and remember those things easily. At the age of twelve, He was found in the Temple talking with the most learned men. He did not ask as many questions as He answered. When the scholars recognized the superior knowledge of the Boy, they began asking questions of Him rather than answering His few inquiries. He was doing this when His parents found Him after searching through the city. Jesus knew at that early age that He was to do the work of His heavenly Father.

This Man of wonders was able to overcome hard tests that were put before Him. As He fasted in the wilderness, the Tempter came to Him. It took a strong will power to push back His desire for food.

Our Lord is a sympathetic Lord. He was moved to tears when He heard of the death of His beloved friend, Lazarus. He wept bitterly. This proved that Jesus was filled with compassion and made like other men.

No, no artist or sculptor has ever been able to portray all these characteristics and qualities in the face of one man. It would take a numberless amount of portraits to express all the characteristics of Jesus, the Nazarene.

AMONG THE CHURCHES

CALENDAR

October 22 - November 5—Evangelistic meetings (J. W. McLain) at Eldorado, Ill.
 October 29—Minnesota State Conference at Saint Cloud.
 November 12-26—Evangelistic Meetings at Tempe, Ariz. (Francis Burnett).

CONTRIBUTIONS TO NATIONAL BIBLE INSTITUTION

(All contributions to the various funds of National Bible Institution are hereby acknowledged. While each donation is placed as specified, contributors are encouraged to make donations solely to National Bible Institution.)

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RIPLEY, ILLINOIS

The Ripley, Ill., church will have Rally Day October 22. Services will be as usual in the forenoon, followed by a basket dinner in the basement. A special program will be given at 2:30 p.m. Brethren please take notice and bring your friends.

Laurence Howell, Secy.

EIGHTEEN YEARS OLD!

(Southlawn Anniversary, October 29)

An invitation is extended by Southlawn Park Church of God, Grand Rapids, Mich., to its eighteenth anniversary to be celebrated October 29, 1944.

Sunday school is to convene as usual at 9:45 a.m., and at the 11:00 a.m. worship service the pastor is to deliver the anniversary sermon. There will be special musical numbers. Both the junior and senior choirs will sing.

The yearly dinner is planned for the annex at noon, then a high spot of the day is to be the service for 3:00 p.m., which will be planned by, and completely in charge of, people from Oregon Bible College, Oregon, Ill.

It is with much pleasure that we announce that a number of students, and possibly one of the instructors, from the College plan to spend the week end with us and to present the afternoon program. Other guests will be very welcome.

Sr. Verna Thayer, Rockford, Ill., was with us for a recent week end and did some valuable work with our Sunday school. A real development has been undertaken by organizing the five youngest classes into a junior Sunday school, with its own assembly in the annex. An amazing result was seen in the attendance of these five combined classes, which jumped from an average of sixty to one hundred eight in two weeks.

F. E. Siple, Pastor.

LOS ANGELES, CALIFORNIA

Owing to the fact that Labor Day followed the first Sunday, the all-day meeting of September was postponed until the second Sunday. The pastor gave the morning discourse, which was followed by the Communion service. A number of special musical numbers were given, consisting of a violin solo, vocal solo, and a quartette. The pergola was filled to capacity at dinnertime, and group pictures were taken both in front and rear of the church. The afternoon services consisted of a General Conference report by the writer and a sermon by Bro. G. P. Lichty. The Dorcas and Berean societies have resumed their bi-monthly meetings after a two-months' vacation.

Bro. Clyde Shaw, after serving as Sunday school superintendent for five months, decided that he could not do justice to the position after working each Saturday night. He therefore resigned and Bro. Arthur Mock was elected to take his place.

The two young men baptized by Bro. Ellsworth Routson, October 1, are grandsons of Sr. Emily Blackwell. Though isolated from the congregation, they have been thoroughly instructed in the fundamental truths of the Scriptures by their mother, Sr. Rena Taylor. This makes four from that family enrolled with the household of faith. If all isolated parents could see the importance of standing firm for truth as Sr. Rena has done, there would not be the drifting into congregations which teach error.

Bro. J. Homer Overholser was confined to his bed the day the church board held its meeting in his home, having undergone a severe tonsillectomy a few days previously. A number of items of business, which we trust will prove to be of vital benefit to the local church work, were discussed and adopted.

Emma C. Railsback.

Gleanings From the Field

"The field is the world."—Jesus.

Within the next few weeks, The Herald will present new pictures of Golden Rule Home and its superintendent and matron, as in this issue pictures are shown of the College and its members in charge.

Bro. Ellsworth Routson, pastor of the Church of God at Los Angeles, Calif., sends his best wishes to the College, from which he was graduated in 1942. Sr. Vernelle Brown, a former student of the College and now a member of Los Angeles church, is co-operating with Bro. Routson by taking some of his sermons in shorthand, which messages will appear from time to time as articles in The Herald.

Bro. C. E. Lapp, pastor of the Church of God at Tempe, Ariz., is attending Arizona State Teachers' College—this being his third year.

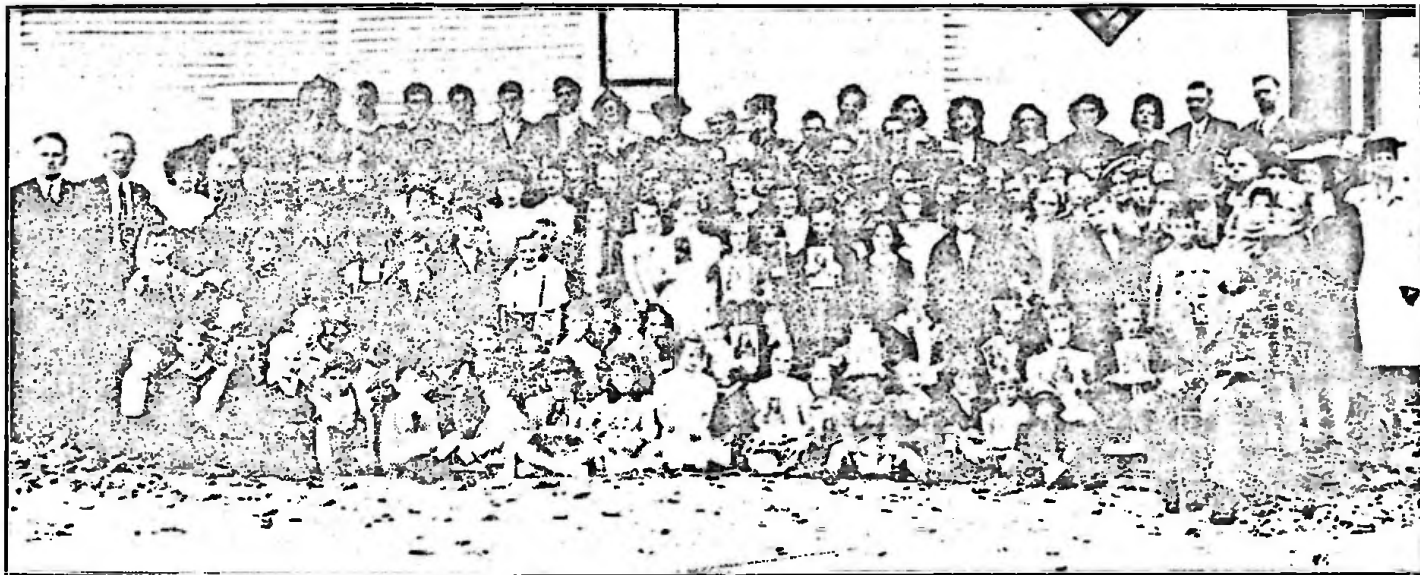
Bro. Harold Donn preached at Oregon, Ill., Sunday evening, October 15, at the once-a-month Berean program. His message was interesting and helpful.

Bro. M. W. Lyon and his father, Bro. J. S. Lyon, recently went from their homes in South Bend, Ind., and Grand Rapids, Mich., respectively, to their former home at Citronelle, Ala., on business matters.

Bro. J. Arthur Johnson, en route from Hammond, La., to his home at Lake View, Iowa, stopped off at Oregon, Ill., for a short visit, October 10, 11. Sr. Johnson, who is with her sister at 304 S. Cherry, Hammond, is critically ill.

During most of the week of October 8-14, Bros. A. J. Hoke, Dayton, Ohio, and Dale R. Dunbar, Swanton, Ohio, were in Oregon, Ill., for executive board meetings of National Bible Institution. Sr. Dunbar accompanied Bro. Dunbar.

"We are very happy since receiving your letter of September 29, at the prospect of College students coming for our anniversary. The more the merrier!"—F. E. Siple, pastor Southlawn Church of God, Grand Rapids, Mich.



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

Sunday, October 1, was the date of our Sunday School Rally. The goal for attendance was set at one hundred sixty, and there were one hundred sixty-two present. Of course, they could not all get in the auditorium, but the classrooms held them. The goal for the offering which was to be placed in the new church building fund was set at one hundred sixty dollars, and we were pleasantly surprised when the offering totaled two hundred dollars.

The building fund is still growing. The total is now about four thousand two hundred fifty dollars. This is almost one third of what the new church is expected to cost.

Berean attendance has been steadily increasing since the first of October. The past four Wednesday evenings there were twenty, twenty-two, twenty-six, and thirty attendants.

Christmas boxes are now being prepared for the fifteen service men from the Sunday school who are overseas. Boxes for the eight who are in this country will be made up later.

H. Krogh, Jr.

LAWRENCEVILLE, OHIO

This article was read before the congregation of the Lawrenceville (Ohio) Church of God at the business meeting, October 4, 1944, and unanimously adopted by all members present, with the request that the Editor of The Restitution Herald print it at the earliest possible date.

Regarding the resolution passed by the Ministerial Association and published in the September 19 issue of The Restitution Herald, we would like to present the following views:

We question their Scriptural right in vesting this authority in themselves and dispute their interpretation of the Scriptures in applying the office of bishop or elder to the ministry alone. Acts 15 speaks of the "apostles and elders," as being two separate bodies in the working of the church's business. As we read in Acts 6:3, 4, the apostles ordered that "seven men of honest repute, full of the Holy Ghost, and wisdom" be appointed over the business so that "we will give ourselves continually to prayer, and to the ministry of the word."

In what way would it work for the betterment of the church for the minister to have charge of all business matters? Just why would a minister's judgment in lay matters be better than the combined voice of the congregation which would give the concentric opinion of a group of minds which are thor-

oughly familiar, through intimate association over a number of years, with the conditions prevailing in that particular locality?

May the ministers of the Church of God be more diligent in the teaching of the precious promises of the Kingdom of God and spreading this word to all people as befitting the holiness of their calling, not given to greed and grasping for powers and rulings among the congregation. May they look to their Master who washed the feet of His apostles as a sample of humility which we all might well try to exemplify.

Let the matters of business be governed by the church board or ruling bodies of the congregation as provided in the constitutions of the separate individual churches.

Our local constitution vests such powers in the senior elder and the governing board, and their actions are sanctioned or rejected by the voice of the congregation. We wish to make our position clear in this matter, so there may be no misunderstanding in the future when we might wish to engage a different minister. The Lawrenceville Church of God, Margaret Ballentine, Secy.

Note: The Ministerial Resolution mentioned in the foregoing was adopted by the Ministerial Association, not by the General Conference. This note of explanation was authorized by the Executive Board, which Board also authorized publication of the Lawrenceville report.—Editor.

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

WATERLOO, IOWA

Rally Day was observed Sunday, October 1, at the Church of God, 1040 Conger St., Waterloo, Iowa. Ernest R. Barnum, pastor, occupied the pulpit at the morning service. His subject was, "And So They Danced." Miss Darlene Smith, vocal student at Iowa State Teacher's College, gave her rendition of Matlotte's "Lord's Prayer." A picnic dinner, served in the basement, followed the morning worship. The Dorcas Society celebrated its twenty-first anniversary with the presentation of a beautiful twenty-four by thirty inch cake. Mrs. A. J. Eychaner, the Society's first president, was accorded the honor of cutting the cake. There were forty-seven people present.

For that Sunday only, the 7:30 service was moved ahead to 2:30 in the afternoon. Preceding the sermon, a chalk talk was given by Beverly Phillips and Virginia Seacrest. One talked while the other chalked. Charles W. Howe delivered a message on the "Four Cardinal Virtues." The services were concluded with a vocal solo by the pastor, Ernest R. Barnum, titled, "Trusting in Thee."

Beverly Phillips, Berean President.

HOPE CHAPEL, SOUTH BEND, INDIANA

Hope Chapel at South Bend, Ind., held a Father and Son banquet on Friday, September 29, in the church. A fried rabbit supper carried out the thought of a Pilgrim Father banquet.

Bro. Rolland Stilson was the toastmaster. Bro. Floyd Stilson gave the toast to fathers and the response was given by Forest Leighty. Remarks were given by the pastor, M. W. Lyon. Bro. Lynn Leighty gave a talk, "Why Fathers Should Be in Sunday School." Our main speaker was Mr. J. Bruce Hadley, secretary of Council of Churches. Musical numbers were given by E. E. Stilson and Bro. Lyon, a Hawaiian number by Corinne Davies, and a duet by Bro. and Sr. Horace Pierce.

Rally day was also a big success at Hope Chapel. One hundred sixteen were present, and many out-of-town visitors were with us. A program was given and certificates were received by those promoted. A pot-luck dinner was served in the basement. During the afternoon, Bro. Elwyn Stilson related many interesting stories about the South Pacific, from which place he had returned a short time ago. We have missed Bro. Elwyn so much, and it was a real reunion for him and his wife to be with us.

Wilma Pierce, Secy.

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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National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

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NUMBER 4

Policy Planning Program—Blessing Bag

By C. E. Randall

THE SECRET of cheerful and liberal giving to the Lord's church is the recognition of God as the Giver of all blessings. My mind has been especially directed along this line of thought lately by one of our Fonthill church boys, Weldon Holland. Not long ago, he was telling me about his "Blessing Bag," and never having heard about such a bag and being interested particularly in the motive behind it, I asked him to write a little story about it for our church bulletin. I am going to pass it on to the readers of THE HERALD, using it as a basis for this appeal. It follows:



C. E. Randall

Our Blessing Bag

"I was reading the paper one day and read of a woman who made a 'Blessing Bag,' and for each blessing that was given to her, she would put a certain amount of money in the bag. When it was full, she used the money to buy war bonds. I thought the idea was a very good one, so I decided to do the same thing, only to use the money for church work.

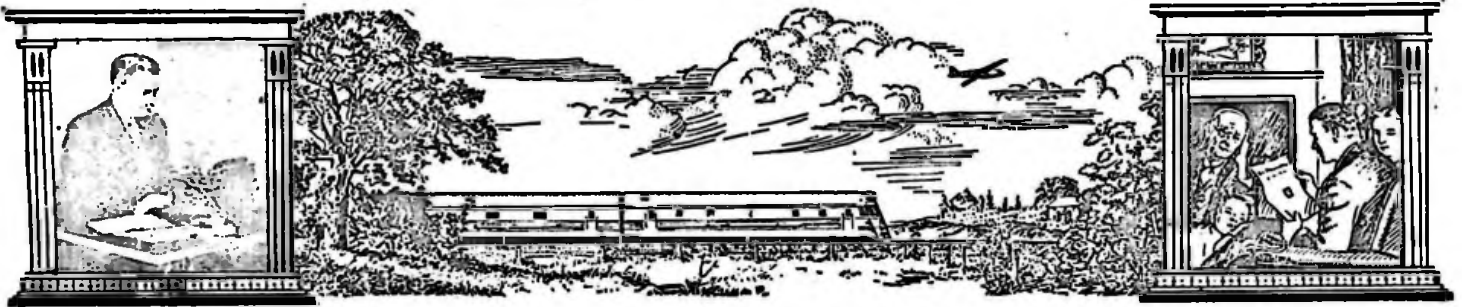
"Now our 'Blessing Bag' hangs in a certain place, and is used by all members of our family to express our thanks to God. It is surprising how the pennies, nickels, and dimes mount up to show how many blessings the Lord gives us. Also, we know, 'The Lord loveth a cheerful giver.'"

Weldon has set us a good example in counting the blessings of the Lord. If we all counted our blessings as they come through the "windows of heaven," we, too, would be surprised at how fast they "mount up." Recognizing the Source of our blessings is the first step in preparing the heart to appreciate the "riches of his goodness." We show our appreciation for the goodness of the Lord by what we do for His work, and what we give to support and promote the church of His calling.

I am making this appeal to all members of the church to take time to count the blessings which come through our General Conference work. Let us start with THE HERALD. If we were to record every blessing we receive through this weekly messenger of the Lord, don't you think they would be worth many times the subscription paid. Payment of the small amount necessary to get the paper doesn't compensate for all the blessings which we receive through its hundreds of messages of hope, inspiration, truth, and information.

Now, the College: It is impossible to determine the blessings that have come to us through this work. The church everywhere has been stimulated to more vigorous action because of the school. It has quickened our spirits. The longer the school operates the more numerous the blessings.

(Please turn to page 11)



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

General Conference Activities

"General Conference"—what does it mean? It is not uncommon to hear brethren speak of General Conference in a very limited sense, applying the words only to the annual gathering at Oregon, Illinois. Actually, the General Conference of the Church of God is in business fifty-two weeks in the year. The annual gathering at Oregon, Illinois, provides opportunity for brethren to plan ways and means for advancing the Lord's work, then these plans become the basis for the General Conference activities throughout the new Conference year. This work is done under the business name of National Bible Institution.

Brother C. E. Randall, publicity director for certain plans adopted at the last General Conference in session, presents a message on the front page of this issue of *THE RESTITUTION HERALD*, telling about various activities of our work and appealing for their moral and financial support.

That brethren may more clearly visualize the work of the General Conference, a group of pictures is arranged on the back page, suggesting in one way or another the various activities as they are being developed by the National Bible Institution.

The Arab Scowl

A news item, originating in Jerusalem, October 19, 1944, informs that Arab chambers of commerce in Jerusalem, Jaffa, and Haifa have cancelled certain meetings scheduled by an American economic mission now touring Palestine. Cancellation of these meetings was in protest to President Roosevelt's pledge to "open the doors of Palestine against restricted immigration and the establishment of a Jewish commonwealth." Further, certain Arabic dailies are reported as refusing bulletins from the United States office of war. . . . These are small winds, but they indicate Moslem dissatisfaction that may rise to a whirlwind. There are more Moslems in the world than Christians, and use of the sword is an avowed part of the Moslem faith. The coming Antichrist must wipe away the Arab scowl, and keep a smile on the Jew.

"Sans Everything"

Poets, including those who compose hymns, are reputed to be poor theologians. Invariably, they are too idealistic and visionary. Without Biblical support, universally recognized poets have written freely of realms beyond the sky and immortality of the soul. Shakespeare was no exception. What of stalking ghost at the strike of twelve!

There are lines of Shakespeare, however, that reveal this peer of poets to have seen death in its final reality—as "mere oblivion." He eloquently pen-pictured man in "the last scene of all" with these curt words: "Sans teeth, sans eyes, sans taste, *sans everything*." Here is the Poet's portrait of man—from infancy to nothing:

"All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms.
And then the whining school-boy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with woful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths and bearded like the bard;
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side;
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, *sans everything*."

The Vision Speaks

By Mrs. H. H. Kent

"The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry" (Habakkuk 2:3).

HABAKKUK did not tell what he saw in his vision mentioned in Habakkuk 2:3, but by studying other prophets and the apostles we believe it must have been on the order of what they saw concerning the last days. Since, in recent years, these visions are becoming more and more understandable, it is a good thing to compare them with what we know. Habakkuk's vision was to speak at the end and not tarry. This is good news for the watching, waiting servants. Through their revelation and walking with God, all the prophets saw colossal evils at the end of the age.

We have heard people say that if for no other reason they could see the Bible was an inspired book, they would be convinced, alone, by reading the Book of Daniel—especially the second and seventh chapters. It seems clear to most Christians that these two chapters have opened the eyes of many searchers for the truth. Daniel agreed with Habakkuk when he said that the end is to come "at the appointed time."

Both the minor and major prophets had visions of the end time. The prophecies have been unfolding a little at a time. The Book of Revelation was a sealed book to most people until about forty years ago. To those who sincerely sought an understanding of it, it truly became a revelation, but certain conditions had to come on the earth before it could be understood. Men are learning more and more of the wonders of God's Book, as they see multiplied signs that this age of grace will soon be closed. Slackening moral conditions everywhere are bringing on a crisis among children—and adults as well—that is causing fear by those in authority. We know that there must come a time of judgment for the world's sin and folly, or the foundations of our institutions will be unsafe.

The Bible teaches that there is to come a time of shaking, so those things that cannot be shaken may remain. Change and decay belong to the old order. Earthly things perish, pass away, and are forgotten, but that which is founded upon eternal truths will stand the cleansing fires. Christians are "redeeming the time," when opportunity comes, knowing that "the days are evil." (Eph. 5:16.) Their safety lies in closing their eyes to perishing things and building upon the things that cannot be shaken.

Many now see the struggle that lies ahead of us who are Christians. "If the righteous scarcely be saved, where shall

the ungodly and the sinner appear? (1 Peter 4:18.) We are all human as we look ahead, wondering what it will mean to meet the Judge of all the earth. However, Christ will not come as Judge to Christians. Their time of judgment was when they met Him at the cross, followed by heart-searching and walking in fellowship with Him. He will come as their Deliverer from the wickedness that is in the world at the time of His coming.

Now, to go back to the vision, can we put our finger on a few things that we know are evidences upon which to build, so we may know how near we are to the end time—looking only, of course, for the approximate time? Any news to this effect does bring cheer to those who love His appearing. Christ told about the harvest time of the gospel age and about the mysteries of the Kingdom of heaven in that wonderful chapter of parables—Matthew 13. At another time, He said the things He had foretold would take place during the lifetime of one generation. (24:34.) Too, those looking for Him must watch and pray or they will not be ready, for He will come upon all others "as a snare" (Luke 21:34-36.) From the time of the beginning of travail to the time of His coming will be the length of one generation, according to Luke 21:32. The events included in that generation will have become historical facts. Some think that the beginning of travail began with the first World War. Forty years is usually considered the length of one generation. Christ said He would make a short work of righteousness at the end, which agrees with what the prophets said. Daniel said knowledge was to be increased before the end came. (Dan. 12:4.) It is partly through this increase of knowledge that the Bible became easier to understand. Especially was the increase of general knowledge a help to the common people, or some of us may not have had an opportunity. Then there are the modern inventions that have been helpful to all of us. The radio and modern means of rapid travel made it possible to spread evangelistic preaching and teaching, and all Christians share a part in this responsibility. Revelation 14:6 tells of an angel flying 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." Note that it will still be the "everlasting gospel." It will not be another gospel, nor (Please turn to page 8)

Sunday Schools Build Churches

By F. E. Siple

(A resume of the sermon delivered on Sunday School Day at the 1944 General Conference.)

YOU ARE invited to be my guest and visit with me a place that does not exist except in my imagination. It is not a place that impresses you as being huge and expensive, and yet as you approach it you are instantly attracted and drawn to it. Its lines are neat and distinctive, and its whole exterior breathes the atmosphere of thrift and care. The lawn is neatly clipped, the shrubbery well-chosen and well-placed, the building well-kept and freshly painted.

As we approach and enter the building, we observe that on the first floor is a comfortable auditorium with furnishings and equipment that tend to create a feeling of sacredness. There are no bleak windows to open and let in the harsh sunlight and noise of the busy out-of-doors. The only windows in this room are large ones of colored art glass. They cannot be opened, but they diffuse a mellow daylight that mingles with the indirect lighting system to give an effect of quietude and peace. You also feel refreshed by the clean, comfortable air. Outside it may have been hot or it may have been cold, but in here it is always the same. Soft organ tones inspire you to thank God for such a place to meditate and worship.

It is time for Sunday school to commence; and since you see no small children, you follow your guide down a carpeted stairway to a large basement room. This you find to be well-filled with bright, attentive children. Looking to see what is holding their interest so completely, you find that the superintendent of this junior department has worked out an assembly program with full understanding of the minds and desires of children. Simple songs are sung, after interesting stories have been told to teach the children the message of the songs.

Each of the classes in this junior Sunday school, you notice, is seated in a group with its teacher. A little boy and a little girl who evidently are strangers come in. A young man, stationed near the door to take care of just such late-comers, quietly steps up to them, asking them what grades they are in at school, and takes them to their proper class groups where they are received by the teachers and are soon joining in the singing and work of the assembly period. In a few moments, you hear the superintendent saying, "Now we will all go with our teachers to our classrooms, where we will have our lesson period until the buzzer rings. When that rings the second time we will all come back in here."

You are interested in seeing the rest of this building and

its activity, but before leaving the basement you glance into a few of the classrooms into which these children are going. You notice that the rooms for the smaller children have brightly painted little chairs, and tables where the teachers show them how to build little Bible stories, and attractive pictures on the walls which are inexpensive and can be changed from week to week. You also see that all the classrooms are very comfortable and clean. They are shut off so that no one will disturb the class during its study period—not even the Sunday school secretary. After the teacher has taken the offering and checked the record book, it is placed in a little cupboard on the wall and the secretary can open it from the hallway outside and take the book. It is with the distinct feeling that the members of this church love their children and are deeply interested in their spiritual welfare that you now ascend the stairs, and you wonder if as much thought has been taken in providing for the young people and adults.

On this point you are not long left in doubt. The church auditorium is used as an assembly room for this senior Sunday school. Its opening exercises are conducted in a dignified, worshipful way. It is Missionary Sunday, and a lady who had spent several years teaching the gospel in a foreign land is telling some of her experiences.

When the classes went to their rooms, you decided to visit the advanced young people's class. You find they have quite a large, comfortable room. It is well-filled with people who evidently are interested in what is going on. The pastor of the church is the teacher of this class, and he, by his attitude and by the things that he says, shows that he is much interested in people of this age and in their problems. All visitors present are asked to tell their names and where they live, and in this way they are introduced to the rest of the class. In the study of the lesson, questions are asked of different ones, and these young people heartily join in the discussion. One person present, who has not attended much and who does not understand all the doctrines of the church, makes a remark quite out of keeping with gospel truth. The teacher is very careful not to give offense by criticizing the idea, but he does not let the opportunity pass to have the class read some scriptures that will bring out the true thought.

When the classes return to the auditorium, a brief report is given of both junior and adult departments. Before dismissal, the superintendent invites all to remain for

the worship service to follow and announces the subject of the pastor's morning sermon.

No sooner is the Sunday school dismissed than the deep, resonant notes of the church organ are heard. People immediately take their places quietly for the worship service. Soon the choir comes in and at once bursts into reverent song, "The Lord is in His Holy Temple." The church services is in progress. A large per cent of the young people and adults who were at Sunday school have remained for this service. The babies and small children have been taken to the nursery in the basement where a competent lady entertains and cares for them. As the pastor looks over the audience, he realizes that a very large number of the people who make up this splendid church family have become familiar with the teachings of the gospel through their years of attendance at Sunday school. While the choir is singing, he silently thanks God for his Sunday school workers.

The writer is fully aware that many of the things suggested in the above description could not be applied where there is only a new or a small group. It has not been our intention in any sense to minimize the value and importance of Sunday schools which are small and which have very little equipment and no separate classrooms.

On the other hand, it has been our purpose to paint the picture of an ideal with the hope that it might inspire us all. It has never been our privilege, either, to have the opportunity of working with all the things suggested above. But that is our ambition. If we aim high, we may at least attain a reasonable portion of it.

No matter where you live, or how few advantages you have, remember that Sunday schools build churches. Build the best Sunday school you possibly can, and you will find a wonderful church growing up.

If you are interested in building the church of tomorrow, build a Sunday school today!

Scriptural Baptism

By Ellsworth Routson

THE word "baptism" is a small word, yet a word having great significance. We write on this subject to bring people into closer harmony with Scriptural baptism.

Have you ever considered that baptism is a sacred ordinance of God? In this act, one comes to God. He comes to Him as a child. He comes to Him for help and guidance. The seal of his faith is baptism; and when he firmly believes and has the true gospel hope and understanding, he will desire that seal of faith. One becomes a child of God through this act of obedience, and *only through faith and this act of obedience* can he become a child of God, an heir with Abraham.

Some might say, "What does baptism do?" We would say that baptism washes away sin. When one goes into baptism, he is accepting the symbol of Christ's death, burial, and resurrection. Christ's death is his death in symbol. He no longer serves sin, but God. He is dead to sin. Christ died that the sinful might have life. Therefore, we who are Christians are dead to sin, that we might have life in the Kingdom. We buried our sin. We have been washed, cleansed. We are resurrected out of the watery grave that we might walk in a new life in Christian service. Many have felt that when they came up from baptism they had a new lease on life, and that they would continue serving the Lord in a righteous way. We remember one illustration: A young man said that for the

next two or three weeks after he was baptized all he could do was sing. He felt different—as though a burden had been lifted from him.

The purpose of baptism is easy to understand if one will study the Scriptures to find the glorious truth. In Romans 6:5, we read, "If we have been planted together *in the likeness* of his death, we shall be also in the likeness of his resurrection." In verse 4, we read: "We are *buried* with him by *baptism*," and in verse 5: "If we have been *planted* together in the likeness of his death." Farmers know that when one plants something, he covers it. Does one leave seed exposed to the sun and air? No, he covers it. When something is buried, it is placed under the ground. Therefore, if we are "buried" with Him, are we not put under the water? If we are "planted," are we not put under?

There is only "one baptism" (Eph. 4:5), and that is by immersion! Colossians 2:12, 13 reads: "Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." By this text, too, we understand that when one goes down into the watery grave, and comes forth baptized, God no longer looks upon the past. God (*Please turn to page 10*)

The Better Sunday School

By Arlen Marsh

ACCORDING to Genesis 18:17-19, Abraham was selected to be the founder of Israel solely because God recognized "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."

The patriarchal system of education here suggested was the primary method of Hebrew religious and secular training from that time forward. Later—many centuries later—the Israelites established schools of prophets; but fundamentally, the Chosen People held steadfastly to the conception that parents were responsible for the instruction of their children.

As a matter of fact, God Himself frequently reiterated the thought that parents, and not special teachers, should educate the young in His ways. "And these words," He declared, for example, "which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

This principle is one which, in our times, has largely come to be ignored. The average Sunday school consists approximately ninety per cent of children and ten per cent of adults. On the average again, about ten per cent of the ninety per cent, or nine per cent of the total, are what might be styled "young people"—those of high school age and upward to about thirty years of age. Obviously, then, in the neighborhood of eighty-one of every one hundred Sunday school students are drawn from among children below adolescence. These are averages, remember; they may not apply—and it is to be hoped they do not apply—to your own Sunday school.

The average Sunday school student, too, receives not more than one hour's religious instruction each week. Homework, for Sunday school, is almost as rare as natural ice in Panama City. It is probable, indeed, that this estimate of an hour's religious instruction may be shortened by one half; general assemblies, singing, collection-taking, and the rest of the miscellany of opening and closing the school usually cut the actual lesson period to not over a half hour. There are one hundred sixty-eight hours in a week. By simple arithmetic, it can be figured that the average Sunday school scholar spends a maximum of three tenths of one per cent of his total time in receiving Christian education.

It was because of such factors as these that God required

that every Hebrew parent instruct his own children in religion—that is, in the laws of Moses, since they were the only revealed religious doctrines which people possessed at that time. Religious instruction was to be constant, not occasional. Parents were to talk of the law when they sat, when they lay, when they stood; they were even to bind parts of the law on the foreheads and hands of their children to be thoroughly memorized.

The bulk of the loss of students in the average Sunday school comes between the ages of twelve and eighteen years. If the student is held through his fifteenth year, he is almost certain to remain a student, or at least to become a church member. It would seem, then, that as soon as a child reaches an age at which he is capable of making many of his decisions for himself, he stops attending Sunday school.

Nor is this because, altogether, the Sunday school fails to interest him. Surveys of Sunday schools, of entire communities, have indicated time after time—as the percentages originally quoted here would naturally indicate—that the Sunday school student who stops attending is almost invariably the child of parents who do not attend Sunday school or church regularly themselves.

God's plan of holding parents responsible for religious education obviated a situation of this sort. Children were to be surrounded constantly by talk of God and of His ways; they were to see their parents and their parents' parents hold the laws of God within their hearts, practice those laws daily. The education of children was to be an absorptive process; the young were to learn gradually from regular association, rather than from now-and-then efforts at intensified instruction.

All these facts would seem to point to the need for a shift of viewpoint on the part of our Sunday schools. Adults should be brought in; less emphasis should be placed on getting children.

The argument will immediately be offered that bringing children into Sunday school brings their parents, too. In isolated instances, yes; in most instances, no. If parents were brought into Sunday schools and churches in large numbers by the influence of their children, there would be no such loss as there is in Sunday school membership between the ages of twelve and eighteen years. Age levels would be evenly distributed throughout the schools; there would not be eighty-one per cent of the students from pre-adolescent years, and nineteen per cent from adolescent and adult years. In any event, common sense

would tell us that parents normally set the examples for their children, not children for their parents.

Focusing a considerable amount of the Sunday school's attention on capturing adult members will accomplish two things: first, it will gain the adults themselves; second, it will gain their children. By accomplishing both these results, it will produce a third effect: it will assure a Sunday school which holds its students and does not lose them at the so-called "critical age." When parents

attend church and Sunday school themselves, children are not apt to gather the idea that such attendance is for "little kids," and something of an occupation for pantywaists.

The sole purpose of any Sunday school is to bring people into the church. It cannot accomplish that purpose if students desert it in great droves as soon as they reach an age of self-decision. Only by encouraging adult members, who will in turn encourage children and young people, can the Sunday school hope to fulfill its mission.

Teaching Religion

By Alva Huffer

THROUGHOUT the history of mankind, education has been a very important factor in the realm of human activities. If a person did not pass to the succeeding generation the knowledge and experiences he had accumulated, civilization would attain one level and advance no farther. Nothing is strictly new. All ideas and theories that men possess are but modifications of those inherited from preceding generations.

Since very earliest times, religion has held an important position in the thought of man. It was religious education that commanded most attention. Before the idea of a community school was devised, it was one of the prime duties of the parent to instruct the child in all the matters of life, of which the most important was religion. Abraham instructed Isaac in all the promises he had received from God. Although Moses was inspired of God, he evidently received his knowledge of the Flood and of the lives of the early patriarchs from the stories that his parents told him. To all the Jewish children, David and Moses were "supermen." It is not difficult to see the eyes of the shepherd's son as his father enthusiastically told the stories of his ancestors, for Jews are extremely proud of their history. This method of passing knowledge from generation to generation was still employed during the Middle Ages. This was especially true, since the poorer element of society had no opportunities to secure formal education.

The Israelites were instructed of God that they should teach their children in all points of the law. They were instructed even to write the law on their arms, foreheads, on gateposts and doors. At all times, the parents were to discuss the commandments and to praise God.

The Great Teacher applied many methods of teaching still in use today. People who comprised Jesus' audiences were largely uneducated. It seems many possessed the mentality of a modern thirteen-year-old, though this ap-

praisal may seem unkind. It is no wonder that the group was composed of all ages, for Jesus, the Son of God, was the greatest teacher of all time. One of the fundamental rules in teaching is that children learn by doing. Thus, although the disciples knew little of the operation and meaning of the Holy Spirit, they came to a full knowledge of it through using it to perform miracles. The Master used many miracles as illustrations for His lessons on the Kingdom of God. These miracles actually showed the Kingdom in operation, for we understand that there will be healing of this sort in the days of restitution.

At the same time that Jesus was expounding His new philosophy of life, there were many little schools in which Jewish boys sat at the feet of men who had spent their lives studying the law. They learned by repeating the writings of the Torah in unison. Some of these later became teachers themselves. There also was a system of teaching used perhaps first by Elijah in which bands of prophets roamed over the country instructing the people.

In the early history of our country, everyone was enthusiastic about religion. They discussed it wherever they went. Most of the colonies formed resulted from splits in denominations. When the heretics were privileged to worship as they pleased, they taught their doctrines with all their strength.

Today, in our age of dehydrated and artificial living, there is little interest in the theories and affairs of religion. The general attitude that prevails among people is that the standards of Christianity are good for aged people to observe, but that there is little point in devoting one's life in bowing his head and saying prayers to an unseen God. The world is rapidly turning toward the philosophy of materialism and atheism. Christianity is fast becoming only a form. It is to this world that we are called to teach, to instruct, to send the light of Jesus Christ.

In our denomination, there is a (*Please turn to page 11*)

ONE UNFAILING SIGN

THERE is one sign, one infallible sign, by which Christ's disciples all over the world, the members of *His church*, shall be known. It is not so with our churches and organizations, in which we have many signs, doctrines, rites, and regulations, and it is by one or another of *these* that we are made members either of this church, that body, or the other organization. Christ had *one* sign. "By *this* shall all men know that ye are my disciples, if ye have love one to another."

How important, then, to know what our Lord meant by this word "love," and how all-important to possess it! Nothing is so attractive to the world as the living picture of men and women in different conditions and circumstances in life yet all united in Christ. "Of one accord," "perfectly joined together in the same mind and in the same judgment," "in love preferring one another," "looking not every one on his own things," "seeking not their own," but the salvation and happiness of others. What a power!

When we lose ourselves in this love, we will find Christ. It was His great passion to save us that caused the pouring out, the giving away, the laying down of His life for us! Those who would be His followers will travel the same road, do the same works, and share the same glory.

This is ever the spectacle which arrests, draws, and wins, in spite of adverse criticism. It is the universal wonder of the world, because it is in such *contrast to the world!*

It is in proportion as we cease to love ourselves that we can love others, and it is when we cease to save ourselves, that we can save others.

Notice! Jesus did not say that it is by our great zeal and our works, the hungry we feed, or the naked we clothe; nor did He say that it is by our love for the unsaved, that the world shall recognize His disciples, but by their *love one for another*. Of course, He, the greatest Philosopher that ever walked our earth, knew that all of the above is included, and is a *fruit of that love*.

How may we obtain this love? It is not bought, sold, or acquired; it is given to those (and to those only) who desire it above all else. Go to Christ, get close to Him, and your heart will begin to fill with the same divine love which moved the greatest heart that ever beat in a human body. You will begin to love the brethren, the lost ones, the forsaken, the wicked, the repulsive, and the outcast as He loved them. You will love on, in spite of ingratitude and indifference; love on when it means tears, pain, and loss; love on, when misunderstood, forsaken, denied, abused, and betrayed. Yes, you will love on, when your heart is broken, and still love on. Then the world will see and know what and who you are, and will say, "Surely, this comes from above, for we cannot produce it!" But

someone asks if we must fear to speak out to tell men boldly of their sins, and warn them of judgment. Certainly not! Spurious, superficial, sentimental love is far removed from Christ's love. "Ye whited sepulchres!" cried Jesus; but let us remember that those words fell from the lips of the man who was going to die for the ones to whom they were spoken.

He really loved us! Our reproofs and denunciations will have a very different result when our hearts have been broken over sin and are filled with love for the sinner.

Love is patient and kind. Love knows neither envy nor jealousy. Love is not froward, boastful, nor conceited. Love does not behave unbecomingly, nor does it blaze out in passionate anger, nor brood over wrongs. "Love beareth all things, believeth all things, hopeth all things, *endureth* all things."

Oh! Love divine, how sweet thou art! "*Love never faileth!*"—Selected by Alta King from *The Messiah's Advocate*.

THE VISION SPEAKS

(Continued from page 3)

a changed gospel, as some tell us. It will be the same everlasting gospel preached in truth and purity.

If this should be the last generation (as we believe) and the generation to see all these signs, what kind of a harvest may we expect from the present outlook? There are many conditions that seem to contribute to the general picture and to the final outlook. We may expect that if we are near the harvest time of this age, the wheat and the tares are about ripe. Christ said they would grow together till the harvest time, then a separation would come, and we would be able to tell them apart. We know from experience, that when wheat is ripe, it bends its head, if it is good wheat. Wheat represents the Christian. The tare, on the other hand, holds up its head when it is ripe, because it is empty, bears no fruit, neither is it good for anything. The tares are the ungodly, the proud, all of which are to be stubble during that burning day. (Mal. 4:1.) They are the chaff. At the end of the harvest time, the wheat and the tares (as we know them in the world today) seem to have nothing in common. Their difference in training, mode of life, habits, and their interests seem to separate them.

The harvest time is not only a time of separation and judgment, but a time of great activity for both Christian and Satanic forces. The angels are to do the reaping. Some think that the Gospel Age will end in a great revival. Christ did not seem to leave this impression when He asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) That does not sound

like a worldwide revival! Christians who love Christ's appearing will not become unprofitable servants, however. They go forth and hope to be prepared to meet Him. Then there are those who look for a world revolution, and a time of anarchy—just the opposite of a great revival. The future will tell us more soon. Let us watch and be steadfast!

I have been told by a Communist, whose throat was like "an open sepulchre" (Rom. 3:13), and whose tongue was as sharp as a serpent's (Psalm 140:3), that we are to have a social gospel and an organized religion for the entire world in the near future. I believe the Communists would like to have such a religion. This party also said no one had ever conquered Russia, and that everyone who had tried it had failed. She did not know the Bible teaches that God will succeed where kings and armies have failed. In spite of all their confidence, the time will come when the "Gog" of the Bible will be overthrown. It will require many weapons to do so: earthquakes, pestilence, storms, hailstones, fire, and brimstone. Read Ezekiel 38:19-22, also 39:2-5. That does not sound as if Gog will conquer at the end time. Psalm 146:9 says that "the way of the wicked is to be turned upside down." The tares are busy at work, trying to destroy Christians' testimony. Men are traveling at such a terrific pace in these times, that many people do not take time to be quiet or to study God's Word. They take the easiest way—which is usually the most dangerous.

Philip Mauro, in one of his books on Revelation, tells how he thinks the end will come for Christians. He says, in quoting Revelation 11:7, that the beast to ascend out of the bottomless pit will make war against the two witnesses of Revelation 11. There is a difference of opinion in regard to these two witnesses. Some Christians believe that the two witnesses stand for the Old and the New Testaments, others think they stand for Moses and Elijah or Enoch. There are other views. The former view seems the clearer to me, combined with what the writer says. He thinks the two witnesses are a symbol, representing the testimony itself of the Christian. It covers the truth of both the Old and the New Testaments. He says this scripture does not mean the putting to death of the Lord's people, but the suppression of their testimony by governmental authority. Christ said the time is coming "when no man can work" (John 9:4). Continuing, Philip Mauro says:

"Who can tell how long it will be until a situation may arise such that the powers that be may deem it necessary to the welfare of the state to suppress the testimony of the Kingdom of God and the circulation of the Scriptures which declare the certainty of the overthrow of the kingdom of the beast. But it will be for a very short time. Whenever that time occurs, there will be a brief season of rejoicing by those to whom the Word of God was a tor-

ment; then a sudden reviving of the Christian's testimony and a catching up of the witnesses."

These dreadful years are the Devil's best years, for he knows that he "hath but a short time" (Rev. 12:12). Christians will suffer—yet not necessarily in the way of martyrdom, as some tell us, although martyrdom may be a possibility.

Yes, Satan is busy preparing the tares, but at last they will be gathered into bundles and burned. There will be bundles of every description: religious, political, social, and commercial, all organized under different names. Most of them—now in the making—have as their aim the glorification of man and a desire for money and power. There are those with good intentions, and they will be rewarded according to their character and their motives. All organizations not founded upon the Scriptures are tares, getting ready to be burned. A voice is calling Christians out of these organizations. (2 Cor. 6:17.) Often when I turn on the radio and hear an argument or a debate, I am reminded of Luke 21:25: "The sea and the waves roaring." "Waters" stands for people in the Bible. (Rev. 17:15.) I am not including Christian debates or that which exposes evil. It is when hatred is involved that Satan gets in his work.

Everyone knows now that we are headed for a terrific struggle. This struggle will precede the coming of Christ, but it will not stop until He intercedes. Man has sat in the judgment seat so long he has forgotten, if he ever knew, that God said, "Vengeance is mine, I will repay." Men's hearts will melt with fear, for the day of the Lord (both cruel with wrath and fierce anger for His enemies) shall come. It will be a day of chaos. In Revelation 16:14, we read of three unclean spirits like frogs (puffed up in appearance) which will go to the kings of the earth to gather them to the battle of the great day of God Almighty. Satan has been a long time preparing these tares, but here they will meet with defeat, for this will be the last great battle between men. It will be Armageddon, where some of the last scenes of this age close, and a great slaughter is ended through God's intervention before the opposing parties destroy everything. Here the unclean spirits will meet their doom, and a world-wide controversy will be stopped. Can we not identify these three unclean spirits now on a world-wide scale as Communism, Modernism, and Romanism (which includes Naziism and Fascism)?

While these evil forces are getting ready for this last battle, there is another unfailing sign of the end time. This should precede Armageddon. It is the "peace and safety" cry that is to be followed by "sudden destruction." (1 Thess. 5:3.) One of the side references to this in my Bible refers to Luke 17:27, speaking of the sudden destruction in the days of Noah. Another reference given

in connection with this Scripture is Isaiah 13:6, 9. We quote a few statements in this passage: "It shall come as a destruction from the Almighty"; hands are to "be faint" (feeble," R.V.); hearts "shall melt"; faces "as flames." God "shall destroy the sinners . . . out of it"—out of the earth. We thank God for the honest efforts some statesmen are putting forth to make a permanent peace. Who is there that would not want peace after such a war as we are having? Christians know it can never come until God leads the way. A news analyst, who seems to see the situation as it is, said a few days ago that we are farther from peace now than we have ever been. They are saying "peace when there is no peace."

I read some statistics recently which I thought were worth keeping. Someone told something like this: In 1932 there was published in Poland a report saying that during a period extending back 3,421 years there were 8,000 treaties signed. During that time, there were only 268 years of peace, while the years of war were 3,153. Peace made by words, alone, as most of the treaties have been made, can never be lasting. There can be no permanent peace until the foundation is God's. While we hear so much about "a permanent peace," we realize that men, too, are aware that a new day is in the making.

It is at this point that the Christian's hope looms up. "When these things"—distress of nations with perplexity and men's hearts failing them for fear of what is coming—"begin to come to pass," it is time to "look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:25-28.) It will not be a time of tears and fiery trials then, but a day of rejoicing. The days of weeping and lamenting will be past (John 16:20), for the Peacemaker will have come. We know the time to be near when we recognize the "peace and safety" cry of nations. That is one unfailling sign that the vision must be nearing the end, for "sudden destruction" is to follow the real peace cry.

"We are down in the feet of iron and clay,
What will the next great drama be?
Weak and divided; soon to pass away—
Christ and His coming Kingdom we shall see."

SCRIPTURAL BAPTISM

(Continued from page 5)

has forgiven all those things, and one is more or less in a perfect state. He can walk uprightly in the sight of God. He can walk in newness of life because he has been buried and cast off the old life in the watery grave. Though the Scriptures teach only one baptism, how many times we have heard it said that the kind of baptism does not matter! Some churches have said: "No matter what your baptism, we will accept you into our church." My belief is more than having my name on a book, and I must have baptism in that one faith which I believe.

We who are Christians must also believe that Jesus is the only begotten Son of God, and that He died for our sins. Did Christ die five or ten times? No, He died once, and God brought Him forth. Therefore, there is only one baptism: in the same likeness as Christ went down in the grave, we must go down in the watery grave. Do we have to go down seven times before our sins are taken away? Three? No, we do not. Did Philip take the eunuch into the water time and again that he might be cleansed? Once was sufficient.

Some think that baptism is the end of their responsibility. That is just the beginning, not the end. We just begin to study, to know, and to learn the story of Jesus. Christ, who was perfect, was baptized to show obedience and to be an Example to us. In Matthew 3:13, we read, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Yes, He suffered John to baptize Him. When we are baptized into the watery grave, we have become adopted to Christ.

There is a commandment on baptism in Mark 16:15, 16: "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Let us read, also, from the Book of Acts: "Peter said unto them (Jews at Pentecost), Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:38-41). Yes, three thousand souls; and, oh, how happy we are if we can just have three! Yes, Scriptural baptism requires faith and repentance and obedience.

Let us read 1 Peter 3:20, 21: "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 (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Thus the salvation of eight persons in the Flood was a symbol of baptism and the salvation it provides.

"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." Do we not all want to be in the Kingdom?

TEACHING RELIGION

(Continued from page 7)

pressing need for a corps of well-trained teachers. In the Summer Bible Training School at Oregon, Illinois, there are special classes for these teachers. Few take advantage of this opportunity. It may be optimism, but I believe that the Church of God within four years could have every teacher trained in these courses. "Where there is no vision, the people perish." If we would set such a goal, we would have something toward which to work. Imagine the spirit of enthusiasm that would prevail when we could observe that there were only ten more teachers to send to Summer School!

To the ancients, training children was a duty. To the people of the Church of God, teaching should be a privilege.

POLICY PLANNING PROGRAM — BLESSING BAG

(Continued from front page)

Evangelism! What an impetus to our sense of missionary spirit has come from the effort so far. It is putting the "Go ye" into the banner of the Church of God and lifting it up where it can be seen.

Printing: Quarterlies, tracts, Berean literature, every department of our work is developed by it. Briefly, if each member, each church, each Sunday school, each Berean society would count the blessings received from the General Conference, and in appreciation put an offering in their bag and send it to headquarters, our treasurer would be swamped. Why shouldn't we show our appreciation for our General work? Our interest in the general cause will be in proportion to our investment in its labors. Count your blessings and fill your bag for the General Conference.

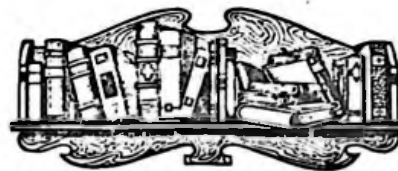
FAITH — THEN SIGHT

By Mary Mae Nedrow

Walking alone today, by faith,
Watching for the Light.
Trusting, longing, for the Day
We'll walk with Him by sight.

With the ransomed we'll sing
In that happy Day,
And to Him our tributes bring—
Fears shall fade away.

No longer need we walk by faith—
When the Kingdom He ushers in;
For faith shall then be changed to sight—
When a crown of life we win.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

One of our pet peeves has been that ministers and religious leaders have so little knowledge of, and apparently so little interest in, psychology. Psychology is, after all, only the study of what makes the human organism tick the way it does; and it is obvious that no teacher, no preacher, can long succeed who makes no effort to understand men's whims and capers.

Psychology and Life (Dr. Floyd L. Ruch, associate professor of psychology at the University of Southern California, is the author) has as its subtitle, "A Study of the Thinking, Feeling, and Doing of People." The book lives up to this concept, too; it is one of the most thorough volumes on general psychology that has yet appeared in print, and it gives the reader a remarkably clear picture of how people think and why they think that way.

Ordinarily, psychologies are pretty drab and dull. Most authors—unless they produce such popular, and not all scientific, works as *How to Win Friends and Influence People*—write about psychology in the encyclopedic style: factually, clearly, but oh, so boringly. *Psychology and Life* (Scott, Foresman & Co.; \$3.00) isn't like that; it positively sparkles here and there, and Dr. Ruch even shows that, professor or not, he has a sense of humor.

Despite its literary style, *Psychology and Life* is definitely authentic. It is a standard textbook for the best universities in the country. It is carefully documented with references to many hundreds of experiments. It presents nothing as fact when it should be presented as pure theory. It covers enough of physiology that one may learn from it how glands and other physical organisms influence thought, and how such influence can spell the difference between being "smart" and being "dumb." There are numerous illustrations, graphs, charts, and diagrams. The book is completely up-to-date; it is a just-published revision of a text originally written in 1939.

For anyone who wants to know how to deal with people, how to influence them, how to deal with himself and understand himself, *Psychology and Life* is recommended as a pearl of great price.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

WAITE PARK, MINNESOTA



"He that believeth and is baptized shall be saved" (Mark 16:16).

Words of Jesus

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). . . . And they went out into the world—"confirming the word" (v. 20).

"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. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:48, 49).

An Evening Prayer

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,
When in the morning light I wake,
Help me the path of love to seek.
Hear me now for Jesus' sake."—Amen.

Philip Preached the Word

The Lord told Philip to go on the road toward Gaza. As all the faithful obey, Philip "arose and went."

When he saw an important man reading in a chariot, the Lord directed Philip to join this man. This man was "a man of Ethiopia, an eunuch of great authority" under the queen. He had charge of all her treasures. This stranger had been to Jerusalem to worship God.

As Philip came near the chariot, he heard the eunuch reading from the Book of Isaiah. Philip asked, "Understandest thou what thou readest?"

"How can I, except some man should guide me?" answered the eunuch. He asked Philip to come, sit beside him.

This pleased Philip. He climbed in beside the man from Ethiopia and began at the very same scripture "and preached unto him Jesus."

What do you think Philip told about Jesus? Turn to Isaiah 53 and find out.

Philip's help was just what the eunuch needed. He was converted. As they rode along, he said to Philip, "See,

here is water; what doth hinder me to be baptized?"

The eunuch did not say he had to learn all about the Bible before he could accept Christ. He knew "he that believeth and is baptized shall be saved." He knew that if we love Jesus we will obey His Word. He wanted to become Christ's true follower.

Philip answered, "If thou believeth with all thine heart, thou mayest." That was the searching thought that only the eunuch could answer. So each one of us today searches his or her own heart to see "if thou believest with all thine heart."

The eunuch answered, "I believe that Jesus Christ is the Son of God." Last week we heard Peter declare the very same fact.

Philip and the eunuch "went down both into the water" and Philip baptized the eunuch. There was "much water" there — enough to cover or bury him. He could rise "a new creature" in Christ Jesus.

The eunuch "went on his way rejoicing."

Philip's work in that place was ended. He continued to preach, however, in all the cities through which he journeyed.

Be a Little Light

"Be a little light for Jesus,
Shine on brightly like a star.
Oh, you may not know how many
Catch its radiance from afar.

"Someone groping in the shadows,
Someone strayed in sin's dark night,
May behold its ceaseless shining
And be led to Christ, the Light."

Happy Birthday Wishes

Duane Granquist, Oct. 30, age 13, Saint Cloud, Minn.
Diane LeMasurier Ferrell, Oct. 30, age 12, Holbrook, Neb.
John Kinsey, Oct. 30, age 6, Meyers, Ark.
Lila Boyer, Nov. 1, age 6, Waterlick, Va.
Ellen Hamilton, Nov. 3, age 5, Cold Springs, Minn.
Georgia Bengé, Nov. 5, age 7, Frankfort, Ind.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Christ Is Coming

* * * *By Joy Ann Pearson, West Milton, Ohio*

Christ said, in John 14:3, that He was coming again: "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." The angels, also, said that He would come. In Acts 1:11, we read: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." There are many other places in the Bible where it is prophesied that Christ is coming again. With such authority telling us of the events to come, is not the coming of Christ important to us?

It is sometimes sarcastically said, "We might as well sit around and fold our hands until the coming of the Lord." This is not true at all, for Paul, through divine inspiration, wrote 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).

At Christ's first coming, the world rejected Him. He was a despised Nazarene; but at the second coming of our Lord, the people will accept Him. Peter rejected Christ and caused Him much mental agony; but when He comes the second time, all people shall welcome Him and He will receive us unto Himself.

We must be patient in waiting for the Lord. The writer of the Hebrews exhorted: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:36, 37). Also, James said: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

We must love and await the second coming of Christ. Some people are satisfied merely to live in the world, and are not ready for the second coming of the Lord. They have sinned so much that they are afraid Christ will come and find them in their bad deeds. They say, "Oh, well, I'll do it just once more; the Lord will not come yet."

How do we know when the Lord will come? Paul wrote to Timothy, saying: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8). We believe Paul meant all those in Christ when he said, "All them also that love his appearing."

The writer of the Hebrews also said: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27, 28).

Message From Fonthill Bereans

In harmony fitting with the foregoing article by Sister Joy Ann Pearson is the following letter from the secretary of the Fonthill (Ontario) Berean society.

Dear Bereans:

We have had eight meetings of our Berean society since the beginning of our fall season. Our average attendance has been ten members. Though the number is small, we have received much spiritual knowledge and are looking forward to the time when wartime restrictions will not interfere with the attendance at our meetings.

We are studying about the Kingdom of God, which is a very timely subject when one is watching the present world conditions. If the people of the world only could realize how close is the return of the King of the world, I am sure they would lead very different lives. So many people are putting their trust and faith in the power of man to insure peace. We who understand and anticipate the coming of Christ, know that such peace can be realized only when Christ comes. If all the world would turn only to the living God and ask His counsel, how different would be world conditions. It is our privilege, however, to pray fervently for the soon establishment of His Kingdom on earth.

We are glad as Bereans to search the Scriptures and learn the wonderful truths therein. If national leaders would study the Scriptures, they would understand that the peace of the world can never be the result of hate.

Wilson Kirkwood.

AMONG THE CHURCHES

CALENDAR

- October 22—November 5—Evangelistic meetings (J. W. McLain) at Eldorado, Ill.
 October 29—Minnesota State Conference at Saint Cloud.
 November 12-26—Evangelistic Meetings at Tempe, Ariz. (Francis Burnett).
 November 19—Postponed Northwest Quarterly Conference at Felida, Wash.

OREGON BIBLE COLLEGE NEWS

Station OBC greets the brethren! During the past two weeks, visitors have come from the four points of the compass. They were: Mrs. Drew, Elder and Mrs. C. Alan McLain of Dixon, Ill.; A. J. Hoke, Dayton, Ohio; Mr. and Mrs. Dale Dunbar, Delta, Ohio; J. Arthur Johnson, Lake View, Iowa; Dolores Kemmler, Hammond, La.; Elder and Mrs. J. W. McLain, and Mrs. Vivian Kirkpatrick of Oregon, Ill.

Two weeks ago, Bros. C. Alan McLain and Dale Dunbar were the chapel speakers.

Linford Moore substituted for Bro. M. W. Lyon at South Bend, Ind., on October 8.

Friday, the thirteenth (we're not superstitious) was field day for the students. Under supervision of the student council, a planned program functioned successfully.

Students have completed one third of their fall semester.

Indian summer has painted a beautiful picture across the graceful grounds.

Bro. Sydney E. Magaw conducted the bi-weekly chapel services, last week. The writer pastored Hope Chapel, South Bend, Ind., October 15. Bro. Harold Doan kept his regular bi-monthly appointment at Marshall, Ill.

Sincere thanks are extended to Sr. Merle Claussen, Oregon, Ill., who so graciously contributed her time and much canned vegetables and fruit. We also thank Bro. and Sr. Earl Koontz, Leaf River, Ill., for their useful gift of two bushels of pears.

Oregon Bible College, located on beautiful Rock River, extends an invitation to one and all of North, East, West, and South. Come and see us—you are welcome!

E. H. Goit, Reporter.

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MACOMB, ILLINOIS

Eighteen members and friends of the church were guests of the Ripley congregation on the final Sunday of their recent evangelistic meetings. To say we enjoyed ourselves would be putting it mildly.

The interior of our church has been redecorated with the thought in mind to give it a more worshipful appearance. We are agreed that it does just that.

Elder John Mercer and his sister Gladys visited with their parents recently. The latter remained over two Sundays and worshiped with us. Bro. and Sr. Leo Wilson, charter members of our church, accompanied John back to Washington, D. C., where they will live for the time being. The entire church is sorry to lose them.

Sr. Sarah Gillim spent several weeks visiting with a daughter in Chicago. We missed her at our services, but are glad that she is able to travel.

The Macomb church feels that God's blessings have attended it during the past year and prays for continued blessings.

G. L. Cooper, Pastor.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

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.

JAMES CHARLES APPLEBY

James Charles Appleby, son of James and Mary Appleby, was born at Galena, Ill., July 15, 1859, and died at his home in Arlington, Nebr., October 8, 1944. As a small child, he came with his parents in a covered wagon to Nebraska. Here he spent the remainder of his life.

On December 10, 1882, he was married to Elizabeth Gibbs. She preceded him in death, July 27, 1926. To them six children were born, all of whom survive: Clinton R. of Blair, Walter E. of Fremont, Howard L. of Omaha, Harley B. of Arlington, Elza R. of Bennington, Nebr., and Mrs. Dick Ruggie of Cleveland, Ohio. He also leaves fourteen grandchildren and eleven great-grandchildren.

He was baptized by Elder Almus Adams in 1912, and was ever after that a faithful member of the Church of God. He took advantage of every opportunity to teach the gospel truths which were so dear to him. His children and grandchildren were his pride and delight and every care they gave him during his illness was greatly appreciated by him.

Funeral services were conducted by the writer from the Congregational Church in Arlington. The five sons and the eldest grandson served as pallbearers. We laid him to rest in the Kennard cemetery in full confidence that we shall see him again on the resurrection morning.

Mrs. Clinton Appleby.

DELMER REED

Delmer Vance Reed of Medicine Lodge, Kan., son of Maudes and Cora Reed, was born July 7, 1909, near Dill City, Okla., and fell asleep in death October 4, 1944, in the Community Hospital at Anthony, Kan.

He moved with his family, when he was a small boy, to Kansas—two miles north of Attica. Here he grew to manhood, graduating from the Attica High School.

At the age of nineteen years, he joined the Church of God (being baptized at Arkansas City, Kan.), to which faith he remained faithful until his death.

On July 28, 1938, he was united in mar-

Gleanings From the Field

"The field is the world."—Jesus.

"The Northwest Quarterly Conference has been postponed until November 19."—Mrs. H. D. Hathaway, Corvallis, Ore.

"My health is still very poor, although I am able to be up a few hours each day. It serves to make one appreciate more the fact that the day will come when there will be no more sickness."—Sterling P. Dismukes, Sierra Blanca, Tex.

Sr. Olive Wood, Golden Rule Home, is enjoying a visit by her brother, W. W. Booth, Lake City, Iowa.

If you use any of the following items, we can supply you with them: letterheads, envelopes, statements, sales books, restaurant checks, shipping labels. Address, National Bible Institution, Oregon, Ill.

Sunday school attendance, October 8, at the Pennellwood Church of God, Grand Rapids, Mich., was one hundred forty-seven.

"John Alfred Franklin Payne is the name of a young man born to Bro. and Sr. Alfred Payne, on September 22, 1944. Albert Paul Napper joined Albert and Dorothy Napper at their home in Welland, September 25."—C. E. Randall, Fonthill, Ont.

Word comes to our desk that a certain congregation is trying to raise one thousand dollars for the anticipated new building for headquarters. Is it your congregation?

"I am sure we as a church have never gone far enough in missionary activity."—C. E. Lupp, Tempe, Ariz.

riage to Pansy Elnora Fetrow of Attica. To this union was born one daughter, Barbara Jean. Besides his wife and small daughter, he leaves to mourn his death, his father, Mandes A. Reed of Attica; three brothers, Troy, somewhere in England, Pirman, Kiowa, Kan., Everett, at home; three sisters, Mrs. Claude Rinehart, Wellington, Kan., Lucille, at home, and Vesta, Anthony, also many relatives and a host of friends. His mother preceded him in death on November 4, 1942.

The esteem in which he was held by his many friends was manifested by the generous purse, the timely food shower, and other kindnesses and thoughtful deeds which were given to him and his family during his last illness. On February 10, 1943, he suffered a severe heart attack from which he never fully recovered. On September 25, he was stricken with pneumonia, which caused his death.

He was a devoted husband and a loving father, and was loved and respected by all who knew him.

Funeral services were conducted by E. R. Osmunson of Coffeyville, Kan. He was laid to rest in the Attica cemetery to await the call of the Master on the resurrection morning. Mrs. Claude Rinehart.

OTTO H. MOMSEN

Otto H. Momsen, son of Chris H. and Catharine Momsen, was born at Robsted, Schleswig, Denmark, May 9, 1871. At the age of seventeen, he came with his father and the rest of the children to America, his mother having died. They settled at Dwight, Ill. Seven years later he came to Sac County, Iowa, where he worked on farms until his marriage to Helene Jacobsen, February 21, 1896. They lived near Lake View all of their married life, retiring from farm life in 1930, when they moved to Lake View.

He has been in poor health for the past fifteen years but never was entirely helpless. He never complained of his affliction and was always cheerful, though unable to talk much with his friends. Death came to him quietly, October 14, 1944.

He is survived by his widow and four children: Mrs. Christine Klindt of Sioux Rapids, Hildred C. at home, Mrs. Theresa Hoeg and Chris, both of Lake View; eight grandchildren; three brothers, Chris of Lake View, Max of Manhattan, Ill., and Lawrence of Wilmington, Ill.; three sisters, Mrs. Anna Nelson of Lake View; Mrs. John Knudten of Milwaukee, Wis., and Mrs. George Haas of Chicago; and a number of nephews and nieces.

He was reared under Christian teaching from childhood, and followed the Christian way faithfully all his life.

He was a good husband and father, always providing liberally for his family. He never lost sight of his responsibility to his community, and always was ready to extend a helping hand when needed. He was a good neighbor and an industrious farmer.

Funeral services were conducted by Bro. J. W. Williams, who sought to bring the bereaved the comfort of hope as expressed in 1 Thessalonians 4:13-18.

J. Arthur Johnson.

IDA FREDERICK

Ida McGinnis, daughter of Enoch and Beulah McGinnis, was one of a family of twelve children and was born in Menomonie, Wis., June 6, 1860. She died in her home in Thomson, Ill., October 13, 1944.

On July 4, 1879, she was married to John Frederick, and the new home was made in Loran, Ill. Later, they lived for a brief time in Aurora, Stockton, and Freeport, but in 1914 came to Thomson and purchased a home, where Mr. Frederick died the following year. They were the parents of eight children, of

whom the following survive: Mrs. George Gross of Mitchell, Nebr.; Mrs. Glenn Ethridge of Wray, Colo.; Lawrence Frederick of Shannon, Ill.; Mrs. Jessie Green and Mrs. Luther Geisinger of Thomson. She also leaves fourteen grandchildren, three of whom (S. Sgt. Donald W. Bradford, Mrs. Florence Johnson, and Mrs. J. Fred Smith) were reared in her home as her own. Sixteen great-grandchildren and three great-great-grandchildren also mourn her loss, as do two brothers, George and Joseph McGinnis, and a sister, Mrs. Ella Stumphy, all of Thomson, and a large number of other relatives.

Preceding her in death, besides her husband, were a son, Samuel, and two daughters, Mrs. Ella Howe and Mrs. Beulah Hoy.

Mrs. Frederick and her husband were baptized in early married life into the Abrahamic Faith of the Church of God at Loran, Ill. Since coming to Thomson, she has attended the Community church when her health permitted and was a member of the T.N.T. club of the church.

She was of a kindly and generous nature, with a keen business mind, and retained her faculties to a remarkable degree. Friendly to all, she was a good neighbor, a true friend.

C. Alan McLain.

THE HAPPY MEDIUM

By F. E. Siple

In the fall of the year it is a common thing to see the football fields of our country seething with activity, and to hear different boys saying, "I can't eat this," or "I mustn't do that," or "I have to get to bed early; I'm on the football team."

Hardly a high school boy lives today who does not get a thrill as he says those words. The Greeks of Paul's day did not play football, but they were great athletes. Their trainers or directors knew the same great principles for physical development that are recognized by football coaches today. The key thought in this training program is given in Paul's words in 1 Corinthians 9: 25, "Every man that striveth for the mastery is temperate in all things." What does it mean to be temperate? The athlete knows that it means eating good, muscle- and nerve-building food with regularity, totally abstaining from those foods or indulgences which are detrimental to the body, getting enough sleep, but not too much, taking the proper amount and kind of exercise, and, above all, doing these things with regularity until they become a habit. One step over the line may lose the game for the team.

"I'm on the team!" Paul is talking of Christianity now, and he is appealing to us, as he did to the Corinthians, in ways that we can understand. We learned in school that the temperate zone is that portion of the earth which is between the frigid of the arctic or antarctic and the torrid of the equator, neither of which is desirable. In the Christian life, temperance is that happy medium between two undesirable extremes which leads to stability, to development, and eventually, as Paul said, to "mastery."

Lack of temperance makes man a slave rather than a master. How can we learn temperance in the Christian life? Nourish our spiritual lives by a proper portion of God's Word, develop strength by exercising the wisdom gained thereby, abstaining from "all appearance of evil." If I am unjustly accused, I can temper my natural impulse to "fly off the handle" and can return a kindness for an insult. When I'm tempted to give up, I can moderate my discouragement with a remembrance of all that Christ suffered for me. And I must keep doing these things with such regularity that they become a habit.

Temperance exercised now in the life of a Christian will make him master of himself today, and ruler with Christ in the Kingdom of tomorrow.



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Oregon, Illinois

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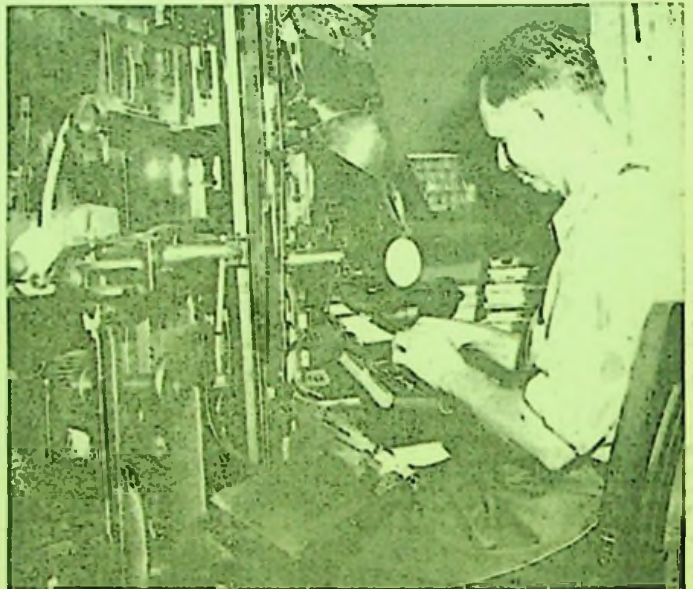
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I inclose \$2.50.

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Address

(Signed)



Glimpses of Headquarters: upper left, Golden Rule Home; upper right, printing plant and headquarters; middle left, Oregon Bible College; middle right, Paul C. Johnson at the linotype; lower left, truck used in National Evangelism; lower right, Oregon Church of God—where the General Conference assembles annually. Pray and pay for spiritual prosperity! Address all communications to National Bible Institution, Oregon, Illinois.

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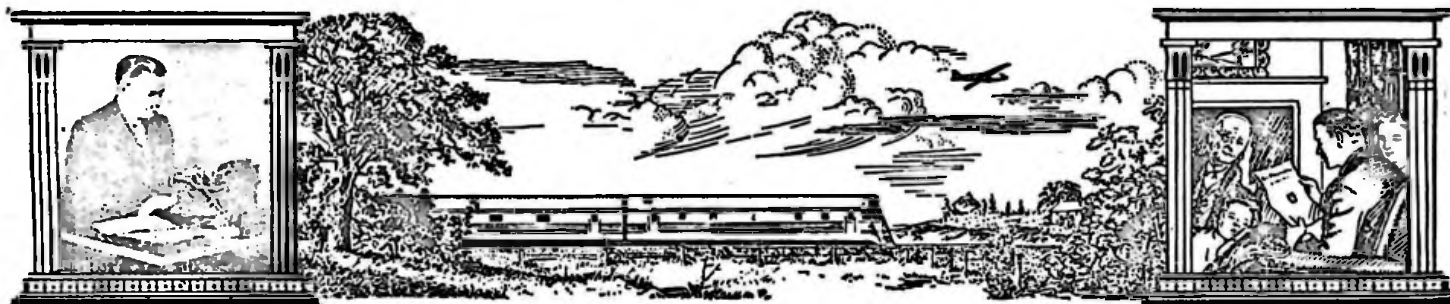
VOLUME 34

OREGON, ILLINOIS, OCTOBER 31, 1944

NUMBER 5



—Courtesy Burlington Railroad



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Man, Machines, and Meditations

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Man creates a machine, and it obeys him. He merely presses a button, throws a switch, or holds the controls. His created machine obeys the touch, the glance, of its creator, faithfully producing without grumble or growl. What a man is man! Only in accident, when perchance a driver is drunken, does the machine rule the man, both being whirled into sudden oblivion. The unexpected does happen, though, and man can become drunken with power, with pride, with explosives, as surely as with beer.

In this Utopia of knowledge and skills, in this day of man being a creator, one may forget the true Creator. God not only has "created all things," but "for his pleasure they are and were created." True, God did not intend His creation, man, to be a mere machine. God endowed His creation with intelligence and will, making

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Bless the Blessings From Man

By Leonard Brown

IT IS NATURAL for every young person to look upon successful people about him, wishing that he could serve his generation as well as they. One turns from his history book—his mind concentrating on great statesmen as Washington and Lincoln—to see where in life he can be of possible service. Youth may picture for himself a scene wherein he is making great speeches, or in other ways influencing many people. Youth wants to serve. Youth wants to help improve the none-too-good conditions about him—and, if possible, in such way that his efforts will last during generations to come. This desire of youth prompts the question, Is this generation making the wisest possible use of the deeds and blessings left as an inheritance by successful persons of the past? Do we appreciate the blessings at hand? Or, are we not so given to ease and selfish enjoyment of present blessings, that we fail to make proper use of them?

The great works of inventors come to mind. Explorers and discoverers in various fields have wonderfully benefited humanity. Consider how the automobile, the airplane, and the radio have helped to make our nation great. Men of science in these particular fields of progress have left an indelible impression—by their works—upon modern civilization. When, by way of contrast, we consider our own feeble efforts, we feel so inferior as to be almost useless in God's great creation. Our lives seem of no value to our God. Well, it is best that God be remembered always as the greatest Being, yet we can be of service to Him by proper use of the blessings at hand.

Man everywhere tries to serve his god—whether his god be Jehovah, an idol, or man. Idolaters make great sacrifices to their gods. Those who are worshipers of man seek daily the glory of man. Christians, however, try always to serve the only living and true God, to do His will. We who are Christians may desire to be great in the eyes of the world—as great statesmen or inventors—we may desire to leave an impression on our generation, but any such ambition must be

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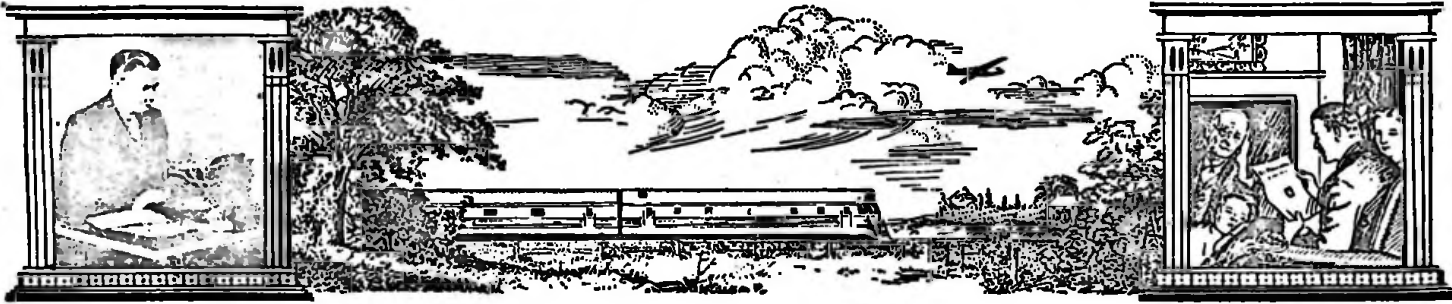
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The Day to Come

By Arlen Marsh

EARLY in 1944, according to the *Saturday Evening Post* of September 23, Pietro Menni, editor of *Avanti*, an undercover Italian newspaper during the period of the fast-dying Fascist regime, wrote that "the very fiber of society here is becoming unraveled. Nobody works. In many cases, nobody can find work. But even in the administration of government, nobody works. All proposals to bankers and industrialists to start work fall on deaf ears, because nobody has any faith in this country's money. Faith in the future of Italy is absolutely lacking, and it is impossible to start work without faith. The crowds before our soup lines grow. There is a mad rush for easy money from the occupying troops, and the moral breakdown of our young women makes one's heart bleed. Over all the people, there is an atmosphere of resignation and lethargy."

These observations are particularly notable because, prior to the Allied invasion of the Italian boot, Menni had fiercely and dangerously editorialized against the evils of Fascist government. Now that those evils have been largely eliminated from Italy, Menni is forced to concede that conditions are, if anything, worse than they were before—except that men may speak and write with a fair amount of freedom.

Nor is Menni's picture of circumstances within "liberated" Italy overdrawn. Naples, once a city with a population of just under a million, now is a heap of almost useless rubble; the devastation there is nearly as complete as the devastation of Hamburg, which in pre-war days had as great a number of inhabitants as Los Angeles and which now is nothing more than shattered walls and broken pavements. Town after town in Italy has endured the same sort of merciless punishment. Ostensibly, the rebuilding of the nation's business blocks and houses will give millions work for years to come. But that is the ostensible view; the actual one is very much different.

The Italian people, for one thing, are penniless. That alone is a major detriment. It is a condition which is not being alleviated materially by Allied occupation. In the south and central portions of the country, the Allies have poured millions of paper lire (the Italian monetary unit) into the pockets of the people; in the still-Fascist northern sections of the country, the Germans have done precisely the same thing. The people know the Allies will win; but who is to have faith in a currency which is backed by nothing stronger than the promise to pay of a

*"With ruin upon ruin, rout on rout,
Confusion worse confounded."*

—Milton's *Paradise Lost*.

government which teeters constantly on the brink of overthrow? And that is what the present civilian government of Italy is doing.

The Italian people, many of them, have no homes; they have no resources to build homes. If they have homes, they have no fuel to heat them. It costs, at current prices, approximately fifteen hundred lire to buy sufficient wood to heat an Italian house a month; this is three times what the average Italian can earn in the same month. The people, thus, suffer not only from the effects of savage bombings and equally savage artillery barrages, but also from the effects of disease, cold, lack of shelter, and positive hunger.

The food problem is intense. The Allies provide bread; but bread alone is not enough. Meat is almost unobtainable; many an Italian has gone thirteen months or more without having tasted meat at all. Butter is, in most localities, only a memory. Hundreds of thousands of girls have turned to prostitution as the sole means they can find for securing food that will barely sustain life. Meanwhile, Allied and Italian officials alike concede that Europe can have no peace while hunger and unemployment move side by side, that the people will raise up other Hitlers and Mussolinis to solve their problems for them, that the millions who make nations are more interested in bread than in boundaries.

"Is not this," God inquired in Isaiah 58, "the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

With the idea of fulfilling the sentiment behind these verses, a representative of the United States government proposed on September 24 that UNRRA, the official Allied relief organization for reoccupied countries, appropriate fifty million dollars for aiding the Italians. Promptly the Greek representative objected. Was it fair, he asked, to appropriate so much for the relief of a nation which had largely been responsible for starving to death one million, three hundred thousand Greeks, especially when Greece herself had as yet been given no relief? Italy, he pointed out, had not suffered nearly so much as Greece; Italy had provoked the war which involved Greece; Italy

was now not a member of the United Nations, but merely a shattered enemy.

International hatreds have been aggravated by the more than five years of total war, aggravated to a point at which the Greek objections to charity for a defeated opponent seem like the expressions of sweetness and light to be found in a Sunday school class. Chaos is the inevitable result of such hatred—chaos and dictatorship. Indeed, the Italians now in power in the presumably pro-Allied government in Rome have been known to state flatly that they were convinced democracy never could succeed in providing food and jobs and shelter for the beaten population, that the salvation of Italy rested in the re-creation of some kind of absolutism.

That absolutism undoubtedly will take the form of

Communism. Four fifths of the money and goods being exported to Italy is American, reports Allen Raymond for the *Saturday Evening Post*. Four fifths of the brain power in the Allied Control Commission is British. Four fifths of the political influence is Russian. This, like the chaos resulting from international hatreds, is inevitable. Mussolini himself is the son of a Socialist; Fascism and Communism have much in common. The Communist Party flourished underground for many years in Italy. And as a bombed-out German Hamburger told a Swedish newspaper correspondent, "When you've lost everything you have, and have no hope of getting any of it back, you can't help but become a Communist." Finally, more than ten million Italians have known nothing but the conditions and ideologies of (*Please turn to page 10*)

Service to God

By Mary Mae Nedrow

"I must work the works of him that sent me while it is day: the night cometh, when no man can work."

THE MISSION of Christians of today is to continue the work Jesus began. We are to occupy until He comes. Service to God should be uppermost in the mind of every Christian. Jesus said, "I do always those things that please him" (John 8:29). We cannot expect to be near the heart of God unless we do likewise.

John the Baptist "came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:3). Jesus' command to His disciples just before His ascension was, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). They obeyed Jesus and "went forth, and preached every where" (v. 20). Once He sent the apostles "to preach the kingdom of God, and to heal the sick" (Luke 9:2). He said to them, "Take nothing for your journey . . . and whatsoever house ye enter into, there abide . . . and whosoever will not receive you . . . shake off the very dust from your feet as a testimony against them" (vv. 3-5). They departed and went through the towns, preaching the gospel" (v. 6). They were to go from house to house. Upon their return, Jesus told them to "rest a while," for "they had no leisure so much as to eat."

Jesus did not limit His preaching to the synagogues, but had a message for all who would listen. He "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God . . . (many) people were gathered together . . . to him."

Many faithful persons in Old Testament days obtained a good report by their endeavor to do that which they thought was right. We would mention one in particular—King Hezekiah, the son of Ahaz (an idolater) who is mentioned as one who "did that which was right in the sight of the Lord." The first thing he did was to open the doors of the house of the Lord. "All the congregation worshipped, and the singers sang. . . . The service of the house of the Lord was set in order. And Hezekiah rejoiced, and all the people" (2 Chron. 29:28-36). Letters were sent to all Israel and Judah "to keep the passover." A multitude gathered at Jerusalem and Hezekiah prayed for them, saying, "The good Lord pardon every one that prepareth his heart to seek God" (30:18, 19). So there was great joy in Jerusalem" (v. 26). "When all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars . . . (and) utterly destroyed them all" (31:1).

How much good could be done today if a proclamation would go throughout the land from one "who did right in the sight of the Lord"! Petitions avail one nothing, unless the one who makes them sets a good example. May each and every one of us make service to God a major factor in our lives. Let us, like Jesus, say, "I must work the works of him that sent me while it is day: the night cometh, when no man can work" (John 9:4).

Confess Sin and Turn to Righteousness

By James Mattison

"God . . . now commandeth all men every where to repent" (Acts 17:30).

SINCE the time sin entered the world, there has been a pitched battle between good and evil. The Persians personified these forces in their gods, *Ahura-Mazda*, the creator of light, and *Ahriman*, the satanic one who plotted against Mazda. Their religion, in this respect, differed little from ours. In our religion, God and Satan have been the instigators of good (righteousness) and evil (unrighteousness). Our true God calls us to repent once and for all time, while the powers of sin are pressing against us all the time. Let us consider an example of repentance in ordinary life.

Not very long ago, a girl whose name was Mary left her family and journeyed to a large city. To her, this large city held everything that was exciting, everything that was progressive, and everything that was advantageous for her welfare. She loved her home and her family, but she was independent, so the saying, "I want to make my own living," became her password. Her parents' advice fell on deaf ears. Their rebukes went unheeded. Although they loved their daughter dearly, they did not want her to make a mistake.

Therefore, after much pleading with her and after many tears had been shed, Mary's parents told her that if she went away she could never return. The daughter, however, possibly because of this age of modernism, fully believed that she was justified in leaving home to secure work and a new life in the wonderful city. She went. After a nerveracking week of rushing from one boarding house to another, she found lodging—for a high rate—and began her new work for a great company.

It was not long until Mary began to notice little things that annoyed her. The other boarders were not friendly. Each one lived in his own little world. She had no close friends and those friends that she did have were interested in things she did not understand, such as night clubs and places of amusement. The meals at the boarding house were not only almost unfit to eat, but there was never enough food on the table.

Then, Mary remembered how many things her mother had done for her, how she had taught her about the better things of life, and how she had comforted and encouraged her in troubles or problems.

All these things of the city bewildered the lonely girl, and she did not know where to turn for happiness. Always, before, her parents had provided for her welfare

and had given much consideration to her problems. These things she did not receive from the city.

Finally, she decided to return home and ask her parents to forgive her, asking also to let her live with them again. Upon her arrival, her parents were so happy to see that she had changed her mind that they embraced her with tears in their eyes and did not mention their former statement that she could not come back. Mary wept and said she wished she had listened to their advice. Her parents said, "Mary, forget the past. We are so glad to have you come back that it more than answers for any mistake you ever made."

This story illustrates, partly, the girl's happiness at returning to her home. It also illustrates the joy of the parents at her return. How much greater, however, does one of the parables of Christ illustrate the happiness that God knows when one ungodly person turns to Him in repentance!

Luke, the physician, has recorded in the fifteenth chapter of his Gospel the Parable of the Prodigal Son. It reads thus:

"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and

dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out and entreated him.

"And he answering said to his father, Lo, these many years do I serve thee, neither (Please turn to page 11)

Peace—Present and Future

By C. E. Randall

"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."

WINNING the peace" is an expression often used these days. There seems to be doubt in the minds of many whether the Allied nations will be able to bring about a genuine peace following the present conflict, and well might such doubts arise. There is no question but what the common people desire peace—lasting peace. Grand as peace is, and desirable as it is, yet the ways to peace—permanent peace—have not been discovered by world leaders; or, if known by some, they are unable to bring it about. Peace such as the world needs cannot be brought about by a coalition of democracies, empires, and totalitarian states. History of nations repeats the truth of Daniel's words: "They shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2:43). Under the rule of men, nations have never been willing to submerge sovereign interests for the welfare of world peace. To expect that they will do so now is to give substance to shadows.

World Theocracy

A world theocracy—the Kingdom of God—ruled over by the Prince of Peace is the only hope of permanent world peace secured unto all generations to come. The greatest advocate of peace is the person who teaches and advocates the coming of the Prince of Peace. To expect world peace for any period of time under the government of men is a false hope; and to affirm and teach such makes one a prophet "that shall not profit the people at all." During the days of Jeremiah, prophets were saying: "Peace, peace; when there was no peace" (Jer. 6:13, 14; 23:25-32), and in so doing were declared by God to be false, even though they said, "He saith." The "whole world lieth in wickedness."

The peace which all desire will come when the Prince of Peace, after His return, "maketh wars to cease unto the end of the earth." When the King of kings initiates this work of peace, it will then be that all nations, small and great, will beat their "swords into plowshares and their spears into pruninghooks" (Isa. 2:1-4). This peace will reach to all creatures of earth. (Read Isaiah 11:1-9.) The ninth verse sums up the work of restitution in bringing in everlasting righteousness: "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." When Christ gives peace to the nations, his dominion "shall be from sea even to sea, and from the river even to the ends of the earth."

Spiritual Peace

The children of God can today enjoy the first-fruits of the Kingdom. We have been promised an "earnest of our inheritance." One of the prophecies concerning the office and work of Christ was that He would "guide our feet into the way of peace." In a world that is void of peace and good will toward men, the Christian can enjoy peace—the gift of God's love. To be spiritually minded is "life and peace." Every person living the Christian life is entitled to an individual peace, a peace unexperienced by the worldly minded. Jesus said: "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."

Dear reader, are you enjoying this Christian peace, and the blessing of an untroubled heart? If not, then you are missing much of the riches of the earnest of the inheritance promised the saints. His peace is your need.

Prize of the High Calling

By Edna Smith

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

WHAT blessings are we as Christians so desirous to receive, dear ones, the highest blessing or the next best? The one we really want is the one for which we shall be inspired to work. The highest prize is the one to be gained by those who have the mark of the high calling. Is that the one we actually want, or are we content to get only a nation's prize? How shall we obtain this particular prize—the prize of the high calling? The same as any prize is obtained: by doing the particular work for which the prize is given.

First, if we are interested in prize number one, let us consider its requirements—requirements not grievous, however, for this highest prize will include glory, honor, power, and joy beyond any other possible prize. The first requirement, or rule, is to get into the contest by becoming a Christian, for only Christians are running the race that qualifies for immortality, this highest of prizes. By living the Christian life, we shall show others how they, too, may successfully run the Christian race.

When helping others toward Christian light, we are actually educating ourselves—gaining both knowledge and desire to show others the difference between truth and error. There is only *one* faith: truth must be received and error must be rejected. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37).

Another definite requirement for obtaining the prize of the high calling is to have implicit faith in God. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). God is not slack concerning His promises. (Cp. 2 Peter 3:9.) "All the promises of God in him"—in Christ—"are yea, and in him Amen" (2 Cor. 1:20). Such faith is substantial to carry the believer past the seemingly disastrous events of the day, and to save him in the coming Kingdom.

The outstandingly important requirement, in addition to living the Christian life, seems to be the preaching of the one true gospel, as emphasized in God's Word. Jesus said: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Jesus also said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Thus, God has given members of

the high calling this special work. We must be interested in it. Other parts of God's plan will be fulfilled by the nations, and God evidently foresaw that they would do their part without any persuasion. The world will take care of its own affairs until Christ returns to take the reins of government.

Consider, too, God's great concern for lost and suffering ones throughout the world, in that He has commanded us to carry the light of the gospel to every creature. God knew He could not intrust this part of His work to the nations. They could not do it. They cannot yet recognize that there is this most important part to His work—the part intrusted to us of the high calling.

If we who are Christians are sincerely devoting our entire time to God's most important work, including the teaching of love and harmony, will there be any time for cares and anxieties of this life? If we do as God asks, will not all our needs be supplied? Would we not be far safer to put our trust wholly in God, thereby eliminating the danger of failure by trusting in our own frail flesh.

Having obeyed the main requirements for the prize of immortality, we may not always know the details of obedience or service that God would have us do. When we do not know these details, we should "wait on the Lord," and He will direct us. Well did David say: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14).

One of these details of Christian service that is too commonly overlooked is that of loving our enemies. Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). How much, God? To the extent we should like to see even our enemies reconciled to God, brought into the one faith, and eventually receive the highest possible prize. We should love our enemies to the extent that we want to see them saved, not harmed. The world inflicts harm, not Christians. Else how can Christians hope to teach love to others? Is not this the safe direction? The nations will rebuke and devour, but God will judge all evils in His own way.

This matter of living for Christ, of qualifying for the prize of immortality is every Christian's individual problem to solve. The Bible presents the church as the anti-type of the Israelitish tabernacle, thus every member must

be properly prepared and fitted. Who are we to question God's wisdom and ways in preparing us, as it were, for His own dwelling? Let us never become so concerned about the cares of this life as to forget to serve God.

Critics may say that the Christian attitude does not show much sympathy toward the nations. What greater service could anyone do for his nation than to pray and labor that its citizens might accept the truth and be saved—not temporarily, but saved eternally? Multitudes of this world are caring for their present needs. We must try to care for their eternal needs—and thus be giving the greatest possible service to them. Let every Christian be near those who sorrow in the world, comforting them and directing them in the way of life. More, we are to pray for those who are in authority and to show respect and honor wherever it is due. Let us recognize the wonderful blessings we have under our present government, and pray without ceasing until Christ comes to rule and to grant reward that is highest of all.

THE GREAT DAY OF VICTORY

By Catherine Davis

THERE is much said in the papers about the day of victory, but world leaders cannot bring the greatest victory. The promise of Jesus was: "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). His coming to earth again will be a glorious event. At His coming He will gain the final victory over death. This is a blessed hope—looking for the glorious appearing of our Saviour. (Titus 2:13.) The saints of all ages will respond to the resurrection call. He will call and they will answer. (Job 14:15.)

Though many hearts have known sorrow and grief, we sorrow not without hope that He shall descend from heaven, and the dead in Christ shall rise first. We which are alive and remain shall be caught up together to meet the Lord in the air. (1 Thess. 4:15-17.) We shall be changed. This mortal shall have put on immortality. Death will be swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55, 57). "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). He is coming to bring an end to sin and usher in everlasting peace. "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation" (Isa. 25:9).

May we always be thankful for that blessed hope of Christ's returning to the earth to cleanse it of sin and give eternal life to those who have been faithful until the end! Let us be ready and watching for Him to come.

REDEMPTION FROM ORIGINAL SIN

By Gertrude M. Logan

IN ORDER to complete the picture drawn by W. W. Arrington in *The Trumpet Messenger*, I would like to add a few thoughts. I would like to ask, Who Tempted Adam? In Genesis 2:16-18, we note that God gave the command to Adam before Eve was formed, and they were innocent until the serpent appeared. James 1:13-15 answers in no uncertain terms, as verse 14 says "every man"—does that include Adam? These scriptures also make it plain that it was Adam's own lust that brought the death sentence. Eve was deceived (1 Tim. 2:13-15); and since Eve did not get the law direct from God, her mind did not clearly understand. She disobeyed and Adam disobeyed along with her.

God uses Satan, Devil, and Serpent in Revelation 20:2 to represent sin. In Genesis 3:14, the same style of language is used as in Revelation. Personification is a very common type of expression and God used it in many places. There is no scripture that tells of two ways by which man can be tempted. Just as Adam and Eve were tempted, so are we.

I can find no scripture telling that God created a personal Devil. To take such scriptures as Isaiah 14:12, where the name "Lucifer" is applied to the king of Babylon, and in Luke 10:17-20 the same style of language is used when the seventy returned with joy reporting the great success of their converting so many sinners (devils), Christ carried out the same figure of speech by saying, "I beheld Satan as lightning fall from heaven." We know that could not be God's throne, but some exalted earthly position in the church at that time. In verse 23, Christ said, "Blessed are the eyes which see the things that ye see." Another scripture of this kind is Ezekiel 27:3, where the city of Tyrus said, "I am of perfect beauty," and in 28:12 we read the king of Tyrus "sealest up the sum, full of wisdom, and perfect in beauty." The king of Tyrus was so exalted in his earthly position, and God said in verse 14, "I have set thee so," but verse 17 says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom . . . I (God) will cast thee to the ground."

To try to prove that there is a personal Devil by such scriptures is far from correct. Verse 12 says, "Take up a lamentation upon satan"? No! upon the king of Tyrus! To apply these scriptures to a Satan that lives on and on when God is talking about none other than the king and prince of Tyrus is straining the rules of interpretation to the breaking point. In verse 22, the same judgment is pronounced upon Zidon. Then God brought Israel into the picture in verses 24-26, showing that Tyre and Zidon are types of all rulers that persecute Israel, even to the

end of human rulers. These judgments upon the nations will result in the fulfillment of verse 26, which says, "They shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God." This scripture is now in process of fulfillment and the Jews will in the near future be able to say, "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9). What manner of people we should be when we see the fast unfolding of prophecy!

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:27).

THE DAY TO COME

(Continued from page 5)

dictatorship; they are not likely to regard democratic institutions as being much better than modified anarchy.

"When the Son of man cometh, shall he find faith on the earth?" Jesus' question in Luke 18 was directed originally at faith in God and in God's Son, but it has its application in other fields as well. The Italian people lack faith. As Pietro Menni has declared, they lack faith in their money, in their government, and in themselves—and without faith, it is impossible to begin the enormous task of rebuilding what has been broken down. The Italian people are not unique in this; the same situation will probably confront the Allied Military Government, the Allied Control Commission, and the Foreign Economic Administration in each of the reoccupied nations of Europe. In Japan, the situation may be even worse; for there, the loss of empire will be accompanied by the loss of god (in the person of the emperor) as well.

"All these," we know from the assurance of Jesus Himself, "are the *beginning* of sorrows." Almost the entire 24th chapter of Matthew is devoted to a summary by the Christ of conditions which may be expected to take place as the time for the coming of God's Kingdom approaches. Political, social, and economic upheavals—products and causes of war—will increase, not diminish. It requires no seventh son of a seventh son to predict that conditions such as those now existing in Italy can result in nothing less than additional international difficulties. This, in all truth, is the day to come—"a day," as Joel would have it, "of darkness and of gloominess, a day of clouds and of thick darkness." It is a day which no man, no nation, altogether can avoid.

HIM GOD RAISED UP

By Lyle Rankin

WHEN PETER was preaching to the people on the Day of Pentecost, he spoke concerning the crucifixion and resurrection of Jesus. Acts 2:24 reads: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Verse 32 continues: "This Jesus hath God raised up, whereof we are all witnesses." Here we have the testimony of an eyewitness, plus the testimony of many more. Paul, in 1 Corinthians 15:6, wrote of five hundred who saw Christ at one time after His resurrection.

The resurrection of Jesus means much. Consider: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21, 22). This testimony assures us of a resurrection of the dead. The resurrection is as sure to come as is death because of Adam's sin. This fact is true, not only of the first death (Heb. 9:27), but also of the second death, which is the wages of our own sins. (See Rom. 6:23.)

Jesus "was delivered (crucified) for our offences, and was raised again for our justification" (Rom. 4:25). Paul preached about this justification while preaching to "men of Israel, and ye that fear God" in Antioch, mentioning several times the crucifixion of Jesus and that God raised him from the dead, adding: "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" (Acts 13:38, 39).

The keeping of the law made nothing perfect. Those sacrifices could not take away sin; but the sacrifice of the Lamb of God, which brought a better hope, can take away sin. If we believe that He "died and rose again," supporting our belief by acts of obedience, we can avail ourselves of the justification assured because of His resurrection.

All men are sinners. Those out of Christ will suffer the appointed wrath (wages of sin, which will be second death) if they remain out; but those who have put on Christ have their past sins forgiven, and the privilege of further forgiveness of sins through confession in prayer to God, through Jesus.

They also have a hope of being made like the first-fruits (Jesus) (1 Cor. 15:20) when He comes and thus escape the appointment of wrath. (See Phil. 3:20, 21.)

If we believe that Jesus died and rose again, we can also hope to meet loved ones who have put on Christ, even though they have fallen in the sleep of death and rise to meet Jesus when He comes. (1 Thess. 4:14.)

CONFESS SIN AND TURN TO RIGHTEOUSNESS

(Continued from page 7)

transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

"And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

In this Parable, which is the third of five parables in this series, Jesus was speaking of the Pharisees in contrast to sinners who repent. He likened the Pharisees to the son who stayed at home and already was "saved." The other son, who erred, turned back to his father, and was well received, Jesus likened to the sinner who had departed into evil, thought better of his ways, repented, and had been forgiven.

This intriguing story of Jesus best illustrates the "joy in the presence of the angels of God over one sinner that repenteth." God, who made us, has feelings similar to ours. He is happy to see us do right, but it grieves Him to see us do wrong. He has told us to repent. Let us cause Him to be happy by doing as He has commanded. For doing so and living right, God will grant to us a place in His Kingdom. Repent! The Kingdom of God is near!

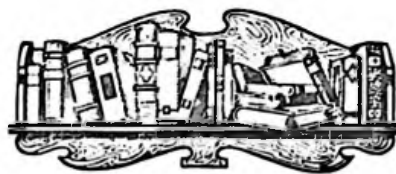
"For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed what we say." This was written by the Chinese philosopher, Confucius.

BLESS THE BLESSINGS FROM MAN

(Continued from page 3)

quently spells disaster to the automobile and its occupants, is itself transported and distributed from place to place by the automobile. Radios and newspapers, blessings of this day, likewise are misused to man's sorrow. They, too, encourage man to consume liquor.

God's calling of a minister, or His calling of a Sunday school teacher, becomes constantly higher as one sees the faults that develop with the gifts of the great men of this world. A Sunday school teacher can plant a knowledge of God in the minds of children, helping them to enjoy and to use properly the blessings of great men, helping them, too, to prepare for the future life. By thus obeying God's call for service, youth can best leave a lasting impression upon his generation—and in a way that will honor God.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The 1944 *Christmas* (Augsburg Publishing House, Minneapolis; \$1.00) is, as all other *Christmas* editions before it have been, extraordinarily beautiful. It is a big, flat book, with pages over a foot long and nine inches wide. The illustrations are beyond all description: gorgeous, full-color reproductions of paintings and line drawings; photographs of the very best; little designs here and there that capture the interest and carry a meaning all at the same time.

On the textual side, *Christmas* has a great deal to commend it, too. The annual (for it has been published each year for more than a dozen years, in a totally different edition each time) carries stories, articles, and poems of high caliber—the sort of stories, articles, and poems that not only convey the tale of Christmas, but the whole essence of Christianity as well. A few unimportant items are doctrinally unacceptable; but to quibble over these rarities would be to miss a genuinely delightful and instructive treat.

Christmas comes gift-boxed. It is primarily for adults and older young people.

* * *

The Church Pianist (Standard Publishing Co.; \$1.00) offers 64 pages of really good arrangements of gospel songs and well-known hymns. It or its companion volume, *Church and Bible School Piano Selections* (same publisher; \$1.00), will solve many a problem for the weary musician who must, Sunday after Sunday, provide offertories and voluntaries, preludes and postludes, recessionals and processionals. Since only eight composers are represented in *The Church Pianist* and only five in the other volume, there is not quite so much variety of musical style as some might like; but the arrangements are invariably excellent, and fairly easy to play. Most of them are well suited to the organ, also. Selections are offered in various grades so as to meet the needs of musicians of widely varying ability and experience.

Both books are sheet music size; both are bound in flexible paper, which makes for easy handling on the piano or organ rack. Music type is large, legible; markings are complete. Each book contains 32 selections.

* * * * *

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 can do all things through Christ which strengtheneth me" (Philippians 4:13).

Paul Saw Jesus

"So Ananias went off and entered the home, laying his hands on him with these words, 'Saul, my brother, I have been sent by the Lord, by Jesus who appeared to you on the road, to let you regain your sight and be filled with the holy Spirit.' In a moment something like scales fell from his eyes, he regained his sight, got up and was baptized. Then he took some food and felt strong again. For several days he stayed at Damascus with the disciples; he lost no time in preaching throughout the synagogues that Jesus was the Son of God—to the amazement of all his hearers" (Acts 9:17-21, Moffatt's Translation).

Yes, Paul saw that Jesus was the Son of God. He saw with that true, inner sight. He had heard the voice of Jesus call to him. Saul had been condemned. He thought he had been serving God by persecuting the Christians.

Profit by Mistakes

Paul made use of the knowledge that he had been wrong. He "turned around" from punishing Christians to joining them in proclaiming to the world that "Jesus is the Son of God."

Sometimes we do things wrong. Often they are naughty things, too. Should we pout and sit around if we are corrected? Not if we take the example Paul left for us. Many times the wrongs cannot be made right. But we can begin again, this time going the right way! There never was a better worker for our Lord Jesus than Saul when he became Paul, a new creature. His heart had always wanted to serve God. Now he knew that Jesus was God's Son. He could not serve God and do evil to the followers of God's Son, could he?

He had been so very severe in his treatment of Christians that they were afraid of him after they heard he had become a follower of the Son of God. But they were not afraid after they saw him and heard him preach Jesus.

God's Power to Save

God can take the vilest of sinners and make him into a new being—a good follower of Christ. But He cannot do that unless that sinner opens his heart's door to Him. The sinner must feel God's call and desire to live differently. Then he can be used and worked upon by our

Maker. When one is young, his ways are not as well formed. It is then one can be made to serve Christ easiest, just as a potter molds the soft clay! After the clay has set it cannot be molded again. When a tree is small, its branches can be tied in knots or trained to grow the way they are propped or pruned. When the tree is grown, those things cannot be changed. That is why we should pray for God's Spirit to rule our lives while we are young. We can be formed into useful Christians, trained to be workers such as Paul, Philip, and Peter were.

"Working faithfully every day;
Do your duty, come what may.
Do not look for things afar;
Be contented where you are.

"For the faithful and the true
God has always work to do.
In His keeping work and rest;
What He giveth is the best."—*Selected.*

ECE Club

The ECE Club means "Everyday Christian Expression Club."

To join, send your age, birthdate, name, and address to Madge Savage, Waite Park, Minnesota. Your membership card will then be mailed to you. It is a very nice card, ready to be framed and hung close to your bed. You can see it when you go to bed, and when you get up. It has rules for a good ECE member to follow. They will help you to be a better Christian.

Send your name a month before your birthday, if you want to appear with those listed in our "Happy Birthday" corner. Any age up to thirteen may join. The youngest members belong to our cradle roll department. The older ones become active members and can read or have the page read to them each week.

Let me hear from you soon.

Happy Birthday Wishes

Twila Kay Pritchard, Nov. 6, age 9, Macomb, Ill.
Sammy Kay Pritchard, Nov. 6, age 9, Macomb, Ill.
Norma Magaw, Nov. 8, age 10, Oregon, Ill.
Alden E. Johnson, Nov. 10, age 7, Willmar, Minn.
Dale A. Johnson, Nov. 12, age 7, Hector, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Forgiveness

* * *

By Phyllis Johnson, Hector, Minn.

When Moses came down from Mount Sinai after receiving the two tablets of testimony written by the hands of God, he saw the Israelites dancing about the golden calf. He caused the idolaters to be slain. Still, Moses was willing to make an atonement for their sins. Moses said, in Exodus 32:32, "Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written." God answered, "Whosoever hath sinned against me, him will I blot out of my book." This proves that the individual will be held for his own sins and trespasses.

The forgiveness of sin from God is conditioned on two things. The blood of Jesus Christ cleanses our sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The expression, "I can forgive, but not forget," is often used. Is this real forgiveness? In 1 John 3:18, we find these words, "My little children, let us not love in word, neither in tongue; but in deed and in truth." We as Christians should lay away evil, and be willing to forget as well as to forgive.

When we become Christians, should we forgive our enemies? In Matthew 5:43-45 it specifically states, "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." In this way, we find the manner by which we are to treat our fellow men so that we might be forgiven by our heavenly Father.

The prayer that Jesus gave His disciples taught forgiveness. (Matt. 6:12.) The Lord's Prayer, today, is used so often that it does not have the significance that it was intended to have. When praying, we should plan our thoughts and ideas around the Lord's Prayer.

The Lord loves and forgives in this way: it is entirely useless to make great sacrifices to God if we fail to give in the spirit of love. The great commandment is that of *love*. Our love falls short of the love of Jesus. Christ gave

His life as a ransom; therefore, His test of our love is measured in accordance with our love shown for each other. The least we can do for Christ is to obey, from the heart, His commandments. It is easy to love one who is good to us—it is difficult to forgive one who is unkind. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

Is Your Light Shining?

The oft-quoted words of our Saviour: "Ye are the light of the world. A city that is set on an hill cannot be hid. 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. 5:14, 15), have formed the basis for many discourses, articles, and orations. Our present application would deal with contributions to this page.

At present there are approximately thirty local societies which, with isolated members, constitute a total membership of approximately five hundred Bereans. We are sure that there are many activities, studies, and projects which are enjoyed by these Bereans but unknown by the editor of this page and the Bereans all over the United States and those in Canada. Is that not "hiding your light under a bushel"? Think of the value received from exchanging ideas. Is it not selfishness if you or your society are enjoying an interesting study or project not to share it with others? If you have a society which meets regularly, why not appoint a scribe or reporter to report regularly the activities of your society? If you are an isolated member who does not have an opportunity to attend church services or Berean studies, why not spend a part of that time in writing short articles which would be of benefit to other Bereans?

Sharing your knowledge of the Word of God, or experiences derived therefrom, is surely showing that your candle or light is brightly shining for Him.

Did You Know?

That the National Berean Society preceded the National Bible Institution by eight years?

That every National Berean officer but one (detained by sickness) was present in Waterloo, Iowa, at the time of the organization of the National Bible Institution in 1921, and with gladness of heart ratified the step taken?

AMONG THE CHURCHES

CALENDAR

- October 22 - November 5—Evangelistic meetings (J. W. McLain) at Eldorado, Ill.
- November 12-26—Evangelistic Meetings at Tempe, Ariz. (Francis Burnett).
- November 19—Postponed Northwest Quarterly Conference at Felida, Wash.

BLOOD RIVER CHURCH NEWS

Good interest continues to be manifested in the work at Blood River (La.) and the attendance is encouraging.

In the absence of our pastor at the evangelistic meeting in Ripley, Ill., Bro. J. Arthur Johnson of Lake View, Iowa, spoke to us on September 24. His message was a thought-provoking one. We were very glad to have him with us again.

Bro. Vernis Wolfe, our pastor, conducted a special series of meetings at the Blood River Church from October 8-15. Although there were no conversions, several non-members showed a definite interest by their regular attendance at the services. The sermons were very instructive and inspiring.

Rally Day for the Sunday school was held October 15. The regular schedule of services was followed for the morning worship, but in the afternoon, promotion exercises for the children were conducted. Dinner was served following church services.

Mary E. Richardson, Secy.

OREGON BIBLE COLLEGE NEWS

Once more, at least for the upperclassmen, sounds of sighing and groaning have ceased and everyone is recuperating and looking at life more cheerfully. Our first six-weeks' tests have passed.

Everyone at the College wishes to thank the Rockford, Ill., brethren for their generous gift of forty quarts of peaches. In a short while, when the snow flies, they will taste "mighty good."

Nine of the students, this past week end, enjoyed a trip to the Southlawn Church at Grand Rapids, Mich., going at the kind invitation of Bro. F. E. Siple and his congregation. The students planned and presented the afternoon service, last Sunday being the eighteenth anniversary of Southlawn Church. Several musical numbers were given, besides two good talks by Gary France and Linford Moore. An interesting chalk talk was given by Daniel Judy.

Edward Goit, staying at Oregon because of limited transportation facilities, conducted the service at East Oregon Chapel.

This week we had another visitor, Mrs. Graham, Edwin's mother. We were glad to renew our acquaintance with her.

We are happy to announce the marriage of Bro. Ernest (Edwin) Graham, senior, to Miss Lois Johnson, the service being performed by Bro. Harry Gockler at Minneapolis, Minn.

James Mattison, Reporter.

REPORT OF EVANGELIST MORGAN

I have been very busy preaching the gospel of Christ. I left home September 23, 1944, preaching one sermon at Sallisaw, one at Breat, six sermons at the Cottonwood Baptist Church (Okla.) three at Charleston, two at Paris, and fourteen at Driggs (Ark.), making a total of twenty-six discourses. I had very good attention at all these places. At Driggs, I had the pleasure of baptizing John Shelton of Paris, Ark., Sunday, October 8. There was much joy because of the fact. He is the son of the late L. H. Shelton. On Sunday, the 15th, I was happy to baptize a young man and his sister. They are the children of Bro. G. B. Fairbanks of Magazine, Ark. Their names are Corine Hooker and Wendell Fairbanks. Their address is Magazine, Rt. 2.

I will return to Driggs in the near future. I am to go to Breat, November 2-5. May God bless and save in His Kingdom.

J. M. Morgan.

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MRS. GEORGE HOBSON

Lillie Myrtle Colhouer, daughter of William C. and Elizabeth Ann Colhouer was born June 27, 1875, and died in the opening moments of October 21, 1944. She was born at Maitland in Holt County, Mo., and at the age of eight years moved with her parents to Sumner County, Kan. Later, they moved to various places in the early settlement of that territory and finally returned to Sumner County.

On February 20, 1898, she was married to George Hobson. To this union was born one daughter, Aliee, who survives her death. With the exception of eleven years which were spent in Oklahoma, they continued their residence in Kansas until about eighteen months ago when they came to reside at the home of their daughter and son-in-law, Mr. and Mrs. Walter B. Glascock, Harrisburg, Ill.

In July, 1920, she professed her faith in Jesus Christ and was baptized into His Name by Bro. Almus Adams. She united with a group of believers then being formed at Arkansas City, Kan., and continued in this faith until her death.

Surviving are her husband, George Hobson, her daughter, Mrs. Walter Glascock, and a granddaughter, Evelyn Glascock; also, two brothers, Harry D. Colhouer of California and B. F. Colhouer of Oklahoma; two sisters, Mrs. Ora Mcelfresh of Oklahoma and Mrs. Cora Ammons of Washington state. Many brothers and sisters of the faith as well as many friends and neighbors are left to mourn her death, and join in the surety of her faith in the coming resurrection.

Services were held at the Restitution Church, Eldorado, Ill., the afternoon of October 22, after which she was laid to rest in Bramlet Cemetery in the hope of the soon coming of our Lord. James M. Watkins.

Gleanings From the Field

"The field is the world."—Jesus.

Mrs. Maud Graham of Saint Louis, Mo., en route from Minneapolis, Minn., where she attended the wedding of her son Edwin, spent a few days at Oregon, Ill.

"We are rejoicing over the arrival of our first granddaughter, Ruth Ann, at the home of our daughter Opal and her husband, Mr. and Mrs. D. M. Smith, Cincinnati, Ohio."—Mr. and Mrs. D. W. Kirkpatrick, 2146 W. Washington, Phoenix, Ariz.

If you use any of the following items, we can supply you with them: letterheads, envelopes, statements, sales books, restaurant checks, shipping labels. Address, National Bible Institution, Oregon, Ill.

Mrs. F. L. Austin was called to Argos, Ind., for the funeral of her aunt, Mrs. David Van Vactor.

Sr. Anna B. Eychaner of Cedar Falls, Iowa, plans to spend the winter with her daughter, Sr. J. M. Prime, 1031 S. 33 St., Omaha, Nebr.

"Business today is operating under great pressure and we would be happy, indeed, if an armistice might develop on all fronts, effective this moment. . . . I sincerely trust that your work is progressing in a satisfactory manner and that you may be accorded a measure of satisfaction as a result of your endeavors."—F. C. Montross, Troy, Ohio.

Inventions of Men

C. E. R. in Church of God Messenger

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

THERE is no place where the above statement of Solomon, as recorded in Ecclesiastes 7:29, is true more than in religion. In the days of Christ, the Jews were charged with making void the teachings of God by their traditions. They had invented so many doctrines that the real oracles of God were obscured and made of none effect. (See Matt. 15:6-9.) Modern theological inventions, likewise, have made void the teachings of Jesus and the apostles in respect to many things—for instance, baptism. The original mode of baptism has been lost to many through the invention of sprinkling by theologians. To set forth this fact in the words of theologians, the following quotations are given: First, we quote from Dean Stanley, called the "Queen's preacher," as he wrote in a periodical called the *Nineteenth Century* of October, 1879, and quoted in "The Gospel of the Kingdom" by our own Wiley Jones. It follows:

"The change from immersion to sprinkling has set aside the larger part of apostolic language regarding baptism, and has altered the very meaning of the word. The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the southern and eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the north and west. There is no one who would wish to go back to the old practice. It had no doubt the sanction of the venerable churches of the early ages, and of the sacred countries of the east."

This Dean must have been a rather honest fellow when he confessed that the invention of sprinkling was in the late or middle centuries for "convenience and feelings."

Do you consider it safe to substitute a form of baptism invented by man for that which was given by the Spirit of God through Christ and the apostles, when one's life is at stake?

Commenting on Romans 6:4, John Wesley, founder of Methodism, said this verse was "alluding to the ancient manner of baptizing by immersion." In referring to the same text, Coneybeare and Howson remarked in their commentary: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." In their commentary on the "Life and Epistles of Paul," the same authors said, speaking of baptism in New Testament times: "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."

Christ asked the Pharisees: "Why do ye . . . transgress the commandment of God by your traditions?" (Matt. 15:3). This same question could be appropriately asked many in Christendom: Why do ye transgress the commandment of Christ with your tradition of sprinkling?

HERALD RECEIPTS

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 Mrs. Sidney L. Martin (others); Robert O. Hardesty; Mrs. J. M. Houser; Mrs. Emma Carruthers; Roy R. Capps; Mrs. E. C. Lakin; Mrs. Allen Claypool; Wm. G. Ford (another); Mrs. F. M. McCrory; Nellie M. Blakely; Mrs. Bertha Lesh; H. J. Stadden; Meriem Munshaw; Fred C. Smith.

THE RESTITUTION HERALD

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National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, NOVEMBER 7, 1944

NUMBER 6

A U T U M N -

"Soft, golden sunshine halos hill and dale,
Sun-splashed the grass beneath the scarlet trees;
Red-ripe the apples in the mist-wrapped vale,
Where dances goldenrod in scented breeze.

"Summer has fled; and nature with deft brush
Tints gayly waving branch and feathered fern.
Scarlet the maples, where the song of thrush
Is broken by the blue jay's scolding stern.

"High up on crimson-tinted vines that run
Their woody clingers round some sturdy oak,
Wild grapes, deep purple, hide from noonday's sun
Their tempting clusters in some leafy nook.

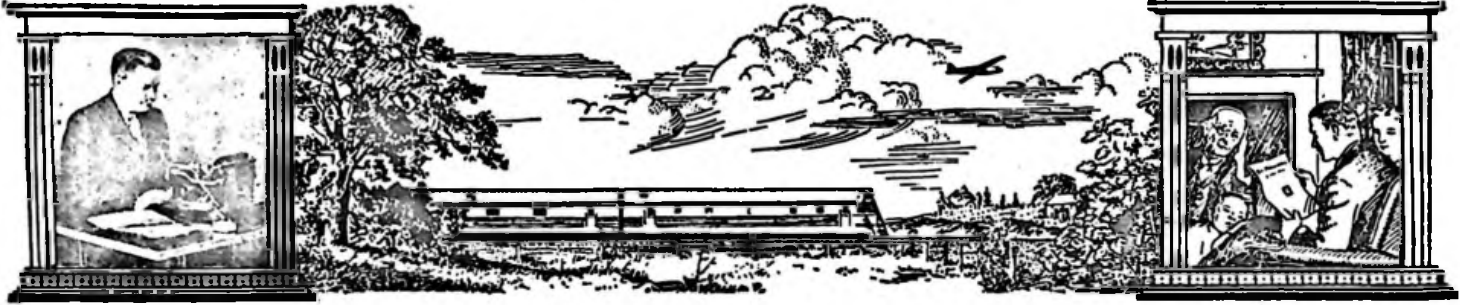
"Gold-hued the pumpkin lies on barren field,
Where once the cornstalk hid its sly retreat,
And with its rustling green was wont to shield
The growing pumpkin from the summer's heat.

"Now gather feathered songsters into flocks
Prepared to wing their way to warmer clime.
Now waves the withered corn in tousled shocks;
Now fades the glory of the summertime.

"Oh, changing year! What beauties greet our eye,
Yet all too soon your glories fade away.
Your gay, pigmented canvas winter shreds,
And earth's each glory crumbles in decay.

"But Thou, O Christ, art still the Changeless One;
No passing season dims Thy precious face.
No winter chill, no blighting summer sun
Thy changeless tenderness can e'er efface."

—By *William Ward Ayre*;
selected by *Kate Olmstead*.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

“Let There Be Light”

At the dawn of creation, God said, “Let there be light,” and “there was light” (Gen. 1:3). Wherever and whenever God’s truths have been well respected, light has flooded the pathway of man and there has been progress. Since the ministry of Jesus, Christianity has been the forerunner of civilization. Missionaries, primarily concerned in preaching the gospel of Christ, have paved the way for the schoolhouse and hospital as surely as they paved the way for churches. Light is the forerunner of life.

Not all the world appreciates the light of Christianity. God’s sun lightens all people, but God’s Son has not been received by all people. Where Christ is least respected, there is densest darkness. In this darkness, there is not only no hope of eternal life, there is rampant sin, ignorance, superstition, ravaging diseases, and slavery.

One well acquainted in India has reported that rats in that country annually destroy an amount of food sufficient to feed forty million people. Indian farmers are helpless to combat this plague, however, for rats are under the protection of a powerful Hindu deity. It is reported, too, that about twenty thousand people die each year from snake bites. Scarce as food may be, and dangerous as reptiles may be, Hinduism requires that special offerings of milk, butter, and eggs “be placed at snake holes . . . to propitiate the god Nag.” What price men pay for ignorance, superstition, and false religion.

There is “a more excellent way.” Christ is “the way, the truth, and the life.” He is the “light of life” (John 8:12). “Let there be light,” for there can be no life without Him.

The Trip to Michigan

It was our privilege recently to accompany Brother Vivian Kirkpatrick and several students of Oregon Bible College on a gospel trip to Blanchard and Grand Rapids, Michigan. Brother and Sister Fred Larson of the Blanchard church and Brother and Sister F. E. Siple at Grand Rapids opened their homes to us in prodigal-come-home style. Seven or eight years had elapsed since we had last visited the Blanchard brethren. Our heart was warmed to

renew old acquaintances and to preach again in the Blanchard church.

Following the Saturday evening service, October 28, at Blanchard, Brother Kirkpatrick took us and the accompanying students to Grand Rapids for Sunday services, October 29, at the Southlawn Park Church of God. There we were joined by other students from the College, and with them and many others helped celebrate the eighteenth anniversary of the Southlawn church. Brother Siple preached the anniversary sermon to a capacity house, encouraging his congregation to press forward with a missionary spirit. Plans point toward a new and needed larger church. The afternoon service was in charge of the College students, Brother Harold Doan, a student from the Southlawn church, opening the meeting and introducing the other students, namely: James Mattison, Linford Moore, Gary France, Kirby Davis, Timothy Pearson, Daniel Judy, Marjorie Burnett, and Mary Helen Landry. These students presented a program of quartette numbers, violin and coronet solos, a chalk talk, a tenor solo, and two sermonettes. Sister Harold Doan assisted at the piano.

Brother Kirkpatrick, who had preached at morning and afternoon services in Blanchard, Sunday, the 29th, returned for us at Grand Rapids in the evening, the journey back to Oregon, Illinois, requiring most of a beautiful moonlight night. En route homeward, we visited briefly at a farm near Kalamazoo, where Brother Dale Dunbar showed us two wells he recently drilled, one being an artesian well.

It was an enjoyable and encouraging trip. Thank you, one and all, who helped to make it so pleasant. We hope to visit you again, but in the meantime trust some of you, at least, may come to Oregon, Illinois. The latchstring awaits your pull. Pull it!

Thanksgiving Is Near

Thanksgiving Day (November 23) fast approaches. Your next RESTITUTION HERALD will be the Thanksgiving number. “Count your many blessings, name them one by one,” and it may surprise you how thankful you should be.

Preparing for the Kingdom

By Cecil U. Wilson

PREPARING for the Kingdom of God is a topic that should receive much consideration today. There is a popular belief that the Kingdom of God is in heaven, above the clouds, and that one must die to go there. The Bible reveals, however, that the Kingdom of God will be established upon the earth when Christ returns. Thus, we who are Christians must now prepare both to meet Christ and for admission into the Kingdom.

Persons who believe the Kingdom of God is in heaven base their belief on a statement Jesus made to Pilate, saying: "My kingdom is not of this world" (John 18:36). The Greek word here translated "world" is *kosmos*, meaning "order" or "make-up." So, Jesus really meant that His Kingdom was not to be of this world order. His Kingdom, therefore, could be on this earth, and will be on this earth, without being "of this world." The Farrar Fenton translation reads, "My kingdom is not *from this world*."

In laying the foundation for His Kingdom on earth, God left nothing to chance. He very carefully selected the people who should have charge of the Kingdom until it would be taken by its rightful ruler, the Messiah. The seed of Abraham were chosen as God's special people to develop this Kingdom, to watch over it, and to prepare people for the coming of the rightful King.

Under Moses, and at Mount Sinai, the seed of Abraham accepted this tremendous responsibility, there agreeing to obey and administer God's laws of righteousness, to establish equity and justice, to oppose evil. After the organization of God's Kingdom, Israel, at Mount Sinai and during the life of Moses and his successors, the surrounding kingdoms of the world saw, as it were, a new civilization. Throughout many years, God's laws were handed down from generation to generation. During the life of Moses, those laws were kept faithfully, but thereafter there was a falling away, and the people finally failed, altogether, to keep the oath they gave God at Sinai. The only true and just Kingdom of God faded away in the background of a wholly sinful world. Indeed, God's Kingdom was overturned.

Nevertheless, down through the ages God has always had some obedient children. Men and women of God have preached, taught, fought, and died, trying again and again to awaken in the hearts of people the will to rise and fulfill the oath made at Mount Sinai, but "the time was not yet." It is God's decree, too, that no other king than a descendant of David shall rule successfully and

righteously in the earth. So, today we pray and hope, as untold thousands have prayed and hoped before us, that this present world conflict will terminate with the coming of David's Heir, the Prince of Peace, Christ Jesus.

Only when the laws of the Lord again rule the land, can we expect peace, and only in that manner can the present struggle end in triumph for humanity. Triumph will not come because people are becoming so righteous, for actually people are becoming more indifferent to the laws of God.

Though God's Kingdom of old was overturned and God's people now await the coming of Christ to restore that Kingdom, it is encouraging to see certain standards of men and nations that indicate God is yet in the hearts of many. Unlike our opponents in this world struggle, when we enter a country, it is to liberate, not to destroy. Our government feeds, clothes, and even furnishes seed for planting in the wake of her armies. We do not take, but give freely. Our enemies cannot win, because they come to destroy and kill—and a kingdom built on hate cannot live. Our enemies cannot rule the world, because they have forgotten the word "love," and that "God is love."

It is encouraging, too, that the United States forces abroad carry New Testaments, Bibles, and religious papers into all parts of the world. All lifeboats and rafts and all ships leaving the United States are supplied with New Testaments in waterproof containers. Aerial transports are also to be thus supplied. Many of these Testaments fall into the hands of natives of various countries and may some day bear fruit in the Kingdom of God. Readers of *THE RESTITUTION HERALD* may be interested in an incident from the writer's experiences:

While in Africa, I met an Arab who could speak and read a little English. I was sitting by the roadside, reading a copy of *THE HERALD*, and he asked to see it. I handed it to him, and he proceeded to read to me in very bad English. I told him he could have the paper, and he thanked me—then went down the road, reading aloud as he went. He was a civilian, about twenty-one years of age. Later, I left Africa, going to Corsica, where I met him again. He was then in the French Army. I asked him if he had read *THE HERALD*, and he said, "I show you." He then repeated a poem that he had committed to memory from the front page of *THE HERALD*. After much repeating, I finally was able to copy the first two lines:

(Please turn to page 10)

White Lies and Others

By *Harvey U. Krogh, Jr.*

ALIE has been called a very convenient device in time of need. We are told of a little girl who misquoted Scripture when she said a lie was "a very present help in trouble." Dictators have used it effectively, but judgment is speedily coming upon them.

The subject nearest to that of the lie is the subject of faith. Since Abraham is called the father of the faithful, we shall speak first of him. Christians often speak of the faith of Abraham, and, indeed, he did excel in faith. The Apostle Paul testified: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4: 20, 21). We also have the account of his offering Isaac. These things were acts of great faith. Did you know, though, that it was twenty-eight years from the time Abraham came into the land of promise until he offered Isaac? A man's faith can be greatly increased in that length of time. Abraham was not always the father of the faithful.

The promise in Genesis 12 is well known, saying: "I will make of thee a great nation," but Abraham was not then strong in faith. True, he left Ur, but there were times he forgot, or was not fully confident of God's care. In this same chapter 12, one might be led to believe that Abraham did not know it was wrong to lie or to deceive (vv. 12, 13), but we are certain that he did not expect God to lie to him or to deceive him. It was simply his lack of faith in God at that time. Abraham was not cast away for this sin, but he was reprimanded.

We discover that Isaac had a like experience. God had just promised Isaac that He would be with him and bless him. When, however, the men of that place asked him about his wife, he said, "She is my sister." Isaac was afraid that if he said she was his wife, they would kill him and take her. Again, it was simply lack of faith in God.

If we look at Abraham again, we see that in his dealings with Lot he was not afraid of what might happen if Lot chose the better part of the land. He had more faith at that time. Isaac also chose to withdraw in favor of the herdsmen of Gerar, apparently trusting that God would help him even if he was oppressed by others.

It seems that the cause of many sins is lack of faith in God. Eve trusted in the false words of the Serpent, rather than in God's truth. Moses forgot that God means to keep His promises, or he forgot the promise God had made concerning bringing the children of Israel into the

good land. Moses doubted God when the people murmured against him and after he had struck the rock twice and said, "Must we fetch you water?" God said, "Ye believed me not to sanctify me in the eyes of the children of Israel." For this sin, Moses failed to enter the Promised Land.

In Matthew 19:27-29, we read the account of Jesus' promise to Peter and other disciples concerning the blessings in this life and in the future life. Peter must have believed then, but he must have forgotten or lost his faith for a time, or he would never have cursed and sworn and said that he did not know Jesus.

What a life one could live if he had perfect faith! Our subject was really the "white lie and others." The lie is one of the most common sins. The so-called "white lie" is so convenient—justifiable at times, one may think. How many times it is used to save one's face! Too proud, we are, to tell truth as it really happened. If we tell it a little different than it really was, others will not think us so foolish.

Did you never make a mistake and catch yourself "making up" the excuse (lie) that you would tell? Notice, along this line, the words of Christ: "Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak" (Matt. 10:18, 19). They had not proved their faith, and they were not to risk what they might "think up" to say.

If we as Christians have real faith, we will not use this devil-invented thing called the lie. We will have faith that whatever God allows to happen to us, when we follow His perfect law, will be for our best interest.

We who are Christians have been given many promises and, if we have faith, we will rest in them and do no wrong to make them be fulfilled. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Men would never need to steal if they believed and followed that command and promise.

Paul said, "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). He also said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). By believing this,

one would never need to worry. "O fear the LORD, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Psalm 39:9, 10).

By these promises, one need not do any wrong at all, not even tell a white lie, and it will still all work out for the best. Have faith in God! He will help you do what is right! He is the rewarder of the righteous.

God's Plan to Subjugate the Earth

By Linford W. Moore, Jr.

Subdue the earth, and have dominion." (Genesis 1:28.)

THE purpose God first had in man can best be determined by observing the record of creation. Discover, if you can, the intentions of God when He created the earth and all things therein.

Turn to Genesis 1, and study the creation of God. God began by creating the heavens and the earth. See the order in God's creation. After He had provided a place on which His creatures could dwell, He proceeded to make living conditions possible. Light was essential, for without light there could be no life. So God's command brought forth light into the world. Biologists tell that animal life lives primarily on plant life. The Genesis record informs that the creation of plants preceded that of animals.

On the sixth day, God reached the climax of His work. He had begun with the lesser, and proceeded to the greater. Each succeeding portion of His creation was higher than the preceding portion. Man was the culmination of God's handiwork. We would expect, therefore, that God would place man at the head of His creation. This He did. In Genesis 1:28, we have recorded the first words spoken to mankind by the Lord God. Did not God, at the time He thus spoke, reveal to the man His purpose in creating him? "Be fruitful, and multiply, and replenish the earth, and *subdue it*: and *have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Turn next to Genesis 1:22, and notice a comparison. God blessed the fish and the fowl and to them He gave directions to be "fruitful and multiply." A part of God's plan was that His living creatures should grow, should increase, and should fill the earth. This part of His plan seems to have been fulfilled, both by animals and man. But, God gave to man, in addition to the command given to animals, the authority to have dominion and to subdue the earth.

Before Adam could accomplish this subjugation and assume his position as king of God's creation, it was necessary that he be perfect. None can be perfect unless he

undergoes a testing or proving. Even the Christ was made "perfect through sufferings" (Heb. 2:10). God gave Adam a test that man might prove himself perfect. Adam was placed in the Garden, and the command was told him by the Lord that he should refrain from eating of the tree of knowledge of good and evil. In this way, Adam was tested with the threefold temptation mentioned in 1 John 2:16. (1.) The tree was good to look upon; Adam desired to eat because of the *lust of his eyes*. (2.) Adam became hungry; he was tempted through the *lust of his flesh*. (3.) The fruit was to be desired to make one wise; *the pride of life* tempted Adam. If Adam could have resisted the fruit, he would have been made perfect through trial. If he could have overcome temptation, he would have been worthy to dominate God's creation. Alas! Adam yielded to the temptation. In his weakness, he disobeyed God. It was necessary, therefore, for God to expel Adam from the Garden, to remove him from his esteemed position.

It appears from study of the Scriptures, that a most important step in God's plan was made in the call of Abraham. Abraham was a man whom God knew He could trust. God selected this man for the beginning of a great nation—Adam having failed in that respect. Through Abraham, God gave to mankind a promise of redemption, for unto him He said, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). In this promise, we who believe the Word of God get a glimpse of man being restored to his former position as dominator of God's creation.

From the descendants of Abraham, God developed a mighty nation, Israel. Israel was a nation of nations before God. Her people had preeminence above all other peoples. Yet, Israel rejected God for idolatry. Nevertheless, in due time God brought forth from this nation the Christ. The Messiah came to redeem the world and to restore man to his lost estate.

As we have reviewed God's plan thus far, we have seen that Adam was formed (Please turn to page 10)

The Fear of Death

Selected by A. C. Boyer from the writings of J. R. Norrie, Scotland.

WHEN good King Hezekiah was told, "Set thine house in order: for thou shalt die, and not live," he was much distressed, and "wept sore" (Isa. 38:1, 3). In answer to his prayers and tears, the Lord added fifteen years to his life.

Have you ever thought of the significance of this incident? He was a righteous man, for "he did that which was right in the eyes of the Lord" (2 Kings 18:3). Why should he have been sorry at the approach of death, if he had the idea which is so common now, that

"Death is the messenger of peace
And calls the soul to heaven"?

If death is not the suspension or end of life, but simply the passing from a lower to a higher plane of existence, why should he have been so much grieved? Should he not rather have rejoiced that all his pains, and troubles, and dangers would soon be over, and that he would be taken away forever from a scene of so much anxiety and toil?

Surely, there is a something inconsistent in this, and a call for at least some inquiry into the question of the state of the dead, because Hezekiah's aversion to death is by no means a peculiar case. Why should there be this fear of death among Christians, if the popular view is well founded that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory," as the Shorter Catechism states? What does the Bible teach on the matter? Suppose we look at Hezekiah's own reflections on the subject, and the cause of his grief. He said: "I am deprived of the residue of my years. . . . I shall not see the Lord, even the Lord, in the land of the living. . . . Thou hast in love to my soul delivered it from the pit of corruption (nothingness, R.V. margin) . . . for the grave cannot praise thee, death cannot celebrate thee: they that go down to the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day" (Isa. 38:10-19).

From this, we see that Hezekiah's conviction was strong and clear that living was better than dying, and he earnestly desired to live. He told the reason. While he lived, he was able to praise the Lord, but when he died, he would not be able. Indeed, he spoke of his soul being delivered from the pit of corruption or "nothingness," showing plainly what he expected would be his lot in death, "when I am among them that have ceased to be" (v. 11, R.V. margin). He did not think that his "soul" was some-

thing intangible, immaterial, and immortal, but something which was liable to corruption. This is not an idea peculiar to Hezekiah; other scriptures tell us the very same thing. The Psalmist said: "God will redeem my soul from the power of the grave" (Psalm 49:15). "I will sing praises unto my God while I have any being" (146:2). "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (6:5.) So, David regarded death as a state in which he had not "any being." Solomon said the same thing: "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). Paul's view agreed with this. Writing of his fellow worker, Epaphroditus, who had been seriously ill, but had recovered, he said, "Indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow" (Phil. 2:25-27). We hardly can think that the self-denying, burden-bearing Apostle would rather keep his companion beside himself, and retain his services, although that entailed a continuance of hard toil and conflict for Epaphroditus, and his prolonged exclusion from the joys of the redeemed in glory. It would not be like Paul to cherish such a desire. But if death is really what we see it declared to be, the absence of life and of the power to praise God; a consignment to the pit of corruption, then we can understand why the busy, eager-minded Apostle should regard the death of a valued and trusty friend as "sorrow upon sorrow" during his imprisonment in Rome.

We see, then, that the Bible writers were quite consistent and harmonious in regarding death as an evil thing. It is never spoken of as a blessing, or as the entrance into life; but as an undesirable condition, destitute of knowledge, thought, feeling, and action. The term often used to describe it is "sleep," both in the Old and New Testaments. "Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings" (2 Chron. 26:23). Observe that what "slept" was what was "buried," namely, Uzziah the king, and the place where he slept and was buried was in a field. There were not two Uzziahs, one up in heaven, and another buried in a field. This expression, "slept with his fathers," occurs in the historical books between thirty and forty times, and is applied to both good and bad persons. "Lighten mine eyes, lest I sleep the sleep of

death" (Psalm 13:3). "They shall sleep a perpetual sleep, and not wake" (Jer. 51:39). "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). "Our friend Lazarus sleepeth . . . Lazarus is dead" (John 11:11-14). "Many are weak and sickly among you, and many sleep" (1 Cor. 11:30). "Them also which sleep in Jesus will God bring with him" (1 Thess. 4:14). There are many other instances.

Death is the wages of sin. (Rom. 6:23.) This is the Bible view of it, and it accounts for death not being spoken of as a good thing. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (5:12). In this aspect, death is the lot of good and bad alike, and is the same thing to all. There is no distinction in death between righteous and wicked, and had the ordinary law of our nature been allowed to operate *(Please turn to page 11)*

Peace From God for Men

By *Bernard Lobell*

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

OF ALL the desires of man's heart and the most wanted of them all, the one and only desire that will completely satisfy one's heart is peace: peace with God, peace with one another, peace within oneself, peace of mind. Peace, Peace, Peace, we cry.

There is no reason anyone should be denied this great peace for which all work and strive and pray. If only we follow our Saviour's teaching, we can have this peace.

The great Prophet Isaiah foretold many years before our Saviour's birth that Jesus would be called "The Prince of Peace" (9:6). We read that after Christ's birth, the heavenly host was praising God and singing, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13, 14). It was Christ's purpose in coming to this earth to bring peace to mankind. Those, therefore, who believe on Him and accept Him as their Saviour and are faithful should expect to have His peace. "God is not the author of confusion, but of peace" (1 Cor. 14:33).

Let us not get the idea that a Christian, in having peace, will not have any trouble, for the contrary is true. One will have more trouble in this present life, but he will have embedded deep within his heart, where no one except God can see it, that great and marvelous *peace with God* that overcomes all trouble.

Christ, in speaking to His disciples, said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). Christ, talking to His disciples, said: "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" (14:27).

There is no reason for us who are Christians to be afraid

if we are trusting entirely in Jesus. If we believe the "Lord is (our) shepherd; (we) shall not want" (Psalm 23:1), let us live what we believe—not believing one way and living something else. By doing so, we shall have that wonderful peace which God expects us as Christians to have. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

We read: "The fruit of righteousness is sown in peace of them that make peace" (James 3:18). Also, "The works of righteousness shall be peace" (Isa. 32:17). Therefore, we who profess Christ should have peaceful attitudes toward others—going about in a contented and peaceful manner. I do not mean that we should go about always smiling or laughing, for laughing does not always denote peace. People sometimes laugh plenty, yet are not peaceful at all. "The Lord will give strength unto his people; the Lord will bless his people with peace" (Psalm 29:11).

One of the greatest pleasures we miss is denied us because of our unfaithfulness, and that is that great peace Jesus expects us to have. All through Jesus' time with His disciples, He continually taught and preached peace to them. The Apostle Paul, in writing to the Corinthians, made this statement, "The God of love and peace shall be with you" (2 Cor. 13:11).

God does expect us to have that peace within ourselves, or He would not have called it to our attention so many times by the prophets and then by His Son Jesus Christ. "Mark the perfect man, and behold the upright: for the end of that man is peace" (Psalm 37:37). As a man "thinketh in his heart, so is he" (Prov. 23:7). If we think of peaceful things, we shall have a peaceful mind and heart. "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15). *(Please turn to page 10)*

Christ's Life Between Resurrection and Ascension

By Robert G. Huggins

BEFORE He died, Christ made an appointment with His disciples for a meeting in Galilee after His resurrection. At the funereal supper, when He was in "the shadow of death" (Psalm 23:4), He made this prophetic pledge: "After I am risen again, I will go before you into Galilee" (Matt. 26:32). Subsequent scriptures repeat this definite promise frequently, to intimate its fulfillment after His resurrection. "Go quickly," the angel said to Magdalene and Mary, "and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you" (Matt. 28:7). The repeated phrases "lo, I have told you," and "as he said unto you," refer directly to His original promise in Matthew 26:32, and call special attention to the accomplishment of the prophecy posthaste after His resurrection.

1. Temporary Apostasy at the Death of Christ.

The death of Christ was a crisis which depleted the spiritual morale of the apostles. Its deleterious effect upon them had been prophesied by the prophets, and was repeated by the Christ. After the last passover supper had ended with a hymn, He said: "All ye shall be offended because of me this night, as it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. 26:30-33). As He said, so it came to pass: all were offended, and "all the disciples forsook him and fled" (v. 51). Perhaps Peter's defection was the most disgraceful of all save Judas', who was totally "lost," while all the others were saved. (John 17:12.) The thing which saved Peter, who denied Christ three times in succession under oath, was the prayer of Christ: "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31, 32). The prostrating fears and paralyzing unbeliefs of the apostles were no doubt the product of their mistaken idea that, as Christ's coadjutors, they were doomed to die with Him on the cross. (Matt. 26:35; John 11:16.) This ignorance and unbelief ignored or disbelieved the Master's authoritative exemption He granted them when He was arrested: "If therefore ye seek me, let these go their way" (John 18:8). In Doubting Castle, with their hope blasted dead by the death of Christ, and still ignorant of the resurrection (John 20:9), they were plunged into black despair when He died.

Peter proposed, "I go a fishing." Others said to him, "We also go with thee" (John 21:3). "We trusted," they

said, "that it had been he which should have redeemed Israel" (Luke 24:21). Their hope had died and was buried with Christ. The prayer of Christ, and the meeting in Galilee immediately after His resurrection, preserved them from spiritual bankruptcy. "Having love his own which were in the world, he loved them unto the end" (John 13:1). At the post-resurrectional meeting in Galilee, Jesus reinstated Peter and all the derelict apostles into the apostolic office under a world-wide commission to preach the gospel to every creature. (Mark 16:15-19.) Peter was "converted" again; and all the other apostles regained their lost hope. Peter's triumphant outburst upon his recovery we can now fully appreciate; for he spoke for all the others as well as for himself: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten *us again* unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

Feminine Fidelity to Jesus in Life and in Death

We turn now from the cowardice and vacillations of the apostles at the crucifixion of Christ to the bravery and stability which were displayed by the women in the same crisis. We make no invidious comparison between the two; but we do observe that women are always at their best in an emergency. We cannot suppress our admiration for their poise, stability, and devotion to Christ in this hour of triumphant darkness. (Luke 23:53.) God made women as they are. When they are unperverted and are their normal selves, they are affectionate and spend their lives laboring for others; feeding the hungry, clothing the naked, nursing the sick; comforting the dying. They are always helping others in life and in death. Men march to war to cripple and kill each other: women march behind the destroyers as nurses to heal the injured and save the dying. Men kill as many as they can: women, as angels of mercy, save all they can! If a man were instantly and miraculously changed into a woman, how differently he would feel, think, talk, and act—all for the better. When Paul visited Philippi, he did not accost a group of men at worship, praying. The record is contrariwise: "On the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us" (Acts 16:13, 14).

Adam named his wife Eve, *Chavah*, "living"; "the mother of all living" (Gen. 3:20). Mothers give life to

others at great sacrifice to themselves. No wonder, therefore, they have heartbeats to preserve the life which they give. Women being what they are, and Christ being what He is, they would naturally, mutually, and inevitably merge in a profound union. Now watch feminine unselfishness spend itself without stint in the life of Christ. "Certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene . . . Joanna . . . Susanna, and many others . . . ministered unto him of their substance" (Luke 8:2, 3). On His death-march to Calvary, "there followed him a great company, and of women, which also bewailed and lamented him" (Luke 23:27). In the throes of crucifixion, "many women were there beholding afar off, which followed Jesus from Galilee, ministering to him" (Matt. 27:55). Entombed, "there was Mary Magdalene, and the other Mary, sitting over against the sepulchre" (v. 61). In all the tragedies of the cross, the apostles were conspicuous by their absence. They fled and were scattered; they went fishing; they were sulking in umbrage; they were absent in shameful obscurity. To the everlasting honor of the feminine group, let it be said that they who "ministered to him of their substance" while He lived, wept and bewailed Him when He died, and watched at the tomb while He was dead, were "there" when He rose. In recognition of their faithfulness, Christ directed them to go speedily to the collapsed apostles with the message that He was *risen*, and to remind them of the Galilean meeting which had been fore-announced.

Women First Preached the Resurrection of Christ

The honorable and prominent part they played at Christ's resurrection had been foretold in prophecy, as Leaser's translation of Psalm 68:11 intimates: "The Lord gave happy tidings: they are published by female messengers, a numerous host." (Psalm 68:11, 18; Eph. 4:8-10.) He appeared "*first* to Mary Magdalene" (Mark 16:9), with the angelic mandate: "Go quickly, and tell his disciples that he is risen from the dead. And they departed quickly" (Matt. 28:7, 8). Speed and dispatch are more clearly revealed in John 20:17: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God."

Commenting on this scripture, Adam Clark says: "After Mary's exclamation of 'Rabboni' and its interpretation by the evangelist, one US., the latter Syriac, Syriac Heros, and three copies of Itala, read: 'And she ran to embrace, or cling to Him.' Then our Lord's words came in with the reason for them: 'Touch me not,' cling not to me. The Septuagint uses it in this sense in Job 31:7, where the Hebrew *dabak* is translated 'cleave,' signifying to cling, stick, or be glued to. From Matthew 28:9, it appears that some of the women 'held him by the

feet, and worshipped him.' This Mary probably did; and our Lord seems to have spoken to her to this effect: 'Spend no longer time with me now; I am not going to heaven immediately—you will have several opportunities of seeing me again; but go and tell my disciples that I am, by and by, to ascend to my Father.'

A tyro in Greek grammar can verify Dr. Clark's simple and obvious explanation of John 20:16, 17. The word "touch," used by Jesus, means detention. He did not use the verb in the active voice *hapto*, but *haptomai*. The imperative mood in the active voice is *hapte*, second person singular, and in the middle voice, *haptou*. Jesus spoke in the middle voice. If He had said *hapte*, the detention would have been applicable to Himself; but using the middle voice, the detention can only apply to the person spoken to. *Hapto* means to lay hold of, to tie up, to fasten up, etc., while *haptomai* reflects the action back upon oneself, etc. As the word refers to detention, we must add "thysself" to the word "detain," because it is included. The literal translation then is: "Detain not thysself with me, because I have not yet ascended to my Father; go, *parenou* (middle voice), take thysself away to my brethren, and say to them," etc. The angel had just hurried the women off by telling them to go "quickly" to His disciples and tell them He had been raised (passive voice). Then our Lord repeated the injunction to Mary, telling her not to detain herself, but to take herself away to His brethren because He had not ascended, and would not ascend, for forty days. She would have ample time and repeated opportunities of seeing Him; therefore in much haste she must go with speed and announce to the disconsolate apostles the reviving message, "He is risen." The imperative command to "Go quickly" was obeyed with alacrity—"They . . . *did run*" (Matt. 28:8).

Christ Explained His Ascension

Some conditionalists interpret the words "touch me not" as meaning "do not touch me, for I am still mortal." To this absurdity they add another: by "ascending to the Father" they understand Christ's immortalization later on the same day. From this standpoint, Christ's mortal body was raised in a state of mortality worse than the one buried. By resurrection, Christ became an "untouchable" body. If "Christ was raised up from the dead by the glory of the Father," as Paul affirmed (Rom. 6:4), and was reproduced in an inferior mortal body, God's "glory" in the act was totally eclipsed. "The working of his mighty power . . . in Christ, when he raised him from the dead" (Eph. 1:19, 20) was superfluous and abortive. Such puerile and ludicrous interpretations of Christ's ascension to the Father should be rejected in favor of His own explanation of His departure as given in chapters 14, 15, 16, and 17 of John. Limited space only permits one or two extracts from these chapters.

(Over)

(1.) "I go to my Father, and ye (apostles) see me no more" (John 16:10). If, as alleged, Christ ascended to the Father on the same day He was raised, they saw Him again the same day. Then they saw Him ascend to heaven forty days later—His second ascension! (Acts 1:3, 9-11.) One ascension too many!

(2.) "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father" (John 16:16). There are two "little whiles" here, *both before He went to the Father*. The first little while was at His burial. They did not see Him for three days. The second little while was at His resurrection. They saw Him for forty days. After both "little whiles," He went to His Father, and they saw Him "no more," and will not see Him again until He comes in the clouds of heaven, and every eye shall see Him. (Rev. 1:7; Acts 1:3, 9-11.) He said, "I leave the world, and go to the Father" (John 16:28). He left the world but once, and He ascended to the Father but once.

PEACE FROM GOD FOR MEN

(Continued from page 7)

The Apostle Paul, in writing to the Hebrews, made it very plain that peace is most important, saying: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). If we cannot feel the presence of peace, we have not given our entire selves to the Lord. We are "holding out" on our Saviour.

We who walk o'er plain and wooded hill
Hear the cooing dove, and call of whippoorwill,
Though only birds upon the land,
They, too, were in God's peaceful plan.
Now those of us who God's children long to be
Should have, like birds,
An inner peace that men can't see.

GOD'S PLAN TO SUBJUGATE THE EARTH

(Continued from page 5)

but failed to meet God's standards; then Israel was established but also failed; and, finally, the second Adam was born. In Hebrews 2:7-9, we read of man's failure, but see also the hope which God has given him. Man was adorned with splendor, and given a position of rulership. The first man, Adam, had all things under his feet. Not one thing evaded his sway. "But *now*," wrote the Apostle Paul, "we see not yet all things put under him." God sought to make Adam perfect through trial, but Adam sinned. In his failure to obey God, he fell from his exalted station. So, "we see Jesus" who was made "perfect through sufferings."

As we look at Jesus, and read God's Word concerning Him, we realize that He is the center of God's plan. He

is the One who shall reign "till he hath put all enemies under his feet" (v. 27). Christ shall accomplish all that Adam left undone. Christ is the Head of a new creation in which God will bring man to the state of immortality, of incorruptibility, of perfection. In this state, man *shall* "be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

"Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off" (Prov. 27:10).

PREPARING FOR THE KINGDOM

(Continued from page 3)

"Child of my love, fear not the unknown morrow,
Dread not the new demand life makes on thee."

So, even in this time of strife and sorrow, there are opportunities of service, ways in which we can prepare for the coming of Christ and for the Kingdom He will re-establish. We are gaining on two vital fronts: souls are being won for Christ, and the earth is being made free from certain ungodliness and tyrants.

(Editor's note: Here appended is the complete poem mentioned in the foregoing article, and which was committed to memory by the Arab. It appeared in the September 28, 1943, issue of THE HERALD, being entitled "He Goeth Before".)

"Child of my love, fear not the unknown morrow,
Dread not the new demand life makes on thee.
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

"Thou canst not see today the hidden meaning,
But thou the light shall gain;
Walk on in faith, upon My promise leaning
And—as thou goest all shall be made plain.

"One step thou seest, then go forward boldly;
One step is far enough for faith to see.
Take that and thy next duty shall be told thee,
For step by step the Lord is leading thee.

"Stand not in fear, thy adversary counting;
Dare every peril, save to disobey—
Thou shalt march on, all obstacles surmounting;
For I, the Strong, will open up the way.

"Wherefore, go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know where'er the future find thee,
In all thy journeyings, the Lord doth go before."

THE FEAR OF DEATH

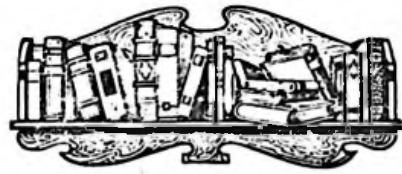
(Continued from page 7)

without interference, in death we must have remained forever.

But God, in His infinite mercy, has opened up a way whereby our sins may be forgiven, and the punishment of our sins remitted. Hezekiah knew the connection between sin and death, and he acknowledged that the respite he had received was owing to the Lord's forgiveness and mercy. "Thou hast cast all my sins behind thy back" (Isa. 38:17). The New Testament makes clear what had before been obscure, namely, the way to obtain redemption from the grave, and eternal life. "Our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). He abolished death in His own person, and was raised from the grave no more to return to the place of corruption. His resurrection is an assurance to believers that they also will escape from the power of death, if they believe in Jesus Christ. He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die" (John 11:25, 26). Paul assured that if Christ is not raised, and there is no resurrection from the dead, "then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18). Jesus Christ submitted to death that He might deliver men from its grasp, and free them from terror. There is nothing from which men generally shrink so much as death, and part of Christ's mission is to relieve men from this terrible bondage. "I am come that they might have life, and that they might have it more abundantly. . . . 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" (John 10:10, 27-29).

The fear of death which haunts the mind of the sinner is real and well founded. "The sting of death is sin," and the sinner's consciousness that he merits death, along with the mystery which surrounds the subject in his mind, makes the subject very appalling to him. "After this the judgment" (Heb. 9:27)—this is a terrible thought to one who is not made "free from the law of sin and death" by Jesus Christ (Rom. 8:2), nor has Him for an "advocate" (1 John 2:1).

One of the most beautiful and striking passages in the Epistles deals with this blessed truth, namely, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Another psychology of high practical value for the minister or teacher is Willard L. Valentine's *Experimental Foundations of General Psychology* (Farrar & Rinehart; \$3.00). Dr. Valentine is head of the Psychology Department at Northwestern University.

This volume is not intended to be a general textbook on how people think; it is not intended to suggest practical means of convincing others of the truth of an idea. That it does both is merely incidental; its main mission is to provide illustrations of the experiments which psychologists throughout the world are constantly performing to make it easier for men to live with each other in understanding.

A great deal of valuable advice for teachers is packed into the book. The facts which are narrated are told more for the sake of the facts than for the sake of brilliancy of writing; consequently, Dr. Valentine has been able to summarize, to condense, and so to include much extra material. Inasmuch as the material which is valuable for teachers is also valuable for ministers and church workers of all sorts—and for parents—*Experimental Foundation* is useful for something more than a technical treatise.

The discussion of the Hollow Folk, who are literally buried away from all effects of modern civilization in a wilderness only seventy-five miles from Washington, D. C., is an eye-opener, particularly for those who have great faith in the I.Q. Intelligence, from the psychologist's viewpoint, is not brain capacity or brain power; it may be measured solely in terms which affect the most of us. So if someone with great latent intelligence has never—like the Hollow Folk—come in contact with modern educational advantages, he may well register as a complete idiot. It is fortunate for us that the judgment of God is not founded on the Stanford-Binet tests!

Experimental Foundations has furnished us with a good many stories to enliven sermons and lessons—and with a mass of important information on what makes people what they 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



"Ye have not so learned Christ" (Ephesians 4:20).

Psalm One Hundred Thirty-Six—Moffatt

"Hallelujah. Give thanks to the Eternal!—he is good, his kindness never fails. Give thanks to the God of gods; his kindness never fails. Give thanks to the Lord of lords; his kindness never fails: to him whose wisdom made the heavens; his kindness never fails: to him who spread earth o'er the abyss; his kindness never fails: to him who made great lights; his kindness never fails: the sun to rule the day; his kindness never fails: the moon and stars to rule the night; his kindness never fails."

"Who remembered us when we were low; his kindness never fails: and saved us from our foe; his kindness never fails: who furnishes all with food; his kindness never fails: give thanks to the God of heaven; his kindness never fails" (vv. 1-9, 23-26).

Christ in Our Services

We sometimes say that we were at "services" this morning, meaning we have been to church. But the services we are concerned with today are the personal services we do in Christ. In other words, we may say, "the fruit of the Spirit."

We read, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). The verse following explains that everyone should give as he "purposeth in his heart." We are not to give because we have to or give but wish we didn't have to do so. "God loveth a cheerful giver."

Once, while out asking for money or pledges for a church, a lady told me that one person, after the discussion, threw some money upon the floor! Is that the way to give our sacrifice of love to the Lord? The one who was getting pledges said she picked up the bill because they needed financial aid. But was there any benefit to the giver? Did he give cheerfully? Had he thought of his needs and decided in his heart how much he would be *given the privilege* of giving in service to our King?

One who gives freely is enriched in everything. God blesses the gift and the giver. I like 2 Corinthians 9:11, 12 in our present language: "He will increase the crop of your charities—you will be enriched on all hands, so that you can be generous on all occasions, and your generosity,

of which I am the agent, will make men give thanks to God; for the service rendered by this fund does more than supply the wants of the saints, it overflows with many a cry of thanks to God." (Moffatt.)

Be a Light in Service

Sometimes one will give more if he has friends connected with the request to give. But the true, cheerful giver has only one Friend to help him decide how much he can do. When we see Jesus and the wonderful works of light, we, too, want to be a light—a regular multitude of lights—reflecting Jesus.

Your service in giving proves to men what you are, as well as to God, and men will praise God for the way you help show Christ, the Saviour, to the world. Truly, the gift of giving is one of which God heartily approves.

There is another way, mentioned in our lesson, of saying "thank you" to God for all He has given us—the sacrifice, or offering, of "praise" or the "fruit of our lips." Then we must try to keep our lips pure. Our hearts must be pure first, for we are told that out of the abundance of our hearts our mouths speak.

We cannot offer praise and evil, too, from the same mouth. The evil would make our lips impure. There is a verse about offering bitter water and sweet water from the same source: "Doth a fountain send forth at the same place sweet water and bitter?" (James 3:11.) James went on to say, "The wisdom that is from above is first pure, then peaceable, gentle . . . full of mercy and good fruits" (3:17).

Still other ways of offering to God acceptable offerings are mentioned. One is "to do good." Another is to "communicate forget not." When you write a letter you are communicating. Telephoning is another means of communication. Name other ways. They must be done in service of God to be an offering to Him, acceptable.

Happy Birthday Wishes

David L. Johnson, Nov. 15, age 12, Hector, Minn.
David W. Stine, Nov. 15, age 5, Tipp City, Ohio.
Charles V. Bengel, Nov. 16, age 5, Frankfort, Ind.
Darrell Telschow, Nov. 17, age 8, Saint Cloud, Minn.
Charles V. Mahoney, Nov. 19, age 12, El Paso, Texas.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Our Original Aims

The following aims are from the Berean History Books which were compiled by Sister F. L. Austin and Sister Leila Whitehead.

1. To organize the Bereans of every state into a state society or into local societies.
2. To search out isolated church members and interest them in Berean work.
3. To prepare and distribute lesson books for uniform study.
4. To conduct annual conferences. (These conferences brought together Bereans from different localities, thus drawing them into a personal acquaintance which resulted in more enthusiastic work.)
5. To provide a channel for drawing young people into Christian fellowship through social correspondence.
6. To maintain a Berean column in the several church papers.
7. To distribute tracts.
8. To provide material aid for needy ones.

These are the aims and purposes upon which the National Berean Society was founded more than thirty years ago. They are supposedly the aims and purposes of our society today. Let us consider them, separately, to discover if they are receiving the support and attention that it necessary for our organization to function properly.

The first aim which concerns the organization of all Bereans is one of the principal functions of any group. Without organization it is impossible to exist. A year ago one of our officers organized several societies within one state. A society was organized in another state about the same time and to our knowledge there have been no new societies organized since that time. In other words, a whole year of opportunity has been lost or wasted. We are now well started into another year of Berean activity—will the story be the same next year at this time? We are suggesting that every state and local society be responsible for the successful founding of a new society.

Our second aim, concerning the isolated members, is also important. Several of our churches are being operated successfully today because of the efforts of some of our isolated members. With a little effort and encouragement we could help many of these new members to establish a Berean society which could be the foundation of a

future church. Many of our churches today are proud of their Berean parentage.

At the present, one of the most neglected phases of our work is the preparation and distribution of lesson books. Last summer at our annual Berean Conference it was learned that barely ten per cent of our local groups use the Berean books for regular study. True, some of the lessons do not appeal to all groups. If that is the case, then why do we not do something to make them interesting?

Those of us who have attended Berean Conference know how valuable and enjoyable they can be. It is here that we find the fellowship and companionship of those of "like precious faith." Many Bereans have not discovered or enjoyed these spiritual gatherings. Let us make it a point to encourage some person to attend the Conference with us next year.

Our "channel" for drawing young people into Christian fellowship through social correspondence is our Junior Correspondence Committee. This has been an important phase of our work in that it provided a contact for many of our young isolated members with our national work. At the present, several members of the committee have resigned, but we know that those who realize the value of this work will continue giving their support, mainly in the writing of letters. Remember that the Apostle Paul kept the early churches functioning with his epistles which served both practical and spiritual purposes.

At the present, there are several Berean papers published by the different societies. This is always a worthwhile project and worthy of the support of all members. Also, remember that the Berean page is a Berean publication.

"To distribute tracts" is the duty of every Berean. They are available, free of charge, to anyone who is interested in receiving them and using them to spread the Word. Soon, we will publish a complete list of those that are published by the Berean Society.

It is the duty of every Christian to provide for those who are less fortunate than ourselves. Remember, there are those who are spiritually needy as well as materially.

These aims appear in our Berean History Books. Let us, however, not let them remain "history" but, to coin a word, "presentry." In other words, keep them ever before us, always striving to achieve each one.

AMONG THE CHURCHES

CALENDAR

November 12-26—Evangelistic Meetings at Tempe, Ariz. (Francis Burnett).

November 19—Postponed Northwest Quarterly Conference at Felida, Wash.

LAWRENCEVILLE, OHIO

The Church of God at Lawrenceville, Ohio, enjoyed Rally Day, Sunday, October 29. Our attendance was seventy-three, and our collection was \$176.46—which was added to the parsonage fund, bringing it well above the \$1,600.00 mark. Our average attendance this year is above fifty, so we are steadily growing.

We are enjoying beautiful Indian summer weather, but do need rain. Most cisterns and many wells in this vicinity are dry, so we will welcome fall rains. Mrs. Jones is home again, having been three weeks in Iowa where she took her mother for the winter.

A. M. Jones.

RIPLEY, ILLINOIS

The Ripley church is glad to report the complete liquidation of its basement debt. The cost at the time it was built was about \$1,400.00, causing us to incur a considerable debt. As a means of paying this, an offering was received at the Sunday morning service once each month. On October 22, Rally Day, sufficient money was received to complete final payment. The ladies society, the Co-Workers, deserve part of the credit for eliminating this debt, as they, too, paid a substantial amount on it. By quilting and serving lunch at farm sales, they have not only made this contribution, but have aided financially in other fields.

As another forward step, the church has voted to purchase new pews as soon as they can be obtained under present war restrictions; also to lay a new inlaid linoleum floor. Our monthly offering will be continued to create a fund for these improvements.

As for a few years past, our church ladies recently met, October 26, and made two hundred five quarts of applebutter, also canned fifty quarts of pears. This is to be divided among Oregon Bible College, the Summer Bible Training School, and the General Conference.

Sr. Phoebe Lynd, of near Galesburg, Ill., having submitted to a major operation in a hospital there, has been removed to her home and is recovering. She is a sister of Mrs. Albert Logsdon, matron at Oregon Bible College.

Our Rally Day attendance for Sunday school was only fifty-one, but the fine weather, basket dinner, and program were enjoyed.

Bro. Sam Kee is discontinuing farming, and has purchased a store and filling station at Sugar Grove (Schuyler Co.), Ill. This will bring the family nearer our church. He will hold a public sale, November 6. Ladies of the Ripley church will serve lunch.

Laurence Howell, Secy.

JOHNSON - GRAHAM

On Monday night at 7:30, October 23, 1944, Lois Johnson was united in marriage to Ernest E. Graham. The wedding took place in the Presbyterian Church in Minneapolis, the writer officiating.

Preceding the ceremony, the organist played lovely music and two vocal solos were sung, "Oh, Promise Me," and "I Love You Truly." The groom had as his best man Fred Davis of Minneapolis, and Marjorie Johnson, sister of the bride, was bridesmaid.

The groom is a student at Oregon Bible College and has been at General Conference on numerous occasions. The bride was a student at Oregon Bible College last year and also attended Conference.

The happy couple plan to live in Oregon, Ill., this next year, and we pray God's richest blessings will be with them in the years to come, both material and spiritual.

Harry Gockler.

Send The Restitution Herald to your neighbors and friends. Price: \$2.50 per year.

SIBERT - BRITTON

Hope Chapel, South Bend, Ind., was the scene of a lovely wedding on Sunday, October 29, 1944, when Miss Marguerite Sibert was united in marriage to Mr. Robert Britton of South Bend. The ceremony was open to the congregation, and a well-filled church witnessed the plighting of their vows, in a double-ring ceremony performed by the writer. Mrs. Lottie Pickerl officiated at the piano, and Miss Erma Hunt furnished the vocal numbers.

After the ceremony, the young couple received their friends in the church parlor, where light refreshments were served.

The bride is the daughter of Mr. and Mrs. Charles N. Sibert, of 1607 Marine St., South Bend. Her mother is a member of the church and teaches a class in the Sunday school. The groom is a fine Christian young man, a member of the Methodist Church. They have their home all furnished. We send our best wishes for true Christian happiness with them, as they build their home together. May Christ be its Head always. M. W. Lyon, Pastor.

Policy Planning Program—Counting the Cost

By C. E. Randall

From the very beginning of our General Conference effort, there has been an attempt to keep the purpose and organization of the Church in harmony with Biblical teaching. When a number of the leading workers of the Church assembled in Oregon, Ill., to lay the groundwork for a General Conference, they were guided by this stated purpose: "The purpose of the meeting was then stated, namely, that this meeting was called for the purpose of discovering, Scripturally, to one and all, God's own true church in Christ Jesus; its God-ordained organization, activity, purpose, method, or plan of procedure, the relationship of its membership unto its one only Head—Christ, and unto one another." This purpose of conforming to the teachings of the Bible in the conduct of our organizational activity still motivates present-day Conference leaders.

Jesus set forth a principle of business conduct, which is the basis of our Policy Planning Program. He said: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14:28.) That is one of the primary objectives behind this Program. With the Conference in session, a Policy Planning Committee was appointed, which studied the needs of the various departments of the General Conference, then talked these needs over with the delegates, and together arrived at an estimated cost of operation of the various Conference departments for the present fiscal year. These apportionments are some higher than was required to carry on the work last year, but the increased amount merely takes care of the expanded effort for the present year. We are growing,

and as we grow, so our over-all cost of operation will increase.

Our total Conference need, after expected income is deducted amounts to \$20,408.44. This is not much for the whole denomination. If all would come with full hands, this amount with additional thousands would fill our treasury, and this within a few weeks. With every precaution exerted to conserve, it will require \$9,607.13 to maintain the headquarters office and the printing plant, which operate in the same building. This covers the executive end of the Conference, the editing, printing and mailing of The Herald; the editing, printing, and mailing of the Sunday school literature, which covers several different quarterlies. It includes the cost of stenographic help and bookkeeping, and dozens of other types of Conference work and service. It is surprising that so much can be accomplished at such low cost.

Every local church is benefited by the General Conference. To every church, and every person that is a member of the Church of God, we appeal to you to come forward with your contribution, and make this a Victory Year for the Church of God. Dedicate your money to spiritual warfare. With proper and prompt co-operation in the field of financial giving, we can carry forward our pre-Kingdom plans and thus prepare ourselves, not for post-war work, but for post-Kingdom work. This is our year of great spiritual awakening. Next time we will present the needs of Evangelism. Until then, let us tarry with the words of the wise king: "Prepare thy work without, and make it fit for thyself in the field and afterwards build thine house."

MORRILTON AND CLEVELAND ARKANSAS

Having arrived from our trip North, in Morrilton, September 6, we immediately started the continuation of the work that Bros. J. W. McLain and V. E. Kirkpatrick, and myself, with the help of the church members here, have been establishing. Plans were also made to start work in Cleveland, Ark., as soon as possible, which was October 1. The building at Cleveland has been repaired and remodeled. It has been done in such way that it is inviting and gives one the desire to worship.

The interest in both places is good. The work is progressing slowly but firmly. We have been having, and plan to continue to have, regular services in both places twice monthly. At Morrilton, we have a mid-week Bible study. We hope soon to be able to report new activities in both places.

Francis E. Burnett.

NATIONAL BIBLE INSTITUTION

(Contributions to various funds of National Bible Institution are hereby acknowledged. While each donation is placed as specified, contributors are encouraged to make donations solely to National Bible Institution.)

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| Mrs. A. J. Addington | 1.00 |
| Mr. & Mrs. Frederick Claussen | 11.54 |
| Pennellwood Missionary Society | 4.25 |
| Esther Holmes | 10.00 |
| Southlawn Church Tithing Fund | 100.00 |
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| Dr. L. N. Hogarth | 3.14 |
| Sgt. Robert L. Jones | 10.00 |
| J. F. Carpenter | 2.50 |

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.

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; \$1.50 per set.

If you use any of the following items, we can supply you with them: letterheads, envelopes, statements, sales books, restaurant checks, shipping labels. Address, National Bible Institution, Oregon, Ill.

HERALD RECEIPTS

W. J. Halls; Enos E. Elton; Mrs. S. J. Lindsay (others); Mrs. H. E. Shepherd; William I. Hunt; John O. Conrad; Mrs. W. H. Holland (others); A. J. Hoke; Nancy B. Robison (another); Mrs. C. P. Morgan; E. C. James, Sr.; A. B. Lobell (another); C. R. Newton; Mrs. Howard E. Huey (another); George C. Coats; K. A. Coats; Miss Belle McCudless; Wm. Platts; Mrs. C. J. Lamberston; Mrs. Addie Lasley; Milton Long; Mrs. L. C. Kirkpatrick; Emil Fredlund; R. E. Griner (another); John Eagleston; Dr. L. N. Hogarth; J. F. Carpenter.

Gleanings From the Field

"The field is the world."—Jesus.

We are sorry to hear of the death of Bro. Arthur G. Young, Seattle, Wash., October 28. He had two days prior returned from New York City and Washington, D. C., on Seattle Chamber of Commerce business. During the last several years, he prepared a number of thought-provoking articles for The Herald, twice addressed students of Oregon Bible College, and was guest in our home.

Sharon Lee Guiles was born on Friday, October 13, to Mr. and Mrs. Gordon C. Guiles, Los Angeles, Calif.—so reports Aunt Norma Kirkpatrick, Oregon, Ill.

"Julia DeMien is a tuberculosis patient in a South Bend hospital, where she will stay for at least three months. She would appreciate a card or letter from her friends and the brethren. Address her at Healthwin Hospital, South Bend, Ind."—Emory Maey, 1252 S. Jay St., Kokomo, Ind.

Sr. Vern Plummer, member of the Hillisburg (Ind.) Church of God is a patient in Clinton County Hospital, Frankfort, Ind., having submitted to surgery, November 2. Thus reports Sr. Lota B. Huffer of the Hillisburg church, asking, too, that friends send words of cheer to Sr. Plummer.

Sr. Paul C. Johnson, Oregon, Ill., submitted to major surgery, November 4, at the Swedish-American Hospital, Rockford, Ill., where she will be pleased to hear from friends (Room 314). At this early report, she appears to be well started toward recovery.

"We deeply appreciate the work of Bro. J. W. McLain, National Evangelism, and all who aided in the Master's vineyard for the Hector Church of God. Also, we enjoyed the recent visit of Bros. Lehard T. Hanson and J. W. McLain."—E. W. Johnson, Hector, Minn.

New Quarterly Staff. Writers for the Senior Truth Seekers' Quarterly in 1945 will include G. E. Marsh (Study of the Text), C. E. Randall (Study of the Subject), M. W. Lyon (Lesson Background), Otto E. Dick (Young People's Section), F. A. Stilson (Questions for Thinkers), A. M. Jones (Practical Applications), and J. R. LeCroue (Week-Day Readings).

Prospective students for the second semester of Oregon Bible College are invited to come in time to attend the Ministerial Conference (January 30 - February 2), or they may begin their work on February 5, when regular college classes resume.

"I have just finished reading The Restitution Herald, especially enjoying Ellsworth Routson's and Alva Huffer's articles."—Iola Magaw, 225 Prescott St., Saint Paul 7, Minn.

Thank You: The library at Oregon Bible College is in receipt of a copy of "The Temple of Ezekiel's Prophecy," by Henry Sulley of England, also a chart of Ezekiel's Temple, the gifts being from Sr. Marie Brown Schreiber, Boise, Idaho.

"Surely, these are perilous times in which we are living, and the end of time may be nearer than one thinks. We hope and pray the King of Peace will soon come."—Enos and Carrie Elton, Tustin, Calif.

National Evangelist J. W. McLain, recently engaged in a series of evangelistic meetings at Eldorado, Ill., wrote: "The meetings are being well attended. We have a singing school after church each night, and there is considerable enthusiasm to develop part singing in the congregation."

Bro. Bernard Lobell, 8824 Peach St., New Orleans, La., sufficiently enjoyed "Do We Appreciate the Bible?" by Glenn M. Birkey in a recent Herald, as to hand his copy to a friend and order another for himself. . . . Extra copies of The Herald are usually available at five cents each.

Have you ordered your "Senior" or "Intermediate" Truth Seekers' Quarterlies for 1945? They are in the making. Prices are: 17c each per quarter; 65c per year; or if three or more copies are ordered to one address, the price is 15c each per quarter, or 60c per year.

Ministerial Conference, according to present plans, will convene at Oregon, Ill., January 30 - February 2, 1945. This gathering is commonly called the "Mid-Winter Ministerial Conference." For several years, it has drawn ministers from far and near, men zealous to acquaint themselves with better ways and means of preaching and pastoring.

Truth Seekers' Tracts and Books

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

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

| TRACTS | | | |
|--|-----------|------------------|---------|
| Name | No. Pages | Per Doz. | Per 100 |
| Four-second Series A (25 of each of four kinds) | | | \$.25 |
| Four-second Series B (25 of each of four kinds) | | | .25 |
| Essential Truths | 1 | \$.05 | \$.30 |
| God's Promises, Anna E. Drew | 2 | .05 | .30 |
| Obedience (Baptism), F. E. Siple | 2 | .05 | .30 |
| The Reasons Why | 2 | .05 | .30 |
| Diabolus, the Antigod, J. G. Haupt | 4 | .10 | .60 |
| Shall Never Die, F. E. Siple | 4 | .10 | .60 |
| A Study of the Word "Soul" | 4 | .10 | .60 |
| Jehovah Is One God, Arlen Marsh | 4 | .10 | .60 |
| Life! Life! Eternal Life! B. H. Judd | 4 | .10 | .60 |
| What Is a Christian? 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 Gocklen | 6 | .15 | .90 |
| What Do the Scriptures Teach About Punishment? R. H. Judd | 6 | .15 | .90 |
| Baptism, S. J. Lindsay | 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 |
| 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 | 18 | .30 | 1.85 |

| | | | |
|---|----|------|------|
| What Is Man? J. A. Patrick | 12 | .25 | 1.75 |
| The Rich Man and Lazarus, J. H. Anderson | 10 | .25 | 1.75 |
| The Resurrection, J. L. Wince | 32 | .12 | .75 |
| Resurrection, S. E. Magaw | 8 | .10 | .60 |
| Coming Events in the Light of Prophecy, A. L. Corbaley | 60 | 1.00 | 7.50 |

BOOKS

| Name | Pages | Each | Per 6 |
|---|-------|--------|--------|
| Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner | 58 | \$.10 | |
| Jesus Christ in the Old Testament, R. H. Judd | 88 | .25 | 1.65 |
| Ancient Mysteries, George Johnston | 116 | .25 | |
| The Mystery of Iniquity Explained, paper, Lyman Borth | 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 King- dom) | 50 | .20 |
| Senior Berean Book Five (The Church of God) | 50 | .20 |

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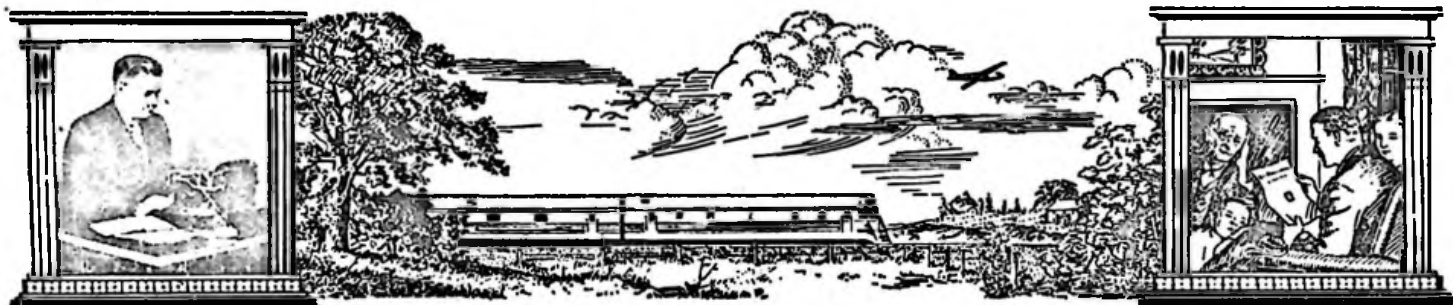
NUMBER 7



LANDING OF THE PILGRIMS AT PLYMOUTH ROCK

The Pilgrims, most famous group in American history, originated as part of the Puritans near Scrooby, north England. The Puritans were also called Separatists, because in rigid purity of Christian life they separated from the rites and discipline of the Church of England. The Pilgrims were of lowly life. William Brewster, one of their leaders, was the best educated—"having been at Cambridge a short time." In 1606, John Robinson joined them and was soon recognized as their minister.

Leaving England in 1607 and 1608, not because of persecution but as "fleeing from the contamination of their neighbors and the wicked church," they went to The Netherlands. Being dissatisfied there, they sailed on the "Speedwell" to England, there crowding on the "Mayflower," the "Speedwell" being unseaworthy, and setting sail for the New World in July, 1620. After a long and hazardous journey, the Pilgrims landed on Plymouth Rock, December 21, 1620. William Bradford, William Brewster, John Robinson, John Carver, and Captain Miles Standish were early leaders in the new colony at Plymouth, Massachusetts.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Thanksgiving Day

Thanksgiving Day is an American institution, a national holiday in the United States, perpetuated in commemoration of an abundant harvest by the Pilgrims in 1623. As a day of worship and feasting, Thanksgiving Day keeps alive the spirit of early Americans who, first having suffered privation and hunger, prayed to God for help and thanked God when that help came.

The winter of 1622 had been one of privation and hunger approaching starvation. Corn had been *rationed by kernels*. Probably more than at any preceding time, the Pilgrims, pleadingly, trusted God. In the spring, Massasoit, chief of the Wampanoags, showed the Pilgrims "how to set their corne, and wher to take fish." As the summer advanced, crops grew well, but were endangered by a long drought. There was no theological controversy about praying for rain. In need, the Pilgrims prayed for rain. God sent the rain. . . . Foundation stones of a new nation were wisely tested by the Builder, were made as stolid of character as the rock upon which they landed, and in succeeding centuries all Americans have witnessed that "righteousness exalteth a nation."

Following the abundant harvest in 1623, Governor Bradford proclaimed a day of special thanksgiving. Though vegetables, venison, and wild turkey were served in abundance, the primary characteristic of that memorable Thanksgiving Day was the actual giving of thanks for food—not a grandiose, gluttonous feasting. Pilgrims went to church. Prayer was in the air—not forward passes.

There were several observances of a day of thanksgiving, these at intervals and in various localities, but the first *national* Thanksgiving Day was November 26, 1789, according to proclamation by George Washington. In 1864, Abraham Lincoln revived the custom, and appointed the fourth Thursday of November as the day for special thanksgiving and praise. Succeeding presidents followed Lincoln's precedent. Also, Mrs. Sarah J. Hale (left a widow at forty years of age and with five children to support) promoted Thanksgiving Day as a national holiday.



May the true spirit of Thanksgiving Day be yours and mine when we celebrate on November 23, 1944. Feasting need not mar the Pilgrim pattern, but it will mar that pattern if it is not blessed with humble and sincere prayer. Eat turkey, but be a Pilgrim. Football? "Worship God"!

Thanksgiving and Family Reunions

During the past two or three decades, family reunions have become very popular. Invariably, a reunion is called for a certain Sunday when it is thought all relatives can assemble. Consequently, church attendance is frequently diminished, and it seems the Lord is asked to take second place to a livelier interest. Possibly, Thanksgiving Day would make a better time for family reunions. Being a special day for thanksgiving and praise, and coming only once a year, it is more likely to be a day of spiritual uplift to the assembled family than would any given Sunday of the year. Sundays are most easily "reunited" into picnics. Thanksgiving turkey suggests Pilgrims, prayer; but potato salad is a poor evangelist.

Pilgrims Asea

Though in July, 1620, the Pilgrims set sail for the New World, and their arrival was not until December 21, their journey asea was not the duration of that whole period. When leaving England in July, both the *Speedwell* and *Mayflower* were employed. When the smaller *Speedwell* proved unable to cope with the stormy Atlantic, both vessels returned to England, and the second and successful journey started at Plymouth, September 6. One hundred men, women, and children were crowded—with their limited possessions—on the *Mayflower*, facing again hardships of sea and uncertainty, but doing so with little fear and with great faith.

"Ship in the Midst of the Sea"

"Too wonderful" for Solomon was "the way of a ship in the midst of the sea" (Prov. 30:19). Place of starting, nor place of landing is visible. Storms arise. Only God is Captain who knows all the way. So it was with the *Mayflower*; so with Pilgrims all who seek freedom in a New World.



Murmuring and Thanksgiving

By Harvey U. Krogh, Jr.

IN CONSIDERING the vices and virtues of "murmuring and thanksgiving," we follow Paul's suggestion that the experiences of Israel are examples for us. God's people were suffering under the hard bondage of Egypt when, by the hand of Moses, God delivered them from their oppressors. Though the miracles of the plagues and the parting of the Red Sea were positive testimony that God was with them, they murmured against Moses because good water was not immediately found for them where they camped, just three-days' journey from the Sea. The waters of Marah were soon made pure, and they went on their journey. Less than two months later, the whole congregation murmured again—because they could no longer sit around the flesh pots in Egypt, eating bread to the full.

God heard their grumbling and gave them manna, but they were still unsatisfied. They complained again! "It displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched" (Num. 11:1,2).

Soon thereafter, the mixed multitude that was among them lusted, and the people of Israel wept and said, "Who shall give us flesh to eat?" They forgot about the bondage, the death of the children by Pharaoh, their cries for deliverance when they were in Egypt, and remembered only the good things they had to eat in former days. The Lord said He would give them flesh to eat, that they would eat it until it came out at their nostrils, and that it would become loathsome to them. As punishment for despising the Lord by their complaint, He sent a plague upon them and many of the people died.

Further in their journey, the people spoke against God, and against Moses, and the Lord sent fiery serpents among them, and again many of the people died.

After the uprising of Korah and his companion, and

after their destruction, the Israelites murmured against Moses and Aaron, accusing them of slaying the Lord's people. For this accusation, the wrath of the Lord fell upon them once more, and fourteen thousand seven hundred of them died.

Dissatisfaction, discontent, grumbling, complaining, and murmuring all bring more of the same with the accompanying judgments of God.

On the other side is the obedience to God's will that we give thanks unto Him for all things. Thanksgiving causes one to be more thankful and appreciative of all that God has done for us. Consider some of the things for which you are thankful: your eyes, and the ability to read *THE RESTITUTION HERALD*, or, if you cannot see, I know you are thankful that you have someone to read to you. You are thankful for your friends, your home, food, and clothing. You are thankful for the contentment that comes only to those who know God—and "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment" we are content. (1 Tim. 6:6-8.) You are thankful that you are rich, not in the treasures of this world, but *rich in faith*.

"REJOICE IN THE LORD"

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with psaltery and an instrument of ten strings.

"Sing unto him a new song; play skillfully with a loud noise. For the word of the Lord is right; and all his works are done in truth.

"He loveth righteousness and judgment: the earth is full of the goodness of the Lord. 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 the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.

"The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

(Psalm 33:1-12.)

The Apostle Paul's life was one of continued thanksgiving to the Lord. He made this testimony: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:11-13). Paul was even thankful for his hardships, because he said: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

Each year, our government sets aside one day on which we are to give thanks, but the Bible tells us we are always to give thanks to God for all things. (*Turn to page 11*)

Are We Thankful Enough?

By (Mrs.) Margaret Magaw

WHEN the Pilgrim fathers held their first Thanksgiving Day feast, they, no doubt, were thankful to their heavenly Father primarily for their bountiful harvests; grateful that starvation and want need not trouble them during the coming winter. Their lives were lived in simplicity; their needs were few. Yet they did not forget to offer heartfelt thanks to God for the fulfillment of those simple needs.

Though we Christians of today live in a much more complex world than did the Pilgrims; though we are obliged to hurry from one duty to another in the constant struggle of living, we would do well to emulate the Pilgrims. We have so much for which to be thankful.

Above all, spiritual blessings should be uppermost in our thoughts and prayers of thanksgiving. Towering above every other blessing is God's supreme gift to mankind—the gift of His only begotten Son. Consider the boundless mercy of God in our behalf in that He allowed His own sinless Son to be cruelly and shamefully impaled on a rude wooden cross. Consider the unquestioning obedience of the Son in His supreme sacrifice of life for us. Are we thankful enough?

Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known unto you" (John 15:13-15). What a blessing it is to be a friend of Jesus! Are we thankful enough?

We should even school ourselves to be thankful for the trials and temptations that come our way. In Hebrews 12:5-11, the Apostle Paul said: "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof

all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Are we thankful enough that we are sons and daughters of God, in line to be partakers of His holiness?

Every Christian must be a fruitful branch in the Lord's vineyard. In other words, he must be a worker. Jesus said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide

in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 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. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:1-8). If we do not work for the Lord in some way, we are unfruitful branches, and are in danger of being destroyed. Let us seek diligently to find our places, so we may work faithfully. Then, let us be thankful for those places—be they ever so insignificant.

Finally, are we thankful as we consider that our earthly, mortal sojourn is rapidly drawing to a close? Soon our weak, erring natures will be exchanged for the divine, sinless, perfect nature. Then, sorrow, suffering, corroding worry, and care will never more bother us. Numerous blessings will then materialize. We shall be reunited with long-lost loved ones. We shall meet illus-

"THE LORD IS GOOD"

(A Song of David's)

"Make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness: come before his presence with singing.

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." (Psalm 100.)

trious sages, prophets, and saints with whose lives we have become so familiar in the pages of Holy Writ. Then our work for the Lord will really "count for something" in the gigantic task of "cleaning up" this old world under the leadership of the Captain of our Salvation. Best of all, we shall see "face to face," and come to know completely, the One who has redeemed us and made us fit workers for His Kingdom.

Aside from these grand spiritual blessings are the temporal blessings we receive from day to day, as our heavenly Father sees and knows our every need and takes care of us. For these manifold blessings from His bountiful hand, we should also be thankful.

Considered all together, these blessings add up to God's all-enveloping and enduring love and mercy for His creatures. Let us be thankful—*sincerely* thankful.

"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" (The Psalmist in Psalm 96:12,13).

Thanksgiving to God

By V. E. Kirkpatrick

DEGENERACY would seem to be the custom. In a short time there will be a holiday in the which we take time out to fill ourselves to the uncomfortable with food, then lie around and sleep, or lazily talk with someone as uncomfortable. Why? Because it is a custom first started by our Pilgrim ancestors, revived by Washington, and again brought to life by Lincoln.

The question is not answered that way. During the winter of 1622-'23, the Pilgrims had a hard time securing enough food to sustain life. God blessed them in giving them an abundant harvest in the fall of 1623. In response to that blessing, the governor of the colony set aside a certain day as a day in which thanks of the people would be directed to the God who had so abundantly blessed them. The feast was but incidental. Time passes; the feast remains; God—is He remembered as the giver of "every good gift and every perfect gift"?

On this Thanksgiving Day, would it not be a blessing to us if we were to take time out, get some sheets of paper, and enumerate on them the blessings we have received from the hand of God in the past twelve months? It is so easy to be pessimistic about the blessings received, that we need them down in black and white to really "see what the Lord hath done."

Who gives life, and sustains it? Who gives us health? Who gives us eyes to see, and who created those things enjoyed by the eye? "The heavens declare the glory of God; and the firmament sheweth his handywork," is no idle statement, but how many of us ever thank God for the beauties of the starlit and moonlit sky? for the beauty of the world about us?

Too frequently, man accepts life itself, food, shelter, and clothing from his parents as that which is his due. He does not reckon the sacrifices which love has made, that he might have what he desired. The growing person is extremely selfish. But do we not react the same way towards God, taking the majority of His blessings as something He owes us, and being quite selfish about it? Is this thanksgiving?

Should we not at this season be inviting one another, in the words of the Psalmist, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand"?

Here is a beginning for us in enumerating the blessings for which we should be thankful—an acknowledgment of the greatness and goodness of God, and the reason for that goodness to us. Let us be thankful for it!

Life has its sorrows, its trials and troubles; yet it is the only one we now have, and it is valuable to us. We want to preserve it. Thanks is due unto God and to His Son Jesus Christ, that the requisite sacrifice was made, which gives us a promise of life everlasting.

Nothing for which to be thankful at this Thanksgiving season!

A Song of Thanksgiving

By R. H. Judd

"Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

A KINDLY reminder comes to hand from our beloved Editor that Thanksgiving Day is near at hand, and that in years gone by it has been my custom, when opportunity permitted, to join with others in thankfulness to God for all His wonderful mercies throughout the seasons from seedtime to harvest.

This year has been a particularly busy year with the writer and his beloved partner who has shared with him forty-five years of married life, for after many weeks of earnest consideration and prayer we decided in early summer to leave the home which we had occupied during the past fifteen years, and to return to the same country district in which we had lived, and where our two sons and one daughter were reared since coming to Canada about thirty-five years ago. Brothers G. E. Marsh, J. E. Lent, and Gerald L. Cooper will well remember the district, for they, together with our mutual friend, Mr. D. S. Adams of Toronto, held services in Grafton Town Hall.

The removal at the earnest request of our eldest son and his good wife has been no small task at the close of our seventy-fifth year, but daily strength has been supplied for daily need, and our general health has been remarkably good. Our removal necessitated the task of building an entirely new home—small it is true, but the warm-hearted interest of the builder in his work has resulted in work well done, and, through kindly thoughtfulness of one dear reader of THE RESTITUTION HERALD and a relative of his, we shall be able "to have something of the comforts of city life during the evening tide of life." This kindly act was prompted as generous acknowledgment for services rendered in the cause of truth through the pages of THE RESTITUTION HERALD and other avenues of testimony. Our earnest prayer is that God may abundantly bless the givers, for they also have done yeoman service in the "the King's business." It has not been easy for elderly persons to "pull up the cords and stakes of their tent," for old and sacred memories remain, to say nothing of a host of friends left behind. Probably no verse in God's wonderful Word has come with such frequency and such force to one's mind as the closing words of Psalm 30:5, which is quoted at the head of this article.

The Lord has given us a home "beautiful for situation." The writer during his lifetime has traveled extensively, yet he has never lived in a district where the heavens so literally, so variedly, and so gloriously "declare the glory of

God." Situated on a hill (like Mount Zion), we overlook that extensive and beautiful Lake Ontario, and recall that "just across the water" some of brethren in the faith live. The autumn scenery has given us pictures of perfect delight, and it is always a pleasure to gaze through the beautiful windows of our livingroom-kitchen. The sunlight and daylight have just streamed in, adding much to the warmth and pleasure and health of living, for the little building faces the south. As we have watched the sunrises and sunsets (specially the latter), our hearts have almost stood still in praise and wonderment of our Almighty Creator, and we have felt that "no good thing will he withhold from them that walk uprightly." Surely, "the Lord of hosts . . . is wonderful in counsel, and excellent in working" (Isa. 28:29). The Northern Lights on one occasion gave us an exhibition of their phosphorescent glory.

A little closer study of verses 4 and 5 will yield rich results even in the limited space left at our disposal, for we must not forget that there are others whose hearts are as full as our own.

We do well to make *Thanksgiving Day* a "day of remembrance." Has not God Himself ordained that there be days of remembrance of His holiness, or, better still, days of remembrance to His holy Name (R.V.), for it is impossible to conceive of God as being other than holy? His Name, His memorable Name, is "unto all generations" (Ex. 3:15)—not only collectively as to a people, but individually as expressed by recording the names of (the generation of) Abraham, of Isaac, and of Jacob. (See Psalm 145:4.)

It is particularly worthy of notice that these verses are specially directed to "ye saints of his," and in *that* connection how true is the contrast depicted between God's anger and God's favor! Towards His *saints*, His anger does not *endure*, for the word is not in the original, and is omitted in the Revised Version. "His anger *is* (exists) but a moment," but His favor *is* (exists) "for a lifetime." (See R.V. and margin.)

A similar contrast occurs in the next couplet:

"Weeping may endure for a night,
but joy cometh in the morning."

According to the Revised Version and the margin, these lines may be rendered: "Weeping may tarry (or lodge) *for an evening*." Here the thought of temporariness is

beautifully expressed, for it leaves the night in which "he giveth his beloved sleep." Then it adds: "But joy (even 'singing') cometh in the morning."

Most of us have passed through such experiences of "Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever" (Psalm 30:11, 12).

"The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities. . . . Like as a father pitieth his children so the Lord pitieth them that fear him" (Psalm 103:6-14).

GIVING OF THANKS

By Tom Savage

DO WE as Christians hold the blessings of spiritual things above that of material things? Worldly things tend to draw us away from God, while spiritual things draw us closer to God.

The Scriptures teach that the Lord knows what His people need. What has one gained, though, if he gains the whole world and loses his own soul? So, it surely must be the spiritual things that Christians place first on their list of "giving thanks" to God. Not that we should not thank God for His love toward us in giving food and raiment; but when we do not receive spiritual blessings, we are at a standstill. When we are standing still, we all know we are not working for the Lord.

Many hearts are sorrowful this year because of those whom they love having been torn away from them, and they may feel that they have been forgotten of God. Paul, in writing to the Corinthians, said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9).

We know that the strictly material things do not comfort anyone as do the spiritual blessings which we have received from God. There is much comfort in Christ's counsel: "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1).

Then, give thanks to God for His mercies toward us: not for the sorrows that are now besetting us, but for the joys that will someday be ours. Each day brings us closer to the coming of the Lord; each day should bring the Lord closer to us.

THANKSGIVING IN ONE'S HEART

By Shirley Meth

When most of us think of the word "thanksgiving," we think of Thanksgiving Day. On this day, all one's relatives and friends may come for a big dinner in which all sorts of food are served. We may spend the day in thanksgiving for all our blessings. Should we, however, have a feeling of thanksgiving in our hearts only on this day? or should we not be thankful at all times? Paul stated that Christians should give "thanks always for all things" (Eph. 5:20). We who are Christians should express our thanksgiving "unto God and the Father in the name of our Lord Jesus Christ."

There are many ways to express one's thanksgiving to God. One way is in singing: "Sing unto the Lord with thanksgiving" (Psalm 147:7). Another way is in praising the Lord: "Enter into his gates with thanksgiving, and into his courts with praise" (100:4). When one has thanksgiving in his heart, prayer is one of the best ways to show God how thankful he is for all his blessings: "Mattaniah . . . was the principal to begin the thanksgiving in prayer" (Neh. 11:17). Telling of God's wondrous works pleases Him, as David said, "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works" (Psalm 26:7). When partaking of the Communion, one is showing how thankful he is for being able to assemble with other Christians in worship and thanks, as Christ and His apostles did: "He (Jesus) took the cup, and gave thanks" (Matt. 26:27). If one is thankful and endures grief, God will accept him. (1 Peter 2:19.)

Now that we have found some of the ways to express thanks, let us consider other Old Testament characters as they showed thanksgiving to God. Abraham built an altar, first offering his son Isaac, then sacrificing a ram. (Gen. 22:9, 13.) Another way Abraham showed thanksgiving to God was in paying tithes to Melchizedek. (Gen. 14:20.) David praised God's glorious Name, saying: "Now . . . we thank thee, and praise thy glorious name" (1 Chron. 29:13). Daniel praised God for giving him wisdom and might: "I thank thee, and praise thee . . . God . . . who hast given me wisdom and might" (2:23). Jonah asked God with the voice of thanksgiving to deliver him from the fish, and God did. (Jonah 2:9, 10.)

When we show thanks to God, we should have faith, and show our thanks in the best way we know. When Cain and Abel offered sacrifices to God, Abel's was accepted, but Cain's was not. This was because Abel gave the best sacrifice and had faith, but Cain did not. (Heb. 11:4.) We should be like Abel, having faith and belief acceptable to God as elements prompting our sacrifices.

Therefore, we should "continue in prayer, and watch in the same with thanksgiving" (Col. 4:2) until the coming of Christ our Lord.

What Is Truth?

By Herbert F. C. Hill

"Of his own will begat he us with the word of truth" (James 1:18).

PILATE'S question, "What is truth?" is a tremendous question. For one to define an answer in full, a considerable amount of time, thought, and material would be required, but enough will be said here to direct one's footsteps in the path of life. "What is truth?" These words were spoken by Pilate to Jesus when, by false witnesses, he condemned Jesus to be crucified. There is no record, though, that Pilate ever had an answer to his question. No doubt we, also, have experienced similar occasions in our walk, meeting certain interesting people seeking after truth, even as Pilate. We might well consider these words of Pilate as we look about in Christendom today, and see the sad state of affairs in churches.

We have heard it asked repeatedly, "Who is right?" People say we are all "heading for the same place," and that place referred to (by these persons), is heaven. Heaven is God's throne, however, and God dwells in light unapproachable—"whom no man hath seen, nor can see" (1 Tim. 6:16). In the face of this profound statement in the Bible, there are false prophets everywhere engaged in preaching what they call the gospel, affirming that after death they will go to be with Jesus in heaven. People, through insufficient knowledge of the truth, are believing this erroneous teaching, but remember—ignorance will not permit one to escape the judgment of God!

False teaching was once believed by the Apostle Paul, and he thought he was doing God service, but when God called him to be a chosen vessel to preach the truth of God among the Gentiles, the unsearchable riches of Christ, he admitted that he had been a blasphemer. When he testified before King Agrippa of the resurrection, and reasoned with Felix on righteousness, temperance, and judgment to come, Felix trembled. This type of preaching is not very popular today, for men have heaped to themselves "teachers, having itching ears," and have turned away their ears from the truth unto fables, and doctrines of men. (2 Tim. 4:3, 4.) This had been Paul's condition as a Pharisee, and through false doctrine he compelled all who heard him to blaspheme. (Acts 26:11.) He did it in ignorance, though, and there are millions today believing false doctrine and dying in their sins, with "no hope, and without God in the world." When one takes heaven away from these persons, they are in utter despair. What a state in which to face the judgment! Jesus said in prayer: "This is life eternal, that they might

know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

How can men know the only true God, if they insist in having a fictitious Jesus who did not die, and who could not die? "The wages of sin is death" (Rom. 6:23), but men repudiate this truth, and call it bliss! This, too, is a doctrine of man and not of God. It is, in truth, believing the lie, "Thou shalt not surely die." How can these people escape the judgment of God? (Read Rev. 20:11-14.) The Apostle Paul said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Jesus Himself said to His disciples, "Little children . . . whither I go, ye cannot come" (John 13:33). Why believe, then, in going to heaven?

It would be well to remember the words of Paul: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Let the word of Christ dwell in you richly" (Col. 3:16), that your labor may not be in vain in the Lord, for "every man shall receive his own reward according to his own labour" (1 Cor. 3:8, 9). This word of truth, when searched out, will prove to us to be the most profound word in the Bible, for the simple reason that the Book itself is truth. Jesus, in prayer to the Father, said, "Sanctify them through thy truth: thy word is truth" (John 17:17). We cannot take away or add anything to this definite statement, "Thy word is truth." How very essential it is that we should know the truth, and not only know it but *obey it!*

In Ephesians 5:25, we read, "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." It is not difficult to see that by drinking the water of truth (the Word) as obedient children, we who follow Christ go through a certain purifying process. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:22, 23). "Now ye are clean through the word which I have spoken unto you. Abide in me and I in you" (John 15:3, 4). These words "are spirit, and they are life," because they proceeded from the Father.

Jesus said, "I can of mine own self do nothing" (John 5:30). Similarly, when Peter made that astounding declaration, "Thou art the Christ, the Son of the living God" (Matt. 16:16), Jesus informed him that no "flesh and blood" had revealed it to him, but the "Father which is in heaven" (v. 17). In John 3:5, 6, we read, also, that "except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Hence, the Apostle Paul's statement in 1 Corinthians 15:50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God"! Read again where Jesus, speaking to the woman who had come to draw water from the well in Samaria, said: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). (What a reality of the Holy Spirit!) Then the Lord told her that Jerusalem was not the place for true worshipers to worship, saying: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth," for "God is a Spirit: and they that worship him must worship him in spirit and in truth" (vv. 23, 24).

Now, those who are thirsty are invited to drink from the fountain of the water of life freely. It is forever flowing for "whosoever will." Seeing that Christ is this fountain of life, to water God's garden—"trees of righteousness, the planting of the Lord" (Isa. 61:3)—we get again the connection with that river in the Garden of Eden. Christ is the outstanding theme of the Bible, and the thread of Messianic prophecy from Genesis to Revelation cannot be broken.

The foregoing thoughts take us back to the beginning, and in that story we discover life appearing. The Apostle John gave a beautiful account of the story: "In the beginning was the Word (*Logos*), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him (God); and without him (God) was not any thing made that was made. In him (God) was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (1:1-5). This "Word" cannot be connected with anything else than the Creation story. God spoke the word, "Let there be light: and there was light." Notice how Jesus fills the gaps: "I am the light of the world." "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).

Peter also gave a good description of the Word in 2 Peter 3:5, saying: "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was . . . perished: but the heavens and the earth, which are now, by the same

word (*Logos*) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:5-7). If one compares John and Peter, he finds they are in perfect harmony—and teaching important *truths* of God.

God said, "Let us make man in our image" (Gen. 1:26). "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," or a breathing creature. (Gen. 2:7.) "In the image of God created he him; male and female created he them" (1:27). Here we see life and innocence in their perfection. How long this first man and woman lived in this luxurious state is not made known in the Book. "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (2:9). The Lord God commanded Adam, saying: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17).

So, through this breach of God's commandment, "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12)—"all have sinned and come short of the glory of God" (3:23). This significant fact, this *truth*, is lost sight of in the world today, even among religious sects. The word "sinner" is very delicately handled.

The Holy Spirit was sent into the world to convince the world of sin. As it was in the days of Noah, God's Spirit will not always strive with man. Nevertheless, as at the beginning God provided a remedy for sin by His great wisdom, blood being shed to provide a covering for the nakedness of Adam and Eve, so down to the present there has been an everlasting sign for the covering of sin. "Without shedding of blood is no remission" (Heb. 9:22). Christ is the Lamb slain from the foundation of the world (not earth)" (Rev. 13:8). The foundation was not laid until Adam sinned, but immediately thereafter came promise and type of Christ. Paul said, "Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:10, 11). From hence, one can trace forward to the man Jesus by many types and shadows: Abraham offering Isaac; receiving him, in a figure, from the dead; experiences of the "church in the wilderness"—with its many types. No, this thread leading to the Christ cannot be broken.

The prophets also pointed forward to Christ. Finally, the time was fulfilled most accurately as foretold by the Prophet Daniel in his "seventy weeks" (Dan. 9:24). Jesus Himself proclaimed this important fulfillment, saying (when commencing His ministry): "The time is ful-

filled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). Here we saw the Word "made flesh" and dwelling among us, and "we beheld his glory . . . full of grace and truth" (John 1:14). Have you, dear reader? If so, you will reflect that glory: not that it always produces a smile, for even with laughter the heart is often sorrowful, and the end of that mirth is heaviness. It is your daily actions that will speak. May they shine out as beacons from a lighthouse on this sea of time—far out into the dark world!

When Eve was presented to Adam—she being his own flesh and blood—he was in the height of his glory and splendor. No one of his creation has ever experienced such a state. This is a sublime truth: we see here the unfolding of God's great plan through the ages, a type of Christ and His church. This is, indeed, sublimity in perfection: the church being drawn from the side of Christ and presented as a chaste bride to Him and for Him.

One may visualize what is called beautiful scenery of our day, but a comparison with Eden and its far-exceeding splendor make Eden's glories indescribable. Yet, this glorious Edenic state is to be restored. We are patiently waiting for the Day of peace, for the "desire of all nations" (Hag. 2:7). The meek shall inherit the earth. (Matt. 5:5.) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). "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).

Dear reader, what are you doing in return for this love? This picture here set before you calls for a sacrifice. (Psalm 50:5.) What are you doing to gain an entrance through the gates of the city, and to obtain that everlasting state? Do you remember when you turned to God from idols? Was your foundation built upon the apostles and prophets, Jesus Christ Himself being the chief corner stone? Remember, "the race is not to the swift" (Eccl. 9:11), but it is to "whosoever will." Let us, therefore, be glad, rejoice, and give honor to God and His glorious Name.

God planted the Garden for Adam and his posterity; God frequented the Garden and conversed with Adam. But, alas! one day the Lord called unto him, asking, "Where art thou?" Adam replied, "I heard thy voice in the garden, and was afraid because I was naked; and I hid myself" (Gen. 3:10). There is no occasion in this dispensation for anyone to hide his face from God. He invites you to come with all your burden. Christ will give you rest. (Matt. 11:28.) It is only one's guilt and sin that hide him from God. Jesus is "the Lamb of God, which taketh away the sin of the world" (John 1:29). He is the "way," the "truth," and the "life." (John 14:6.) Here we have a threefold cord which cannot be broken. (1)

Christ is the way, representing access to the tree of life in the midst of the Garden. (Read the parallel in Revelation 22:1, 2.) Go frequently in this *way* to eat and drink, ye that are thirsty. (2) *Christ is the truth*, because He was the "Word" (*Logos*) in the beginning, and God's Word is always true. (3) *Christ is the life*, because He brought life and immortality to pass. His own words were: "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

I have given you this study of fundamental truth as I have received it from God's Word. Ye who are thirsty, drink of this water. In this wicked day, and in this parched land—with its curses and deceptions—you will find a refreshing well of water by the Way, water "springing up into everlasting life"!

Therefore, "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).

WHAT GREAT MEN SAY OF THE BIBLE

Washington said: "He is worse than an infidel who does not read his Bible and acknowledge his obligation to God."

Lincoln read his Bible, spending hours in prayer.

Benjamin Franklin said: "The Bible is our only certainty for this life."

Milton said: "In all literature there is nothing that compares with the Bible."

Jefferson said: "The Bible makes the best people in the world."

Webster said: "I read the Bible through every year for my help."

Pershing said: "Hardship will be your lot, but trust in God will give you comfort, and the Saviour will strengthen you in temptation."

Lord Roberts said: "I ask you to trust in God; in the Bible you will find guidance and comfort."

Roosevelt said: "The Bible teaches you to do justly. It also teaches to love mercy, treat prisoners well; succor the wounded; treat every woman as if she were your sister, care for the little children, and be tender to the old and helpless."

President Wilson said: "The Bible is the Word of Life. I beg you to read it."

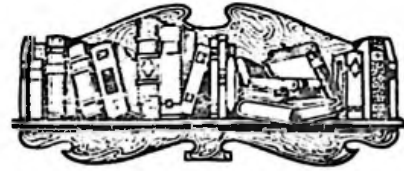
David, under divine inspiration, pronounced a blessing upon all who read it. Read the First Psalm.—*The Sunday School Banner*.

MURMURING AND THANKSGIVING

(Continued from page 3)

Do you like to be happy? If you are not happy, just count your blessings and breathe a prayer of thanksgiving to the heavenly Father, and you will have that happiness that no one can take from you.

Thanksgiving is always better than murmuring, and its reward is always abundantly satisfying. "Give thanks to the Lord."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Top book in its line, and one of the best teacher-training courses we ever have seen, is C. J. Sharp's *Personal Evangelism* (Standard Publishing Co., 50 cents; \$5.00 a dozen).

The book is planned to make first-class private reading for ministers and religious teachers—for anyone, in fact, who is interested in seeing the work of Jesus advanced. It also is planned so that it makes first-class study background for courses in the formal training of Sunday school and other personal workers.

The entire motif of the book is summed up fully in the subtitle: "A Guide and Handbook in Soul-Winning." Mr. Sharp's sole aim has been to make easier and more effective the work of persuading individuals to become church members. "Teaching," says Mr. Sharpe in his Introduction, "is little less than wasted unless it shape and mold the lives of the pupils, i.e., unless it lead to choice, decision, action."

There are twenty chapters. In these chapters is packed the most practical, the most easily followed, and the most essentially valuable advice on dealing with people as individuals that has yet come to our attention. There is no minister, regardless of his experience and age, who could not profit from *Personal Evangelism*; there is no church worker of any kind who could not profit from it.

Chapters are concluded with a brief series of questions on the basic principles touched on by those chapters. Chapters X and XX consist of suggested test questions and review exercises covering the first and last halves of the book. An Appendix supplements with many dozens of fully quoted Bible texts the numerous references to Scripture which occur throughout the body of the book.

Personal Evangelism is really a course in salesmanship. Its allusion to "making the approach," "conducting the interview," and "closing the call" smack a great deal of a LaSalle or I.C.S. course in selling. But teaching Christianity and getting people to accept it and to practice it is *selling*, selling of the hardest, but most profitable, kind.

The book comes strongly recommended by the General Conference Committee on Evangelism and the National Sunday School Association.

* * * *

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.

FOUR SHIPS MAKE A CHURCH

By Lottie E. Young

JESUS called disciples to come after Him, and told them to "make disciples of all nations." *Discipleship* is first of the necessary "ships" to build a church. You may have discipleship without a church, but you cannot have a church without members. A church must have members. Without *membership*, a church ceases to be.

Of the early church members it was said, "They continued stedfastly in the apostles' doctrine and fellowship." Fellowship with Christians is a privilege. It requires *fellowship* to make a church.

As Christians, we are stewards of God's gifts, and must give an account of how we have used those gifts for the progress of His cause—so *stewardship* is necessary.

Thus, four ships, *Discipleship*, *Membership*, *Fellowship*, and *Stewardship*, are all essential in the making of a church.

Send THE RESTITUTION HERALD to your friends!
Weekly, \$2.50 per year.

A PSALM OF PRAISE

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. . . .

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him" (Psalm 92:1-5, 12-15).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



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

"Apples do not grow on thorn trees,
Roses never bloom on weeds;
There must be kindness in my heart
To blossom into kindly deeds."—*Selected.*

The "Good Works" of Dorcas

Dorcas was a lady who loved to work for the Lord. What did she do? No, she did not lead a Bible or young people's class. No, she did not sing any special songs. Yet, she may have taught the Word as she sewed garments for the children of her friends who were widows. She very likely hummed or sang the old favorite songs and hymns as she worked for the Lord using her talent of sewing for those in need.

One day Dorcas became ill, and died. Her friends were very sad. They had lost a dear friend who had seen their need and helped them. They very tenderly washed her and laid her in an upstairs bedroom.

That was not all they did. They sent for Peter who was in a nearby city.

Peter's Good Works

Peter had been working for Christ in Lydda. When the friends of Dorcas came for him, he went with them at once to her home.

The friends of Dorcas, who were widows, were all weeping when Peter came. They showed him the lovely and useful clothing Dorcas had made for them.

Peter put them all out of the room where she lay. Then he prayed. We are told to make our requests known to God. Then he turned and spoke to the sleeping Dorcas. He told her to get up. She opened her eyes, saw Peter, and sat up. Peter gave her his hand, and he called the Christian friends of Dorcas and presented her alive.

These friends told all the people they saw of this wonderful happening. Soon the whole city of Joppa had heard of it. Many accepted Christ.

Peter could raise the dead to life. Why could he do this? He had received power from God. After Jesus was caught up into the heavens, the apostles waited at Jerusalem for *power* as Jesus had told them to do. When they received this power, they could do the wonderful miracles that Jesus had done. Why? This was given to them

that the Word of God might be known to be the words of *truth* and *power*. The Bible says they were "confirming the word with signs following" (Mark 16:20).

Suppose you knew where a dollar was. Perhaps it was in a hole too deep for you to reach. You had a sister with you. She saw the dollar shining there, too. You both went to big brother and told him. He thought you were fooling him, but when little sister said: "There is, too, a dollar there!" he believed. Little sister "confirmed" your word. Brother believed and got the dollar for you.

When the apostles confirmed the Word, they caused others to believe. They could lay their hands upon other believers who could receive this power to raise the dead. Philip was not an apostle, yet he healed and did miracles of many kinds. (Acts 8:6, 7.) He could not, however, pass this power on to anyone else. When the apostles heard of the good works done in Samaria, they sent Peter and John there to lay their hands upon the believers and to pass on the Holy Spirit to them. (V. 17.)

Our "Good Works"

Paul, who is also called an apostle of Christ, had this power of the Holy Spirit. When people touched his body with handkerchiefs or aprons and put them upon a sick friend, the sick was made well! (Acts 19:12.)

We have not this power today, but our faith is what helps us. Christians live by faith—looking forward without really seeing these wonders. We do not live by sight today, but God answers our prayers. He heals us if we pray in faith, and if it is His will. He is as able to heal now as He ever was.

Which is more important today: to be healed in body, or to be made "a new creature" able to labor in love for Christ? We can tell others of Christ. We can help win people for His coming Kingdom. Use *your* talents every day!

Happy Birthday Wishes

Robin Bauerle, Nov. 20, age 12, Hammond, La.
Richard J. Worley, Nov. 22, age 8, Macomb, Ill.
Robert Pierce, Nov. 23, age 11, Mishawaka, Ind.
Patsy Joan VeNard, Nov. 26, age 9, Macomb, Ill.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Report From Los Angeles

* * *

By Mrs. Alma Carlson Middaugh

From our Berean records, and from those who have been promoters of the work in California, we learned that the local Berean society was first organized in January, 1920. It has continued its work, with young and old studying together, throughout the years. Because the members are so widely scattered, necessity demands that all ages be combined in one class. An effort was made in 1930 to organize a separate young people's class, but this was unsuccessful and proved detrimental to the work, as many of the younger ones lost interest in a class of their own. Again, in 1941, a separate class of mostly young married people was organized, but this effort, also, soon failed.

At the present time, due to the shortage of gasoline and the distances to be traveled by many of our members, meetings are conducted twice monthly. Offerings are taken regularly and the National organization receives the larger portion of these funds.

Our president is Betty Blackwell Hummel, and the writer is secretary.

In a recent communication from Sister Mary Catherine Railton, president of the Rockford (Illinois) Bereans, we learned that the Rockford Bereans are finding themselves very busy. One of their first projects was to pack boxes for the boys of their society who are serving in the armed forces overseas. For another project, the ladies of the society gathered at the Starbuck home and canned peaches for use of the members of Oregon Bible College.

Occasions for Prayer

* * *

By Mary Catherine Railton

"Oh thou that hearest prayer, unto thee shall all flesh come." Thus, David, in Psalm 65, suggested that there are many occasions for prayer, and, as no two men are alike, so differ the prayers of all of us at all times.

"By prayer . . . let your requests be known" (Phil. 4:6). The first and foremost occasion for all of us to pray unto God is found in requests. It may be for something we see, or a personal desire, or, trouble may be in the offing.

We ought, also, to pray for others. James wrote, "Is there any sick among you . . . let them pray over him . . . the prayer of faith shall save the sick." Prayer is not a per-

sonal, selfish affair. We are told to "pray for them which despitefully use you, and persecute you," "pray for the peace of Jerusalem," "pray for the lives of rulers, kings, lords." Our great example, Jesus, over and over prayed for the peace and comfort of others.

Prayer is not only a privilege given us to make our request known, but is also a duty—a duty to pay tribute to God, who is the one and only true God. Whether in praise to God's wondrous works, or in thanksgiving for God's guidance, our hearts, souls, and minds should always be prayerful and in awe of His wondrous peace and mercy.

Baptism

* * *

By John A. Railton

One of the beliefs of the Church of God is that baptism is essential to salvation. Our basis for this belief is the fact that Jesus and the apostles taught and commanded it, and they also set the example by being baptized themselves.

There are certain steps which must come before baptism. First, we must understand God's plan, by hearing or reading the Word. Second, we must believe in God and His plans. Third, we must repent of our sins and stop following after the world and begin following in the footsteps of Jesus. Fourth, we must be baptized. This baptism is for remission and forgiveness of sins.

For a person to receive salvation, he must first be forgiven his sins. When we are forgiven of God, He reckons us spotless and clean, and we, who were former sinners, are in a position to receive salvation.

Peter wrote in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Next, we must continue to be faithful for the rest of our lives. In Matthew 10:22, Jesus said, "He that endureth to the end shall be saved."

In addition to being faithful to the end, we must also continue to look for Him, never growing weary. The writer of the Hebrews said, "Unto them that look for him shall he appear the second time without sin unto salvation." It is our duty, as baptized members of His family, to anticipate and pray for His soon coming. May we each one continue to be faithful to our Saviour that we may finally receive our reward of eternal life and everlasting association with Christ.

AMONG THE CHURCHES

CALENDAR

November 12-26—Evangelistic Meetings at Tempe, Ariz. (Francis Burnett).
 November 19—Postponed Northwest Quarterly Conference at Felida, Wash.
 November 23-26—Thanksgiving series of meetings (Sydney E. Magaw) at Bergen Church of God, near Lester Prairie, Minn.
 January 30 - February 2—Ministerial Conference at Oregon, Ill.

GREENBRIER, ARKANSAS

The Sunday school of the McGintytown Church of God (Greenbrier, Ark.) is progressing well. We now have sixty-five students enrolled. The average attendance is about forty-five.

Bro. H. Scott Smith, our pastor, preaches once a month, and Bro. C. E. Weaver has been helping in our church work by teaching Bible classes and preaching twice a month. We are happy to have both with us. We pray that Bro. Weaver's health will permit him to be with us through the coming months for Bible class.

We have three classes in Sunday school—the children, the young people, and the adults.

We certainly thank National Evangelism for what it has done for our church. May all continue to pray for our work to progress.

Mrs. Arlie McGinty, Reporter.

"Each day brings us closer to the coming of the Lord; each day should bring the Lord closer to us."—Tom Savage, Waite Park, Minn.

SOUTHLAWN PARK CHURCH

Grand Rapids, Michigan

We are a busy group at Southlawn this fall, and the work is moving along encouragingly.

The Berean has been changed to Wednesday night, and is maintaining a good interest. The Sunday school is doing well under its new divided system. The five youngest classes have their own assembly in the annex and this arrangement is so satisfactory that in the church which we hope to build, plans will be made to continue and enlarge such a development.

Our Eighteenth Anniversary proved to be a most enjoyable occasion. Nine students of Oregon Bible College were present, together with Bro. Sydney E. Magaw and Sr. Harold Doan. All of these took part in the services in one way or another, and it really was inspiring.

There is on the part of our church family a very deep interest in the Bible College and its work, and we are very thankful to have had this opportunity to entertain so many of its personnel at one time.

Plans are now being completed for the annual Thanksgiving service for 10:00 a.m., the 23rd. A thank offering will be received toward the building fund.

F. E. Siple, Pastor.

SALLISAW AND BREANT, OKLAHOMA

Recently, I delivered three discourses at Sallisaw, Okla., having good attention. Also, I received a request to preach in two new locations as soon as I can arrange for this work. Beginning on a Tuesday, at Breant, Okla., I preached each night and Sunday, there being an increase in the number of people attending, and a full house on Sunday night when the meetings closed.

The Lord willing, I shall return to Sallisaw and Breant again soon, and will hold meetings at Driggs, Ark., and Breant, each month when weather and my health permit. I ask the prayers and co-operation of brethren in this gospel work of love.

J. M. Morgan.

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MINNESOTA CONFERENCE REPORT

The Minnesota State Conference of Churches of God met at Saint Cloud, Sunday, October 29, in a one-day session. Though the number in attendance was rather small, the enthusiasm was very good.

After the regular Sunday school hour, Bro. Harry Goeckler of the Hector church delivered the morning sermon. The Communion service followed, with Bro. John Denchfield of the local church in charge.

Bro. Walter Wiggins of Eden Valley, Conference president, gave the afternoon message, and Bro. Denchfield preached the closing sermon in the evening. Bro. Tom Savage of Waite Park was the song leader for each service. The ladies of the Saint Cloud church supplied very tasty and plentiful meals, both at noon and at the supper hour.

I am sure all who attended felt they received much good from being there.

S. O. Ross, Secy.

"The hope that deliverance (Dan. 12:1, 2) may come soon encourages us. . . . Until that time, we who are Christians must occupy."—Mrs. H. H. Kent, 1132 Euclid Ave., Pueblo, Colo.

Gleanings From the Field

"The field is the world."—Jesus.

The Lord willing, the Editor will preach at the Bergen Church of God, near Lester Prairie, Minn., Thanksgiving evening, and the following evenings until Sunday, November 26. There will be services both morning and afternoon on Sunday. The Bergen church was the church of our youth. The prospective trip will provide opportunity to visit our parents, Mr. and Mrs. E. H. Magaw, at Lester Prairie. Bro. Gordon Shrode, a student of Oregon Bible College, will accompany us, visiting at his home near Lester Prairie and within walking distance of the Bergen church.

Mrs. Leila Whitehead, Leota B. Hanson, Jessie M. Wilson, and (Mrs.) Evelyn Austin, all of Oregon, Ill., attended a W.C.T.U. meeting in Chicago, Ill., on November 10, returning to Oregon the following day.

Today, November 11, 1944, is Armistice Day. There is celebration of a peace enjoyed for two decades, but for which men are now fighting. There shall be "wars and rumours of wars."—Jesus. That is not pessimism; it is inspired truth.

Send The Restitution Herald to your neighbors and friends. Price: \$2.50 per year.

Writers, attention: In all probability, the Christmas issue of The Restitution Herald will be dated December 12, necessitating that your copy be on our desk by December 4. Thank you, and please co-operate.

Sr. Lottie E. Young, 1924 46th Ave., S.W., Seattle 6, Wash., in writing of her brother Arthur's death, says: "He was a strong tower in the life of hundreds of those who knew and loved him. He was known as 'Arthur' much more than 'Mr. Young,' and his sunny face and cheerful disposition lightened the load of many. . . . He had been on a business trip to New York, spent a few days with his daughter in Arlington, Va., seeing the little grandchildren of whom he was very fond, reached home on October 26, and died two days later after a short attack. We are thankful he was spared long suffering, but his death has been a crushing blow. We 'sorrow not . . . as others which have no hope,' however, for we are looking forward to a soon reunion. How much this old world needs the return of the Great Physician!"

"We were very glad to welcome Bro. and Sr. Bob Townsend and children of Grand Rapids, Mich., to the land of sunshine and the fellowship of our church. Sr. Martha Townsend came with them and was a visitor over Sunday, November 5. She has returned home, but we hope she will come again. By the time this is read, Bro. and Sr. Francis Burnett should be here for our fall meetings. You are welcome in the land of sunshine!"—C. E. Lapp, Tempe, Ariz.

The Brush Creek (Ohio) Church of God plans to conduct a series of special meetings early in January.

KOKOMO, INDIANA

Sr. Bert Maroney was admitted to the Saint Joseph Memorial Hospital, November 1, for a major operation. She is gaining in strength and would appreciate your cards and letters.

Sr. Maroney's three sons have made special effort to see their mother when they learned of her illness. Instructor of the aviation corps, Frank Foy and his wife and baby were here from Sioux Falls, S. Dak. Pvt. Earnest Foy of the U.S.M.C. stationed at Crane, Ind., received a week-end pass to visit his mother. Pvt. Robert Foy, M.P., received special leave to be with his mother. He is stationed at Mount Vernon, Ill.

Richard Ward, one of our new willing workers in the Sunday school, was dismissed from the same hospital, November 2, with a broken ankle received while attempting to ride a bicycle over a suspension bridge. He came on crutches to Sunday school and took part in study and worship.

Bro. Robert Harvey has suffered with a broken thumb and numerous boils and a carbuncle. Some have said that he must have been born with bad luck, for Bro. Harvey gets well from one thing and something else befalls him.

Berean Bible study has been resumed. We have had our third class this fall, and it shows much growing interest.

Bro. Donald Martin and his wife announce the birth of their first-born, a daughter, Virginia Kay, October 16.

Bro. O. J. Parker has been absent from our services lately with a cold and chills. We pray for his regaining of strength to return to us.

Bro. and Sr. Deo Harvey are suffering from severe colds and have found it necessary to "keep in" out of the weather. Sr. Harvey teaches a Sunday school class, and her children need her. We hope to see them in their regular places soon.

Erma Bengé is recovering from an appendectomy, and has doctor's orders to "stay in" for thirty days.

Emory Macy, Pastor.

OREGON BIBLE COLLEGE NEWS

Our basketball team had its season's first practice in the Coliseum, Monday night, November 6. With new blue and gold suits, and new enthusiasm, the team expects an eventful season.

The writer and his wife were surprised, delighted, and honored at a party given by the College students, the faculty, and Sr. Frederick Claussen, Saturday night, November 4, at the school, in behalf of their recent marriage. We had a jolly time playing games, after which a luncheon was served and a beautiful picture and an occasional table were presented. We are very thankful for the gifts, and the love and good wishes expressed.

Bro. James W. McLain spoke to us this Thursday forenoon in chapel service. The Scripture lesson was read from Matthew 9: 36-38. He cautioned us of the dangers of unpreparedness in foreign missionary work, and urged us to prepare ourselves for the position of the much-needed laborers in the Lord's plentiful harvest. He praised group work—singing and preaching—such as was employed in the recent student trip to Grand Rapids, Mich., and urged us to launch a determined effort in this activity.

Pray for us, that the Word of the Lord may have free course, through us, and be glorified.
Ernest E. Graham, Reporter.

ARTHUR G. YOUNG

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

This can truly be said of Arthur G. Young, born in Brooklyn, N. Y., September 3, 1883, and now sleeping peacefully in the Lord Jesus Christ. An unexpected attack of angina pectoris terminated a life full of usefulness, and his place will be hard to fill in the business world as well as in the church of which he was a faithful attendant. He was a firm believer in the prophecies and promises of the Bible, and a deep student of it; a fluent speaker, an easy writer on the truths we all hold dear, and on which he had no greater pleasure than to talk to his friends and associates. He was ever about his Master's business, and the thought of the resurrection when he would meet the loved ones who were now sleeping, was the uppermost one in his life; his constant prayer being—"Come, Lord Jesus, and come quickly." "A genuine Christian" was the verdict of a lifelong friend.

Surviving are his widow, Martha C., a son Gordon, and a daughter, Mrs. Dorothy A. Singleterry, four grandchildren, and three sisters, Lottie, Alice, and Amy Young.

Lottie E. Young.

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(Contributions to various funds of National Bible Institution are hereby acknowledged. While each donation is placed as specified, contributors are encouraged to make donations solely to National Bible Institution.)

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NEWS FROM THE WEST

Sorrow has come to Bro. and Sr. John Stedman of Denver, Colo., in the loss of their youngest son, Bro. Aldo James Stedman. He was killed at Chatham Field, Ga., in a forced plane landing while serving in the United States Army. Besides his parents, he leaves a wife and two brothers who are also in the armed forces. They will appreciate prayers and letters from the brethren, and may be addressed at 2923 Ames St., Denver, Colo.

The Holbrook, Nebr., church folks are well as usual. Bro. C. R. Meyerhoeffer is now much improved, after spending several weeks in a hospital, due to a leg infection. Bro. J. H. Adams is spending the winter with relatives in Dakota and California.

My parents (Bro. and Sr. Jim Stedman) are well, and I am busy as usual, teaching school at McCook, Nebr.

Iecl Stedman.

HERALD RECEIPTS

Herbert F. C. Hill; Mrs. E. R. Burk (another); Wm. H. Boyer; Mr. & Mrs. Alfred Anthon (others); P. J. Thompson; Mrs. Ray McCann; Fred J. Doll; Vaughn Long; Hanford L. Smith; Mae Mercer; J. H. Adams; Mrs. R. Davenport (another); A. B. Mosby; Earl Koontz; Marion Long (others); Marvin Herren; Mrs. Ida Jeffrey; Lennie Hammond; Fred H. Mills; Elmer C. McChesney; A. B. Shrode; Leslie Niles; Grace Laning; Mrs. Frank L. Heaton (another); Cpl. Cecil U. Wilson; R. T. Robbins; Mrs. Elmer E. Upton; Mrs. Fred Austin.

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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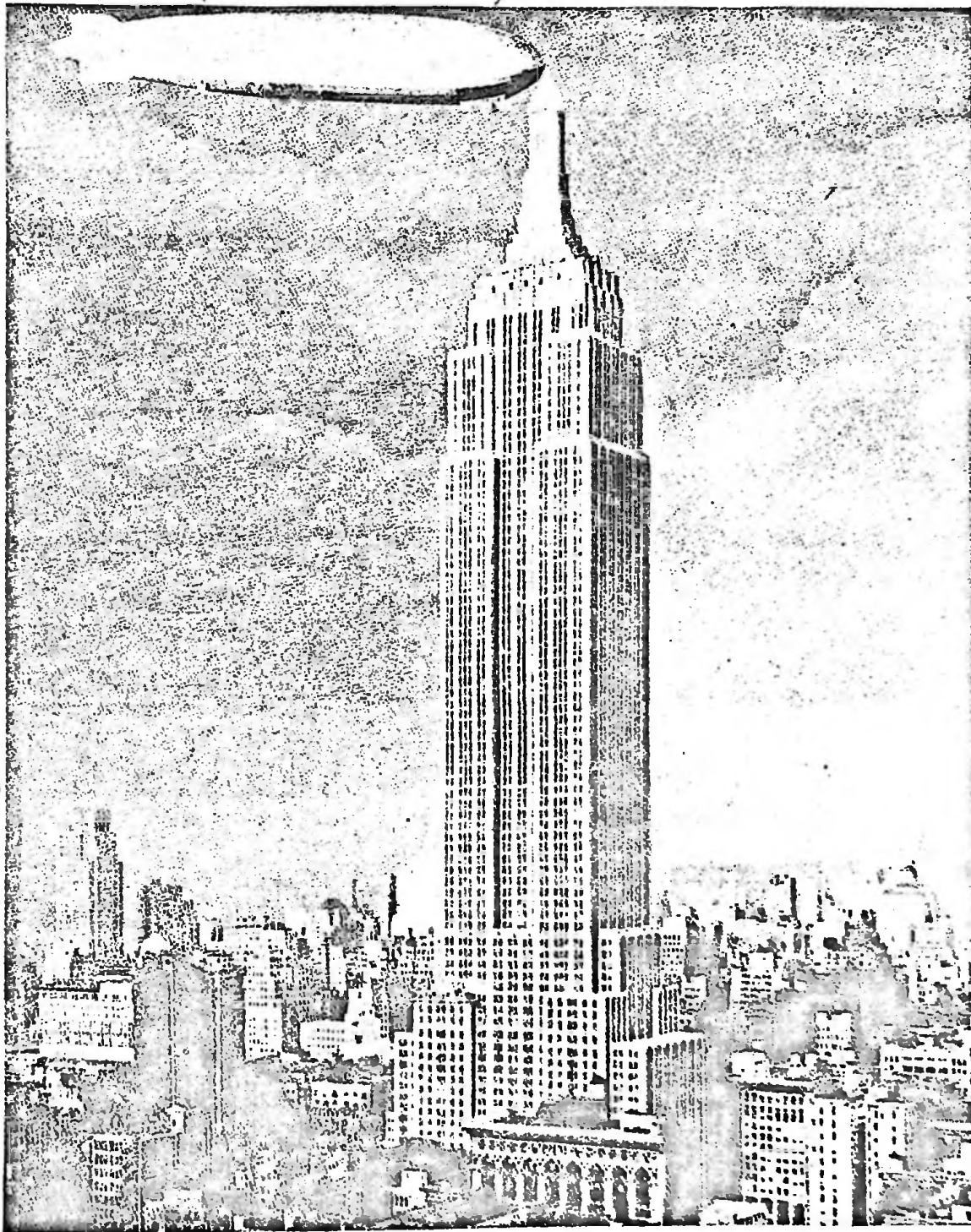
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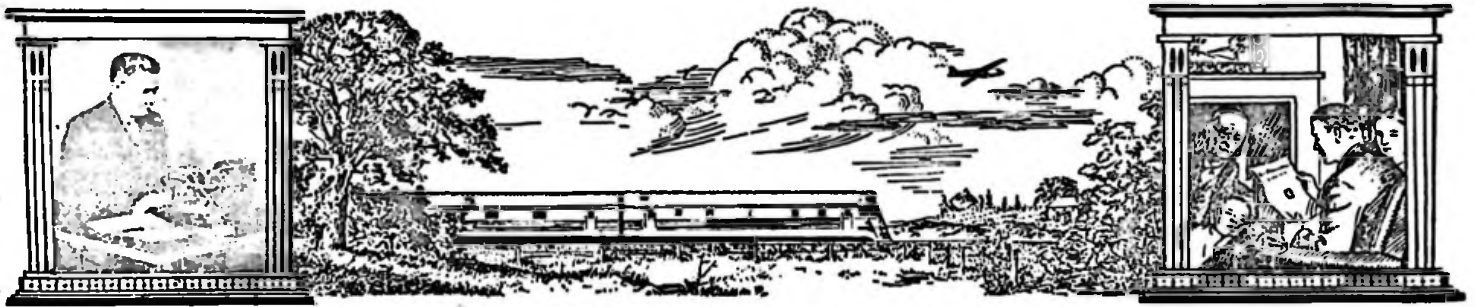
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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Tallest Structure in the World

Appearing on the front page of this week's *RESTITUTION HERALD* is a picture of the Empire State Building (New York City), tallest structure in the world. The picture is selected from "The Complete Book of Marvels," by Richard Haliburton, Copyrighted 1938, and used by special permission of the publishers, the Bobbs-Merrill Company, Indianapolis, Indiana.

This magnificent work of man, towering above all other skyscrapers of New York City, reaches more than twelve hundred feet into the sky. Its summit is crowned with a beacon light that can be seen far out on the Atlantic. At the tip of the beacon is an anchor for dirigibles, though, insofar as we know, no dirigible has yet hitched to it. The picture shows a dirigible presumably attached, however, that one may better sense the height, magnitude, and grandeur of the Building. Consider, too, that it was necessary to trim the bottom of the original picture to get proper proportions for *THE HERALD*'s front page: in other words, the original picture showed the surrounding buildings (that here appear low) to be, actually, eight to ten stories high.

Maybe the reader knows the number of stories in the Empire State Building. If not, let him guess. Shall we dare to say seventy stories? Eighty? Ninety? Ninety-five? One hundred stories? Yes, and more than one hundred: its *one hundred two stories* are twelve hundred forty-eight feet high! . . . Nimrod, is not thy sleep disturbed? Is not thy slumbering pride molested?

Harold Doan Granted Scholarship

Brother Harold Doan, a senior in Oregon Bible College, has been granted the L. E. Conner Scholarship for the present school year, having been at the head of the class in his junior year. The scholarship is provided by the Golden Rule Church of God, Cleveland, Ohio, given in honor of the late L. E. Conner, long-time pastor of the Golden Rule Church and late president of the General Conference of the Church of God. The scholarship amounts to fifty dollars per year, divided into two payments of twenty-five dollars per semester—both payments

being made to that senior who was the outstanding student in his junior year.

The scholarship provides that the student thus to be honored "must be deemed 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."

Brother Doan's home is at Grand Rapids, Michigan, where he is a member of the Southlawn Park Church of God. He has done very commendable work at the College and has journeyed to several of our churches on preaching trips: to Cleveland, Ohio; South Bend, Indiana; Grand Rapids, Michigan; and frequently to Colo, Iowa, and Marshall, Illinois, where he served in part-time pastoral duties. He is married and has established his school-time home in Oregon, Illinois. In addition to his school work, he is a part-time employee of National Bible Institution, working in the printing shop as an assistant to Brother Paul C. Johnson, thus being self-supporting in the College and maintaining his own home.

See the opposite page for further introduction to Mr. Doan. He is one not to be flattered by this editorial nor by the time you may give him to read his article. Watch also for his article to appear next week—a careful study on "The Little Horn of Daniel Eight."

Law — Love

Brother Edward Goit, a senior in Oregon Bible College, recently handed us this quotation: "The whole law was given to Moses in six hundred and thirteen precepts. David, in the Fifteenth Psalm, brought them all within the compass of eleven, Isaiah reduced them to six, Micah to three, Isaiah in a later passage to two, and Habakkuk into one: 'The just shall live by his faith!'"

Statute books may be so voluminous that citizens cannot know the law. Parents learn that many laws in the home encourage disrespect and transgression. Consider the wisdom of the Christ whose one great commandment was—"Love." He who obeys the *law of love* will not offend God or man, and he will enjoy a growing peace, happiness, and usefulness. "Thou shalt love!"

The Work of False Prophets

By Harold J. Doan

"Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ" (Luke 21:8).

HISTORY tends to repeat itself. The value of studying historical facts, whether Biblical or secular, lies not in memorization, but in learning from the experiences of others. The people of God have always been plagued by false prophets. These prophets, men or otherwise, always have used the same system of deception, and will continue to use this system until the return of Christ. Our Saviour warned, "There *shall* arise false Christs, and false prophets . . . that, if it were possible, they shall deceive the very elect" (Matt. 24:24). To understand the workings of the prophets, we should do well to review the methods used in the past.

When God created man and placed him in the Garden of Eden, man was given dominion over the whole world. (Gen. 1:28.) Adam and Eve were super beings, supreme creations. Without undue strain, I can imagine conceit entering into the mind of man. Was he not ruler of the earth? Was he not the favorite of God? Only one was higher in authority than he, God. Thus, it was a moment of opportunity for the Serpent (grandfather of all false prophets—John 8:44). He implied simply to the woman, and she in turn to man, that if she ate of the tree she would have knowledge equal to that of God. The inhabitants of the Garden believed the Serpent because they had, in their minds, exalted the position of man and lessened the authority of God.

Later, false prophets rose against the nation of Israel. Jeremiah was especially besieged by them. There was a group in Jerusalem who favored joining Egypt in revolt against the Chaldeans. Jeremiah, speaking the words of God, warned that the only hope for Jerusalem lay in accepting the supremacy of the Chaldeans. False prophets of the Egyptian party arose and preached that they were the true prophets of Jehovah, and that Jeremiah was trying to deceive them. (Jer. 14:13, 14.) They maintained that there would be no famine or war if Israel joined Egypt. These false prophets, like the Serpent, preyed upon the conceit and arrogance of the Israelites. Were they not God's chosen people? Were they not mighty? Who was Jeremiah to say that Israel need fear the Chaldeans? Because they were thus inflated, they joined Egypt and, as the story goes, Jeremiah watched the destruction of Jerusalem from his jailhouse window. Here is an exam-

ple of a nation which was led astray by false prophets, because it had an exalted opinion of itself.

The early churches were also harassed by false prophets, and none fell prey as easily as did the church of Corinth. Paul, who preached the simple gospel of the saving blood of Jesus Christ (1 Cor. 15:3), was dismayed a short while after leaving the Corinthians to find that they were being deceived by ceremony-preaching Judaizers. Paul revealed his fears for this church in his Letter to them, saying: "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3).



Harold J. Doan

Why was this church, more than any other, deceived? Simply because it was, in its own mind, far superior to others. Corinth was a city of great intellect. The people of the church were men and women of the higher plane. They had knowledge and education, and it was not a difficult thing to deceive this "puffed up" group, whom Paul continually warned against arrogance. Here is the Christian church which was made a spoil because it flattered itself in its physical achievements.

From these examples, we can draw this conclusion: false prophets have accomplished their goals in the past by flattering their victims into self-glorification. When a person is in this frame of mind, he can be made to believe anything. Will false prophets and antichrists depart from this procedure in the future? No!

We know from a study of God's prophecies, the plan of action which will be followed. First, the false prophets will elevate the position of man. We can see this being done today by so-called Christians who coyly call their doctrine, "The Social Gospel." This is a poisonous teaching, conjured by man, which innocently propounds that man is becoming better and better, and will eventually become so good that he will establish the everlasting Kingdom. When man has done all this, he will invite Christ to come and be King. This is a doctrine which can be believed only by modern self-righteous man. Beware, Christ implied that even the elect may be deceived.

After blinding men with their own magnificence, the second and most logical "follow-up" will be to deny the existence of Christ, the Son (Please turn to page 10)

Inflated Man—Punctured

By Edward H. Goit

WORLD federation, one religion, and permanent peace without Christ display man—*inflated man*. History has been carved and inscribed by man.

It was Nimrod (Heb., *Marad*, i.e., to rebel, manifesting independence from God) who first dreamed and partially realized world federation, one religion, and permanent peace in the dawn of history. Nimrod, the rebel, was a politician with big ideas. He desired a central government at Babel, one religion, and a name. With his ideas, he utilized the one language and sought to unite the state and religion through a city and a tower called Babel. The word "Babel" means "the Gate of God," derived from the two fragments *bab* and *El*. His actions presented the first clear picture in the Scripture as to the designs of the Antichrist.

Nimrod's desires were twofold—political and religious. The city was the political expression, and the tower the religious expression.

Marad was the "big I," and God was the "little you" in his sight. Here was an excellent example of *inflated man*—man blown up with self-pride to the point of bursting! At this point, God said, "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city" (Gen. 11:6-8).

In one master stroke, God smote man's egotistic plans, and not only punctured man by scattering him "upon the face of all the earth," but confused his language. When man exalts himself, he reveals that he is but dust. If he is "inflated man," he shall be "punctured"!

Man was punctured, the original Babel destroyed, and the builders scattered, but the *spirit* of man or Babel never died. This spirit is to rear itself before us again and again, yet it always has the same identifications.

Homo sapiens, not to be discouraged, soon rebuilt Babel—built a city fifteen miles square around the ancient Babel and called it Babylon. There, King Nebuchadnezzar was given a preview of Gentile man. Daniel, the servant of God, told him the interpretation of a very troublesome dream. He said:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell,

the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2:37-43).

King Nebuchadnezzar was to portray the *head* role of Gentile man. Daniel said, "Thou art this head of gold" in reference to the image of Nebuchadnezzar's dream. Babylon was the vault of the world's gold. She held a vice-like stranglehold on the earth's economic system. The "mother of harlots" established the root of all evil for man. Since then, man has been tainted with blood money!

Not being satisfied with her economic garrote, this scarlet lady coveted one federated religion with Nebuchadnezzar's "image of gold" as her god. So insistent was the command to be a worshiper of the "work of the hands," that the death penalty was to be inflicted on abstainers. (Dan. 3:1-6.)

Babylon suffered for her idol worship, her worldly lusts, and desecration of God's vessels. She was weighed in the balance and found wanting. She was conquered and brought to her knees by Darius the Mede and by the Persians, as represented in the second part of the image.

Then Alexander of Greece revived the boastful spirit of man in the Grecian Empire. His vanity and corruptness wasted and scattered his life. He died as a wine bibber in the prime of life. Then appeared Rome, the legs of man, who, some little time before Christ, set up its central government in Rome, and subjected all nations under its iron sovereignty. Inflated man in a vast line of Cæsars was to awe the world. Yes, the spirit of man lived on after Nimrod. Babylon flowed through the blood lines of the Medes and Persians, the Greeks, the Romans, and today

is flowing into the iron feet with the dirty toes of man. Men are still striving to establish a world federation of nations, one religion, and permanent peace without the Christ. Their kingdom is to be without the King, their religion without the atoning power of the blood of Jesus Christ, and their peace without the Prince of Peace. Instead of Christ, they substitute inflated man, self-deification, and force!

The leaders of this present ungodly world are the strongest advocates for peace. They promise a golden millennium of peace, yet they must have force to enforce this peace. If there is to be a peace as they claim, why force? Alliances have been made, alliances have been broken, and alliances will continue to be worthless. Is it not a "sign of the times" that political leaders of nations confer with the leader of Catholicism? *Do we not have this spirit of man upon us?*

Human alliances and treaties are fruitless. They are barren of love and full of hate. The despots of history paraded before Nebuchadnezzar's eyes in the vision of the

image. Today, *this* very day, we can see signs pointing to the coming of Christ. This present inflated man is one of our signposts. He is but a dim vision of "666"—so terrible will the desires and rule of the Antichrist be. In that day, as today, he will seek and establish a MAN-MADE KINGDOM OF THE WORLD.

The Antichrist will be big-headed Babylon in all its glory. His rule will be "all man," with no place for God. His rule will be no better than the rule of today. Indeed, it will be worse! Man is not getting any better, he is getting worse! The image indicated this in the deterioration of the image from gold to "iron mixed with miry clay." He will establish a world federation. He will establish one religion. His will not be a worship of the hands, but a worship of self. He will blaspheme and enter into God's house, declaring himself to be God. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all *(Please turn to page 10)*

Christian Psychology

By Gary France

SHOULD psychology be used in teaching Christian fundamentals in our churches? "I hate to have people use psychology on me," is a common statement among young people. The public resents being subjected to "tricks" and "methods" of politicians, because it feels the speaker may be "putting something over on it." One may try to influence a group of farmers by talking of the days when he used to hoe corn, or by using a drawl in his voice, but if the farmers sense that he has never been on a ranch, the speaker has weakened his status.

Sham modesty is one of the most disagreeable forms of acting because the actor must assume that he has done something about which to be modest. The one being modest weakens his position by trying to use psychology.

Should we, then, use "psychology" in Christian teaching? First, though, what is psychology? It may be easily seen that this problem assumes the form of many difficulties: having a lack of definition of terms. Webster's general definition is, "The science which treats of the mind in any of its aspects." For our purpose, we must analyze the meaning a little more fully. Psychology is the understanding of the mental factors of a person; the knowledge of his reasoning traits. In other words, a person using psychology *intelligently* will use his knowledge of human character only to an advantage.

One using true psychology will not use "tricks" and "methods" as mentioned above. The youth who says, "I hate to have people use psychology on me," has not been approached with true psychology. He has been in contact with someone who tried, unintelligently, to influence him—with someone who used poor or obvious methods. True psychology is not resented—it is enjoyed and accepted. Politicians sometimes insult their audiences by taking for granted the idea that their hearers are unable to "see through" their schemes. For this reason, those in the political fields have changed decidedly in the last century from using base, open methods, to using more obscure (although probably still base) methods, such as appealing to sincerity.

In further attempt to define "intelligent psychology," one will note that it is comparable to the principles of Christianity itself. An employer of psychology is one who is patient, kind, moderate in all things, humble, and one who has other desirable characteristics as taught in the Bible. So, it may be stated that the Bible teaches psychology. If the Bible sets forth the principles of good psychology, should we not use it in our teaching.

In concluding, we suggest that a psychologist is a first cousin to a Christian, for they use the same fundamentals in life.

“When Thou Art Converted”

By T. M. Ferrell

THE evident fact that there are those in the church who have never been converted is strengthened by an analysis of events in the life of Peter. It was to Peter that Jesus said, “When thou art converted, strengthen thy brethren” (Luke 22:32), after he had been with Jesus approximately three years.

In this study, we shall divide Peter’s life into two parts: *before* and *after* conversion, showing the change and at what time it came, noticing also that when he was converted, he *did* strengthen the brethren.

Indicative of Peter’s worldly understanding was his rebuke of Christ. Then Jesus called him “Satan.” When Jesus realized that His acceptance by the Jewish nation was an impossibility, He began to show His disciples how He must suffer and be killed at Jerusalem. The disciples could see in Jesus’ death a smashing of all their hopes of an immediate, powerful, and worldly kingdom. So Peter began to rebuke Christ for saying such things. After calling him Satan, Christ said: “Thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men” (Matt. 16:23). In other words, “You are not converted.”

At another time, the night in which Jesus was betrayed, Peter proved that the weakness of his flesh was greater than the strength of his spirit—when he could not stay awake in the Garden. Jesus had come to the crucial hour in His life. He needed strength, companionship, a close friend; and His friends were not concerned, but slept. As any human feels, on the brink of a great decision, Christ seemingly doubted His own strength to endure the “cup,” but prayed that God’s will would be done. He was given strength, but His unconverted friends slept on.

Minutes later, Peter gave more proof that he was not yet converted. We are told that Judas Iscariot knew the place of Christ’s retreat, and that he brought the men there to arrest Jesus. As they took Jesus, Peter drew his sword and smote the high priest’s servant, cutting off his right ear, but Jesus put the ear back on and healed the man. Jesus then rebuked Peter, and said, “Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:52, 53.) Peter did the *natural* thing, but the natural is not always

“Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (James 5:19, 20).

the acceptable thing with God. In another place, Jesus said: “My kingdom is not of this world (or order): if my kingdom were of this world, then would my servants fight . . . but now is my kingdom not from hence” (John 18:36). Peter acted in this manner because he did not understand Christ’s Kingdom. He was yet unconverted!

The turning point in Peter’s life was realization and sorrow over his open denial of his Master. Not long before his denial, Peter had vowed that he would never forsake Christ though all others did. When the test came, Peter showed his true colors—still unconverted! Simon wept over his act, and, as Paul said, “Godly sorrow worketh repentance” (2 Cor. 7:10). Peter did repent. He was in the act of being converted. After His resurrection, Jesus, reinstating Peter, asked him three times if he loved Him; reminiscent of the three denials. From that time onward, Peter was the strength of the Church of God.

On the Day of Pentecost when the disciples were accused of being “full of new wine,” when they actually had the power of God, the man who stood up in their defense was none other than Peter—the converted Peter. He was no longer “Peter, the pebble,” but he had become “Peter, the rock.” Under his leadership, the church grew. Acts 2:41 mentions “about three thousand souls” being added to the church, and Acts 4:4 says, “The number of the men was about five thousand.” Peter’s success is an example of what can be done under the leadership of one who is truly converted. It really makes a difference, because many a forceful and convincing speaker has rendered his ministry void by an unconverted life. “He didn’t practice what he preached.”

It should also be mentioned that Peter was the first one to preach that Gentiles could be Christians—exhibited by the acceptance of Cornelius as recorded in Acts 10.

Shamefully, it seems that there are many in the church who are even as Peter was—in the church, but never converted. A member once made the charge that some of our ministers are in that unconverted class. With Paul, we could say, “I partly believe it.” A review of the respective fruits of unconversion, and conversion, would tell us that envy, jealousy, and strife are not the fruits of conversion. Paul, in writing to the Corinthian brethren, said: “I fear, lest, when I come, I shall not find you as I would, and

that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented" (2 Cor. 12:20, 21). It is evident that the envyings, and other carnal traits, were not fruits of converted persons, but of those who had "not repented" and had not been converted.

How can we expect the work to progress, if it is true that the leaders of our organizations have never been converted? A Christian certainly does not want an unconverted person for his example or ideal. The offender—by his very life—denies his Lord even as Peter did, and we

know that if we deny Him, He will deny us. (See 2 Tim. 2:12; Titus 1:16.)

We know that unless we change our ways and yield ourselves to the Master's use, we shall have no part in the Kingdom of God. Christ said to His disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

We all want to see the cause of truth furthered. We want others to know the precious promises of God and of His great Kingdom being prepared for His loved ones. It requires consecrated members with changed lives to give strength to the church. It requires converts to make converts. "When thou art converted, strengthen thy brethren."

God's Solemn Charges

By Glenn M. Birkey

THE Apostle Paul wrote Timothy, saying: "I solemnly charge you before God, and our Lord Jesus Christ, who shall judge the quick and the dead when his kingdom is come; Preach the word; and stand by it zealously in season and out of season, rebuke, reprove, through all patience and teaching. For the time will come when men will not listen to sound doctrine; but they will add for themselves extra teachers according to their desires, being lured by enticing words; and they shall turn away their ears from the truth, and they shall turn to fables. But you must be awake to all things, endure hardships, do the work of a preacher, and fulfil your ministry" (2 Tim. 4:1-5 as translated in the Aramaic New Testament by Lamsa). Thus did Paul advise young Timothy, and that same advice is good for every true Christian today.

God's Word is so full of solemn charges, that Christians do well to examine them. The Book of Ephesians has many charges. "Be angry, but sin not: and let not the sun go down upon your anger" (4:26, Lamsa). Here is another: "Be therefore God-like, as beloved children. And walk in love, as Christ also has loved us and has given himself for us an offering and a sacrifice to God for a sweet example. But let not immorality or any uncleanness or covetousness be heard of among you, as becomes saints; neither cursing, nor foolish words, nor insults, nor words of flattery, none of which are necessary: but instead of these, *let thanks be offered*" (5:1-4, Lamsa).

Referring to one of the minor prophets in the Old Testament, to the writing of Micah, we read another solemn charge: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and

to love mercy, and to walk humbly with thy God?" (6:8.)

It is the writer's sincere and humble opinion, drawn from observation of world conditions and conditions of our own nation, that Christ's return is not far distant. Brother F. L. Austin, in a recent series of sermons on "The Second Coming of Christ" (Oregon, Illinois), presented both Scripture and many current events which, to my mind, gave much evidence that we are nearing a time of vital importance to both Christian and non-Christian. One thing is surely very much in evidence: at least eighty per cent of the earth's peoples are not under conviction that they are sinners in the sight of God, and feel there is no need for repentance on their part. This condition must have been very much the same in the days of Noah before the Flood, for his preaching and present-day efforts appear to be much the same, so far as getting people to repent is concerned. I firmly believe that neglect of reading the Bible, which contains these solemn charges to His (God's) creation, is the major reason for this indifference. The result is that the world is full of sorrow, suffering, war, and destruction.

May we who still hold to "the faith once delivered to the saints," and who await our Master's return, think upon the foregoing charges and upon this further solemn charge: "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8, Lamsa). Let this thanksgiving season be a time of deep devotion and respect to God.

Jesus Christ, the Only Begotten Son of God

By R. H. Judd

PERSONAL correspondence on what some call "controversial subjects" is often deemed fruitless, and not only devoid of good, but a cause of engendering a harsh spirit and hard feeling between the contestants. That such is often true there can be very little doubt, especially so when one or both parties concerned are unwilling to be convinced of error. On the other hand, when it is recognized that others may differ from us because of conviction, we are ourselves in a right spirit to learn.

Sometimes the very way an opponent presents his side of a question brings up a new phase that really confirms our view, instead of bringing us to see things as he sees them. Perhaps, too, when cordial relations are maintained, there is no better method of drawing out the best that can be produced on either side than by personal debate, thus giving both contestants and their readers unique opportunity calmly to compare results.

Another advantage is that, if the argument is in a right spirit, one is driven to "search and see." In other words, he goes afresh to the Word of God, and this is probably the most important feature that can be desired. In doing this, he finds help along the lines of the subject discussed, and many avenues of thought that bring new light and beauty to topics already studied and incidentally opened.

The writer has for many years had experience along these lines, and has generally sought to converse with acknowledged leaders. He has thus had the benefit of their experience and point of view, and has gained an insight into their wider reading which his own limited means and opportunities have not permitted.

In a recent discussion concerning the deity of Jesus the Christ, a correspondent said (emphasis his own), "*You do not believe the primal law, 'everything after its kind'; if you did, you could not reject the deity of Jesus Christ. The Word who took flesh from Mary is as much true and living God as is His Father. He could not be anything else. There are some things God cannot do, and one is to beget a Son who would not be partaker of His own nature, life, and substance. That is a fact. You are free to reject it if you please, but rejecting it does not destroy the fact.*"

Our correspondent has stated his case well and forcibly.

"Jesus Christ, the Only Begotten Son of God," by R. H. Judd, Colborne, Ontario, is a message of truth that will appeal to students who carefully weigh evidence before formulating conclusions. The message, written years ago, has enjoyed wide reading. It is here republished as an article helpful on the old, old question, "Is Christ God?" . . . Brother Judd is a logician.

There is no mistaking his position.
Primal Fact

I believe many in our churches, and other churches, have felt the difficulty in John 3:16 and elsewhere of the statement that Jesus Christ is the "only begotten Son" of God; but the delicacy of the question has prevented frank investigation of a subject so vitally affecting fundamental truth. Readers

of THE RESTITUTION HERALD are well aware of my belief that any discussion is more than half won if proved *fact* is made its pivotal center.

Knowing well in my own heart that I did believe the Scripture truth, everything "after its kind," and knowing also that God's Word distinctly declares that "God is one," that He is "the only true God," and that "beside him there is no God," I felt certain there must be an error in our friend's presentation and support of the Trinitarian doctrine. Turning to the passage in Genesis 1 on which the whole weight of his argument is based, what did I find? First, that the law has reference to terrestrial life. Second, that the means adopted is by what many deem to be the crowning masterpiece of God's creation, namely, seed, the law and the means being the same in the vegetable and the animal kingdom, including man. In every instance but one, in the more than one hundred that occur in Scripture, the *seed of the man* is the determining factor in giving birth to new life. The one exception referred to is the "seed of the woman." Its application to the birth of Christ is accepted by every believer in the Word of God. Never in all Scripture is Christ connected with any other than human seed. Our correspondent's argument should be regarded with horror by every true Christian as suggestive evidence that God had Himself departed from His own law of the mingling of species. As if to anticipate such thought and give it flat denial, the Word tells us that Christ was *born of a virgin*.

Further, it cannot be denied that any such union would result in the break-up of the very law it so strongly desired to maintain, for the outcome would be hybrid. Under such circumstances, it would be impossible for Christ to be "as much true and living God as His Father." Orthodoxy unconsciously recognizes this by calling Christ "the God-man," and this action our correspondent unhesitatingly supports. It is noteworthy that Scripture never

makes use of such a term, and that should itself safeguard the believer from accepting any doctrine that cannot be expressed by Scripture language. The Bible definitely informs us that "God is *not* a man," and it further declares that "there is one God, one mediator also between God and men, himself man, Christ Jesus" (1 Tim. 2:5, R.V.).

Christ never claimed to be God, but He did claim to be man. (John 8:40.) We thus see that the Bible truth, "after its kind," instead of being an argument for the deity of Christ, is in reality a strong argument against it, and against the doctrine of the Trinity. Further, if the Holy Spirit is a person, then undeniably he must be the father of our Lord Jesus Christ, and not the one whom Scripture calls "the God and Father of our Lord Jesus Christ."

In what sense, then, is Jesus the Christ "the only begotten Son of God"? Luke, the beloved physician, is authority for the statement that Adam was a "son of God" (Luke 3:38), using the same expression used over seventy times in his genealogy of Jesus Christ. How then was Adam God's son? Not by begetting, but by creation. He was "made." (See Gen. 1:26; 1 Cor. 15:45.) How was Jesus Christ God's Son? He was "made" and "begotten." (Gal. 4:4; Luke 1:35.) He was begotten in Mary through the power of the Highest, namely, through the Holy Spirit. Being thus begotten, He could rightly "be called the Son of God" (Luke 1:35). Being the *only* Son so begotten, He becomes "the only begotten Son of God."

The Living Word

The Globe (Toronto Daily) took up another line of thought in an endeavor to prove the pre-existent deity of Christ. In its regular Wednesday editorial on religious subjects, a recent issue had an article entitled, "The Living Word." Like our previously mentioned correspondent, and "orthodox" authorities in general, it *assumes* without any precedent that *logos* is an actual person, in proof of which we quote the following: "One thing is certain, the Word of God is a Person. The majestic opening of John's Gospel makes this plain. 'In the beginning was the Word, and the Word was with God, and the Word was God.' And then, lest we should think the mysterious Word a mere concept or philosophical abstraction, John goes on to declare 'the Word was made flesh.'"

So evidently does he see the possibility, nay, the probability, that *logos* may correctly be regarded as a synonym for "speech" or "promise" (for the Hebrew words for "word" and "promise" are the same), that he hastens to attribute a motive to John of which he has no proof. The "mystery" is his own, and not inherent in the Scripture statement. The language employed in either the Greek or the English, in its primary sense, and its general sense as used in Scripture, clearly has reference to events recorded in Genesis 1. The oft-repeated phrase, "and God said,"

makes this abundantly clear. Further, both Paul and Peter declared the same truth in agreement with John, and the words of Peter in 2 Peter 3:5 are practically parallel to the words of John: "By *the word of God* the heavens were of old." David, in Psalm 33:6, said, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Indeed, it is worthy of note that Peter used the identical Greek word *logos* that was used by John. Not until he comes to the statement, "the Word was made flesh," can the writer of *The Globe* editorial extract personality from the language of John. No true Christian, however, disputes the fact that personality then came to be.

The next point in his argument is that "though John the Baptist was older than the man Jesus, speaking of Jesus, he said, 'He was before me.'" From these words, he draws the conclusion that John teaches the personal pre-existence of Christ in some other form than man. His emphasis on the word "man" in the foregoing quotation is intended to imply this. We admit the truth of the statement that "John was older than the man Jesus." But it is equally true that it was of the *man* Jesus John spoke when he said, "He was before me." What, then, did John mean? He could not have meant that Christ existed before him in the sense of personality, for the reasons and facts already stated. Again we ask, What did he mean? How was Jesus Christ before John? Surely it is clear that he existed in type and symbol, as no other man ever existed, or will exist. He was woven by the prophetic Word into the very fabric of the national life. As He said to the Jews, "If ye believe not that I am he (the one of whom all Scripture speaks), ye shall die in your sins." Truly, John was unworthy to unloose the shoes of such a man, but it never (we think) entered into his thoughts that he would thereby unloose the shoes of God.

Now, briefly, with reference to a remark in the same article that "Jesus Christ is Himself God": Some Bible statements are so emphatic, so clear and precise, that one meaning and one only can be deduced from them. Others admit of more than one interpretation. Among the former class are such positive statements as: "God is one," that He is "the only true God," and that there is "*none other God* but one." On these emphatic statements of God's Word, we may stand as upon a rock, in the full assurance that every other scripture can, without violence, be brought into harmony with them. To say, as some do, that the words "one" and "only" are set against the "gods many and lords many" of the heathen does not exonerate the wrong of stating one, were more than one an actual fact. It is true "there are some things God cannot do": He "cannot lie." I think also we may reverently add that He cannot alter numerical values, else nothing in the whole universe could be computed.

(Over)

One of the most serious points in connection with this and kindred subjects is the sad fact that many more sponsors of the doctrine of Trinity are compelled to use language alien to the Scriptures, and statements that are, to say the least, incorrect. Dr. R. A. Torrey, D.D., in his "Fundamentals of the Christian Faith," says the Hebrew word for "one" (*echad*) "denotes compound unity, not simple unity." That statement has been widely repeated in Christian journals (such as *The Evangelical Christian of Toronto*) by Professor Angell and others. What are the facts which anyone, with the help of Young's Concordance, may readily ascertain? Time and again it is used for simple unity, and one cannot but feel that these men knew it. Strictly speaking, from a numerical standpoint (and that is the issue here), there can be no such thing as compound unity. The doctor gives as illustrations a bunch of grapes and a bundle of sticks. Clearly, the numeral has reference to the bunch. It is one *bunch* of grapes, as against two or more bunches; one bundle of sticks, as against two or more bundles. It is the bundle that is counted, not the things in the bundle. The Bible truth that "God is one," in the strictest sense that word conveys, stands on sure foundations, as I think we have abundantly demonstrated. Let us believe Scripture when it says, "There is one God, one mediator also between God and men, himself man, Christ Jesus" (1 Tim. 2:5, R.V.).

God

*"Thy word is a lamp unto my feet,
and a light unto my path."*

Oh, let us take God at His word
And believe His statements true
That He Himself alone is God,
That no other can be, too.

Let us believe that Christ His Son
Taught this truth in accents clear,
His Father is "the only God"
And none other need we fear.

"To us," said Paul, "there is one God;"
That one we call "the Father."
No matter what men now may say,
Accept His Word the rather.

Oh, those that teach that "Three are One"
And that One is really Three,
Deny divinely uttered truth,
That "there is no God but me."

May God, whose mercy still looks down
With pity on mankind,
Forgive those who through fault of these
Are to plain truth so blind.

May God forgive those, too, who lead
Astray the unsuspecting flock;
For they themselves are led astray
By those unfounded on the Rock.

(References: Psalm 119:130-160; 12:6; Deut. 6:4; Isa. 45:21; 44:6; 45:5, 6; John 5:44, R.V.; 17:3; Isa. 8:13; 1 Cor. 8:6; Isa. 44:8; 1 Sam. 2:2.)

THE WORK OF FALSE PROPHETS

(Continued from page 3)

of God. Many modern descendants of the Serpent are preaching Christ as a great man, a humanitarian, a wonderful teacher, but not as the Son of God. Many others, though preaching of His first advent, deny that He is coming again. This neglect also reflects strongly the spirit of antichrist. Second John 7 is ample proof of this: "Many deceivers are entered into the world, who confess not that Jesus Christ *is come* in the flesh. This is a deceiver and an antichrist." The word there translated "is come," would more correctly be translated "is coming," or "is to come." The same word is used in Revelation 1:4 where it is translated "is to come." We need not here explain how many there are who fulfill the words of John.

The last step, of course, will be to substitute another for Christ. After the false teachers have hoodwinked enough people into believing their teachings, they will be forced to place another in Christ's place. This will be "that man of sin, the son of perdition, that Wicked," mentioned by Paul in his Letter to the Thessalonians. We know that very soon after this, Christ will be revealed to His people.

Knowing the workings of the false prophets, we should be able to discern them. We must keep ourselves free from conceit and pride, realizing that that condition is the fertile ground in which the poison seed of a false prophet grows.

INFLATED MAN—PUNCTURED!

(Continued from page 5)

that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:3, 4).

He will have a decree issued "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:17). This individual will dwell in the dirty toes of Nebuchadnezzar's image. Will you be numbered? Iron and clay will not mix, and neither can inflated man and God mix. It is for you to "choose . . . this day whom ye will serve"—inflated man (self) or God. As for me, I will serve God!

This day is at hand! Christ has given the sign. He was oppressed, He was the Lamb of God that takes "away the sin of the world." He was crucified, yet He arose from the dead to live evermore.

Repent and be baptized! It is the command of God to all men everywhere. Be humble, not swollen with pride. Man's rule shall be ended. His man-made kingdom shall be abolished. It is the Christ, the stone that was "cut out" without hands, that shall smite the image of man. (Dan. 2:44, 45.) He shall establish a God-given Kingdom! Repent and cleave to Christ. Deflated man and God can mix—being joined by the blood of Christ.

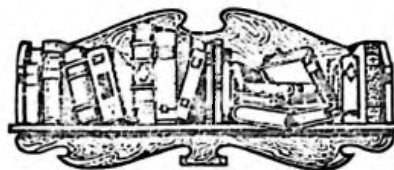
My brethren, heed the signs of the times. Christ is coming! Will you be punctured and scattered as a balloon that is broken? Be Christ's. Christ is coming soon, very soon!

THE BIBLE CONTAINS:

Rich mines of wisdom. (Job 28.)
 Bright gardens of love. (Gen. 2.)
 Green pastures of satisfaction. (Psalm 23.)
 Glorious rainbows of promise. (Genesis 9.)
 Laughing brooks of joy. (Psalm 104:10.)
 Deep wells of salvation. (Isa. 12:3.)
 Singing birds of faith. (Matt. 6:26.)
 Soft raindrops of mercy. (Hosea 6:3.)
 Quiet Rivers of peace. (Isa. 66:12.)
 High Hills of aspiration. (Psalm 121:1.)
 Strong winds of power. (Acts 2:2.)
 Towering oaks of strength. (Psalm 1:3.)
 Granite rocks of stability. (Psalm 40:2.)
 White lilies of trust. (Matt. 6:28.)
 Clear sunlight of truth. (John 8:12.)
 Still waters of contentment. (Psalm 23.)
 Spotless robes of purity. (Rev. 7:9.)
 Flaming tongues of eloquence. (Acts 2:3.)
 Guiding stars of deliverance. (Matt. 2:2.)
 Fragrant spices of devotion. (Luke 24:1.)
 Rushing waterfalls of majesty. (Psalm 42:7.)
 Golden sunsets of repose. (Psalm 104:23.)
 Crimson dawns of hope. (Matt. 28:1.)
 Hot fires of discipline. (Isa. 43:2.)
 Cool showers of blessing. (Ezck. 34:26.)
 Lofty mountains of prayer. (Luke 9:28.)

—Selected.

"One of the loveliest kinds of goodness lies in everyone's power. It is the goodness that is always thoughtful of others, considerate, and accommodating to all. It needs few words or none, and no particular talent, yet it is a rare and delightful accomplishment."—Selected.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Better than *New Training for Service*—better, indeed, than any other teacher-training textbook we ever have seen—is *How to Teach*, prepared originally by E. W. Thornton and revised last year by C. J. Sharp.

How to Teach (Standard Publishing Co.; 50 cents; \$5.00 a dozen) is a companion volume for *Personal Evangelism*, also by Mr. Sharp. The work primarily is that of Mr. Thornton, whose original book appeared under the title, *Common Sense*—a notably wise title, in our opinion, since teaching methods are, after all, nothing more than the exercise of common sense. Mr. Sharp's revisions have been mainly to bring the new book entirely up to date, to add to the extensive bibliographies, and to condense such matter as necessarily has been corrected by the very passage of time.

Like *Personal Evangelism*, *How to Teach* has been prepared so as to make a worth-while text for private reading or an equally worth-while text for classroom use. The national evangelists of the General Conference have been using *How to Teach* extensively during the last six months or more, and the results uniformly have been excellent.

The principles taught by the book are practical; they are not vague discussions of pupil personality traits. Each of the twenty chapters concludes with a group of "Sensigrams," which summarize in sentence form the conclusions of the chapter. Many chapters are accompanied with suggested supplementary study material; all chapters carry review questions.

A special effort has been made by both Mr. Thornton and Mr. Sharp to see that the book is centered on the Bible. Numerous requests to compare the principles of the book with illustrations of those principles occurring in the Scriptures appear throughout the text. Diagrams enliven the balance of the material, and provide numerous suggestions for blackboard work for teachers of teacher-training groups.

Specific suggestions are given for the teaching of various ages and educational and social levels. This feature is worth more than the book's cost. The section on "The Teacher's Work as a Questioner" is outstandingly good.

* * * *

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 things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2).

Jesus Paid It All

"I hear the Saviour say,
Thy strength indeed is small,
Child of weakness, watch and pray,
Find in Me thine all in all."

"For nothing good have I
Whereby Thy grace to claim —
I'll wash my garments white
In the blood of Calvary's Lamb.

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

—Mrs. H. M. Hall.

Timothy, a Young Preacher

Some churches have daily religious training, some have weekly Bible study, others have none for their children. You, who are to be the "church of tomorrow," are often forgotten today—that is, unless some grandmother, mother, or other interested person takes time to tell about the Word.

Many of you are old enough to read the Word. If you are, read in your Bible every day—if only a few verses. "Search the scriptures" daily. (John 5:39.)

Timothy, whom Paul loved as a son, was a young man who was interested in helping Paul. Paul prayed for Timothy every day. We, too, can pray for our loved ones every day. Timothy wept when he last parted from Paul. Paul was glad Timothy loved him that much. (2 Tim. 1:4.) Paul was also joyful that Timothy was full of faith, due to his home training by his grandmother Lois and his mother Eunice.

Paul wrote Timothy letters when they were apart. These letters helped him as a leader and as a Christian. His advice is good for us, too.

A Soldier for Christ

Paul told Timothy to "endure hardness." When our boys go to camp for their first few weeks of training, they

are taught to "endure hardness" to become soldiers.

To make a good soldier for Christ, nothing in this worldly life must interfere. A soldier fighting for his king or country would not win any battles if he stopped to help rebuild houses or plant crops. Neither will a Christian be a good soldier for Christ if he lets any worldly thing get between him and Jesus.

We strive to please our *Captain* of salvation. (Heb. 2:10.)

"Here's a little chorus I heard the other day. I do not know who wrote it.

"He's my Captain of salvation,
He's my Counsellor, my Creed;
On life's battlefield, I see Christ revealed;
He is everything I need."

Paul told Timothy that even though one tries to be an overcomer, he will not succeed unless he does it according to the rules or laws. (2 Tim. 2:5.)

Draw a picture of yourself. A stick man will do—circles and straight lines for body, legs, and arms. Then tie on the "weights" which represent sins or habits that are evil. You may draw little oblongs for weights. Tie them to your ankles, legs, arms, even your shoulders. Perhaps you now see how we are burdened with sins. When we get rid of a sin by confessing to God—making things right with your friend, if it can be corrected that way—then erase the weight. See how light you are when the weights of sin are lifted.

Christ lifts these sins and covers the places where they were with His blood. Accept Him today! Get rid of the burdens of sin. Follow Paul's advice to Timothy.

Happy Birthday Wishes

David M. Randall, age 2, Nov. 29, South Bend, Ind.
Roger L. Saatzer, age 4, Nov. 30, Saint Cloud, Minn.
Tribby Foster, age 10, Dec. 1, Hammond, La.
Eliska E. Anthon, age 5, Dec. 2, Hammond, La.
Lottie Foster, age 6, Dec. 2, Hammond, La.
Virginia Muhvic, age 12, Dec. 2, Cleveland, Ohio.
Ruby Humphreys, age 12, Dec. 3, Royal, Ark.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Career in Christ

Rare is the child who does not from the early stages of childhood envision what he intends to do when he attains his maturity. Of course, his ideas usually change faster than we can think, but, nevertheless, it shows that he is giving thought to his future. Rare, also, is the adult who does not, in the course of a conversation with a member of the younger generation, enjoy inquiring of the youthful aspirant as to his plans for the future. When indulging in one of these conversations, one can expect a variety of replies. Perhaps he will say he hopes to be a fireman, a policeman, or an engineer—the possible answers could comprise a list miles long—but how many of you have received the reply from a child that he intended to be a Christian? Without a doubt, I dare say that practically all your answers would be in the negative.

As a career, Christianity is very much neglected. Daily papers list long columns of offers of employment, stressing such factors as good wages, convenient hours, and post-war security. Bureaus are maintained by our government to counsel with young and old as to possible careers. Booklets are written and distributed for the use and guidance of our young people when they are selecting a career. Careers of every make, shape, and size are considered, but what book or what vocational counselor suggests Christianity as a possible career?

What are the advantages of making Christianity a career? When one is about to choose a career, one of the first considerations is the amount of education and study that the career will require. To make a success of the Christian career, one must devote much time and study. In John 5:39, Christ spoke about searching the Scriptures, and in 2 Timothy 2:15, Paul exhorted Timothy, saying, "Study to shew thyself approved unto God." In the Bible, we find our true guidebook for such study. Paul wrote: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

Another item of importance in selection of a career is that of hours and time. In the Christian career, the time devoted is not regular nor does one have to punch a time clock. The hours given are those that he is willing to give, and he is responsible only to God for that extra five minutes he spent on Sunday-morning breakfast when he should have been in Sunday school on time. He need not

worry about time and a half for overtime, or double time, because in the Parable of the Talents, Christ illustrated how faithful ones will be rewarded for the time given.

One hears much about post-war security these days. Those who are looking for employment, or considering careers, do so with the thought in mind of finding something that will give them a permanent position when the war is completed. There is no question about the security and future of the Christian career. Many times, Christ promised the reward of eternal life to those who sacrificed the things of the world to follow Him. (Matt. 19:29; Luke 18:29,30.) In this present age, we have life only so long as we work and provide ourselves with the necessities of life. Yet, while pursuing the Christian career, we have the standing, immutable promise of eternal life as our final reward.

Let Us Be Thankful

Each year, the American people set aside a special season in which to express their thanks for the many blessings and privileges which are theirs to enjoy and cherish. Though we are often urged to make every day a day in which to be thankful, still it does us all good to be especially mindful of our blessings at this Thanksgiving season.

We are told that the early settlers in America instituted the observance of Thanksgiving, but we know that since earliest Bible periods, people have offered thanks unto God for His watchcare over them.

We, as a Berean organization, have much for which we should be thankful. To enumerate a few things, we should be thankful for the thirty years in which we have been able to function as a Christian organization. We should also be thankful for our officers and leaders who help to guide us in our work. We also should be thankful for each and every Berean who gives his or her time to our cause and work.

The fact that man cannot understand the Scriptures, except the Holy Spirit quicken his mind, is a proof in itself that they are from God. Besides, taking into consideration the fact that no other book (except it be copied from the Scriptures) contains information concerning man's origin and his glorious destination, is an invincible proof that God is its Author.

AMONG THE CHURCHES

CALENDAR

January 30 - February 2—Ministerial Conference at Oregon, Ill.

ELDORADO, ILLINOIS

The Restitution Church of God at Eldorado, Ill., closed a two-weeks' series of meetings on Sunday evening, November 5, with Bro. J. W. McLain the speaker. It had been several years since Bro. McLain had visited us, and it was a pleasure to welcome him back.

The meetings were considered a success in all ways. We not only enjoyed his splendid sermons, but so much appreciated his help with our music. Each evening after services, he worked so faithfully and patiently with our choir, and we are deeply grateful for the added work on his part.

On the closing Sunday evening, two high school juniors requested baptism. They are Raymond Parker and John Tyler, Jr. These young men have studied in our Sunday school for several years, and we were all pleased to see them take this step for Christ. They were baptized the following day by our pastor, Bro. James M. Watkins. We know that others are interested and expect them to follow in this action, soon.

Bob Leithliter, recently inducted into the army, is now stationed at Camp Robinson, Ark.

For the past week, Sr. Della Cheek has been confined to her bed with illness, but she is not considered in a serious condition.

In closing, may we express our sincere thanks to Bro. J. W. McLain for the beautiful services and to the National Bible Institution for helping to make them possible. To Bro. McLain we say, "Come again."

Virginia Davenport, Reporter.

"I wish to thank Bro. Arlen Marsh for his articles on current events which recently have appeared in The Herald."—Nettie B. Crundwell, 4631 Saturn St., Los Angeles 6, Calif.

NATIONAL BIBLE INSTITUTION

(Contributions to various funds of National Bible Institution are hereby acknowledged. While each donation is placed as specified, contributors are encouraged to make donations solely to National Bible Institution.)

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| Mrs. James Galbraith | \$ 10.00 |
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| Gerald L. Cooper | 5.00 |
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BLOOD RIVER (La.) CHURCH NEWS

We are very happy to report the addition of five persons to the membership of the Blood River Church. These persons were immersed in the waters of baptism on November 5, 1944, by Elder Vernis Wolfe. Their names and addresses are: Mr. and Mrs. Columbus Breeland, Rt. 1, Hammond; Mr. and Mrs. Jim Forrest, Springfield; and Mable Barnum, Rt. 1, Hammond. Mr. and Mrs. Breeland and their young daughter have been regular attendants at Sunday school, church, and Berean services for some time. Mr. and Mrs. Forrest are the parents of three sons and one daughter. The family is very faithful in attendance, and also manifest good interest in the various services. Mable is a young girl of high school age, being a senior this session. She is also a faithful and zealous worker. We welcome this group to our number and pray that God may ever be with them in their new life for Christ. Mary E. Richardson, Secy.

Sr. L. E. Conner, resident of Golden Rule Home, plans soon to visit her daughter, Corrine Armstrong, Los Angeles, Calif. Enjoy California winter, then hurry back!

CHURCH OF GOD, WATERLOO, IOWA

With the coming of winter, the Conger Street Church of God, Waterloo, Iowa, is enjoying the prospect of increasing attendance. We have been happy to welcome back the students attending Iowa State Teachers' College in Cedar Falls.

Another play day was held in the basement of the church for the children of the neighborhood. There were twenty-five children present, and the real joy we experienced when, the following Sunday, sixteen of them came to Sunday school, cannot be expressed! We sincerely hope and pray that they will be little missionaries and bring their parents. These play days have been suggested and directed by Bro. Ernest Barnum.

Sunday, October 29, we were to have had J. W. Williams of Gladbrook with us, but, since he was called away, his son Paul spoke for us on the subject of "The Titles of Jesus." In the congregation were Mr. and Mrs. Oscar Jenkins and children Ruth and Paul, Mrs. Lundquist, Mrs. Paul Williams, all of Stanhope, and Mr. and Mrs. Hunt of Clarksville. Mrs. Eldridge A. Ellis, Secy.

Send The Herald to your friends.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. F. E. Siple, pastor at Southlawn Park Church of God, Grand Rapids, Mich., recently addressed his congregation on the timely and prophetic question, "What Part Will the United States Play in the Palestine Movement?"

"Please find enclosed a draft of \$100.00 to apply on National Evangelism. The Lord be praised! He has surely blessed us farmers with a bounteous corn crop here in Washington County."—Harvey U. Krogh, Sr., Blair, Nebr.

Bro. Paul Cain, Buffalo, N. Y., was recently immersed by Bro. C. E. Randall, pastor of the Church of God at Fonthill, Ont. We are pleased to report, also, that three came forward for baptism at Fonthill on Sunday night, November 12.

Cash in the building fund at the Pennellwood Church of God, Grand Rapids, Mich., on November 1, 1944, was \$4,490.10—an amount sufficiently large to indicate a new church will be started when the war is ended.

"Having recently returned home from a Galesburg (Ill.) hospital where I underwent a major operation, I use this means to thank all who offered prayers in my behalf, also for the many cards and letters I received while I was there."—Mrs. Sylvia Lyano, Ansonia, Ill.

"We have been attending church as much as our gas will allow at Kokomo and Hillisburg, Ind."—Mrs. Irvin Ferguson, Rt. 2, Anderson, Ind.

Bro. J. W. Williams of Gladbrook, Iowa, spoke at the Hillisburg (Ind.) Church of God, October 31 and November 1, speaking one night on "Acceptable Sacrifice," and the next night preaching a prophetic sermon. Bro. Delbert A. Jones is the pastor, and, if we mistake not, is leading well.

"The Lord willing, we hope to paint the church building, and that reminds me of a question: Have you ever looked up the few times 'paint' is used in the Scriptures and noticed where the paint was applied?"—Lyle Rankin, Cashmere, Wash.

Plans are started for next year's Summer Bible Training School.

"The church at Omaha, Nebr., was made happy when, on Sunday, November 12, Miss Marjorie Long, 5002 N. 41st St., Omaha, was baptized in Carter Lake. Marjorie is one of our splendid group of young people, and we rejoice that she has put on Christ in the waters of baptism. May the Lord bless and direct her, and the brethren uphold and encourage her in her new life in Christ."—R. O. Marjesty, 1022 N. 30th St., Omaha 4, Nebr.

GOLDEN RULE CHURCH OF GOD

Our regular activities have been resumed under our new pastor, Bro. Grover Gordon, and are now in "full swing" again. We were glad to welcome Bro. and Sr. Gordon to our congregation during the summer and are thankful for the informative and inspirational messages he brings us from the Scriptures.

Our choir rehearsals have started again, as have the adult Bible study class, the Berean class, and the Sunday evening services.

The choir, led by Sr. Sherrill, adds its part to our services by bringing God's glorious message to us in song. To satisfy the desires of all its members, the adult Bible study group discusses a book from the Old and New Testaments, alternately. They have just completed a study of Philippians and are now commencing the Book of Micah. The lesson leaders are members of the group who are each responsible for one week's lesson.

Our Berean group meets weekly on Sunday evenings before the evening preaching service. Our initial study this year was on Ecclesiastes 12. The young people gained many new thoughts from this study to help them be better Christians. Bro. Gordon is now leading the group in a study of the Book of Hebrews.

Once a month, Bro. Gordon shows us pictures of the Holy Land of today and its connection with Bible prophecies. We have all enjoyed these spiritual messages that have been brought to us in such a way that we can readily visualize their meaning.

We have been very pleased to have had several visitors with us during the past few months, including Bro. and Sr. Howard H. Hawkins and their daughter, Sr. Eunice Frederick, who are now living in East Rochester, Ohio, Sr. Mary Patrick and her daughter Rebecca, and Sr. Juanita Maey, from Covington, Ohio.

Our pastor, aided by several of the members, have been diligently making small repairs around the church building. Donations to a fund started by one of our boys in service, Richard Tavenier, have made it possible to purchase plantings to help beautify the exterior of our church building. We believe this work of improving the surroundings also has its part in glorifying God and in showing our love for Him and His holy temple.

Recently, a pot-luck dinner was held at the church. Afterwards there was a discussion period in which several "knotty texts" were considered. These queries were submitted by various members of the Bible class and answered by several members of the church. We enjoyed this evening of fellowship and study together and look forward to more of these events.
Eunice Halls, Reporter.

"I am more convinced each day that this war is nowhere near finished, and that our Lord's return is the only hope."—Glenn M. Birkey, Rochelle, Ill.

HERALD RECEIPTS

Mrs. J. A. Renneker (another); Forest Carpenter; C. H. Munch; Mrs. Bryce Wilson (another); Mrs. B. H. Ealy; Grace Schier; Mrs. Irvin Ferguson (others); Fred C. Smith (another); Mrs. Herbert Worley; Floyd Nedrow; Mrs. Mary Elma Bell; Mrs. M. W. Missman; Emory Maey (others).

MERRITT EDGAR KNODLE

The death of Merritt Edgar Knodle on November 5, 1944, terminated a baffling sickness extending over several years. Physicians differed greatly in their diagnoses. An autopsy revealed not a sickness, but a condition of one, or more, extended and hardened blood clots with but minute openings through which the heart, with ever-increasing labor, forced the blood stream. This, until the heart was exhausted.

The deceased, who was born to William and Martha Knodle in Rockvale Township of this County on November 17, 1880, was a long-time resident of Oregon, Ill., and became a member of the Church of God in 1932. He was married to Susan Belle Long on November 24, 1906. Berwyn, Warren, and Evan were born to them, of whom Berwyn died in January, 1916.

Two brothers, Walter and Frederick, preceded Merritt in death. Besides many friends and more distant relatives, there survive him his wife, two sons, one grandson, James, a sister, Mina, of Oregon, and two brothers, George, of Chicago, and Roy, of Oregon.

As in most instances, so here, death leaves its long trail of deep sorrow and grief. But these bereaved ones "sorrow not as others which have no hope." All "believe that Jesus died and rose again"; that those "also which sleep in Jesus will God bring with him." All look for their loved one to be among the called of the Lord when He shall come. May it so be.
F. L. Austin.

"I have much enjoyed recent articles in The Herald from the pens of Sr. Florence Pease, Sr. Emma C. Railsback, and Bro. E. O. Stewart on last-day fulfillment of prophecy, and anxiously await to see these signs develop for the real peace and the Peace Maker who is to come."—Mrs. E. R. Burk, Tacoma, Wash.

Bro. Ora Worley, Tipp City, Ohio, accompanied Bro. and Sr. A. J. Hoke, Dayton, Ohio, to Oregon, Ill., November 15, planning to become a resident of Golden Rule Home. The Home being fully occupied at present, Bro. Worley is temporarily residing at the College. Ora's sister-in-law, Mrs. Herbert Worley, also made the journey to Oregon—this being her first visit, but we hope not her last. Bro. Hoke, a member of the Executive Board, was his usual busy self on lively interest for the Institution.

Sharp Eye: find three misspelled words in this issue of The Herald and report.

Christmas Copy: let us have your Christmas articles or other messages, by December 4, or 5, please.

Up and Coming: Bro. Harold Doan submitted to minor surgery, Saturday, November 18, but will be "up and coming" before these lines are read. Can't hold a good man down! —Lesson from Jonah.

Sr. Paul C. Johnson, after a ten-day stay in a hospital, is now convalescing at the L. T. Hanson home, Leaf River, Ill. She expects to return home to Oregon, Ill., after Thanksgiving Day. The many cards and letters received have been much appreciated.

"My heart is with all the workers at Oregon, Ill., and elsewhere in the Church of God where the Lord's Name is being exalted—that Name that is above every name."—Herbert F. C. Hill, 59 McMurray Ave., Toronto 9, Ont.

"One must believe the promises God made to Abraham; obey the command to be baptized into Jesus' name; and then prove one's faith by Christian works."—Mrs. William Stine, Tipp City, Ohio.

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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THE RESTITUTION HERALD

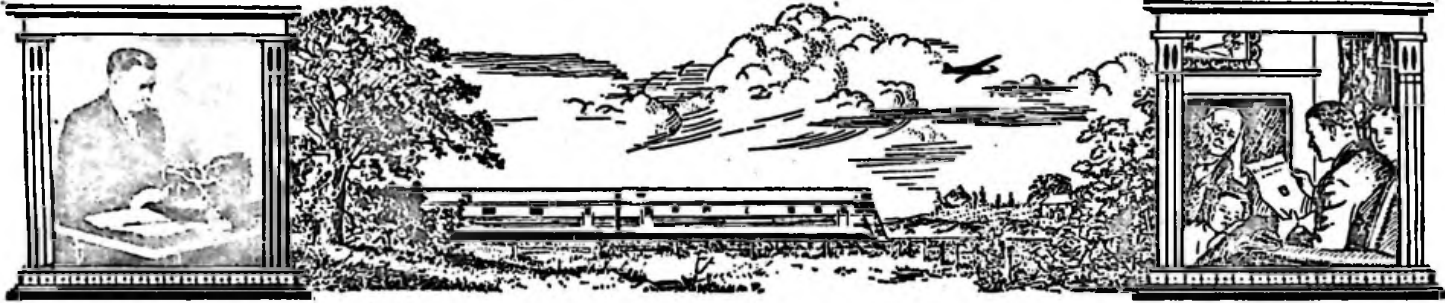
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Sydney E. Magaw, Editor

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Reaching God's Highest Peak

Mount Everest, Himalayan peak in northeast Nepal, Asia, is the highest known mountain in the world—towering 29,141 feet, or more than five and one-half miles above sea level. The striking picture appearing on the front page of this week's *RESTITUTION HERALD* is presented by special permission of the Bobbs-Merrill Company, Indianapolis, Indiana, publishers of Richard Haliburton's "Complete Book of Marvels" (copyrighted 1941).

There is considerable interesting legend and romance about Mount Everest. Prior to 1921, few explorers had any access to Everest because both Nepal and Tibet "fiercely disliked foreigners," and the Tibetans worship the mountain. They call it *Chomo Lungma*, meaning "Goddess Mother of the World." Even to attempt to scale her snowy crown would be an insult to this goddess.

In 1921, however, the Tibetans weakened, and granted permission to George Mallory and certain English companions to approach the "sacred mountain." Days were spent trying to locate that peak having a constant snow-cloud banner, distinguishing mark of Everest. They faced fierce storms as they pressed upward, upward, struggling constantly ahead to a height of 23,000 feet—more than a mile higher than the highest peak in the Alps of Switzerland. The air was thin and the cold intense. Six thousand feet below the summit, they were forced to abandon the effort.

A second attempt was made in 1922. Mallory and his companions were not easily daunted. With the help of oxygen tanks, they pressed foot by foot to a height of 27,100 feet. Then came disaster: a terrible avalanche, as if denouncement of the gods, swept seven Tibetan porters into horrible death, and that attempt was ended.

A third attempt was made in 1924, Mallory being accompanied by Andrew Irvine, a student from Oxford University. Putting everything possible into their fight, they pressed upward, beyond their waiting comrades, until they appeared as two tiny specks in the lofty distance—then a whirling, driving cloud of snow banished them from the sight of their comrades. Mallory and Irvine are dead.

In 1933, and later, airplanes surmounted Everest and excellent pictures were made. Richard Halliburton and Moye Stevens were first explorers to approach her slopes by airplane. Later, a group of English flyers were able to fly directly over the mountain. They had to combat a blizzard raging at one hundred twenty miles an hour, and in a temperature of fifty degrees below zero. Oxygen tanks supplied the breath of life.

Thus men grapple and gamble with the wild forces of nature. Sacrifices are made, but eventually comes success, victory! So ought men to grapple against sin, climbing to the highest mountain peak of faith and righteousness—seeking God. There will be testing and sacrifices, but struggle, persistence, and indomitable faith will be crowned with glorious victory. This victory will have not the environs of snow and wind and death, but of calm and peace and life—where "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Thanksgiving at Home

Leaving Oregon, Illinois, November 21, accompanied with Gordon Shrode, student of Oregon Bible College, we were privileged to spend Thanksgiving Day with our parents, Mr. and Mrs. Elmer H. Magaw, at our boyhood home, Lester Prairie, Minnesota. Gordon, likewise, enjoyed the Day with his parents, Mr. and Mrs. Allen Shrode, who live near Lester Prairie, who also met us at Saint Paul upon our arrival in the home State.

Now we are engaged in a special series of Thanksgiving services at our boyhood church—the Bergen Church of God. Twenty years ago, a fellow minister reported that this church was dead. He was a poor date setter; he missed the truth by at least twenty years. The Bergen Church of God is *not* dead! God "is God of the living," and, if all His people in any community should fall asleep in death, they will live again. The Christ is building His Church, and, come what may, the "gates of hell (*hades*—grave) shall not prevail against it" (Matt. 16:18).

We are thankful on this Thanksgiving Day to be at our boyhood home, with friends, with parents, and with fellow members of the Bergen Church of God.

Church, Kingdom, New Jerusalem

By Lyle Rankin

SOME people today believe that the Church, the Kingdom, and the New Jerusalem are one and the same thing and were set up on the Day of Pentecost.

Isaiah said, "To the law and to the testimony" (the Scriptures of truth). So, let us turn to them for the testimony of God concerning whether the Church, the Kingdom, and the New Jerusalem are one or three separate things.

The Church

In the Church (called out), may be found the offices of elders (bishops), deacons, pastors, evangelists, teachers, and helpers; and with these was the Church to be built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. (See 1 Tim. 2:1; Eph. 2:20; 4:11.) Jesus, who is the Head of the Church, is at His Father's right hand in heaven. (Heb. 8:1; Eph. 4:15.)

Paul said, "We must through much tribulation enter into the kingdom of God" (Acts 14:22). Paul, at this time, was among the called out (Church) and when he said "we" in this verse, he indicated the Church must have much tribulation before it could enter into the Kingdom of God. He also indicates the Church had not yet entered the Kingdom. The called out are promised the Kingdom but are only heirs of the Kingdom today. (James 2:5.) The Church is to live and preach the gospel now, and for faithful service will be rewarded with positions in the Kingdom. (Luke 19:17.) The Church is now "in the midst of a crooked and perverse nation" (Phil. 2:15).

The Kingdom

The Kingdom, when set up, is described as:

- (a) Having a throne, in Luke 1:32 called "the throne of his father David."
- (b) Having a king, which king is to be Christ. (Luke 1:33; 19:11; John 18:36, 37; Psalm 2:6.)
- (c) Ruling over the nation of Israel (Luke 1:32, 33), and over the heathen or Gentile nations, among whom there will be sinners and death. (Psalm 2:8; Rev. 11:15; Isa. 65:20.)
- (d) Having subordinate rulers. (Matt. 19:28; 2 Tim. 2:12; Rev. 2:26; 3:2; 20:4, 6.)
- (e) Being on the earth. (Psalm 2:8; 72:8; Luke 19:12; Matt. 25:31; Rev. 5:9, 10; Dan. 7:27.)
- (f) Being set up at Christ's return to the earth (Matt. 25:31; Luke 19:12), at the resurrection (Rev. 11:15-18), at which time the saints will be redeemed (Rev. 5:9, 10.)

- (g) Having many from the east, west, north, and south gathering to sit with Abraham, Isaac, and Jacob. (Matt. 8:11; Luke 13:29.)
- (h) Having a capital city and laws. (Micah 4:2; Psalm 48:2; 102:16.)
- (i) Having a Temple. (Zech. 6:12, 13.)
- (j) Having peace, justice, righteousness, and equity. (Zech. 6:13; Hag. 2:9; Micah 4:3; Isa. 11:1-9.)
- (k) Having in it the work of restitution. (Acts 3:21.)

The New Jerusalem

Now let us take a look at the New Jerusalem. It is spoken of as:

- (a) "Coming down from God out of heaven" (Rev. 21:2).
- (b) Being adorned as a bride for her husband. (Rev. 21:2.)
- (c) "The tabernacle of God" (Rev. 21:3).
- (d) Having a wall, gates of pearl, foundations, and lying foursquare; each side being twelve thousand furlongs—length, breadth, and height being equal. (Rev. 21:12-16.)
- (e) Made with precious metals and garnished with precious stones. (Rev. 21:19.)
- (f) Having no temple, "for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).
- (g) Having no need of the sun or of the moon to shine in it, "for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23; 22:5).
- (h) Having the nations of them which are saved walking in the light of it. (Rev. 21:24.)
- (i) Having no defiling thing, abomination, or liars in it; but only those whose names are written in the Lamb's book of life, and at which time there shall be no more curse and no death. (Rev. 22:3.)

Further Consideration

After noting those things that are prominent in the Church, Kingdom, and the New Jerusalem, let us consider them further.

The Prophet David knew Christ would be raised to sit on his throne and prophesied of Christ's resurrection. Peter referred to this on the Day of Pentecost, and surely we can believe God's inspired messenger. Jesus is not now sitting on that throne promised Him, but He is sitting on His Father's throne in heaven. (Heb. 8:1.) When He comes with "all his holy angels . . . then shall he sit upon the throne of his glory" (Matt. 25:31). So we see the Church, with its Mediator in (*Please turn to page 11*)

The Little Horn of Daniel Eight

By Harold J. Doan

DANIEL, a man beloved of God, was given knowledge and understanding because of his faithful life. Notwithstanding, he became astonished to the point of illness when he saw the vision which has been recorded in the eighth chapter of his Book. Should we then think it strange if we cannot reach an unquestionable interpretation of Daniel's vision? In view of this fact, the following paragraphs are not conclusions, but deductions and destined to aid the student of prophecy.

The vision of Daniel 8 features a ram, a rough goat, and the rough goat's horns. The ram had two horns, one higher than the other. This ram was attacked by the rough goat which rushed from the west so fast that it did not touch the ground. The rough goat had between its eyes a horn with which it killed the ram and broke its horns. Eventually the horn of the goat was broken, and in its place grew four other horns of inferior strength.

The Angel Gabriel interpreted this much of the vision for Daniel. "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king" (vv. 20, 21). How well this was fulfilled when Alexander, the first empire-building king of Greece, defeated the Persians and the others who would oppose him. Students are almost unanimously agreed that the four horns which took the place of Alexander, represent the four generals who divided the kingdom upon Alexander's death.

The vision also stated that a little horn came out of one of the four horns. This little horn "waxed great, even to the host of heaven; and it cast down some of the host . . . and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down" (vv. 10, 11). Students are not unanimously agreed as to the personality who fulfilled, or will fulfill this part of the vision.

Some believe—and why not?—that Mohammed was this little horn. Is there not a mosque of Mohammed where the Temple once stood? Other students believe that the prophecy was fulfilled by Antiochus IV, Antiochus V, Titus, or will be fulfilled by Prince Abdul Baraba Baha. Many Bible students believe the little horn will be the Antichrist who will arise shortly before the second coming of Christ.

The author's sympathy lies with those students who would make Antiochus IV the little horn. There are many wonderfully accurate parallels between Daniel's vision and Antiochus IV.

Antiochus IV, also known as Antiochus Epiphanes, was every bit as evil and deceptive as the little horn. As one of the successors of Antigonos, who was given Syria at Alexander's death, he was the heir of a perpetual war with Egypt. Antiochus gathered his army and marched against Egypt, but was stopped before he reached Egypt by a Roman army. The Romans, who had become friends of Egypt, persuaded the Syrians at spear point that they should go home. Antiochus, with blood in his eye, turned aside with his battle-hungry army, to take a prey in Jerusalem. He had Hellenistic friends in the city, and after they opened the gates, he marched in with his army and made a spoil of the city. All the gold was stripped from the Temple, the treasury was looted, and thousands of the Jews were massacred. The Jews were forbidden to worship in the Temple, and anyone found with a copy of the Scriptures was killed. A temple to Zeus was built near the Temple and a coliseum was made in its shadow. This is a general history of Antiochus' raid against Jerusalem. There are some distinct and accurate parallels in the details of his conquest.

"In the Latter Time of Their Kingdom"

Gabriel's interpretation of Daniel's vision stated that the little horn, which is a king of fierce countenance, would arise in the "latter time of their kingdom" (v. 23). Evidently the little horn was to rise in the last days of one of the four kingdoms of Alexander's generals.

Antiochus was, according to Crane's Universal History, one of the last kings of a free Syrian Empire. He was met by a Roman army on his way to Egypt. A short time later Syria became a Roman province.

"He Shall Cause Craft to Prosper" (v. 25)

Antiochus was a Hellenist, with a definite dislike for the old-fashioned customs of the Jews. He and his party were anxious to do away with this religion and establish in its place the worship of Zeus. Consequently, Antiochus caused many new buildings, temples, and images to be made. Craft, or art, prospered well in the reign of Antiochus. Never before had the Jews been forced to make images and temples to strange gods.

"By Peace Shall Destroy Many" (v. 25)

Antiochus was very deceptive in his war against Jerusalem. Taking advantage of the fact that the Jews would not fight on the Sabbath, Antiochus entered Jerusalem, faking peace, on the Sabbath day. Once in the city, he laid aside his mask of peace and began his evil work of

destruction. Many thousands of the Jews were murdered on this fateful day.

Mohammed, whom some believe was the little horn, made no plea of peace in his purge.

"Broken Without Hand"

Gabriel stated that the little horn would be "broken without hand" (v. 25). In other words, he would not be killed in battle or by assassination, as one would expect. Antiochus was thus "broken without hand."

After leaving Jerusalem, Antiochus set out to capture a Persian town called Elymais. In this town was a beautiful temple of Diana. When Antiochus came against the town to plunder it, the people fought courageously, and drove the Syrians to defeat, instead of being terrified as Antiochus expected. Very much disappointed over this

defeat, Antiochus was in no mood to hear of the defeat of his generals in Judea, at the hands of Judas Maccabeus. Upon hearing this news, Antiochus went completely insane and died in a fit of enormous conceit. "The Book of the Maccabees" tells a horrible story of the death of this man who was "broken without hand."

The Twenty-Three Hundred Days

Daniel heard "one saint speaking, and another saint said unto that certain saint which spake, 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, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (vv. 13-15). This bit of mathematics links Antiochus with *(Please turn to page 9)*

Signs in the Stars

By E. E. Giesler

"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" (Luke 21:25)

IN THE WINTER of 1941, five planets were lined up in the west after the sun had gone down: Mercury, Venus, Mars, Saturn, and Jupiter. Dr. Edward G. Davis, president of the Astronomical Society of Kansas City, Missouri, published in his paper, *Monthly Evening Sky Map*, that this was the first time these planets had been in line in such a manner since the year 2349 B.C.—five years before the Flood. "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37).

The noted astronomer, John Kepler, found that five conjunctions of the planets had occurred two years before the birth of Christ, and that the conjunctions of Jupiter and Saturn had been in the sign *Pisces*. It is claimed by some ancient historians that the prophecies of the birth of Christ were studied for at least one thousand years before the days of Abraham. These historians also claim eastern prophets predicted Christ would be born while Saturn and Jupiter were in conjunction in the sign *Pisces*.

Dear reader, does this mean anything to you and to me? It means just this: Christ was born under the sign *Pisces*, the fishes, which represents church age. Christ said, "I will make you fishers of men." Four years ago, when these same planets lined up, not in the sign of *Pisces* but in the sign of *Aries*, they referred to the coming of the Lord. In the book, "The Gospel of the Stars" by Dr. Seiss, it is claimed that the symbolism of *Aries* is

that of the coming of Christ. In the group of constellations known as *Aries*, the Lamb is seen entering His dominion, the bride released and making ready, and Satan bound for one thousand years.

Three times these great planets have appeared in conjunction—five years before the Flood, two years before the birth of Christ, and again four years ago. When Christ was born, these planets were in the sign of *Pisces* (fishes), denoting that the season to catch fish for Christ had opened. Now, four years ago, when these planets appeared in the sign of *Aries*, they gave notice that the fishing season was about to close, and that the redemption of the church was at hand.

Friends, the *national* birth of Israel is at hand; the "red beast" has begun to appear; Israel has suffered and will yet suffer many things at the hands of the enemy. Russia will want to give Palestine to the Arabs. The falling away of the church will be greater than ever before, while the "lukewarm" will be organized in a great "church federation," and there will be left only a few that see and know. The wicked will not know, but the righteous will know.

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31). Watch and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

Beyond Death

By C. Alan McLain

MANY people, fearful of death and what lies beyond, grab for some philosophy to soothe their troubled hearts, as a drowning person grabs at a straw. Some ministers scare their prospective members into a state of hysteria by deathbed stories, causing them to accept the straw-like philosophy. This philosophy is popular, but popularity is not the most important object in life. The philosophy most commonly taught, of which we speak, is as follows: death is a gateway into heaven; good people go to heaven at death; good people do not die but shake off their outgrown shell (body), and fly to heaven where they look down upon us; they become wiser. Let us examine this philosophy in the light of God's Word. It is necessary to know, first of all, the nature of man.

What is the nature of man? Moses recorded the creation of man as follows: "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). Adam was perpetuated by the tree of life in the Garden of Eden. He did not possess immortality. When he sinned, he was driven from the Garden, lest he eat of the tree of life and live forever. (Read Gen. 3:22.) Adam died when at the age of nine hundred thirty years. (See Gen. 5:5.) If he had possessed immortality, he could never have died. Job gives us a glimpse of man as he is: "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14: 1, 2). Man is mortal. (Job 4:17; 1 Cor. 15:53, 54; Rom. 6:12; 8:11.) He cannot have mortality and immortality at the same time, because one is contrary to the other. He that is mortal is subject to death, but he that is immortal can never die. "The soul that sinneth, it shall die" (Ezek. 18:4, 20). Man is a living soul, a living creature.

Man was made of the dust of the ground and the breath of life. The same elements that are in the soil are in man. His living depends upon the soil. He, also, depends upon God, whether he realizes it or not. The "breath of life" is spirit, wind, *pneuma*. We read "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died" (Gen. 7:21, 22). "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war" (Eccl. 8:8). There is nothing that leaves man at death except the breath of

life. An electric motor does a great deal of work when the switch is turned on; but when the switch is turned off, the motor is dead. So it is with man when the breath of life leaves him. As steam is important to a steam engine, so is the breath of life important to man. "Jesus, when he had cried again with a loud voice, yielded up the ghost" (Matt. 27:50). Coming from the Greek, the words "re-signed the breath," instead of the words "yielded up the ghost," are used.

What is death? Death is an enemy. (1 Cor. 15:26.) "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). God said unto Adam, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). "The serpent said unto the woman, Ye shall not surely die" (3:4). Men ever since have been teaching that lie. Solomon said, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity" (Eccl. 3:19). Death is the gateway to the grave, not to heaven; it is sin's penalty.

"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" (Eccl. 9:4, 5). Christ was mortal, or He could not have died on the cross for our sins. If just a part of Christ died, then we are yet in our sins.

Where are the dead? God said, "In the sweat of thy face shalt thou eat bread, till *thou* return unto the *ground*; for out of *it* wast *thou* taken: for *dust thou* art, and unto *dust* shalt *thou* return" (Gen. 3:19). Solomon said, "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). "All go unto one place; all are of the dust, and all turn to dust again" (3:20).

Where did Jesus go after death? To heaven? He went to the grave (hell, *sheol*, *hades*). David said concerning Christ, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10). Peter, on the Day of Pentecost, said, "He (David) seeing this before spake of the resurrection of Christ, that

his soul was not left in hell, neither did his flesh see corruption" (Acts 2:31). Christ did not go to heaven at death, but was placed in the tomb of Joseph of Arimathea where He remained three days and three nights. This was in fulfillment of the words of Jesus concerning Himself: "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; cp. 16:21; 17:9, 22-23; Luke 24:44-46). Jesus did not go to heaven immediately after His resurrection, for Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father" (John 20:17).

As Jesus hung on the cross, one of the malefactors said to Him: "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). Jesus answered: "Verily I say unto thee, To day shalt thou be with me in paradise" (v. 43). The man asked to be remembered when Jesus

comes into His Kingdom. Christ has not, even to this time, come into His Kingdom. "Paradise" means a beautiful garden of trees. The Garden of Eden was Paradise. Christ will restore the Edenic conditions (Paradise) when He comes to establish His Kingdom. Jesus did not mean that day in which He spoke, but the day of the Kingdom of Heaven. Jesus went to the grave when He died, and so did the thieves. Jesus will remember the man when He comes into His Kingdom. Isaiah said, concerning Christ, "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" (Isa. 53:9). If Christ went to heaven at death, it makes Him a liar, for He said that He would be in the heart of the earth for three days and three nights. Also, His words to Mary that He had not ascended to His Father, would be false. (Please turn to page 9)

Return Unto the Lord Thy God

By Mary Mae Nedrow

"The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."—Amos.

AMOS, a herdsman, called to be a prophet of God, warned the people to return to God. He said, "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good" (Amos 5:14, 15).

God is very near to those who walk uprightly, but the wicked shall surely be punished for their sins. "If God be for us" it matters not who is against us. Malachi told the priests they were leading the people to do wrong because of their example. To them, he said: "The priests' lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. . . . Ye have caused many to stumble . . . The Lord will cut off the man that doeth this, the master and the scholar . . . Ye have wearied the Lord with your words" (Mal. 2:7-17).

Zephaniah, in his exhortation to Judah to repent, said: "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. 1:18). Solomon, the wise old sage, had this to say: "Fret not thyself because of evil men, neither be thou envious at the wicked; for there is no reward to the evil man; the candle of the wicked shall be put out" (Prov. 24:19, 20). We are to "abstain from all appearance of evil" (1 Thess. 5:22). We are to "walk circumspectly . . . redeeming the time, because the days are evil" (Eph. 5:15, 16).

The prophets of old were inspired of God to write of that which was to come to pass. God has not ordained that conditions be as they are in the world today, but He, in His infinite wisdom, knew what would transpire, and these things were all written for our admonition that we might be warned of what to expect in this present age. The heroes of the faith in Old Testament days withstood "cruel mockings and scourgings . . . bonds and imprisonment: they were stoned . . . sawn asunder . . . tempted . . . slain . . . afflicted, tormented" (Heb. 11:36, 37). They hesitated not even to rebuke kings when they saw the kings doing that which they knew was wrong.

Today, evil in all her apostasy, stalks the land. The Christian is being sifted "as wheat." To stand on one's faith takes a strong heart. It is so easy to follow the crowd, but to remain separate takes strong will power which few possess. "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.)

In answer to the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" Jesus said: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines . . . pestilences . . . earthquakes . . . Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake. . . . Many . . . shall betray one another . . . shall hate one another . . . many false

prophets shall arise, and deceive many: iniquity shall abound, the love of many shall wax cold. . . . But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:3-14).

The Apostle Paul, writing of the last days, said: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). David, the "sweet psalmist of Israel," said: "Evildoers shall be cut off . . . For yet a little while, and the wicked shall not be . . . But

the meek shall inherit the earth . . . the arms of the wicked shall be broken: but the Lord upholdeth the righteous" (Psalm 37:9-17).

God, through Christ Jesus, is calling today, admonishing us to "seek good, and not evil, that (we) may live" and be partakers of the glory that shall be revealed when He sends Jesus back to earth to establish a Kingdom of righteousness. Let everyone return to the Lord our God, for "the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein" (Hos. 14:9).

Enoch's Translation

By Emma C. Railsback

"Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him" (Genesis 5:21-24).

BIBLE students differ greatly on the subject of Enoch's disappearance from the earth. Some declare that "the death of Enoch is proved by scholastic authority," is "confirmed by Paul's dictum," and is "the universal concept of divine writers." With each one of these conclusions, however, we must differ. Men are too prone to accept "scholastic authority" instead of divine inspiration of the Scriptures.

We find the Apostle Paul's "dictum" on the above subject recorded in Hebrews 11:5: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." "Walking with God" is a figurative expression showing that a righteous way of life is being pursued in the sight of God. Many other Bible characters were said to have walked "with" or "before" God, doing His will. During Enoch's long walk with God, he saw in his own day, prior to the flood, and also, by revelation, down through the ages to the present wicked and adulterous generation the ungodly condition so prevalent and he warned of coming judgments. (Jude 14, 15.)

"Trans" is the Latin prefix meaning over, across, beyond, on the other side. We believe that Paul understood and meant just what he said, "Enoch was translated that he should not see death." Moses told that "he was not, for God took him," while Paul explained that he "was not found." We cannot see the need of a long dissertation upon such plain statements, unless it is to attempt to nullify the Scriptures.

True, "death reigned from Adam to Moses," and it still is reigning, and will continue to reign until it is destroyed after Christ has put down all rule and all authority and power, but that does not prove there are no exceptions and that Enoch and Elijah were not translated and that the living saints will not be translated when our Lord returns.

In view of the Saviour's statement that no man hath ascended up into heaven (John 3:13), we could not assert that Enoch was taken to the heaven of heavens—God's throne (Neh. 9:6)—where the Saviour is, but it is not difficult to understand that He is caring for him, as well as for Elijah, somewhere in His great universe, for future service in the establishment of His glorious Kingdom on the earth. (Rev. 11:3-12.) Someone may say, then, that these two characters are immortal if this be true. To this we would answer, No! God may be extending their span of life for His righteous purpose.

Of Adam it was said that he lived nine hundred and thirty years, and *he died*. Noah lived nine hundred fifty years and *he died*. Sarah died. Abraham and all the others died and were buried, but there is nothing said about them not "seeing death."

Some may say that Paul contradicted himself in Hebrews 11:13, where he stated that "these all died in faith," after having stated that Enoch was "translated that he should not see death." However, we have so many texts where "all" does not mean every individual. In Luke 24:19, we can truly say that Jesus was not accepted as a prophet by "all the people."

THE LITTLE HORN OF DANIEL EIGHT

(Continued from page 5)

the little horn more than any other.

One saint asked how long the sanctuary would be defiled by the little horn. The other saint answered, "Twenty three hundred days." The Jewish year consisted of three hundred sixty (360) days, which would make twenty-three hundred (2300) days equal six years, plus. The Temple was to be desecrated that long by the little horn, and then cleansed.

Irwin's Bible Commentary, Bailey and Kent (authors of "History of the Hebrew Commonwealth"), Crane's Universal History, and many others are agreed that Antiochus marched into Jerusalem in 170 B.C. These men and histories are also agreed that Antiochus died in 164 B.C., very shortly after Judas Maccabeus had freed Jerusalem and cleansed the Temple. Antiochus had defiled the sanctuary for *six years*. The exact number of months is unknown. The Jewish historian, Josephus, figured the time in another way. He said that in the one hundred forty-third year of the kingdom of the Seleucidae, Antiochus came to Jerusalem and pretending peace, captured the city. In the one hundred forty-ninth year of this same kingdom, Judas drove the Syrians from Jerusalem. Any way that history computes, Antiochus defiled the Temple and stopped the daily sacrifice for twenty-three hundred days.

There is a challenge in this number to those of futuristic inclination. It is generally believed that the Antichrist will make a *seven-year* covenant with the Jews and break that covenant in the midst of the seven years. (9:27.) Revelation 13:5 also states that evil power is to be given the Antichrist "forty and two months." By no trick of mathematics can twenty-three hundred days, or six years, be fitted into these figures. The Antichrist will defile the Temple *three and one half years*, while the little horn was to defile it for *six years!*

Conclusions

Whether or not Antiochus was the little horn, the fact remains that an Antichrist will arise who will make the siege of Antiochus a picnic by comparison. If Antiochus was the little horn, he is only a shadow of a greater deceiver to come. There is a definite parallel between the two.

Antiochus arose, defiled the Temple, destroyed the Jews and was finally broken. Judas cleansed the Temple and re-established the Kingdom.

The Antichrist will be revealed to the world by his persecutions of the Jews and of the whole world. He will open "his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the

saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Rev. 13: 6, 7). He will rule all men and govern all worship and trade. How well he will correspond to Antiochus!

As Antiochus was broken, however, so shall the Antichrist be broken. "I saw the beast, and the kings of earth, and their armies, gathered together to make war against him that sat on the horse (Christ), and against his army. And the beast was taken, and with him the false prophet . . . and these both were cast alive into a lake of fire burning with brimstone" (Rev. 19:19, 20). Christ will thus cleanse the earth, as Judas cleansed Jerusalem, in preparation for a kingdom.

Judas re-established the Jewish kingdom and it stood for a short time. In like manner, Christ will re-establish the Kingdom of God (Israel) and be its King for a thousand years. (Rev. 20:6.) Then He will deliver up the Kingdom to God and it will last forever, free from death, sorrows, and sin. (1 Cor. 15:24-27.)

BEYOND DEATH

(Continued from page 7)

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:12-15).

Elijah and Enoch did not receive immortality, or they would be greater than Christ, and they would be the firstfruits from the dead, and not Christ. Again we read: "Now is Christ risen from the dead, and become the firstfruits of them that slept. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming" (1 Cor. 15:20, 23). Many people have been raised again to life, but not to immortality. Jesus said, "I am the resurrection, and the life" (John 11:25). "Since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21). All people will be raised by the power of Christ. Christ said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). He "is the beginning, the firstborn from the dead" (Col. 1:18).

We look for the return of our Lord who shall change our vile bodies and fashion them "like unto his glorious body" (Phil. 3:21). Paul, the Apostle, said, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye,

at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54).

Many will be alive when Jesus comes to establish His Kingdom. Those who are in Christ, and alive at His coming, will be changed to immortality. "When Christ, who is our life, shall appear, then shall we also appear with him in glory" (Col. 3:4). "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).

HOW CHRIST WILL COME

W. E. Read in "Signs of the Times"

CHRISTIANS are counseled in the Word of God to be on their guard lest they be deceived in this important matter. The Saviour, looking down to the last days, recognized that many deceivers would come and lead people away from the Word of God. So His counsel is: "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not" (Matt. 24:26). "They shall say to you, See here; or see there: go not after them, nor follow them" (Luke 17:23).

These words of warning show the need of being watchful and the need of understanding the Scriptures. Let us notice some of the matters revealed in the Bible with reference to the manner of the coming of Christ.

His Coming Will Be Audible

While warning His disciples against false prophets, Christ indicated that His coming would be an outstanding event, something that would shake the heavens and the earth. Notice His words: "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

At the Saviour's appearing, the resurrection will take place. The redeemed will come forth from their dusty beds; they will be gathered by the angels and ushered into the presence of the Lord. We read: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16).

Writing to the church at Corinth concerning the same wonderful event, Paul told that it will happen "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52).

His Coming Will Be Visible

When Jesus returns to gather His people, not only will the redeemed see Him, but all the inhabitants of the earth will behold His glory. "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" (Matt. 24:30).

Lest any should be inclined to believe that the coming of the Lord will be a secret event, it is well to observe the Saviour's words as recorded by Luke: "As the lightning; that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day" (17:24).

John the Revelator tells us: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7).

His Coming Will Be Personal

The angels which accompanied the Saviour on His ascension to the courts of glory bore a message of comfort and hope to the sorrowing disciples left behind on Mount Olivet. They said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Notice that it is this *same* Jesus—not another—who will come. It is the "same Jesus" who lived on earth, the One who moved in and out among men, the One who spoke words of comfort to the weary, the One who was cruelly put to death, the One who was raised from the dead and who ascended to the highest heaven; this *same* Jesus will come again in glory. . . .

We often sing, "I shall know Him by the print of the nails in His hands." Many fail to realize that this expression from the well-known hymn is based upon the Scriptures. In the prophecy of Habakkuk, we read concerning the coming of the Holy One: "His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power" (3:3, 4).

Notice the language, "He had horns coming out of his hand." The marginal reading gives "bright beams out of his side." The very wound prints which were the marks of His deepest humiliation here on this earth will there be the tokens of His highest honor. Those who are unprepared will look on Him whom they pierced; but, blessed thought, the redeemed will welcome the Saviour and find in Him their eternal joy and salvation.

CHURCH, KINGDOM, NEW JERUSALEM

(Continued from page 3)

heaven, differs from the Kingdom with its King (Jesus) in Jerusalem on the earth.

The work of the Church now is to "preach the gospel," but in the Kingdom it will be more than to teach the word of the Lord; it will be to rule the nations. (Psalm 149:5-9; Rev. 2:26, 27; Luke 19:17, 19.)

In the Church, the head is Christ, with the leaders on the earth being called elders and deacons; while in the Kingdom, Christ will be its King on earth and the immortalized saints (overcomers of the church) will be His co-rulers. The Church is made up of mortals (Rom. 6:12), while the Kingdom shall consist of immortal rulers over mortal nations.

The Church exists in a time when wickedness on the earth increases, but the Kingdom in a time of the opposite—when Christ shall rule "from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8), and all shall know God. (Jer. 31:34.)

The Church exists in a time when plowshares and pruninghooks are reformed into implements of war; but the Kingdom will be a time of reconstruction in peace. (Joel 3:10; Micah 4:3.) The Church exists while the earth abides under the full curse, brought on as a result of Adam's sin; the Kingdom will exist in a time when the curse is partly lifted.

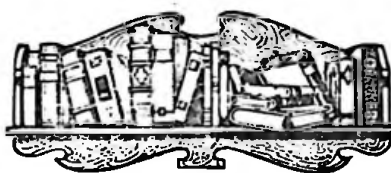
No one since Pentecost has seated himself with Abraham, Isaac, or Jacob, yet in the Kingdom many will be found doing so, and Christ shall sit with them, too. (Matt. 8:11; Luke 13:29; 22:29, 30; Matt. 26:29.)

Now turning the light on the New Jerusalem spoken of in connection with the new heavens and new earth, we see yet a third condition where there will be no night, no death, no curse, no temple other than God and Christ, and only the saved of the nations walking in the city. If this city exists now as the Church, then in the Church there would be no death. Death, however, will remain an enemy on the earth until it is destroyed by Jesus at His closing act of removing the curse.

Only the saved, or immortals, shall enter the Holy City, yet during the one thousand years of the Kingdom, mortals will go up to Jerusalem where Christ will sit upon His throne. (Zech. 14:16.)

So, we see God's creatures in the Church, in the Kingdom, and in the New Jerusalem—three separate institutions of three different ages.

"Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although originally published many years ago by the author, *The Student's Textbook* now belongs, bag and baggage, to the National Bible Institution. Prepared by W. H. Wilson, long-time leader of the nineteenth century Church of God, the little book (cloth bound; 200 pages) represents the published results of some of the best scholarship the denomination ever has produced.

Unfortunately, like many another Church of God publication, *The Student's Textbook* is not to be compared, from the point of view of strict literary criticism, with the published works of other Christian churches. Yet at the same time, the style is considerably better than that of the average piece of Church of God writing, which has not had, since the death of Wiley Jones and H. V. Reed, a great deal to commend it, as a rule.

The book adopts the style of *The Pine Woods Bible Class*, in that it consists entirely of fictional conversations in a not-so-fictional Bible class. The style was devised because the author felt that the conversational technique would be more readable than the straight exposition of most religious writing; in this notion, we believe, he was partly right and partly wrong—right, since the writing is less dull than most; wrong, since the ubiquitous "Q." and "A." make reading difficult.

The "student" of the book's discussions shows amazing Biblical knowledge—more, apparently, than the "teacher." Why the student should do three fourths of the teaching—particularly in such matters as how to study the Bible, outlined in excellent detail in the very first chapter—is a little beyond us. It detracts somewhat, on the whole, from the teacher's own authority, although this certainly was not Mr. Wilson's intention.

The lessons cover a wide variety of subjects. The thinking is, as is to be expected, profound; the reasoning is logical, carefully documented with hundreds of Bible texts. The book may be used for classes as well as for individual study.

The price is forty-five cents, about one third of what books of the same size and general subject matter are normally costing these days.



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 indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose" (Luke 3:16).

Martha or Mary

"I cannot choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His kind, gentle hand upon my head
While drinking in the gracious words He said.

"And yet to serve Him! Oh, divine employ,
To minister and give the Master joy;
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat!

"Worship or service—which? Ah, that is best
To which He calls us, be it toil or rest;
To labor for Him in life's busy stir,
Or seek His feet, a silent worshiper."

—C. A. Mason.

An Answered Prayer

Generally a man and woman marry and have their children while they are young. However, Zacharias and Elisabeth were old, and as yet had no children. Zacharias, a man of faith, still prayed God would give them a son.

One day a messenger from God, an angel, came to talk to Zacharias. The angel told him they were to have a son, for God had heard their prayers. He was also told to name his son John. That was strange, for in those days boys were named for their fathers. There is a very interesting story in your Bible about this. Find it and read it. (Luke 1:13-25, 40-45, 57-80.)

When the angel told Zacharias that Elisabeth should bare him a son, Zacharias disbelieved. From that moment until the time John was born, he could not speak. The angel said to him: "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season". (Luke 1:20).

John's mother was a cousin of Jesus' mother; that made John a second cousin of Jesus.

John's Work

As the angel had said, John was to turn many people to God. To get his education and training to be "the

prophet of the Highest," he was "in the deserts till the day of his shewing unto Israel."

One day the "word of God came unto John the son of Zacharias in the wilderness." He came before the people of Israel and preached of Christ who was soon to come—prepared them for the coming of Jesus. He also baptized them for the remission of their sins. Some even wondered if he were the Christ. John answered them with the words of the golden text, printed at the top of the page.

John preached what he knew was in the Word. One time he was put in prison because of telling the king he had no right to his brother Philip's wife. The Bible teaches against divorce, which is so commonly seen about us today. Each man is to have his own wife—until one or the other dies.

John was beheaded at the king's command. (See the verses between those in our lesson: Mark 6:19-26.)

The disciples were very sad. When they heard John was dead, they laid him in a tomb.

Sometimes it is hard to stand for what we know is right unless we suffer physically for it. But what are the few more days one would enjoy here, compared to the everlasting life ahead for those who are "faithful until death"?

We should be true to God in little things. Those who are, may be sure they will be able to stand true under greater temptations and trials as well.

So, try to be true and faithful every day, to God our Father, and to be a good follower of Jesus our Example and King.

New Members

Two new members joined our ECE Club recently. They are: Rachel Krogh of Grand Rapids, Michigan, and Tommy F. Stabler of Ottawa, Illinois.

Happy Birthday Wishes

Donald R. Mercer, Dec. 5, age 2, Macomb, Ill.

Merlin Anthon, Dec. 8, age 12, Hammond, La.

Mary Jane Sullivan, Dec. 9, age 11, Niagara Falls, N. Y.



BEREAN DEPARTMENT

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Praise Ye the Lord

* * * *By Eunice Halls, Cleveland Heights, Ohio*

Can we ever fully praise God's love, His excellence, His sacrifice of His Son, or His very works of creation? Since God's wonders and works are infinite and our present lives and minds are so imperfect, it is difficult for us to conceive of His greatness and almost impossible to laud Him sufficiently.

The Psalms of David are full of praise to God in poetry and song. In Psalm 148, all creatures were instructed to praise the Lord—the angels, the celestial bodies, the kings and princes and all the inhabitants of the earth, old men and young children and maidens. God created them all, and all have been blessed of Him.

It is a natural, human impulse, when our prayers have been answered, to praise God and to thank Him for hearing and helping us. We remember God easily when we have been endowed with special blessings, but we quickly forget Him and His kindness toward us when we are in danger or are being ill-treated.

Paul and Silas suffered persecution we would think impossible to bear. They endured the torturous stonings and beatings with rods that were imposed upon them, and then were imprisoned and their feet put into stocks. At a time when most mortals would lose faith and forget God's unfailing love, Paul and Silas sang praises to Him. (Acts 16:25.)

The hymn, defined by Augustine as "praise to God with song," is our most common method of extolling Him today. The ancient Greeks sang hymns to their gods on joyful or mournful occasions, and throughout the Old Testament the Hebrew characters are found singing praises to God. At the institution of the Lord's Supper, Christ and His apostles sang a hymn after partaking of the bread and wine, symbolic of His impending death and resurrection.

We are inclined to repeat the words of a hymn as part of the music, rather than as a song of praise and thanksgiving to our heavenly Father from whom we receive all our good and perfect gifts. Soloists very often sing a sacred selection with the thought of pleasing their audience rather than God, whom we should attempt to please above all.

Three outstanding methods of praise are described in

Psalm 96. We are instructed in the first verse to: "Sing unto the Lord a new song: sing unto the Lord, all the earth." In the second verse, we find that we may praise the Lord by telling others about Him and His glorious promises: "Sing unto the Lord, bless his name; shew forth his salvation from day to day." The third means of giving forth praise to God is proclaimed in the third verse: "Declare his glory among the heathen, his wonders among all people." Since praise is a commendation of worth, we are praising God, most satisfactorily, if we go out to others who have not come to a realization of His greatness and tell them how wonderful is our heavenly Father.

Later in the same Psalm, we are told to give to the Lord—we owe our adoration, affection, praise, and service to God. We must not give to the Lord as if He were in need of offerings, but must do it freely, returning to Him a small part of that which we have received from Him.

Praise, a reverent acknowledgment of the excellency, perfection, and blessings flowing from God, may be expressed in many other ways in our everyday lives. By showing joy and happiness for the gifts God has given us, prayer of thanksgiving or a majestic prayer from our hearts, proclaiming God's might and mercy, His strength and forgiveness, we are lauding His name.

Many may praise God openly by singing beautiful songs or playing melodious instruments; and others who lack these talents, may sing to the Lord silently in their hearts, as we read in Ephesians 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Undoubtedly, the most satisfactory way of offering praise to God is by living a righteous life. Many so-called Christians are capable of reciting impressive prayers or singing loud songs; but only true Christians can show their devotion by living as God has commanded us, that they may be a part of that coming glorious church, "not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

May our lives be as beacon lights illuminating the narrow path so others may clearly see, by our actions, the way to our heavenly Father.

AMONG THE CHURCHES

CALENDAR

January 30 - February 2—Ministerial Conference at Oregon, Ill.

BACK PAGE OF PICTURES

Dixon, Illinois

The pictures appearing on the back page of this issue were taken on Rally Day at Dixon, Ill., during the evangelistic meetings conducted by Evangelist J. W. McLain.

The pictures, from left to right, are: top row, the Sunday school and church congregation, and the church building; middle row, the interior of the church showing the junior choir, the pastor, C. Alan McLain and his wife, and another view of the church showing Superintendent of the Sunday school William Ford leading the Sunday school services; the bottom row, Rally Day dinner served in the basement, and the young people's group.

The church is located on West Morgan Street. The Pastor's home is at 1118 West Fourth Street.

GLEANINGS FROM THE FIELD

Bro. C. E. Lapp, pastor at Tempe, Ariz., reports good interest in a series of meetings being conducted by himself and Bro. Francis Burnett. Bro. Burnett, a graduate of Oregon Bible College, is one of those working under National Evangelism. Bro. Lapp reports a Sunday school attendance of fifty-nine students on November 12, and there is hope of building the attendance to one hundred.

Sr. Edna Brewer, having been several weeks with her daughter, Sr. C. E. Lapp, in Tempe, Ariz., has returned to the vicinity of her own home near Troy, Ohio, to care for her sister-in-law who is seriously sick.

Bro. and Sr. Frederick Claussen and family, Oregon, Ill., spent Thanksgiving with friends and relatives in Culver, Ind.

Roger James was born November 17, 1944, to Bro. and Sr. John L. Denchfield, 2734 Ewing Ave. N., Minneapolis 12, Minn.

National Bible Institution has some new Bibles in stock, including Oxford, Winston, and Nelson. Prices range from \$1.75 to \$15.00.

A memorial service was conducted Sunday, November 12, in the Salem Church of God, Marshall, Ill., for Joseph Waller who was killed August 7, 1944, while serving with the United States Army in France. Joseph was the son of Clarence and Letitia Murphy Waller, formerly of Marshall and now residing in Hickory Ridge, Ark. Besides his parents, Joseph is survived by his wife, Annabelle, three sisters, and a brother.

Bro. E. H. Goit conducted services on Sunday, November 19, at North Salem Church of God near Plymouth, Ind. He expects, henceforth, to be there every other Sunday.

OREGON BIBLE COLLEGE NEWS

Thanksgiving holiday ushered in a short vacation of which all of the students and faculty took advantage in one manner or another. Those who left town were: Kirby Davis, Gary France, and Alva Huffer to Michigantown, Ind.; Daniel Judy to Baraga, Mich., to spend the holiday with Leonard Brown; Edwin Smith to Tipp City, Ohio; Gordon Shrode and Bro. Sydney E. Magaw to Lester Prairie, Minn.; and Bro. V. E. Kirkpatrick and family to Blanchard, Mich. Mary Helen Landry had dinner at James Mattison's home, and the writer and wife enjoyed the holiday at the College with the remaining students and the Logsdons. The other married students spent a quiet day in their respective homes in Oregon.

A very lovely surprise box of hooked rugs was delivered to the College last week. Our thanks are directed to the "Lydia" ladies of Hope Chapel Church of God, South Bend, Ind.

We also thank the Brush Creek (Ohio) church for a bountiful supply of canned tomatoes.

Bro. Harold Doan has recovered well from his recent operation.

The writer and wife attended the marriage of Bro. Richard Parish, former College student, of Fort Wayne, Ind., and Miss Velma Burch, Plymouth, Ind., at the North Salem Church of God (Ind.), Friday evening, November 17. They are at home in Fort Wayne, where both are employed. "Dick" reports success and favorable possibilities in regular Bible class work in Fort Wayne.

Other news of the week includes a birthday dinner for Shirley Logsdon the evening of the 17th; and the launching of gospel team work in Chicago, headed by Bro. J. W. McLain. Bro. McLain's assistants this week included Edward Goit, speaker, Mrs. Ernest Graham, organist, and Linford Moore, Timothy Pearson, and Ernest Graham, musical selections.

Ernest E. Graham, Reporter.

NATIONAL BIBLE INSTITUTION

(Contributions to various funds of National Bible Institution are hereby acknowledged. While each donation is placed as specified, contributors are encouraged to make donations solely to National Bible Institution.)

| | |
|----------------------------------|----------|
| A Sister | \$ 18.00 |
| Jennie Salisbury | 10.00 |
| Carl Bunch | 3.00 |
| Mrs. L. Drake | 2.00 |
| Mrs. Emma Scott | 1.00 |
| Mrs. Edith M. Richardson | 25.00 |
| Mrs. Lucy E. Lapp | 5.00 |
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| Lvt. John H. Stone | 2.50 |

BRUSH CREEK (OHIO) CHURCH OF GOD

Sr. Alma Routson, mother of Bro. Ellsworth Routson, pastor of the Los Angeles church, recently underwent a serious operation in Good Samaritan Hospital in Dayton, from which she is slowly recovering. Sr. Routson, who was baptized by Bro. A. J. Hoke a year ago, has been greatly afflicted for a long time, having had both eyes removed because of disease from which she suffered.

Bro. John A. Garard, Dayton, is regaining strength after a recent period of illness. His presence in both church and Sunday school has been sadly missed during the past weeks.

Sr. Joy Ann Pearson, daughter of Bro. and Sr. Charles Pearson of West Milton, has fully recovered from an appendectomy she underwent a few weeks ago. Joy Ann is one of our most active and willing workers in the Brush Creek Sunday school.

Sr. Charles Bodkins of West Milton is confined to her bed by illness. Sr. Bodkins was baptized by the pastor last June. We pray for her complete and speedy recovery.

Little sons have been recently welcomed in the homes of Bro. and Sr. Ezra Pearson, and Bro. and Sr. Floyd Moore. In years to come, we are sure they will be numbered with their parents and grandparents in the membership rolls of the Church of God.

The Berean midweek meetings are increasing in both interest and attendance as winter approaches. The seniors are now deeply engaged in the study of Daniel, and the younger groups, under the leadership of Mrs. Verna Stine and Grace M. Marsh, are using "The Hebrew Children," and the life of Christ as their basis of study.

The entire church is actively preparing to make the January special meetings under the leadership of Bro. F. E. Siple a success. Both junior and intermediate choirs are rendering excellent service, and are ably directed by Mrs. Stine and Edna Smith.

We expect to welcome Bro. Edwin Smith at our Thanksgiving service at the church on the morning of November 23. We shall be glad to have him with us again, as a Bible College student gives generous help at any service.

In his annual message to the church, presented at the last business meeting, the pastor suggested that the Berean Bugler be broadened in purpose and employed as a means of reaching the homes of the entire community with information concerning our work. The response to the suggestion was immediate and enthusiastic. A contest was inaugurated between the "Blues," under the leadership of our Sunday school superintendent, Vivian Magaw, and the "Reds," headed by the president of the Bereans, Harold Kessler, to secure names and addresses to which the Bugler could be mailed. The effort was crowned with astonishing success. More than seven hundred names were turned in. In the first and second issues sent out (before the contest was over), 350 papers were printed. The December issue will reach at least 700 copies. Already people

who are not members of the church are writing in appreciation of the little eight-page paper, and some are contributing financially to its publication. Thus far, the cost has been met by the Bereans, voluntarily assisted by members of the church.

Through the generosity of one of our members, a lot has been secured, funds are being raised, and plans prepared for the building of a modern parsonage close to the church.

We shall greatly miss the presence of Bro. Ora Worley, who recently became a member of Golden Rule Home family, Oregon, Ill. Bro. Ora has been a faithful member of the Brush Creek church from boyhood and a familiar figure at its services and gatherings. We pray for his happiness and contentment in his new home, and commend him to the loving consideration of our brethren there.

Sr. Lorna Pearson, his wife, and Sr. Nora Pearson, his mother, were given reason for thanksgiving recently when Pvt. Paul Pearson was able to pay them a brief visit while being transferred from Camp Upton, N. Y., to a camp in Indiana. G. E. Marsh, Pastor.

FONTHILL, ONTARIO

At the close of the evening service, November 12, three who have been faithful members of our Sunday school for some time came forward to confess Jesus and express their desire to come into Christ through baptism. They were Dorcen and Robert Kirkwood and Richard Snider. The Lord willing, they will be baptized next Sunday evening, November 26.

Sr. Margaret Gilbey and son Maynard are visiting in Fonthill at Bro. Melvin Haines' home. We enjoy seeing the Gilbeys at our various church services.

We are sorry to report that Bro. Howard Beemer has been sick for two weeks with painful sciatica and digestive distress. Let us pray for him.

Our church is now graced with a piano, the gift of Sr. Lillian Railton. We all appreciate this contribution to the Lord's service.

The first of last week the ladies of the church met to prepare the basement floor for varnish. After a happy evening of work together, the men folk treated us to a delicious luncheon at the Klager-Lane home. The following evening, the men worked on the floor, and the ladies returned to favor by serving them sandwiches and pie at the Haines home.

Our church home has also been much improved outside by a coat of paint. We are planning to redecorate the church when labor and material are more easy to procure.

Our pastor, C. E. Randall, is soon to go to the Morning Star Church of God, South Bend, Ind., to assist his son Celine in a series of special meetings. It will, we feel sure, give our pastor great joy to work with his son in the Lord's work, which they both have chosen and love.

The following items are copied from Bro. Randall's recent bulletin:

Monday night, November 6, the Fonthill Church Board met at the parsonage. Among decisions reached it was considered advisable to hold services at Fonthill in the morning rather than at night, due to the number of children attending and the distance of so many of the worshippers. Accordingly, the Niagara Falls, N. Y., church, at a specially called meeting of the congregation, Sunday

morning, November 12, voted to change their services to fit with the new schedule.

The Board appointed a committee composed of Bros. Baruhart (chairman), Lane, and Beemer to formulate plans for providing more and better Sunday school classrooms. The church must keep pace with secular education if it is to accomplish its full purpose. We would balk at sending our children to a day school that used facilities and methods of a generation ago.

A real shock came to the Fletcher-Payne home when, on Wednesday night, November 15, about eight o'clock, little Johnny, infant son of Bro. and Sr. Alfred Payne, was found dead in his bed. Seemingly well, the suddenness of the event makes the reality of the little fellow's death the more stark. Somehow, we feel, that perhaps after all, though keen the sense of loss, yet the small one will escape much in the way of sorrow and suffering, and thus what seems to be terrible may be but the escape from something much more prolonged and worse. In this moment of tense and almost unbearable sorrow, we urge the sufferers to consider well the assurance of Inspiration that "all things work together for good to them that love God" (Rom. 8:18). And again, "Refrain thy voice from weeping... they shall come again from the land of the enemy" (Jer. 31:16). Services were held in the church, with burial in the local cemetery, on Saturday afternoon, November 18.

Irene Holland, Reporter.

ESTIE ELDON MACY

Estie Eldon Macy, second son of Thomas and Rebecca Macy, was born April 22, 1872, in Miami County, Ohio, and fell asleep in his living Lord, October 27, 1944, at the home of his son near West Milton, Ohio.

Early in life he manifested great interest in the Bible, and spent much time in the study of its pages. He was baptized in young manhood, and united with the Brush Creek Church of God, of which he remained a devoted member until the time of his death. Up to a few weeks before his death he frequently walked the several miles between his home and the church that he might be present at its services.

He was married July 6, 1905, to Lillie Fisher. He is survived by his widow, their only son, Eldon, three grandchildren, one brother, and two married sisters, all of Ohio.

Following the service in the church, when the pastor spoke on "The Comfort of Forgetfulness," he was laid to rest in the cemetery close to the church he so greatly loved, to await the Master's call. G. E. Marsh.

HERALD RECEIPTS

Regina O'Neal; Edith A. Barber (another); Richard Smith; H. Greeley Saylor; Gospel Gleamer's Class (others); Mrs. Edith M. Richardson (another); Mrs. Albert Railton; Henry T. Couper; I. O. Rogers; H. G. Pierce; George O. Renner (others); George Jones; Mrs. James Robinson; Mrs. Nora Wiley; Roscoe V. Halstead (another); J. E. Coverston; Mrs. D. L. Orr; Mrs. Forest Stilson (another); Archie Loether; Emma F. Rankin; Pvt. John H. Stone; Cora G. Pace; Dorothy Ritenour; Mrs. Emma Swan; Mrs. L. A. Chaplin.

WILLIAM LANSBERY

The death of Bro. William Lansbery of Casey, Ill, on November 11, 1944, came as a distinct shock to those of us who have been his friends for years, as well as to his family and relatives. Bro. Lansbery was the type of person that fitted so naturally into the lives of others that he will be very sorely missed.

The youngest of nine children born to John R. and Elizabeth Lansbery, William was raised in Clark County, Ill., where he spent his entire life. He was born November 13, 1883.

On May 13, 1908, "Bill," as he was affectionately called by everyone, was married to Lucy Ethel Slack, who has been his faithful and constant companion these many years and now feels the depths of loneliness by his death. One son, Jean, was born to this couple, and the sadness of the situation is further enhanced by the fact that this son is in France in the service of his country. Jean's wife and little two-year-old daughter, Karen Sue, also reside in Casey.

Ever since he was a schoolboy, Bro. Lansbery has been in business in Casey. He had been in failing health for two years, but seldom did a day pass without finding him at the store.

Those who have been familiar with the Illinois Bible School and Conference work over a period of years will remember well that Bro. and Sr. Lansbery were, a few years back, among the most regular attendants and most enthusiastic workers. "Bill's" sunny disposition and ringing laugh made him a favorite wherever he went, and he was for many years a very staunch friend of Bros. S. J. Lindsay and L. E. Conner. These men were among his favorite ministers, and the writer remembers with joy having been included among his friends back in the years when the writer was president of the Illinois State Conference.

Bro. Lansbery was baptized by Bro. Lindsay on October 5, 1919, and throughout life maintained his faith in the gospel. It was our privilege at his funeral to talk to a very large assembly and tell them of the hope of the resurrection which had been his while he lived and in which he had fallen asleep. We then laid him to rest in the beautiful Casey cemetery, where he awaits the coming of his Lord.

May God give comfort, strength, and wisdom to Sr. Lansbery and the other relatives and friends as they do their best to carry on.

F. E. Siple.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); 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.



Dixon, Ill.



THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, DECEMBER 5, 1944

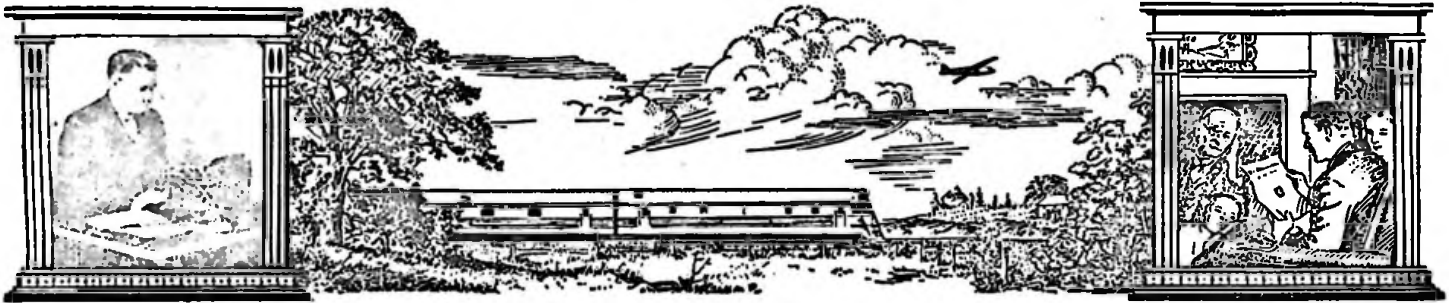
NUMBER 10



GOLDEN RULE HOME

The Golden Rule Home is owned and operated by the Churches of God throughout the United States and Canada. This Home was established under direction of the National Bible Institution, headquarters at Oregon, Illinois. It was dedicated December 31, 1922.

The purpose of the Home is to afford opportunity for the alone-ones of our denomination, or its friends, to enter into mutual co-operation in a combined effort to provide those things needed in the sunset years of life. During the past twenty-two years, more than a score of Christian brethren throughout the country have taken advantage of this opportunity. At present, there are ten members in the Home.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

A Peek into Golden Rule Home

Golden Rule Home, one of the oldest enterprises of the General Conference of the Church of God, and now under direct supervision of President Leland T. Hanson, continues year after year to serve the needs of a goodly number of aged and alone ones. During the past year, Mr. and Mrs. L. D. McLain, formerly of Mount Sterling, Illinois, have served as caretaker and matron of the Home. It is a pleasure here to present their picture, somewhat in sequel to the picture of Golden Rule Home on the front page. The McLain's, parents of James W. and C. Alan (both active ministers of the Church of God) enjoy their work, and their services are appreciated.

At present, Golden Rule Home is occupied by ten residents: Mrs. Clara Chaffee, Mrs. Olive Wood, Mr. and Mrs. George Loudenslager, Mrs. Elizabeth March, Mrs. L. E. Conner (now visiting in California), Mrs. Ida Orem, and the Misses Elizabeth Ordnung, Jessie May Wilson, and Jennie Mishler. Another lady expects soon to arrive. Ora Worley, temporarily living at Oregon Bible College, plans, also, to make Golden Rule Home his home when accommodations are available.

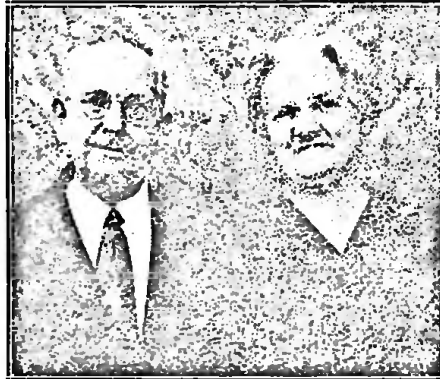
At this writing, residents of Golden Rule Home are enjoying normal good health, and most of them are able to attend church services, regularly. Special holidays and birthdays of residents usually receive some little recognition at the Home. A good spirit of Christian fellowship pervades the Home, and there is bright cheer in the faces of these good people who look into the golden sunset of life. May God long bless Golden Rule Home, and may many more brethren come to share its comforts and joys.

"Salt" in Chicago

Since last General Conference, interest has been developing toward establishing a new work for the Lord in Chicago. This city, numbering a million more people

than the whole State of Minnesota, is not without "salt"—several faithful souls being zealous to scatter afar the message of Christ's coming and Kingdom. Now, under direction of Evangelist J. W. McLain, a new work is being developed, the place of worship being "down town" in the heart of the City, thereby making it convenient for all to meet together.

The last two Sundays, a gospel team from Oregon Bible College has assisted Brother McLain in his Chicago work. On Sunday, December 3, it was your Editor's pleasure to address this newly organized church—"salt" in the City of Chicago. (See page 14 for further information.)



Mr. and Mrs. L. D. McLain

Basketball at the College

For several years, Oregon Bible College has sponsored a basketball team, though few games were played and little success achieved. This year, there is better prospect. Several of the players are rangy, others are fast, and all are practicing regularly to develop team play and to "make buckets." Their first game (played against Johnson's F.F.A. Alumni on November 27) is recorded under the *win* column: score 37 to 16.

With hope of helping the boys to develop a fast style of play, it was our pleasure recently to accompany them to Rockford, Illinois, to watch the Harlem Globe Trotters, and later to the Chicago Stadium to see the Fort Wayne Zollners and the College All-Stars in the biggest basketball attraction of the season.

Basketball is clean, fast, thrilling. More, it develops individual talent and team play—qualities not amiss in the ministry. Basketball demonstrates the need of a leader, of playing according to rules, of maintaining health. It has the joy of victory and sometimes it almost smothers hope with unexpected defeat. Play it clean, play it hard, boys, and you will be better able to play the sterner game of life! Be careful not to foul an opponent, nor ask for too many "free throws" when he fowls you.

Progressing Backward

By Linford W. Moore, Jr.

"They shall proceed no further" (2 Timothy 3:9).

ISRAEL was founded upon righteous principles of God. She "waxed mightily" and became a powerful nation, yet she forgot God and turned to idolatry. Thus, she came to be an abomination in His sight. Because of her idolatrous rites, God overturned Israel and scattered her among the heathen. History tends to repeat itself. Much like Israel, the thirteen colonies were established upon Christian principles, but today America has become entangled in sin. The time is at hand, however, when the wicked "shall proceed no further" (2 Tim. 3:9).

Israel Became a Nation

About a month and a half after God had delivered the people of Israel out of Egyptian bondage, He spoke to them through Moses, saying: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:4-6).

God called Israel to obey His voice and to be separate from the nations about her. He gave unto her the Ten Commandments by which she should be governed. (Ex. 20:1-17.) Notice the first of these commandments was, "Thou shalt have no other gods before me," The second was specific in prohibiting the making of idols in the likeness of things they knew. God hates idolatry. Since Israel had been in a land of idolatry for many years, God gave her particular warning against it. These laws of the Lord were perfect. (Psalm 19:7.)

When Moses presented these laws and many other ordinances to Israel, she pledged her approval. The children of Israel were very enthusiastic in their acceptance, for they all "answered with one voice, and said, All the words which the Lord hath said will we do" (Ex. 24:3).

Israel Stumbled

If Israel could have lived according to these ordinances of God, she would have been holy in His sight. She could not, however, for she was "stiffnecked." While Moses was yet in the mount communing with God, she transgressed. Moses had not told the children of Israel how long he would be in the mountain, for he did not know. He expected them to wait patiently for his return. They lacked the faith even to do this. They had seen him start up the mountain, yet they said, "As for this Moses, the man that

brought us up out of the land of Egypt, we wot not what is become of him" (Ex. 32:23). Only irreverence and contempt were shown the man who had done so much for them. It would have been only a short while until Moses descended from the mount, but this disbelieving people could not wait. They knew not what had become of him!

So, they besought Aaron that he would make them other gods. Aaron granted their request by molding for them a golden calf. What a sinful people they were who arose early in the morning to worship this image! Had they not been directly commanded to make no "gods of gold"? (Ex:20:23.) Furthermore, they "sat down to eat and to drink, and rose up to play" (32:6). The Hebrew word for "play," *letsachek*, would be better translated "make sport." The word implies fornication and sexual intercourse. This was all a part of their idolatrous worship. They ate and drank intemperately and danced lasciviously.

Upon returning, Moses, in the heat of his anger, sternly corrected the people of Israel by grinding the calf to powder and causing them to drink it in their water. Three thousand were slain of God, and Israel was reconciled to Him.

Israel repeatedly turned from God, and He forgave her. Finally, because of her intense wickedness, she was overturned as a nation and her people were scattered among the nations.

A Christian Nation

During the early years of the settlement of the thirteen colonies, there were persecutions of Christians in Europe. The founders of this country came seeking religious freedom. They sought to escape their religious taskmasters. The Pilgrims sought to escape the corrupt state of the English church by settling in Holland, but, unable to find freedom there, they sailed for "the new world." It was this God-fearing people who instituted Thanksgiving. They thanked their Maker for all that they possessed.

Other settlers came for similar reasons. Those who settled in Virginia adhered strongly to Christian principles. In his history, "The Rise of American Civilization," Charles A. Beard wrote: "If records are to be taken at face value, 'neither the desire for treasure nor even the wish to promote the power of England' was the chief object of the Virginia Company; its heart was set on the glory of God and the propaga- (Please turn to page 11)

Our Friends the Angels

By Harold J. Doan

A STUDY of angels may be more interesting than practical. Although angels are mentioned two hundred ninety-six times in the Bible, there seems always to be confusion in the minds of students concerning them. Many questions have been asked about angels, and some of these will be considered in this article. Little attempt will be made to reach conclusions, the intent being primarily to bring to light helpful ideas.

Meaning of the Word

In most instances, the word "angel" is translated from the Hebrew word *malak*, or the Greek word *aggelos*. Each of these foreign words meant in its own tongue—"messenger, ambassador, or bringer of tidings." There is no hint in these words of the character or nature of these messengers. Once the title is derived from the Hebrew word for might, "Man did eat *angels'* food" (Psalm 78:25). It is safe to say, therefore, that an angel is a messenger, no matter what may be his nature or his message.

Nature of Angels

There are instances in the Bible where the angels mentioned evidently were men, doing the work of the Lord. When Abraham was sitting in his tent door he saw "three men" standing close by. (Gen. 18:2.) The preceding verse, however, states that the Lord appeared unto Abraham. Throughout the conversation which followed, the names "Lord" and "angel" were used interchangeably. If these were only *men*, as most believe, then they were mortal. We have reason to believe that all angels were not men. What of them? Were they mortal or immortal?

Gabriel and Michael, the archangels, were evidently possessors of eternal, if not immortal, life. Christ, the very Son of God, was given immortality only after He had died for the sins of the world. The church will be given immortality only after it has been buried with Christ in baptism, and daily carried His cross. (Luke 9:23.) Are the angels superior to the church, or to Christ? 1 Corinthians 6:3 states that the church will judge angels in the Kingdom. Can an immortal rule over an immortal? Hardly? Therefore, because we know by black-and-white statement that the church will have immortality (1 Cor. 15:51), we can assume that some angels do not have immortality.

Job understood that angels could err and lose their positions. Job 4:17-19 makes a comparison between men and angels, saying: "His angels he charged with folly." How then could God trust man, who is a frail child of

dust? If the angels committed folly, they sinned, and Romans 6:23 states plainly that "the wages of sin is death." Are sinful angels immortal?

Notwithstanding, there is one verse which implies that angels will not die. Jesus said, speaking of those raised in the resurrection, "Neither can they die any more, for they are equal unto the angels" (Luke 20:36). Thus, we have a seeming contradiction which can be explained, perhaps, by differentiating between a general and limited use of the

Orders of Angels

To say that there is no such thing as a heavenly being, called an angel, is folly, for the Bible is voluminous in its record of the appearances of these beings. Angels also seem to be separated into different ranks or orders.

The Archangels

The highest rank is, of course, the archangel. There are two archangels mentioned in the Bible, Gabriel and Michael.

Gabriel, who was the bearer of good tidings, twice appeared to Daniel, once to Zacharias, and once to Mary the mother of Jesus. He was sent to Daniel to make him understand certain visions. (Dan. 8:16; 9:21.) These visions, though their interpretations are a matter of controversy, were concerning God's people and His Holy City. A note of interest in these appearances is that Gabriel used very novel means of locomotion. He was "caused to fly swiftly" or, as Edgar Smith says, "being sped in swift flight." A *man* flying? How could it be? Perhaps angels are supernatural beings, after all.

The high calling of this angel was also manifest in his appearances to John the Baptist's father and to Jesus' mother. (Luke 1:19, 26.) Could it be that Gabriel's trumpet blast will announce the second coming of Christ? (1 Thess. 4:16.) Gabriel's announcements of good tidings will then be complete?

Michael, the other archangel, is the great prince who stands for the children of Israel. (Dan. 12:1.) That is, he is the special angel of the nation of Israel. If Michael was the angel of Israel, is it too much to imagine that he had helpers in other nations with which Israel dealt? If this assumption is correct, the tenth chapter of Daniel becomes more logical, for there we find record of Michael doing his peculiar work. An angel appeared to Daniel for the purpose of interpreting a vision, and he told Daniel why he had not come before. The angel acknowl-

edged that he had heard Daniel's prayers from the beginning, but "the prince of the kingdom of Persia" withstood him for twenty-one days. (Dan. 10:13.) In the same sentence he said, "Michael, one of the *chief princes*, came to help me." If Michael was the chief prince, who was the other prince? Most commentaries are bold in saying that the angel who came to Daniel had been having some difficulty with the angel of Persia. Michael, whose nation was in bondage to Persia, also came to represent his interests. The angel also anticipated that the Angel of Greece would be at the conference when he returned. (Dan. 10:20.) What was the dispute? Perhaps Michael was attempting, with the help of Daniel's interpreter, to persuade the Persian angel to see to it that the Israelites were released from their captivity.

Michael evidently was kept occupied with this task of looking out for God's people. In Jude 9 we read, "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." We know not who the devil, with whom Michael contended, was, nor do we know the battleground.

Jude was referring, when he wrote this verse, to the prophecy of Zechariah 3, which was written at the time the Jews were returning from the captivity. They were trying to rebuild the Temple, but their enemies were preventing them. Zechariah 3, to which Jude referred, is a

symbolical story of Joshua, the high priest, and his enemies having contention about the rebuilding of the Temple. They stood before the angel (Michael) and Joshua (the body of Moses) was exalted, while the adversary (Satan) was rebuked.

A Third Archangel?

It is doubtful that Lucifer was a third archangel, as some imagine. In fairness to this belief, however, the theory will be stated. The thought is that Lucifer was once an archangel, who sinned and fell to earth, to become Satan. Words of Christ are quoted to bear this out: "I beheld Satan as lightning fall from heaven" (Luke 10:18). The only mention of Lucifer is in Isaiah 14:12, which states, "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" As you can readily see, there is a striking congruence between these two statements. The rest of this chapter points out quite clearly (although there is much verbiage fit only for a devil) that "Lucifer" was a name ascribed to the king of Babylon. If Christ saw Lucifer fall out of heaven, and Isaiah also was acquainted with Lucifer, then Christ must have lived in the time of Isaiah, if not before. We know He did not, so Christ must have been referring to something other than Lucifer. (*The context shows Christ referred to miraculous work of the Seventy.—Editor.*)

(Please turn to page 9)

Policy Planning Program—Evangelism

By C. E. Randall

NO CHURCH group can long survive that does not have Evangelism in its program. No truer words concerning church progress were ever written than the slogan, "When the Church Builds Evangelism, Evangelism Will Build the Church." The past few years, Evangelism has been getting a new growth in our national church life. It has, in this short while, accomplished much in the way of establishing new churches and strengthening some of the old ones. For a long, long time, our church work has been without the "Go" of the Great Commission. This accounts for the little growth made for so many years. There is no doubt about the accuracy of our teaching concerning the gospel. We have been wanting in missionary zeal. Combine this zeal with the righteousness of our message, and the borders of our tent will be extended in all directions.

The estimated needs of National Evangelism for the present Conference year will be \$9,648.00.

Plans also are being made to enlarge evangelistic labors into foreign missionary work. This at first will be preparation for mission work among some of the masses of foreign-born in our own country. That this work might get under way, \$1,000.00 is this year being set aside for missionary work. This amount is included in the over-all requirements of Evangelism for this present fiscal year.

If our Evangelistic program is to succeed, we must have sufficient funds properly to finance it. The Message is correct, the Zeal to preach it is present. Now, we need the funds to put the "Go" into the work.

This will be a way whereby you can have fruit in the gospel. Paul, in writing to the Philippians, assured them that their contributions to him enabled him to preach the gospel, and that it meant "fruit" to their account. (Phil. 4:15-17.) Will you have fruit in the gospel effort? Send your contributions regularly, and back them up with your prayers.

Did Christ Pre-Exist?

By C. R. Stearns

THE first reference I can find in the Bible that refers to Christ is in Genesis 3:15, where God, speaking to the Serpent, said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The next reference and promise is in Genesis 12:1-3, where God, speaking to Abraham, promised: "In thee shall all families of the earth be blessed." Again in Genesis 18:18, the same promise is repeated, but in neither case are any details given. In Genesis 22:18, God again made Abraham a promise, but here He went more into detail when He explained that it is in Abraham's seed that all nations of the earth are to be blessed. This same promise is confirmed in Genesis 26:4 and 28:14, where God told that it is through Abraham's seed that all nations are to be blessed.

Now, coming down to the time of David, whom we know to have been a direct descendant of Abraham, we find in 2 Samuel 7:12, 13, God again confirming the promise originally made to Abraham, saying to David: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom for ever." This promise was repeated in Psalm 132:11, where the Bible says: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." Here God went still more into detail, explaining that this seed, in whom all nations of the earth are to be blessed, was to proceed from David's bowels and to be the fruit of David's body.

Coming still farther down to the time of the New Testament, in Galatians 3:16, we have Paul making additional explanations, saying: "Now to Abraham and his seed were the promises made. He (God) saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Here we have a definite chain of God's promises beginning with the seed of the woman (Eve) and coming

"Did Christ Pre-Exist?" by C. R. Stearns, Rapid City, South Dakota, is a consideration of an old subject, but a subject that is confusing to many Bible students. The article makes good appeal to reason and to accuracy of interpretation, though the idea of human paternity of Christ will be questioned by readers of The Restitution Herald. Thirty years before Christ's baptism, Gabriel said to Mary: "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Both Mary and Joseph first questioned, then marveled, at the miraculous conception. Let Gabriel's testimony obliterate every present doubt concerning the supernatural origin of Christ.—Editor.

down to Abraham and his seed, then to David and his seed, and ending in Christ as the one in whom all nations of the earth are to be blessed. If there were no other verses in the Bible relating to this subject, we would surely have to believe that Christ was the seed of Eve, the seed of Abraham, and the seed of David, and, being their seed, Christ must have come after them and could not have existed before them.

The following are verses to give additional proof of whom Christ was:

Matthew gave the genealogy of Jesus the Christ all the way back to Abraham. (Matt. 1:1-16.) If Christ pre-existed, Matthew was wasting his time.

Luke wrote the genealogy of Christ back to Adam and Eve. (Luke 3:23-38.) This also seems very peculiar if Christ pre-existed.

John 1:45 reads, "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Philip, here speaking of the one about whom Moses wrote, did not call Him a god come down to earth, but did call Him the son of Joseph.

In Acts 13:22, 23, Paul, speaking of God's promise to David, said: "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus"—Jesus, the seed of David, not Jesus the pre-existent god from heaven.

In 2 Timothy 2:7, 8, Paul again called Christ the seed of David. In Romans 1:1-4, Paul went even farther, calling Jesus Christ "the seed of David according to the flesh." In Acts 2:29, 30, Paul again called Christ the "fruit of his (David's) loins, according to the flesh." Never once did Paul refer to Christ as a pre-existent god.

Some will say, Does not the Bible teach that Christ was the Son of God? This is absolutely true. But if the Bible also teaches that Christ was of the seed of Abraham and David, let us see if we can find when God recognized Christ as His special Son. After Christ's baptism, God called Him His beloved Son. (Matt. 3:16, 17; Mark 1:10, 11; Luke 3:21, 22.) I believe there is no place in the Bible where Christ is called God's special or beloved Son

prior to His baptism. This surely would not have been the case if Christ had pre-existed as God's Son.

In Romans 1:3, 4, Paul said that Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Evidently by His resurrection, Christ gained something that He did not have before. This hardly would have been the case with a pre-existent god. Though Christ was called the Son of God, it does not follow that He had to pre-exist. We also may become the sons of God, yet there is no proof at all in the Bible for our pre-existence. "As many as received him (Christ) to them gave he power to become the sons of God" (John 1:12). Romans 8:15-17 shows we are called the children of God. "Ye are all the children of God by faith in Jesus Christ" (Gal. 3:26). We are called the sons of God, too, in Philippians 2:15. I believe no one who studies the Bible will try to prove that we pre-existed, and still we can become the sons of God.

There are many plain statements as to who Christ was. Some verses in the Bible seem to contradict these statements, but I believe firmly that the Bible never contradicts itself. Let us examine these seemingly contradictory verses.

First, let me state that I have never found in the Old Testament any teaching about pre-existent gods, except the one God, Jehovah. One can find plenty of such teachings, however, in both the Greek and Roman mythology. I am sorry to say that I am afraid some of our translators of the Bible have been influenced by these heathen beliefs. With this in mind, let us now study some of the verses that are used to try to prove that Christ pre-existed.

Genesis 1:26: "God said, Let us make man in our image." Some people say that God was talking to Christ and that Christ must have pre-existed. However, there is not a single verse in the Old Testament which says that Christ created anything. Even in this instance, it says in verse 27 that God created man. All through Genesis, it tells of God creating different things, but it never mentions Christ as a creator. God was definitely the Creator. Christ means "Saviour," and Christ is as definitely the Saviour of the world and mankind as God was the Creator. In verse 26, God was probably talking to angels.

Some say that the Michael mentioned in Daniel 10:13, 21; 12:1; Jude 9, and Revelation 12:7 is in reality a reference to Christ, and that this proves His pre-existence. However, Daniel 10:13 refers to Michael as one of the chief princes, a title never given to Christ, as He was *the* Chief Prince, not one of many. Jude 9 refers to Michael as an archangel, another title never given to Christ. Christ is to be King of the world, not a captain of angels. Daniel 12:1 and Revelation 12:7 may refer to Christ, but if so, only to a time after His resurrection and, therefore, they cannot prove any pre-existence. Daniel 10:21 is indefinite as to time.

The strongest proof of Christ's pre-existence is found in

the New Testament. John 1:1-3, 10 seem at first reading to contradict the rest of the Bible. (Let us remember that our New Testament was probably first written in Aramaic, then translated into Greek, then into Latin, and finally into English. As I said before, the translators sometimes translated according to their own preconceived ideas, and some of these ideas came to them from Rome, Greece, and even from Egypt and Babylon. I am glad to say there are very few of these preconceived-idea translations in the Bible, and all of any importance are in the New Testament, where most of them can be checked by going back to the early manuscripts. Second Timothy 2:15 says to rightly divide the Word of truth. Let us see if we can rightly divide these verses and make them agree with the rest of the Bible, instead of seeming to be a contradiction.)

In John 1:1, the Greek word for the word translated "Word," with the capital "W," is *logos*. This Greek word *logos* is used two hundred twenty-one times in the New Testament and is translated with the capital "W" only seven times. All other times (two hundred fourteen) it is translated with a small "w." This definitely seems to be a strange procedure. Let us make a more thorough investigation of the Greek words in these verses.

We next investigate the word "by" in the third verse. If we look in Wilson's Emphatic Diaglott (where we have the Greek alongside the English translation), we shall find this word "by" comes from the Greek word *di*. Mr. Wilson has translated this Greek word *di* as "through." This is a rather indefinite translation, but there is a place where we can get a positively definite translation and meaning of the word. If we look in Young's Concordance under the English word "for," we find the Greek word *di*. Here we find the Greek word *di* listed twelve times, and each and every time the literal translation is the same. The literal translation of the word *di* is "on account of," and it should always be translated this way.

Going back to the word *logos*, we find Mr. Wilson has made the literal translation of the Greek word *logos*, "word," with a small "w," which is correct. In his English translation, he has "*logos*" with a capital "L," which suggests that he leaned toward the pre-existence theory, but he was so honest he did not let his personal ideas interfere with his literal translation. Mr. Wilson also translated the Greek word *anton*, "it," instead of "him" as in the King James Translation. This word, *anton* can be translated either "him" or "it," but in this case "it" is a much better translation.

The above also applies to the second time the word "him" is used in the third verse, and to the words "by him" in the tenth verse.

If you look in our English dictionary, you will find the word "word" means "idea." Now let us translate these

verses with the above corrections in mind. They would then read as follows:

John 1:1. "In the beginning was the word (or idea) and the word (idea, plan) was with God, and it was God's word (idea, plan)."

2. "The same was in the beginning with God."

3. "All things were made on account of it (God's idea), and without it was not anything made that was made."

10. "He, or it (that is, the light or God's idea or plan), was in the world, and the world was made on account of it, and the world knew it not (did not understand)."

The word did not become flesh until the fourteenth verse. Then the word or idea or plan did become flesh in Christ, and Christ did try to explain God's plan to the world. First, God had the idea or plan, then *on account* of that idea or plan He made the world. Then, in accordance with that plan, Christ came into the world to explain to the world what God's plan was. At Christ's first coming, He was rejected by the world, but the Bible teaches He is coming again to finish His work.

Now these verses make logical sense. They agree with the rest of the Bible, and with the other verses quoted above in this piece, but they certainly do not teach the pre-existence of Christ.

Colossians 1:16: Here we have the same problem of preconceived-idea translation. In the first "by him" in this verse, the Greek word translated "by" is *en*. This Greek word has more than twelve different meanings, of which "in" and "through" are two of the meanings. The first word in the verse, the word "for," is the Greek word *hoti*, whose literal translation is "because." This Greek word *en* could be translated "in" or "through," and make better sense than the King James Translation of "by." Then this line would read, "Because in him (or through him) were all things created." This would then agree with the rest of the Bible. In this same verse, the second "by him" is from the same Greek words *di' anton* whose literal translation is "on account of him." Then the end of this verse would read: "All things were created on account of him and for him." Then all the verse would agree with the rest of the Bible. We know definitely from the first chapter of Genesis that God is the Creator. "Christ" means "Saviour." God is the Creator; Christ is the Saviour.

John 17:5: When Christ was about to die on the cross, He said, "Now, O Father, Glorify thou me with thine own self, with the glory which I had with thee before the world was." If you read only this verse, you would surely believe that Christ pre-existed. However, upon reading Genesis 1:1, we find that the very first thing God created was the heaven and the earth. We find no mention of Christ until long after the world was created. In John 1:1, we do find, though, that even before the world was created, God had a plan, and that Christ was in that plan

as King of the world. Revelation 13:8 speaks of Christ as being the Lamb "slain from the foundation of the earth." All know that Christ was not actually slain until thousands of years after the foundation of the earth. God knew in His plan, which He had even before the world was created or the foundations laid, that Christ would be slain, also that Christ would receive great glory as King of the world. In Isaiah 46:10, God spoke of Himself as One "declaring the end from the beginning." Christ also knew God's plan perfectly, and when He made the above statement, He knew it was time for Him to die. Then, following His resurrection, He would receive the glory that had been prepared for Him in God's plan even "before the world was."

John 8:58: Christ said: "Verily, verily, I say unto you, Before Abraham was, I am." "Was" and "am" are incomplete verbs needing some additional words supplied to make complete sense. In this case, to agree with the rest of the Bible, we must supply that Christ was before Abraham in rank in the Kingdom of God, or before him in God's original plan for the world. Christ could not have been before him, physically, because He was Abraham's seed and descendant.

Philippians 2:6-9: "Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant." Let us study these verses. In Matthew 19:16, when a man asked Christ how He could get eternal life, Christ answered him in verse 17, saying: "If thou wilt enter into life, keep the commandments." This man was not able to do this, but Christ actually did. Hebrews 4:15 shows that Christ "was in all points tempted like as we are, yet without sin." Now, the Greek word for "God" in verse 6 is *theos*, which can be translated "God" with a capital "G," or "god" with a small "g," meaning a much lesser god. I believe the first time the word "God" is used in verse 6 it should be translated with a small "g." This word could then refer to a person in an elevated position.

At the time this was written, Christ had actually earned eternal life, or age-lasting life. He might not have been immortal, but he had earned the right to live for the age. If Christ had chosen age-lasting life, He could have become a god, or obtained an elevated position, but in that case each of us would have had to earn our own age-lasting life by going through the same suffering that Christ did to obtain it. In six thousand years, no one has earned age-lasting life except Christ, and the world is not getting any better. So, if Christ had chosen age-lasting life for Himself instead of death on the cross, very few, if any, of us would ever have obtained age-lasting life, or any life whatsoever after this present life. If Christ had chosen life instead of death, I believe no one, not even Christ Himself, would have obtained immortal life—at least, not until some future time.

Christ did not choose this course, but, as it reads in Philippians 2:8, He was obedient "even to the death on the cross." It was, of course, important that Christ was obedient, but what was much more important was that He had perfect faith in God and in God's promises. The same applies to us: we must try to be obedient, but it is more important that we have faith.

God gave Christ great reward because of His faith, the same as He has always given reward for faith, and He will give us great reward, also, if we have faith in Him through Jesus Christ.

Now, when Christ made Himself of no reputation—or emptied Himself, as it reads in some translations—what He really did was to give up His age-lasting life that He had earned for Himself, that we who believe in Him might have age-lasting life, through faith in Him. We do not have to earn it. God gave Christ immortality, and I believe the Bible teaches He will also give us immortality, because of our faith in Him. We get this faith through God's Word, the Bible, and from our faith in Christ and His teachings. Christ's chief purpose on earth, as far as we are concerned, was to explain God's plan to us, and we should try to understand it and have faith that it will be fulfilled. I will not go into more detail to give the proof of this, as it is not my subject. I do hope, however, with this explanation of these verses that I have shown they do not teach that Christ pre-existed.

Ephesians 3:9 reads: "God created all things by Jesus Christ." However, Wilson's Emphatic Diaglott entirely omits the "by Jesus Christ," and Young's Concordance puts it in brackets, showing it may not have been in the original Greek. Another case of someone's pre-conceived idea in the translation! So, the passage should simply read, "God who created all things." This makes complete sense of the passage and agrees with the rest of the Bible.

Revelation 4:11 reads: "Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, etc." Some say the "O Lord" refers to Christ, and that Christ was therefore the Creator. The Greek word here translated "Lord" is *kurios* and could refer either to God or to Christ. The context proves, especially in verse 8, where the same person is called Lord God Almighty, that the "O Lord" here used refers to Jehovah God. This translation also agrees with the rest of the Bible, which definitely and repeatedly states God is Creator.

When we get their true meaning, verses not covered can be explained, thus eliminating all seeming conflicts.

Let me repeat: God is the Creator; Christ is the Saviour. Christ, being Abraham's and David's seed and descendant, could not have existed before them. Christ did have a place in God's plan, however, and God had this plan even before He created the world. In God's plan, Christ was to be both Saviour and King of the world.

OUR FRIENDS THE ANGELS

(Continued from page 5)

The Cherubim

The second order in importance is that of the cherubim. Cherubim (old English plural of cherub—a cherub being "one who holds fast") are evidently God's soldiers or guardian angels. They are watchmen over God's sacred places. Cherubs usually travel in pairs and are definitely mentioned as having wings.

When Adam and Eve were put out of the Garden, cherubim were placed at its entrance "to keep the way of the tree of life" (Gen. 3:24). The tree of life was sacred, and belonged only to God. His watchmen guarded it. Two cherubim were carved on the mercy seat with wings touching, so they would overshadow (protect?) the place of God. (Ex. 25:18-20.)

One of the most unusual references to cherubim is in Psalm 18:10, saying: "He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind." The context makes plain that God was this heavenly rider. Practically the same wording is found in 2 Samuel 22:11.

Common Messengers

The third and lowest rank in the angel order is filled by the common messengers, who may in some instances be human beings. Guardian angels would perhaps come in this class. Instances in which this type of angel appears are too numerous to mention here. The outstanding example, in my mind, of these beings is in the story of Abraham and Lot. Abraham was sitting in his tent door one day and he saw "three men." If they were men, they had divine knowledge and seemingly could appear and disappear at will. If they were heavenly beings, they looked like men. They could have been either. Genesis 18:5 explains that Abraham offered them hospitality and food and seemed not aware of any divine nature. Two of these men later appeared to Lot (Gen. 19:1) and he, too, judged them to be men.

All angels who are not archangels or cherubim naturally belong to this class. Of necessity, then, it includes natural men and heavenly beings. The angel who was in the burning bush, the angels of Jacob's vision, and the angel who broke Jacob's thigh were probably of this class. To explain in all instances whether the angel was man or otherwise would require a number of volumes. It may be well, however, to notice a few of the definitely "spiritual" angels.

Hagar, the handmaid wife of Abraham, heard an angel call to her "out of heaven" (Gen. 21:17). The angel called to assure Hagar that a great nation would be made of her son. An angel called to Abraham "out of heaven" (22:11). This angel told Abraham not to slay his son Isaac with the knife which Abraham held over his body. This same angel called Abraham a second time (v. 15) to bless

him for his faith. Were these messengers mere men? *Men* speaking from heaven? If so, what were they doing up there? How did they get there?

Balaam offers one of the most amusing, yet revealing, stories in the Bible. As he was riding to his evil work, his steed saw an angel of the Lord, with drawn sword, standing in the way. The ass crushed Balaam's foot to avoid this phenomenon. When the angel stood in a narrow place, the ass laid down and refused to move. After absorbing a sound beating, he was allowed by the Lord to ask why. A conversation followed, after which Balaam's eyes were opened and he saw the angel. Evidently, the ass was the only one who beheld his presence before. The nature of the angel can best be imagined by noting Balaam's action. "He saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head and fell flat on his face" (Num. 22:31). It is hardly conceivable that this angel was a mere man.

After Christ had been tempted, "the devil leaveth him, and, behold, angels came and ministered unto him" (Matt. 4:11). What a contrast is put forth in this verse! Who would be so bold as to suggest that men came and ministered to Christ? The evidence for heavenly beings far outbalances the over-practical belief that all angels are men.

It has been before stated that a part of this order is made up of

Guardian Angels

I am comforted, not disgusted, by the oft-reproduced picture of the "Guardian Angel." Though the detail may be faulty, the theology is Scriptural. Though there may not be an angel in heaven for every person on earth, there are undoubtedly angels who are "on call" in time of danger or need.

David, a man who was often in peril, had a firm belief in guardian angels. In the Psalms he wrote, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (34:7); "He shall give his angels charge over thee, to keep thee in all thy ways" (91:11). The angel of the Lord did watch over David—also over Christ, of whom Psalm 91 was a prophecy. Christ said, in the Garden of Gethsemane, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53.) Christ was not boasting. There was a multitude of angels in heaven who would have come. Had they not come when He was born? (Luke 2:13, 15.) One of these angels did appear to Him in the Garden, and strengthened Him. (Luke 22:43.)

When Peter was released from prison, he went immediately to the home of Mary, the mother of John. Rhoda came to the door and was so astounded at seeing Peter that she left him standing on the stoop. When she told

the others what she had seen, they said, "It is his angel" (Acts 12:15). Evidently, the people of the early church believed in guardian angels. Were they mistaken? Why did not the apostles correct them?

Jesus gave assurance in a clear-cut statement that children, at least, have angels in heaven: "Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10). What more authority do we Christians require, than that of Jesus, to prove infallibly that there are guardian angels?

If guardian angels are included in this order, it must of necessity include

Evil Angels

The Scripture indicates that there are evil, as well as good, angels. The general thought is that these angels are servants of the Devil. The Book of Revelation, highly symbolical, tells of a battle in heaven between the Devil and his angels and Michael and his angels. (Rev. 12:7-9.) Michael won this battle and the dragon and all his angels were cast down from heaven. There are a multitude of ways to interpret these words. In all these ways, however, it should be kept in mind that Michael and his angels are presented as literal beings. The most logical reasoning seems to be that Michael and his angels, who will appear again at the second coming of Christ, will aid in ridding the world of sin, at least for a thousand years. Perhaps these angels of Satan are only false prophets. Evil angels were also mentioned by the Lord, according to Matthew 25:41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." These words will be addressed to the nations which have harmed Jews or Christians.

Speaking of God's judgments upon Israel, David said, "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them" (Psalm 78:49). Evidently, David had reference to the enemies of Israel who continually lied and led Israel from God.

The Seraphim

The last order of angels is that of the Seraphim. These are strange creatures with six wings ("With twain they did cover their feet, with twain they did cover their eyes, and with twain they did fly"), who were seen only by Isaiah. They are mentioned by Isaiah only two times (Isa. 6:2, 6), and then only in visions. The author is willing to assume that they are only symbolic and have little place in our study of the physical beings.

Conclusion

Thus ends our study of angels. In my mind we do an injustice to the creative power of God when we fail to believe in heavenly beings. As the writer of Hebrews said: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2).

PROGRESSING BACKWARD

(Continued from page 3)

tion of the Christian faith among them that sat in darkness. In their advertisements for colonists, the officers of the Company were at pains to indicate that they wished only settlers of correct religious life."

Thus, it seems that God called these people, through persecution in the Old World, to come to a land abounding in deer and turkey. He brought them forth to be a righteous nation. They accepted the challenge. When they arrived upon the shores of the new land, they thanked God for their safe journey and established His laws by which to live.

Mr. Beard wrote further in connection with colonization in Virginia: "They . . . made careful provision for the maintenance of the religious habits they prized so highly; churches were built with such elaboration as their means allowed, and the practice of attending daily services there was carefully enforced."

Were not these colonies built upon a foundation of God, even as was Israel? We could refer to many of their laws to show that they were.

Perhaps they were too strict in their devotion—if this were possible. The Maryland assembly in 1648 passed the Toleration Act which imposed severe penalties upon all who "profane the Sabbath or Lord's day called Sunday by frequent swearing, drunkenness, or by any uncivil or disorderly recreation, or by working on that day when absolute necessity doth not require."

Yes, in their laws and in their living, we see the inward religiosity of our early fathers. How long did this godly spirit endure? How long did the quick acceptance of God's way continue? Not very long! Later colonists came for other reasons than to find freedom of worship.

The small territory founded by these few has grown into a vast and mighty nation. The advancement in agriculture, industry, and commerce has been stupendous. Knowledge has been increased. There has been progress in every field except one. That field is Christianity. The majority of them accepted Christ as their Saviour. No such statement can be made of the people of this country today.

What Is Your Golden Calf?

This nation has turned to idolatry, even as did Israel. The Apostle Paul prophesied that "in the last days" men should be "lovers of pleasures more than lovers of God" (2 Tim. 3:4). Many Americans profess the name of Christ, yet deny the worship of God to seek life's enjoyment. Have we ever been guilty of attending the movies when we should have been in the house of God? Have not the people of the United States molded pleasure into a golden calf?

How far do we have to look to see someone placing filthy lucre above God? Grasping fingers and clutching hands show us another idol of which we must beware.

Anything that we esteem or give preference to, more than God, becomes our idol. There are probably none of us who have not needed to seek God's forgiveness for our idolatrous worship at some time in our lives.

In What Direction Are We Traveling?

The Pilgrims were sober minded and clean in body. The people of the United States today are neither. Frivolity is everywhere. The youth of our nation are running "to and fro." They smoke, drink, dance, attend shows, and keep late hours; they do anything to escape the reality of life.

The nation is becoming a drunken one. It is said that there are now more saloons (a few of these are called by the names of restaurants and grills) in the United States than there are churches and schools combined. Liquor drinking certainly is not decreasing. A few years ago, A. L. Baker of Battle Creek Michigan, released these figures in a lecture: "Over a period of nine years in the United States twenty-five billion dollars were spent on liquor." We cannot comprehend this amount of money. Compare it with the number of *minutes* from the birth of Christ until now, which is only *one* of these twenty-five billion, and we see it more plainly. This vast sum was spent to poison the people of this country.

The American people might well pause from the rushing about of this life, and ask themselves the question, "Which way is progress?" We have been treading in the path that Israel trod. We have been "progressing backward."

Where Will It All Lead?

As man's knowledge multiplies and he still is unable to come to a knowledge of the truth, we draw nearer to the coming of our Lord. The Apostle Paul, after describing the attitude and behavior of men upon the earth in "the last days," wrote that these wicked ones should "proceed no further" (2 Tim. 3:9). It is time for the great Judge to return to "recompense tribulation" to the ungodly as well as "rest" to the godly. (2 Thess. 1:6, 7.)

Every day we are able to see more wickedness, and we know Christ's coming draws nearer. When Jesus ascended into heaven, He did not tell mankind when He would return, for He did not know. He expected us to await patiently His promised return. It will be only a short while until He returns, yet already we hear the words, "We wot not what is become of him."

Beware lest any of us fall into that snare. Doubt not the Word of God. As we see the foretold signs being fulfilled, let us look into the skies for our Redeemer.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

A Prophecy Fulfilled

Isaiah spoke the words of our golden text (above) more than seven hundred years before Jesus was born. Do you think you could tell something that you are sure will happen even seven years from now? No, not without the help of God. God does not speak to us directly as He did in the days of the prophets. We can all read the Bible now, so God does not need to speak directly to us. Isaiah prophesied the birth of Christ exactly. He even told us His title: "Immanuel" or "God with us." Jesus had other titles, too, did He not? One of His names is "Prince of Peace." (Isa. 9:6.) Will it not be wonderful when Jesus the Christ returns to be that Prince of Peace—or King of Peace—to the world? He was born to be a king, but He was the Prince of Peace when He was born.

The title "Immanuel," or "God with us," does not mean that Jesus was God. In 1 Peter 1:21, we read God raised Jesus from the dead. Jesus was able to die; therefore, He was not at that time immortal. We read that Jesus "poured out his soul unto death" (Isa. 53:12).

If Jesus were God, He could not have died for us. God has been immortal always. God cannot die: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen; nor can see" (1 Tim. 6:16). No man can look upon the face of God and live. Many saw Jesus' face. They saw Him weep, and they heard Him talk. They saw Him lift His head and pray to His Father. Moses was allowed only to look upon God's "back parts," as we read in Exodus 33:20-23.

Jesus, the Son of God, was born of a virgin just as Isaiah foretold: "The Word was made flesh, and dwelt among us" (John 1:14).

Mary, Mother of Jesus

Mary was a cousin of Elisabeth, the mother of John the Baptist. Mary was of the family of King David. When an angel from God appeared to her, she was afraid of the heavenly being. The angel, however, told her not to fear, for God had chosen her to bear the Son of God. She was indeed favored among women!

She was engaged to Joseph, also of the family of David. Jesus was born to be our Saviour, for He was to save His people from their sins.

Our Relation to Jesus

As we draw near to the time we hold dear as the birth of Jesus our Lord, we pause to consider our relation to Him. He is our Elder Brother, for we are sons of God when we accept Christ as our Saviour, and He is our Saviour! He is our Mediator! (1 Tim. 2:5.) He is, therefore, our High Priest. He is our Friend and Pattern.

Jesus is now the King of our hearts and Ruler of our lives. When He returns, He will be the King we can see and hear as did His disciples and friends when He lived on earth many years ago. He also is to be our Husband, if we are in the Bride of Christ. We are now engaged to Him, if we are walking in His Light and Way. Is not He the most wonderful One to have in our lives? There are many other names and titles we could give Him. Let us live for Him, that we may be His helpers when He comes in glory to make this sin-stricken world back into the Paradise of God.

Unlock your heart's door and let Him in. Nothing in this world can give you what He has to offer you. Study the Word He spoke for our learning. Grow in faith, and His grace will be increased toward you.

Keep Me True

"Keep me true, Lord Jesus, keep me true,
Keep me true, Lord Jesus, true to You.
May all I say, or strive to do,
Prove, dear Lord, I'm true to You."

—Selected.

ECE Club News

Why not join our Club and have your name appear in the Happy Birthday Corner? The membership card is very nice to frame and hang near your bed. Send your name, age, and address to Madge Savage, Waite Park, Minnesota. Why not do it now?

Happy Birthday Wishes

Joyce Overholser, Dec. 12, age 13, Lawrenceville, Ohio.
Carol Lea Johnson, Dec. 15, age 9, Kewanee, Ill.
Helen L. Unterkircher, Dec. 15, age 5, Sherrard, Ill.
Lloyd Foster, Dec. 17, age 9, Hammond, La.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Where Is Our Junior Berean Society?

Recently, someone asked, "What happened to the National Junior Berean Society that was to have been organized this year?" This person is not the only person who is wondering about the organization of a society for our Junior Bereans. It is a question of interest to all those who are interested in the present Junior members and those who are interested in the future of all Berean societies. Our Junior Bereans are the foundation of our future Senior societies, and a well-trained junior organization at this time will insure an active, interested Berean group in the future.

There are several Junior Berean Societies which are sponsored by Senior Bereans of the respective churches. If a national society were organized, its main purpose would be to encourage and supervise the founding of more societies and to co-ordinate the activities and studies of the groups. Another purpose would be to train the Junior Bereans for future work in the Senior group.

To establish such a Junior society will require much more than articles being written or conversations which deal with the subject. It will require action—action on the part of all Bereans, action by adult leaders who are interested in young people of junior age, and action by the juniors themselves who are interested in the future of Bereanism.

Are you interested in Junior Bereanism? If not, this article is not written for you except to, perhaps, arouse your interest. It is written primarily for those who are interested in Junior Bereanism and the future of our Senior Bereans. If you are interested, be interested *actively*, not passively. Besides being a good topic for conversation and discussion, it is a good subject for any Berean. Think how proud we could be, if at the next Berean conference we can be host to a group of younger members who are endeavoring to organize a group with similar aims and principles as ours. Is it not worth a little effort and thought?

New Lessons Soon Ready

In a few weeks a new series of lessons, for the use of all Bereans, will be appearing each week on this page. At the last Berean Conference, it was voted that lessons be prepared and appear weekly which would tend to unify and co-ordinate the general study of our organization.

Our publishing committee chairman, James Mattison,

announces the acceptance of Brother Lyle Rankin, Cashmere, Washington, to write these lessons.

Much work will be required for the preparation of these lessons and their success depends entirely upon the Bereans. Be watching for more information about them, and make plans, *now*, to use them.

Treasurer's Report

Our treasurer, Faye White, Bennington, Nebraska, give us the following report for the month of October:

| General Fund | | |
|--------------------------|--------|----------|
| Balance, October 1, 1944 | | \$448.20 |
| Receipts: | | |
| Fonthill Bereans | \$8.00 | |
| Sale of books | 5.95 | 13.95 |
| | | \$462.15 |
| Expenditures: | | |
| Correspondence Committee | \$4.00 | |
| Leader Engraving Co. | 2.85 | 6.85 |
| | | \$455.30 |
| Balance, | | \$455.30 |
| Fieldman Fund | | |
| Balance, October 1, 1944 | | \$483.88 |
| October pledges | | 9.00 |
| | | \$492.88 |
| Balance | | \$492.88 |
| Total amount in treasury | | \$948.18 |

Looking for Christ

At the present time, when so many families have friends and relatives away from home, they often enjoy the experience of looking forward to the return of their loved ones for a short visit at home.

We, as Christians, in our study and work are looking forward to the return of a loved One with whom we will enjoy more than a short stay—it will be a stay of eternity. We are exhorted, however, many times to look and prepare for the coming of Christ. We are told in the Book of Hebrews: "Unto them that look for him shall he appear the second time without sin unto salvation." We must not think that His coming is some remote, vague possibility, far in the future, but a vital event which may appear at any moment. We must not be discouraged or impatient, for men of many generations have anticipated His coming, as one of their texts: "Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh" (James 5:8). Read this text often and patiently, but fervently, and await His blessed arrival.

AMONG THE CHURCHES

WATERLOO, IOWA

Bro. Paul Williams recently spoke to the Waterloo congregation when he supplied for his father, who was to have been the guest speaker for the fifth Sunday. We enjoyed seeing Paul and Hazel again and talking over old days at Oregon Bible College. Also, we were glad to see several of the Stanhope congregation who accompanied them.

Last week, passers-by asked if we were having a week's meeting. More than once, we explained that the men and women were working to finish the balcony to have a Sunday school classroom ready for the next Sunday. Our Sunday school attendance has increased sufficiently to have five classes, instead of three classes. Sr. Blanche Harland, the superintendent, explained that the adult class was not really dropping in attendance, but that we were using them all as teachers.

The Waterloo congregation will meet this Friday night, December 1, at the home of Sr. James Cassen to take part in an informal "Question Box" conducted by Bro. J. W. Williams.

Memorial services were conducted Sunday, November 26, for Clayton Palmer, who was killed in action. Bro. C. W. Howe was in charge. The services were attended by friends and relatives from many of the surrounding towns and cities.

Bro. E. A. Ellis has given up his job with the post office and has taken over a hardware business in Waterloo.

Among our many welcome visitors recently were: Mrs. A. M. Jones of Ohio; Mr. and Mrs. Walter Temple and Pat; Mrs. George Causburg and Melodie, all of Chicago.

The writer has rented a home, just across the street from the church, for the winter months. The address is 1041 Riehl St. Announcements will be made later concerning our Christmas program. Ernest Baruum, Pastor.

THANKSGIVING AT SOUTHLAWN

Grand Rapids, Michigan

A very inspiring service of thanks was held in Southlawn Church, Grand Rapids, Mich., the morning of Thanksgiving Day. The church was well filled, and the rostrum was also filled with the senior choir seated on one side and the junior choir on the other.

In addition to the Scripture lesson and formal part of the service conducted by the pastor and the choirs, there was a period for anyone to express whatever might be in his heart, and many were the sincere expressions given.

A larger building for Sunday school and church work is so badly needed that it was decided this year to receive a Thank Offering at this Thanksgiving service to be applied to the building fund. That our people are very grateful to God for all the blessings which He has brought to us was evidenced by the fact that four hundred twenty-three dollars was received in that offering, raising the cash on hand in the building fund to twenty-three hundred dollars.

The pastor is extremely thankful for such a wonderful group of people with which to work. While thanking God for all His goodness to us, we send from our church Christmas greetings to the brethren far and near. May the One born to be "Prince of Peace" soon come to exercise the right to which He was born.

F. E. Siple, Pastor.

CHICAGO, ILLINOIS

Earnest efforts are being made by members of the Church of God in Chicago, Ill., for the establishment of a church work in that city. The results of these efforts are that church services have been held on November 19, 26, and December 3. A feeling of inspiration is the reward. Bro. James McLain, National Evangelist, is putting forth a great deal of effort, backed by the Evangelistic Committee. On November 26, a gospel team from Oregon Bible College at Oregon, Ill., accompanied Bro. McLain and his wife, to help make the day a greater success. Bro. Sydney E. Magaw assisted in the services on December 3.

The meetings are being held in the chapel of Lawson Y.M.C.A., at Chicago Ave. and Dearborn St., and, although it is small, seating only twenty-four attendants, it is ideal for our group in its beginning stages. On the 26th, all but two seats were taken.

Officers have been elected to begin the effort. If there are other members in or near Chicago who may be interested but whom we have not contacted, please get in touch with us.

Jeanne L. Hall, Secy.

We are sorry to learn of the death of Sr. A. J. Chaplin, a faithful member of the Church of God at Arkansas City, Kan. Though having recently suffered a fall, breaking a hip, Sr. Chaplin seemed well on the road to recovery. Her doctor had said she could return home from the hospital at the end of another week. Then death came quietly and suddenly while she was visiting with one of the nurses. May the bereaved find comfort in memory of her faith and good works, and in Biblical assurance of resurrection and reward.

Send The Herald to your friends.
Subscription rate: \$2.50 per year.

DIXON, ILLINOIS

On the morning of November 23, Thanksgiving Day, members and friends of the Church of God, Dixon, Ill., gathered to express their heartfelt gratitude to God for His bountiful blessings. Psalms were read, hymns were sung, testimonies were given, and prayers were offered unto God. The meeting proved to be full of inspiration.

On the evening of November 26, the young ladies' Bible class planned and presented an inspiring program. They will have charge of Sunday morning services once a month. They will meet at the home of Mrs. Elwyn Drew on November 30 for a scramble supper and party.

Miss Leona Blaga, a WAVE, is home on furlough. She is a member of this church. We were glad to see her again.

Mrs. Ross Drew is in the Kathryn Shaw Bethesda Hospital. She has undergone an operation. We hope she will soon be well.

Mr. and Mrs. Lloyd Wagner have moved back to Dixon.

A committee has been at work planning a Christmas program to be presented on the evening of December 17.

The Doreas society will have its annual Christmas party at the home of Mrs. William Eckert on December 12. C. Alan McLain.

TEMPE, ARIZONA

Sunday evening, November 26, the Church of God, Tempe, Ariz., closed the meeting that was being conducted by Bro. Francis Burnett. This is Bro. Burnett's first trip into the West, and we feel it was a privilege, as well as a pleasure, to have him and his wife work with us during the two weeks.

Besides speaking at each of the services, Bro. Burnett also brought several messages in song. His faithful helpmeet was of considerable blessing by the beautiful pictures she drew with her crayons. The meetings were quite well attended, and we feel the church has been blessed.

The unusual weather proved to be a blessing, since the rain made it unnecessary for the farmers to irrigate, and thus they were permitted to attend almost all of the services.

Our Sunday school reached a high peak of fifty-nine the first Sunday of the meeting and we hope with another push to raise it to seventy-five.

C. E. Lapp.

NORTHWEST CONFERENCE

The Northwest Conference of the Church of God met at Felida, Wash., November 17-19, 1944. Bro. Alfred Anthon opened the conference, Friday evening, with a Bible lesson from the First Psalm. On Saturday morning, at 10:30, there was a devotional service. Song services were led by Bro. John Eagleston during all the conference. The Saturday morning sermon was preached by Bro. Anthon—his texts being Psalm 133 and 134. In the afternoon, Sr. Anthon held a question box which was very interesting. At 7:00 p.m., a Bible lesson was presented on "Christian Graces" by Inez Titus, followed by a sermon on "Baptism" by Bro. Anthon.

Sunday morning, we went to the water and buried Winfred Tacket in baptism. Then there was preaching by Bro. H. J. Prosser—his text being, "What Is the Truth?" Sunday afternoon, a Communion service was held, followed by a sermon, "God's Laws," by Bro. Anthon. Then we extended the right hand of fellowship to Bro. Tacket, everyone singing, "All the Way My Saviour Leads Me."

This brought to a close another conference which we feel brought us nearer together in these closing days of this age. We are commanded to assemble ourselves together, and we never before realized more need of following closer in the Master's way.

The brethren at Felida have remodeled and decorated the church, and it provided much comfort for those who attended the conference. Others present were our dear old "Grandpa" Hathaway from Corvallis, Ore., and Sr. Nettie Darby of Portland. She helped so much in the singing. May we all meet again.

Hazel Adams.

HERALD RECEIPTS

Mrs. Martin Wegner; Corn Shipman (others); John Garard (another); Mrs. Edna Brewer; Mrs. Delos Andrew (another); Geo. P. McMurtrie; Mrs. Ida Eastman (others); Mrs. John Saylor; LeRoy Dawson; Mrs. J. W. Saylor; Mrs. Esta McInturff; Mrs. A. M. Ross; Mae Magnus (others); Emory Maey (another); D. W. Weaver; Mrs. Rosa McCurry; T. F. Presley; S. P. Dismukes; William O. Jenter; Mrs. Elizabeth Dauterich; Russell Heiser; W. H. Poole; E. A. Drake; Mrs. Ivan Powers; Mrs. Elmer Winfrey (another).

VANCE - BURKE

Miss Marian Arlene Vance, daughter of Bro. and Sr. Vance of Vandalia, Ohio, and Mr. John Martin Burke, a sailor in the U.S. Navy, were united in marriage at the home of the bride's parents, Sunday, November 5, 1944, in the presence of a company of close friends and relatives, by the pastor of the Brush Creek Church of God. The plans of the young people for their future await the conclusion of the war. We pray, however, that they may enjoy a long, and, above all else, a happy and successful Christian life together.

G. E. Marsh, Pastor.

RANDALL - HASS

The Oregon Church of God was the scene of a beautifully prepared and devoutly consummated candlelight wedding service on the evening of November 25, at eight. The bride approached the sacred desk on the arm of her father of Superior, Wis. At the proper time, when inquiry was made as to "Who gives this maid away?" Mr. Ernest J. Randall replied, "Her mother and I do," and then laid his daughter Muriel's hand in that of Raymond W. Hass, son of William and (deceased) Pauline Haas, of Monroe Center: Ill.

The bridegroom, accompanied by Celine Randall, cousin of the bride, and pastor of Morning Star Church of God of north South Bend, Ind., had preceded the bridal party to the marriage altar, which was beautifully bedecked with yellow chrysanthemums and evergreen, and bordered with candelabra. Following, the ushers, Ernest Graham of Oregon Bible College, and Melvin Hoffman of Monroe Center, took their places.

Then followed the bridal party led by the bridesmaids, Mrs. Robert Boyd, cousin of the bride, of Gary, Ind., and Miss Donna Peterman of Oregon. Both were dressed in pink faille with matching veils and pink roses caught in hair, carrying bouquets of pink roses. Next came the maid of honor, the bride's sister, Miss Lois Randall of Minneapolis. She was gowned in aqua faille of like fashion and with matching veil, a yellow rose in hair, carrying a bouquet of yellow roses. Then followed the bride gowned in white faille with short train. Her finger-tip veil was caught with a tiara of orange blossom.

The groom's father, Mr. William Hass, his sisters and their families, from Monroe Center and nearby points, all, excepting his two brothers who are in national service, were in their places.

Mrs. C. A. Landers took her place at the organ sometime in advance, filling the chancel with welcome nuptial harmony. Mrs. Wendell Doeden held all attention while she sang "Because," and "Die Liebe Dich."

It was during the first organ music that the bride's mother, gowned in a golden suit with black accessories and a corsage of red roses, was ushered to her pew.

The wedding service was introduced with an earnest invocation for the Father's guidance. After Biblical portions relating to meaning and covenants of marriage were read, and the groom and bride had each expressed understanding of same, and understanding of the mutual covenants required, they knelt in prayer for the Father's approval and blessing. Then followed the double-ring covenant service.

The ceremony over, Mr. and Mrs. Raymond Hass and party retired to the parlor, and there received the congratulation of their many friends. About seventy invited guests adjourned to the basement for refreshments and visit.

The newlyweds entered their home at Monroe Center, Sunday evening, where they will be "at home" to their friends after December 15. May God's blessing attend them throughout life.

F. L. Austin.



MYRON D. NEWELL

Myron D., son of Samuel and Rebecca Hall Newell, was born at Amherst, Mass., September 6, 1855, of British-Colonial ancestry.

When he was ten years of age, the family came west by covered wagon, crossing the Missouri River at Council Bluffs, and settled at Elk City, near the river in Douglas County. Three years later they came to Washington County, taking a homestead near Herman.

On September 7, 1880, he married Susan Hall at Herman. Four years after their marriage, the couple went to Frontier County in the western part of the State, and took a homestead. They lived there sixteen years, returning to Washington County and settling at Blair, where they resided until his death.

He was a devout and honorable Christian man, a member of the Church of God for over fifty years. He was conscientious, honest, and upright in all his business and social relations, held in high esteem by all who knew him. He was a church leader among his brethren, serving as president of the State Conference for sixteen years and as elder, teacher, and leader of the local congregation at Blair until failing health prevented his attendance at the services.

He is survived by his widow and the two children born to them, Mrs. Bessie Jenkins of Blair, and Edward S. Newell of Glendale, Calif. There are six grandchildren, four great-grandchildren, and a number of nieces and nephews.

He was always somewhat indisposed in health, spending considerable time in his latest years in a wheel chair, but was able to be outdoors, in which he took great interest. He was always patient, cheered by Christian hope, intensely studious of the Scriptures, and greatly interested in the prophetic outlook. His last illness was relieved as much as possible by his devoted wife and daughter and granddaughter, Mrs. Catherine Erierson, a professional nurse.

He fell asleep November 15, 1944. Funeral services were conducted by Elder J. W. Williams at the Bendorf Funeral Home, Blair, Friday, November 17. He was laid to rest in the Blair cemetery to await the coming of his Saviour.

Bessie Jenkins.

"We're having fine meetings and a wonderful time; expect to have Thanksgiving dinner on the desert."—Francis Burnett, Tempe, Ariz.

NATIONAL BIBLE INSTITUTION

(Contributions to various funds of National Bible Institution are hereby acknowledged. While each donation is placed as specified, contributors are encouraged to make donations solely to National Bible Institution.)

| | |
|-------------------------------------|---------|
| Ripley, Ill., Church (Thanksgiving) | \$80.13 |
| Bergen Church of God (Minn.) | 35.00 |
| Oregon, Ill., Church of God | 11.70 |
| Mrs. John Saylor | 2.50 |
| Arnold Johns | 40.00 |
| Mrs. O. M. Matthews | 5.00 |
| Hope Chapel, South Bend, Ind. | 5.00 |
| Mr. & Mrs. Emory Macy | 2.00 |
| Mrs. Lillian Dauntler | 100.00 |
| Mr. & Mrs. Harlan Bell | 25.00 |
| Tempe, Ariz., Church | 250.00 |
| Mr. & Mrs. J. W. McLain | 10.00 |
| Mrs. Pearl Zeehiel | 5.00 |
| Mr. & Mrs. Ferris Zeehiel | 2.72 |
| Mr. & Mrs. Loren Burnett | 10.00 |
| Mr. & Mrs. L. D. McLain | 3.00 |
| Mr. & Mrs. E. A. Drake | 25.25 |

Our baby boy, Mark Louis, was born Sunday evening, November 19, at the Webster City hospital. He weighed six pounds seven ounces, and both he and Hazel are progressing well.—Paul Williams, Stanhope, Iowa. . . . In this same letter, Paul expressed appreciation of articles by Bros. Harold Doan and R. H. Judd, as published in The Herald dated November 22.

OREGON BIBLE COLLEGE NEWS

The Thanksgiving vacation has come to a close. Most of the students, after spending a traveling week end and partaking of delicious diets, have returned to their regular schedule at the College.

Bro. J. W. McLain, accompanied by his wife, Mr. and Mrs. Ernest Graham, Edward Goit, Timothy Pearson, and the writer, drove to Chicago over the Sunday of November 26. With playing, singing, and speaking, a successful meeting was conducted. A teacher-training class was begun by Bro. McLain, after which the group from Oregon and several of the church members had an enjoyable dinner together in a small room of a large cafeteria. By our fellowship together, all became better acquainted.

A gospel team plans to make this trip to Chicago every Sunday. We sincerely hope that the Chicago people will attend and build the Lord's work there.

Oregon Bible College basketball team won its first game from a local FFA team, by a score of 37 to 16 on Monday evening, November 27.

L. W. Moore, Jr., Reporter.

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

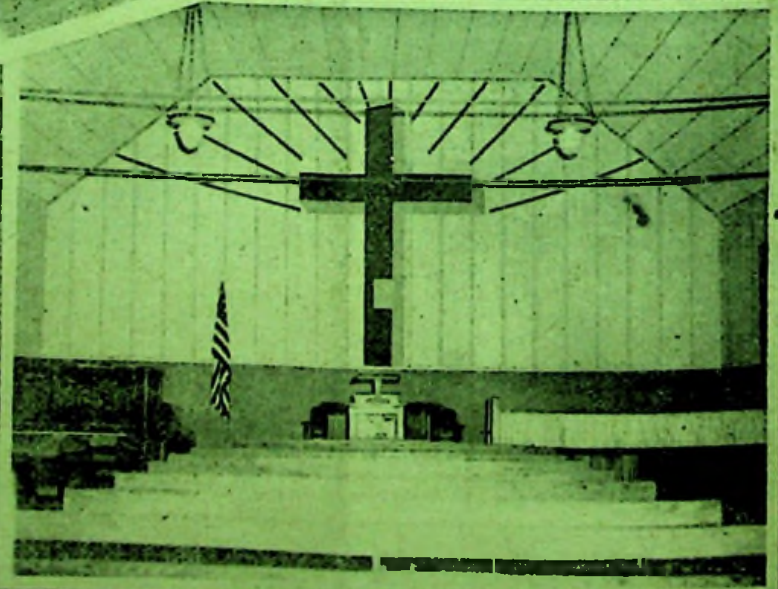
Subscription rate: 50 issues per year, \$2.50.

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.

Restitution Church



Eldorado,
Illinois



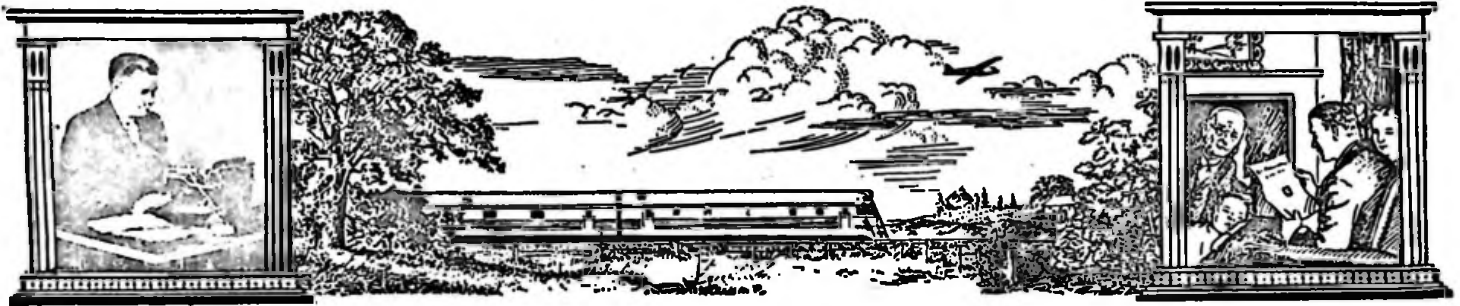
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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

The Virgin Birth

Isaiah prophesied: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14). So frequently is "virgin" explained to mean a young woman, irrespective as to actual virginity, that there is some little tendency of Bible students discountenancing the actual virgin birth of Jesus, and tolerating the idea of human paternity. Touching this question, Matthew 1:1-16 bears a peculiarity both interesting and significant: there are in this genealogy thirty-nine appearances of "begat," and only one "was born."

"Abraham *begat* Isaac; and Isaac *begat* Jacob; and Jacob *begat* Judas and his brethren," and thus continues the reading—father begetting son—generation after generation, until the genealogy reaches the Messiah. By very force of the thirty-nine usages of "begat," one would expect the word to be used once more—that is, if Joseph had been the actual father of Jesus. Instead, the word "begat" is singularly abandoned, the Scripture saying only that Joseph was "the husband of Mary, of whom *was born* Jesus, who is called Christ" (v. 16).

Doubt Supplanted by Faith and Joy

When Joseph observed that Mary was with child, he briefly meditated having her stoned in public, as the law of Moses allowed. Decision was made, however, to adopt a more considerate course, also provided by the law, of putting her aside, privately. In meditating either punishment, Joseph clearly betrayed doubt concerning Mary's virginity: he believed she had been untrue to her engagement vow and had begotten a child from some man. If there was not divine revelation as recorded in Matthew 1:20, pray tell what changed Joseph's mind, inducing him to accept the prospective mother as his faithful wife! Despite fears and meditations to reject Mary, Joseph became convinced that Mary was to bear the Messiah as a result of *miraculous conception*. What a burden must have been lifted from Joseph! Doubt was supplanted by faith and joy.

Similarly, Mary first doubted when visited by Gabriel. The announcement, wonderful as it now appears to Chris-

tians, shocked Mary, a girl of purity and twice called "virgin" in Luke 1:27. Puzzled, she asked the angel, "How shall this be, seeing *I know not a man?*" (V. 34.) Thinks anyone that Mary tried to deceive Gabriel? or that Gabriel knew only half the facts?

Here Mary's doubts, being of still more import than those of Joseph, were allayed not by a vision, but by direct word from Gabriel, chief of the heavenly host. He answered Mary, saying: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also *that holy thing* which shall be born of thee shall be called the Son of God" (v. 35). Consider the joy that must have been Mary's when she learned the extent of her being "highly favoured" and "blessed . . . among women" (v. 28). Hear her exclaim, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, . . . from henceforth all generations shall call me blessed" (vv. 46-48).

John the Baptist doubted, saying: "Art thou he that should come, or do we look for another?" (Matt. 11:3.) Thomas, granting only one possible exception, said, "I will not believe" (John 20:25). Saul of Tarsus worse than doubted, having "persecuted the church of God" (1 Cor. 15:9). Nevertheless, John the Baptist beat Stephen to martyrdom for the Christ; Thomas acclaimed the Christ with words that might have been used in acclaim of God; and Paul, too, turned so completely to the One he at first doubted as to "count all things but loss for the excellency of the knowledge of Christ Jesus."

There is doubt today. Indeed, "now we see through a glass darkly," but someday we shall see the Christ "face to face" (1 Cor. 13:12). God grant, though, that we wait not to see the nail prints in His hands. (Zech. 13:6.) Even in this dark day of unbelief and unharnessed carnality, let us turn to the firstborn Son of Mary, believing, and in joyful recognition that He is also the Son of God. "He that doubteth is damned," but he who believes rejoices "with joy unspeakable and full of glory."

There is faith—yet—and joy this Christmas Day. The Christ is born! and signs declare He soon will come again—as righteous King. Christmas, then, will never end.

Praise God—Christ Is Born!

"Glory to God in the highest, and on earth peace, good will toward men."

By James Mattison



DID the shepherds have cause to glorify and praise God because of the birth of Christ? We have more! Strange news came to several herdmen one still dark night as they were guarding their sheep from attacks by ravenous beasts. Many years, their people had watched and waited (in vain, it seemed) for the Saviour who had been promised. Now, over four hundred years had passed since the last prophet of God had stirred the hearts of their people. Did God still remember them?

Having settled themselves comfortably for a night of watching, these shepherds suddenly were startled to see before their eyes a glorious being, shining with beautiful radiance of the Lord. Being ordinary men, this unusual appearance of God's messenger terrified them. They knew not for what he had come. The angel immediately allayed their fearful state of mind by saying, "Fear not: for, behold, I bring you good tidings of great joy." These tidings were to be extended to all people.

What was he saying now? "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Unfolding God's plan still further, the angel told in words now time-honored of the sign then present, in Bethlehem: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Suddenly, a great host of angels appeared praising God, telling of good will toward men, and of peace toward all who are godly.

These humble shepherds, whose names are not even remembered, were wonderfully inspired by this miracle. (And why not?) Was it possible that the birth of the Messiah had arrived? So many years had passed since the Messiah was promised. Now, at last, their King had been born! In only a few years, perhaps, the elements of sin would be conquered and He would establish God's Kingdom with great power and glory. How fortunate for them that they lived in the age when these marvelous conditions were about to come to pass! Soon their dead loved ones would be raised. There would be no more sorrow, sighing, or pain. Was it possible that soon they would see Abraham, Isaac, and Jacob restored to life? Praise God!

So, with hearts near bursting with unspeakable joy, and with eyes shining with conviction and amazement, those shepherds set out to walk speedily the few miles to Bethlehem. With little trouble, they found the manger and

the baby. Having witnessed what no godly man had seen before—the sight of the Saviour—these unknown men proclaimed abroad the divine things they had seen that dark night. All those who heard wondered. Did the praise of the shepherds cease, then? The Scripture records the fact that they "returned, glorifying and praising God for all the things that they had heard and seen."

Today, the world is in the dark night of sin. Conditions are such that no man knows whether or not he will be alive five years hence. The world is in a state of hopelessness. Persons today doubt the soon coming of Christ. "It has been nineteen hundred years since His birth. He has not come yet. Will He ever come?" Sadly enough, some persons have almost given up hope of His coming, or place it sometime in the future. Yet, we who believe in the sure signs of prophecy have faith in His words that He will come, and soon.

Is it difficult for us to believe that God does have a part in His eternal drama for everyone who believes? Must we be wealthy to obtain favor with God? (Scripture indicates otherwise.) Must our names be well known throughout our several communities? Let us remember that the names of the shepherds are not recorded. On the opposite side, should we expect great popularity from the world when we make sacrifices for God?

We know that Christ is coming soon. (Matt. 24; Luke 21.) That knowledge, at least, has been granted us. The world is living in a black night now. Its people have "no hope," being "without God in the world" (Eph. 2:12). Yet we, like the shepherds, soon will see the face of Him who will dispel all darkness and bring to light all that is right. The belief of the shepherds was slightly erroneous in that they thought His first appearing would be with power and great glory. They did not see Abraham, Isaac, and Jacob restored to life, but we shall—soon.

Did the shepherds have cause to glory? We have more! We know that Christ came once. That should make more certain the fact of His second coming. Truly, a child has been born! (Isa. 9:6.) Not yet, though, has the "increase of his government" and all its attendant joys come to earth. (V. 7.) We rejoice at the prospect of His coming Kingdom and glory. At this Christmas season we can be more joyful than the shepherds who saw Him as a child and before His miracles and victorious life. "Praise ye the Lord" (Psalm 106:1).

Arabs, Jews, Negroes, Japs, and Christians

By F. E. Siple

A VERY vital question facing the world today is that of what to do with the groups of people which dislike each other and are not willing to compromise their feelings for the general good. Although this attitude is quite prevalent the world over, the way in which it affects any one person depends largely upon where that person is located and what has been planted in his life by local circumstances. Rich or poor, learned or unlearned, white or black, we are all a part of the great problem.

Those of us who have been eager students of Bible prophecy and have watched closely the trends and developments in Palestine are keenly aware of the difficulty between Arabs and Jews. We can see plainly how the Arabs have had free and undisputed use of Palestine for many generations, and how they would very naturally resent the sudden influx of Jews which began a few years ago. Especially is this true because of the very natural Jewish characteristic to remain clannish and separate, and because the Jews were admittedly coming for the purpose of taking over the country and making it a Jewish homeland. In accordance with their desires and ambitions, the Jews began modernizing Jerusalem and building such cities as Tel Aviv. The Arabs saw that it was a matter of taking an immediate and definite stand or of losing their country altogether.

Such problems as this become a great headache in the conduct of world affairs. Great Britain assumed a mandatory power over Palestine at the close of the first World War, and some of her best diplomatic talent was used in repeated attempts to bring about a peaceful adjustment of the problem between the two classes of people, but today the tension is perhaps greater than ever.

Even in America, which is likely the most liberal country in the world toward all classes of people, the Jewish problem is a serious one. The government itself has tried not to show bias in the matter, but an undercurrent of anti-Semitism has been very noticeable, and many Americans advocate a strict opposition to Jews and Jewish influence.

Another problem very much alive in America today has to do with the Negro. The part of the country in which you happen to live will have much to do with how keenly you may be aware of this growing threat to American peace, and also will likely have a strong influence on your attitude toward the question.

From years of observation and study of this problem, the writer is convinced that few people who have lived their entire lives on either side of the Mason-Dixon Line are qualified to express an impartial view, yet in most cases these are the persons who talk or write most profusely on the subject. The writings of some of these people influence or inflame the minds of thousands, and perhaps ignite the fires of war, as in the case of "Uncle Tom's Cabin," or as is evidenced by some attempted legislation in Washington in the past few years. The writer spent twenty years living in the deep South, and has since spent more time than that in Michigan and Illinois and in traveling this country from coast to coast in evangelistic work. Because of these years of contact with both of the extreme views on this serious question, we hear with shudder and sinking heart the cock-sure expressions of people who

know little about the problem, but are quick to tell how it ought to be handled. We have seen teen-age young people come from school and tell how unfairly certain people or sections of the country treat the Negroes, which meant that some teacher who probably knew nothing about it, except what had been absorbed from some biased writings, was building up in these young people a conviction based upon utter ignorance of the facts involved.

Our own fair State of Michigan today faces a crisis in the Negro question that is likely to break with bloodshed any time. The unfortunate and disgraceful race riot which terrorized Detroit a couple of years ago was the visible evidence of a smoldering fire which was not quenched then, but which has had much fuel added in the past two years by the inflowing hordes of people to work in the great factories—

The Prince of Peace!

By G. E. Marsh

Above the noise of shrieking shells,
We hear the chimes of silver bells,
Across the storm-swept sea;
The lurid glare of blazing spire
Can never dim Hope's quenchless fire
That lights our Christmas tree!

To thund'rous challenge from the sky
The anti-aircraft guns reply,
The tumult to increase.
Though voice of war sound loud and long,
It never can drown out the song
The angels sang of peace!

Lose faith in men, as well we may!—
To usher in a glad new Day
Of brotherhood and love;
We shall not lose our faith in God,
Our trust in His most holy Word,
Who still rules from above!

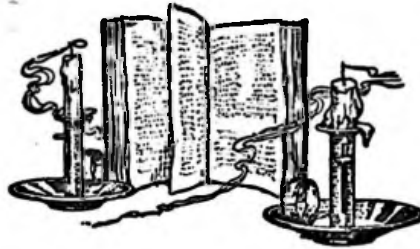
His promise was not made in vain:
The Prince of Peace on earth shall reign
From sea to farthest sea!
From war's grim shadow, cringing fear,
From hatred, death forever near—
He comes to make us free!

people from different parts of the country who never before have had contact with people from other parts, including Negroes, many of them, some of which have come from southern states and some from the north. Recently, a captain on the State police force told us his experiences during the before-mentioned riot, and talked quite frankly about the burning problem that exists in Detroit today and about which the police are very apprehensive.

It is with some amusement that we recall how an elderly lady in Ohio once asked us whether or not there would be any "Niggers" in the Kingdom, and then added, "If there are any Niggers there, I don't want to be there." While we smile at such an attitude, we must remember that it is a very vital question to many, and there are thousands in America today who feel almost the same way about the Japs. Such an antipathy has been aroused by the war

that it is difficult for some people to see how any person could be a Jap and have anything good about him.

You ask what all of this has to do with Christmas? In our opinion, Christmas has everything to do with this, and shows us the only solution to the problem.



When Jesus was born, a chorus of angels sang to a group of humble shepherds. These uneducated shepherds, from homes of poverty, were later very welcome visitors before the manger bed. While God spoke to the shepherds by angels, He talked to the wise

men of the East through a star. These men, too, from homes of wealth, education, and power, were welcome visitors to the Christ-child.

What a contrast! What a wonderful and beautiful demonstration of the purpose for which this Child was born! What a thought to bear in (Please turn to page 11)

Unto You Is Born a Saviour

By Harold J. Doan

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11)

UNTO YOU, shepherd, magi, rich man, poor man, was born a Saviour: a Saviour who would know the extremes of joy and grief, a child born in an unpretentious manger in a modest city, Bethlehem. A babe who would learn the love of God, and the hate of men! One who would some day hear, "This is my beloved Son, in whom I am well pleased," and then, all too soon, "Crucify him, crucify him"! What great need made necessary the birth of one such as He?

The world needed no poet; it had had Homer. It needed no historian; for what of Josephus? It needed no conqueror; there was Augustus. The world needed *hope*; it had no Saviour. To this end Christ was born, that He through suffering might bring salvation to the sin-filled world.

Before the child was born, Gabriel appeared to its mother, Mary, and said, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Gabriel spoke truth, for Jesus worked only with His people, the Jews. He offered them the Kingdom if they would but leave their sins and follow Him. They listened not to His words, so, ultimately, in His last week of mortality, Jesus said, "O Jerusalem, Jerusalem . . . how often

would I have gathered thy children together . . . and ye would not . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37, 39). Though the people of our Lord rejected the salvation He offered, the prophecy of the angel was not made nil. He will come again, as He promised, and then His people will say, "Blessed is he." This will be the beginning of their salvation in a restored Kingdom.

Christ was born to be a Saviour of more than His people, the Jews. "No figure in history is so free from limitations of race, place, and time as Jesus Christ. Though a Jew, He seems equally a Gentile; though an Oriental, He is Lord of the Western world; though born in the days of Herod the king, he dominates the present age."—Hill. "God sent not his Son into the world to condemn the world; but that the *world* through him might be saved" (John 3:17). Thus, the glorious words of the angel to the shepherds were fulfilled: they found the Child in a manger as promised, and He did become the Saviour of mankind.

Christmas assumes a new meaning; for the Child was born not alone that day. Hope of peace and life in the Kingdom of God was born with Him.

Fear Not!

By J. R. LeCrone

"The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

AS CHRISTMAS, 1944, approaches, a nation at war will turn its attention to "carrying on" as usual. Red, green, silver, and blue decorations will come out of storage. Christmas trees will gleam from windows in the usual numbers, and the air will be filled with carols. Stores will be thronged with shoppers spending money on expensive gifts with more than the usual recklessness. The mails will be filled with greeting cards, and people will greet their neighbors with a hearty "Merry Christmas." By these means will lonely and anxious hearts seek assurance that all things remain as they were—that the "way of life" for which our boys are fighting will never change.

Yet, behind the exterior of determined gaiety and cheer lurk anxiety, doubt, perplexity, and fear. Concerning the welfare of loved ones who daily risk their lives upon battle fronts in far-flung corners of the world, there is anxiety. Lest they fail to return, or return to spend the balance of their lives as helpless cripples, there is fear. The failure of the leaders of the nations to come forward with definite plans for preserving the peace of the world, once the victory has been won, is the occasion for much perplexity. Gloomy predictions that, unless the nations display more wisdom and unselfishness than ever before, World War III is inevitable gives rise to a disturbed and restless spirit. Doubts concerning the social, political, and religious future of our own nation contribute their parts to the fear which will be gnawing at the hearts of millions as they shout "Merry Christmas" one to the other.

To millions, songs of "peace on earth, good will toward men" will serve only as a yardstick by which to measure the depths of hopelessness into which the world has, by conflict, bitterness, and hatred, become mired. Christmas songs speak of that which the hearts of the masses earnestly desire, but which few see any hope of achieving.

Still, all for which the war-weary heart of America yearns is symbolized by Christmas. Christmas speaks of love and joy, recalling other and more happy times when friends and relatives could gather to keep Christmas with the circle unbroken and the heart untroubled.

Peace is of the essence of Christmas; not alone the absence of armed conflict, but the peace of heart which comes with loving and being loved; the peace which comes with looking toward the morrow with confidence; the peace that comes with contemplating the serene countenance of a Babe asleep in a manger.

Whatever of gentleness, goodness, and longsuffering may be hidden deep in the hearts of individuals is brought to the surface by Christmas. For a brief period of time, the thoughtless and selfish become thoughtful and kind. For a short period, we are given a tantalizing suggestion of what the world could be like if the spirit of the Babe of Bethlehem were to prevail in the hearts of all men throughout the year.

So, in spite of suffering, sorrow, disappointment, and heartbreak, Christmas must be commemorated in the conventional manner. To fail to decorate the house, exchange gifts, and sing carols would be equivalent to admitting that that for which we are struggling so valiantly no longer exists. Christmas represents all that is best of the homes for which lonely hearts all over the world yearn.

What a tragedy that of the millions of Americans so determinedly celebrating Christmas, only a comparatively small number will do so with hearts that are serene and peaceful! This minority will not consist of those who have not suffered by reason of war. They will not be set apart from the masses because they have no loved ones in the conflict and no untimely deaths to mourn, nor will they be a select group to whom nothing has been denied. Many of them will be among those who have paid the highest price in sorrow and separation. Yet, in their hearts dwell no panic, no doubts, no nagging fear. Their Christmas joy, so far from masking doubts and unrest within will be a reflection of the serene confidence and peace dwelling in their hearts.

But who are they, and what is it that thus sets them apart from their fellows? How can they find happiness in a world flooded with sorrow and peace in a world that knows no rest? The answer is extremely simple, yet as meaningful as simple. These are they who know and believe the Word of God. Their peace and serenity are direct fruitage of their faith.

To the world, "peace on earth, good will toward men" represents a pious, but unattainable ideal. To men of faith, it is a definite promise of God which they are sure will one day be fulfilled. They know that the message which the angel delivered to the shepherds the night of Jesus' birth is an expression of the will of God, and that the message is true. In the message of the angels they read a message for our age as well as for the age in which the words were spoken, and, believing, they rejoice.

What said the angel? The angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

These believers have observed the fulfillment of the

words of the prophets concerning the Christ in the life of the One born this day. They believe that He is indeed "Christ the Lord." Because they are thus convinced, they believe another message delivered by angels to men, this time in connection with His ascension into heaven. Having fulfilled the task that the Fa- (*Please turn to page 11*)

The Earth's Redeemer

By Glenn M. Birkey

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

THE SEASON has again arrived when the world's Peoples celebrate the birth of the Christ-child, yet vast multitudes have very little idea of Christ or His teachings. People think of Christmas as an opportunity for a good time, plenty of eats, lots of frivolity, and the annual event of exchanging presents and greetings. We are not condemning all the practices mentioned, but we do feel there is much more for the Christian in the Saviour's birth than here enumerated. Christ came into the world the first time as a tiny babe and was wrapped in swaddling clothes. Nevertheless, the Angel Gabriel told the Virgin Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32).

In the Book of Daniel, where Daniel interpreted King Nebuchadnezzar's dream, the stone cut out of the mountain represents this same Personage whose birth we celebrate, but pray tell me how many of earth's peoples realize or believe that this same Christ portrayed as the helpless babe in the manger at the inn is the same One who is to play such an important part in the final drama of this age. Sad to say, many professing Christians either do not realize this fact or do not believe this will ever occur.

The Apostle Paul told the Corinthian brethren that the preaching of the crucifixion of Christ was a stumbling-block to the Jews and foolishness unto the Greeks. Today, when we try to explain that Christ is coming back to this earth to establish a Kingdom and reign, many seemingly good people just look at us in pity and feel sorry for us, some just smile and do not feel sorry. Noah may have told the people before the Flood this same story, and Christ, we know, foretold His coming again. We read He wept over the people's stubbornness in unbelief. According to Isaiah 35:1 and Luke 21:28, Christ's return to the earth will redeem the human race from sin and the earth from its curse. It seems unthinkable that many

(Christians, so-called, included) find it hard to believe what the Word of God explains so fully and plainly about our Saviour's return to this earth.

As we go into the Christmas season and see many children playing with their toys and having a gay time, but without any knowledge as to the real meaning of the occasion, I feel sure that all who know and love the truth concerning Christ and His coming Kingdom will feel like weeping, too. You will ask, What is to be done about it? One thing that Christian people should by all means do is to hold up the Christ to the world, and not Santa Claus or a sled and a team of reindeer.

Select your Christmas greetings with a view to honoring Christ, rather than something pertaining to the world. Do not give tobacco, liquor, or playing cards as gifts. Such gifts very much dishonor Christ's birthday. Christians do not do this as a rule, but there have been exceptions. No doubt, cigarettes, if obtainable, are given as much as any other article for Christmas. For one, I wish the shortage would continue. Perhaps pipe smoking among women will be even worse.

I think of sights I have witnessed in years gone by—sights as I entered large railway terminals at the ends of my run. I saw the gay decorations, with trees and lights, and heard the Christmas carols and soft music in the large station rotunda, and saw the crowds of humanity hurrying to and fro as people rushed to get to their destinations for the holiday period. I pondered as to how many of them really knew that Christ is the earth's Redeemer, and that in due time He will come again to put away sin and the curse that are causing so many heartaches today. This Christmas Day, in the year of our Lord, 1944, may be only a short time before our Lord's appearing in power and great glory. How should we be redeeming the time that is still left? That we may use it wisely and zealously is my wish and prayer.

Make Room in Your Inn

By Linford W. Moore, Jr.

SHE WAS a frightened woman who beheld the glorious Angel Gabriel, and heard him say, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women" (Luke 1:28). Mary did not understand this salutation. She was a kind and gracious woman. She was engaged to a man named Joseph who, we later learn (Matt. 13:55), was a carpenter.

This young woman must have had beauty of character indeed, for she was chosen of God to be the most honored of all women. The angel calmed her fear and informed her that she was to bear the "Son of the Highest." Mary accepted this honor with humble piety. (Luke 1:38.)

The Scriptures tell us a little more of the mother of Jesus and her husband Joseph. Joseph was a "just man" (Matt. 1:19). He, too, lived a pure life. He did not intend to marry his fiancée when he discovered she was with child. However, when the angel informed him that Mary had miraculously conceived by the Holy Spirit, Joseph reverently obeyed God and took her as his wife.

From Nazareth to Bethlehem

About this time in their lives, Caesar Augustus, emperor of Rome, made a decree "that all the world should be taxed" (Luke 2:1). Joseph, being of the lineage of David, was obliged to leave Nazareth and journey with his wife to Bethlehem for the taxing. It was a long and tiresome ride for Mary, and it took many weeks to accomplish. How good it must have seemed to them both when at last they sighted their destination! Hundreds of other Jews had come to the city for the same reason as had they. The city was overcrowded and there was much excitement. People hurried about and it seemed to Mary that all was noise and confusion. Neither Mary nor Joseph knew anyone in the city. It was necessary to find living quarters, so they decided to stay at the inn. Dusk was enfolding the town as they entered the door. Mary stood a little way off as Joseph went to the desk and asked the innkeeper for a room. She was not so far away, however, that she did not hear the loud laugh of the innkeeper as he spoke bitter words to Joseph, "We haven't room for ye if ye were the emperor himself." Alas, "there was no room for them in the inn" (Luke 2:7). Mary hastened to Joseph's side and, when he saw the look of disappointment and anxiety on her face, his heart softened. "If you have no other place to stay, you may stay in an empty stable."

There was nothing else to do, so they were shown to the stable and there they made a bed of hay. It was not many days later that Mary's "days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger."

Today, when we celebrate Christmas, it is with much joy in our hearts. This is only right and proper. The angel brought the shepherd "good tidings of great joy, which shall be to all people." Who can refrain from rejoicing when he meditates upon the day when one so wonderful as the "Saviour, which is Christ the Lord" was born?

In our joy, let us remember also that Jesus was born in humble circumstances. He was born in the squalor of a stable because there was no room for Him elsewhere.

Inside or Outside

Again we see joy in the hearts of men at this Christmas season. There is joy in the bright lights of the Christmas tree, joy in the faces of men and women on the streets as they purchase gifts for one another, and joy on the inside of every Christmas greeting card.

Amidst all this merriment, do we see Jesus? How many among the masses of people take time to attend church services during this busy part of the year? As we feast upon Christmas Day, how many of us will meditate upon the "unspeakable gift" of God?

There are thousands in the world today who, not only at this season but throughout the year, repeat the bitter act of the innkeeper at Bethlehem. Some are even more harsh than was he, for the Christ is completely rejected and pushed into the cold. Others soften somewhat and give Christ a secondary place in their lives. They make room for Him in their stables. There is yet much sadness as Christ is refused entrance.

Friends, if you have not already done so, accept Christ today. He has promised to come and dwell in you. (John 14:23.) He even now stands knocking at your door. Do not turn Him away. Move some of the furniture in your crowded inn. Deny some of the pleasures that crowd your life. Make room in your inn for Jesus. Give Him first place in your heart. Only by accepting the One whose birthday we celebrate can we know the real joy of Christmas.

As we live for Christ each day; as we help others in His Name, we shall experience the exceeding joy that only Christ can bring. Make room in your inn!

Prospective Peace

By Lyle Rankin

AS WE near the time many people in some way—properly or otherwise—will celebrate the birth of Jesus Christ, one may recall the words of the angels, “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14). As we look back from this year of 1944 to the birth of the Saviour, we see no lasting peace on earth, neither can we see any formation of the like in the workings of kings, rulers, or their advisors today. Those rulers reigning when Jesus comes will be removed from their seats of authority, even if some people did think they were doing right by helping put them in office, and those rulers will be found wanting, or lacking. (See Isa. 24:21, 22.)

Lasting Peace through Christ

Peace, lasting peace, is the essential need today. Jesus is called the “Prince of Peace” (Isa. 9:6), and one may ask, “Whose peace?” Peter said: “He (God) shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things” (Acts 3:20, 21). Yes, things are going to need restoring, for today, though much building is being done, there is also great destruction on God’s earth. In the Revelation, we read of the sounding of a trumpet and great voices 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. . . . 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 destroy the earth” (11:15, 18). When the Lord takes over the ruling of this earth, then will come to pass the prophecy, “Of the increase of his government and (his) peace there shall be no end” (Isa. 9:6, 7). Peace that is lasting because it is so ordered of God! He will “give peace” (Hag. 2:9), for He will send the Prince of Peace. “In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth” (Psalm 72:7, 8). This last scripture may cause one to think of the central point from which the Word of the Lord shall go forth during the reign of Christ. (See Micah 4:2.) We are told in Psalm 122:6 to “pray for the peace of Jerusalem,” which surely is needed today.

Christ was born not only to be the Saviour. He was

born to be a King of Israel and of the heathen, or Gentile, nations. (See Luke 2:33; Psalm 2:8.) If people would recognize the glad tidings in the promises of Christ’s return to rule the nations and to restore the earth, then sufficiently love His appearing to make ready for that great event, such would result in less hate and violence now on their part and everlasting joy to them when Jesus appears.

Zealous for the Kingdom

In fulfilling the purpose for which He was born, Jesus gave His life to make it possible for the children of men to enter the Kingdom of God. The assurance is found in the raising of Christ from the dead. The thief who hung near Jesus wanted to be remembered when Jesus comes into His Kingdom? Do you? (Luke 23:42.) The mother of Zebedee’s children wanted her two sons to sit near Jesus in the Kingdom. Are you concerned about your children having a place in the Kingdom? (Matt. 20:20-23.) The disciples were interested to know when the Kingdom would be restored? Are you? (Acts 1:6.) Some thought it would appear while Jesus was here, but He taught by parable that the nobleman (Jesus) was to go away into a far country and return first, then the faithful would reign with Him. (See Luke 19:11-19.)

Standing on the Promises

Paul wrote, “If we suffer, we shall also reign with him” (2 Tim. 2:12). John wrote Jesus’ words, 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.” This can take place now. Again we read: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev. 3:21). This is a promise to the one who overcomes the trials of life while in the church. When Jesus is set upon God’s holy hill of Zion (Psalm 2:6), the promise to the thief on the cross and to all overcomers will be fulfilled, and the redeemed shall “reign on the earth” (Rev. 5:10).

Men are striving so hard to get seats in the present governments, and go to great length to get them. If they fail once, they often try again, hoping at last to succeed. Real effort should be made for a place among the rulers of the Kingdom of God, and to be fully assured they will minister lasting peace. God’s promises and Christ’s promises will not be broken. Be zealous of good works now, and if you celebrate the Saviour’s birth, *glorify* Him.



Mary Marveled

By Paul M. Hatch

THE MORE one views the Christmas story of the birth of Jesus, the more it appears that the mother, Mary, is pushed into the background of this wonderful event. Although she was there as one very important in the story, the focal point of the limelight is upon the infant. This probably results, in part, from the work of artists who have painted the manger scene. They have shown the babe in bright light, while the mother and others have been in the semi-darkness of reflected light.

The marvels, though, were all Mary's! No one could possibly share in their fullness the wonder that must have been hers. Luke, the physician and writer, gave a very lengthy account of the mother both before and after the birth of Jesus. He used the word "marveled" in connection with Mary's wonder in the various steps to the birth, and after that. The word used seems to be very inadequate to give the true concept of her heart and mind. No one word can possibly explain it. There must have been in it all, wonder, joy, peace with God, danger of death, exaltation of heart, and other passions.

We do not know, of course, the extent of Mary's knowledge of the Old Testament. It is right to assume that she was well instructed in a godly home, and that the law of Moses was in her heart. To assume less would be to indicate a lack of appreciation of God's selection. That she was aware of the Isaian prophecy of virgin conception and birth, we are not so sure. It is possible the prophecy had been "glossed over" as a past event in the reign of King Ahab.

Thus it was Mary marveled at the annunciation of the angel of Holy Ghost overshadowing and conception of the Lord's Christ. A treasury of the heart was hers, but there was the danger of harsh criticism and the enforcement of the law that she loved. A marvel and a fear must have possessed her at this time. As the time advanced, the marvel and fear must have increased. The assurance of the angel not to fear, for she had found favor with God, must have mollified her dread, for she was then under the Lord's love and protection.

The Son of God was the issue. To man, the conception was inconceivable. Nothing like this had ever occurred. Everything must be done through law and order. That any infraction of law must have its punishment is the concept of man. Miracles as a rule are discounted. Especially must this be discounted in the bringing in of new life. So,

there was a deep danger for Mary among a people zealous for the law. God's love and protection must have been a deeply appreciated blessing on Mary's part, in those wonderful events.

When Mary had gone to see her cousin Elisabeth, and saluted her, she rejoiced over the knowledge that Elisabeth had of her being the appointed one to bear the Lord's Christ. So great was her feeling at the time, that she uttered a magnificat of her Lord which is well worth the repeating:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things: and holy is his name. And his mercy is on them that fear him from generation to generation. 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. He hath holpen his servant Israel, in remembrance of his mercy: as he spoke to our fathers: to Abraham and to his seed for ever" (Luke 1: 46-55).

The due time had come. Mary was at Bethlehem through decree of the emperor at Rome. Taxes had to be paid. The city was overcrowded, for many claimed Bethlehem as their city and had come. No room, but in a stable, for those whom God had chosen! That made no difference; Her set time had come for *deliverance*. What a meaning is in that word! Mary was delivered from her pains. Israel had new hope of deliverance. The world was marvelously blessed—although men deserved it not—of an ultimate deliverance. The shepherds came and repeated the glad tidings they had heard and received.

What more can be said of Mary? She nourished the Child. She fled with Him when danger threatened. She brought Him to the Temple, year after year. She observed His development—saw Him growing in grace with God and with man. The twelfth-year episode of their annual pilgrimage to Jerusalem filled her with wonder, and she marveled concerning His ministry, His trial, His death which she witnessed, His resurrection, His new life, His ascension to God the Father. What a marvel! What a wonder! What a heritage was hers!

FEAR NOT!

(Continued from page 7)

ther required of Him at that time, Jesus was taken into heaven to await the time He shall return to earth to establish the Kingdom of God. He gave His disciples instructions concerning their conduct during His absence. We read: "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 9-11).

When the apostles had questioned Jesus, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3), Jesus had obliged with several. Among these signs were these: "Ye shall hear of wars and rumours of wars. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. . . . Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (vv. 6, 7, 21). "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 upon the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

Believing these words of the Master, men of faith see in the present sorrow and distress of the world, not a reason for bitterness and disillusionment, but simply another step in the fulfillment of a promise that is dear to their hearts. Their peace and joy are not bought at the price of closing their eyes to reality and deluding themselves that there is peace when peace seems to have flown from the world. It is rather brought about by an understanding which brings peace to the heart and confidence to the mind.

These faithful ones feel no need to simulate a joy that they do not feel in frenzied effort to cling to those things symbolized by Christmas, but almost extinct in this war-cursed world. They knew the prophecies and fully expected such times to come. By the same token, they know what will surely follow. "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:27, 28).

Then shall be brought to pass the saying that is written: "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 up and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4).

In the heart of every believing Christian of our day, the message of the angels still rings: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."



ARABS, JEWS, NEGROES, JAPS, AND CHRISTMAS

(Continued from page 5)

mind at this Christmas season!

Perhaps it is hard for an American to see any good in a Jap, or for Arabs and Jews to see any good in each other, but the purpose of Jesus will be to bring about a condition so they will no longer be Japs, Jews, Arabs, Negroes, capitalists, and laborers. Study carefully Galatians 3:27, 28: "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."

When one believes the gospel today, and obeys it from the heart, he ceases to be whatever he was before. He no longer is a thief, a murderer, a liar, a Jew, an Arab, a Negro, or Jap, but before God he has become a Christian. That is the foretaste for today, and in the resurrection when all human limitations are left behind and there will not even be sexes and marriage (Mark 12:25), it is easy to see how there will be no more of the undesirable nationalistic characteristics.

No, there will not be any "Niggers" among the redeemed ones of the future, nor any thieves or Japs or Arabs. For that matter, there will be no Americans there, either—only Christians. But these Christians will join in a great chorus of joy and redemption, praising Jesus for having redeemed them from "every kindred, and tongue, and people and nation" (Rev. 5:9).

In your worship at this Christmas season, breathe a prayer of thanks to God that this wonderful story was previewed by the guests who were welcomed before the infant Child. While you thank God for such a plan of salvation for the future, learn today to manifest an attitude toward different classes of people that will show you to be worthy of an important part in God's great plan.

THE CHILDREN'S PAGE

*Prepared by Madge Savage
Waite Park, Minnesota*



"Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

Christmas Everywhere

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where corn fields stand sunny and bright.
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!
For the Christ-child who comes is the Master of all;
No palace too great, no cottage too small.

—*Phillips Brooks.*

If ever there was a time when our loved ones celebrate the Christmas time from the snow-capped mountains to sunny, warm lowlands, it is this year. Let us remember they can have the peace of Christ—God's perfect peace—in their hearts wherever they are, if they are His. The world is not very big or hard to see over in God's sight. He can watch you as you are tucked into bed at home, and at the same time guard your loved one far away. God's power is as always. His Spirit is the same. Men's spirit grows worse, weaker, and more evil if left alone without our Saviour. Pray that we may all have God's perfect peace which passeth all understanding in our hearts this Christmastide.

The Birth of Jesus

People of city and country were taxed at the time of the birth of Jesus. People came from far and near. Each went to the city where his father had been born. Both Mary and Joseph were from the city of David, Bethlehem.

There was no room in the inn, so they slept in a stable. It was there "she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger" (Luke 2:7).

The angels appeared to shepherds that night. The shepherds hurried to see the newborn "Prince of Peace." The Wise Men were longer reaching the new King. So it is with the wise of this world. They often have a longer, more difficult way to go to see the way of Jesus, to under-

stand His love and word. The trusting in heart accept Him easier and perhaps with more joyous freedom.

When the Babe was named, He was called Jesus. That was the name given to Him by an angel long before He was born.

The Mother of Jesus

Mary was indeed "blessed . . . among women." Mary said, in the presence of her cousin Elisabeth, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him" (Luke 1:46-50).

We of this generation still call Mary "blessed." The mercy of God is still upon all who fear Him and want to please Him in loving service.

Jesus was born of a virgin, and He will save His people from their sins. Be among His people. Choose today to serve Him. The Lord God has promised us grace and strength for every need. We are able to overcome temptations if we try and take Christ with us at all times.

Christmas

In the present rush and hurry, do not let Christmas omit the Christ-child—the King—our Prince of Peace. If we forget Him whose birth we honor at this time each year, we have nothing but emptiness. Give gifts with love for that One who was born and died and lives again, that we might live with Him!

Christmas should find no quarreling separating families, friends, or church people. We are told to withhold our gifts and first make things right with our brother, then bring our gifts to Him.

Christmas should find us *giving*, not merely *getting!*

Happy Birthday Wishes

Nancy King, Dec. 20, age 8, Lawrenceville, Ohio.
Juanita J. Gainey, Dec. 21, age 8, Hammond, La.
James Capps, Dec. 23, age 7, Shady Springs, W. Va.
Travis E. Kidd, Dec. 23, age 13, Lucerne, Ind.
Betty Ann Mills, Dec. 25, age 12, Eden Valley, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Real Real Estate

* * *

By Alva Huffer, Oregon, Illinois

I am a real estate dealer. My purpose is to interest you in accepting a share of the New Earth. The earth, wherein you live, has become old. Misuse has caused its corruption and age. Thorns and thistles cover its surface; disease and death reign over its inhabitants. The rich and the poor, the learned and unlearned must submit to death's dominion. The primary cause of all suffering and misfortune is sin. Because of his carnality and incapability, man is forced to enjoy the fruits of his labor in sorrow. Nothing that he might do will free him from the great curse.

It would be impossible for an immortal man to be happy in eternity if it were lived in this wicked earth. It is quite necessary that the earth be cleansed of its wickedness and imperfections. Thus God "hath appointed a day, in the which he will judge the world in righteousness." This appointed day is termed in prophecy as the Day of the Lord. That day is presented by such prophets as Joel, Malachi, Isaiah, Ezekiel, and Zechariah as a time of destruction. It will be "a day of darkness and of gloominess" (Joel 2:2). We read further in Malachi 4:1: "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."

When John was caught into the Day of the Lord, he recorded in Revelation 21:1 that he saw a new heaven and a new earth, for the first heaven and the first earth were passed away. My Great Employer has impressed me with the importance of this New Earth. I feel obligated to tell you of the wonderful opportunity that is yours.

This New Earth is as real as the earth wherein you now dwell. We read in Isaiah 65:21 that "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." This is *real* real estate.

The New Earth will be superior to this present earth in that it will endure forever. There will be no fear, nor death, nor pain. God shall wipe away every cause that might bring sorrow to His people. To acquire a part of this New Earth, we are required to accept God's promises and believe in His Son Jesus, who died on the cross that we might have immortality. Place all your confidence in God—He will give you a deed to the New Earth.

A Little Light

* * *

By Azalia Winfrey, Rockford, Illinois

"God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness" (Gen. 1:3, 4).

The rotation of the earth is accepted by each of us, so it is not my plan to go into "light from this standpoint.

Today, we think of light as a beacon or guide: the airplane beacon, the lighthouse, the street light, the lighted houses, and the churches. When we approach a large city at night, we know it is large by the breadth and scope of its lights. In like manner, we know the small town by its few lights. Can we not recognize a "lighted" church by the light rays thrown out by the church body?

We look to Christ as our Light, for He was born for a light unto the world. Through prayer and study, through contact and communion with each other, we should become dispensers of light if we are to be real followers of Christ.

Let us take a moment to think what is necessary to produce an electric light. There are power plants that provide energy; then there are wires that carry the energy, or current; to accompany the wires are transformers, and finally the switch which causes the light bulb to shine. Every part of the system is very important, for each minute mechanism is part of the system. Suppose two or three wires were to say, "We don't think we are appreciated; we'll just not work tonight." Or, perhaps, a little bulb might say, "The tiny bit of light I can give will not do any good, so I will stop burning." The suggestion may be somewhat fantastic, but an important lesson can be gained from it. We must each do our part with no thought of shirking, as each mechanism works in the electric system.

Light is beautiful. God approved of light in that He created it and called it good.

Can we learn a lesson from the thought in Genesis? Can we join hands in perfect accord to permit the current of light from God's Holy Word to flow through us to every person and enable him to make his life a "lighted church"?

Today, the world is much in need of light: only with its presence can the darkness be overcome. Christ is the light, and through Him we shall soon have eternal day with all its brightness and hope.

AMONG THE CHURCHES

LANDS AWAY

By Mary Mae Nedrow

Our boys today
Are lands away.
They dream at night
Of candle light.
Of Christmas tree,
And you and me.

We're dreaming, too,
At home of you.
Each hour a prayer
To everywhere.
Sea, trench, or air,
We're always there.

For flowers will grow
Again we know.
The birds will sing,
When good ships bring
You back some day
From lands away.

A CHRISTMAS MESSAGE

"Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

What a wonderful experience came to the shepherds who saw and heard fulfilled the command of God to the angels—"When he bringeth in the firstborn into the world, he saith, And let all the angels of God worship him." If the angels were commanded to worship Him whom God had brought into the world, surely mankind should do so too—and should obey the new commandment which Christ gave for His disciples to follow. Christ commanded them, saying: "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 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" (Rom. 13:10, 11).

The statement, "nearer than when we believed," to different individuals, represents a different length of time which has passed, but each Christmas season thereafter will bring all just a year nearer the glad Day when Jesus will again be brought into the world to "speak peace to the nations" and "have dominion from sea even to sea, and from the river unto the ends of the earth." (See Zech. 9:9, 10, and notice the first and second advents described there.)

May all be worthy of that Day.

Mr. and Mrs. Grover Gordon.

Send The Herald to your friends.
Subscription rate: \$2.50 per year.

HERALD RECEIPTS

Annetta Huffman; Mrs. Rose Barton; W. B. Ward; Rolland C. Stilson; Mrs. Frank Beck; Mrs. Esther Claussen (another); Chas. Croxton; Mrs. Elsie M. Moore; Mrs. Mary E. Good (others); Mrs. Emma L. Claypool (another); N. S. Westfall (others); James L. Maggard (another); G. A. Newman; M. Peters; Glen Hoskins; Amanda Hazard; Mrs. Edw. Crosby; F. O. Sapp.

NEW TRACTS AVAILABLE

Two new tracts—"Red Is for Danger" and "The Christian Trinity: Unity, Truth, Righteousness"—have just been published by the National Berean Society, Oregon, Ill.

"Red Is for Danger," by the president of the Society, is a two-color illustrated tract of eight pages, covering briefly and, it is hoped, readably the major elements of the gospel.

"The Christian Trinity," by Lydia Railsback ("Unity"), C. A. Smead ("Truth"), and C. E. Lapp ("Righteousness"), is also an eight-page tract, founded on the slogan of the National Berean Society.

A postal card request addressed to the Society at its headquarters will bring you samples or any reasonable quantities of either or both tracts without charge.

Arlen Marsh, President,
National Berean Society.

MANFORD - BENGE

The marriage of Miss Mary Louise Manford, daughter of Mrs. Ida Kolinsky of Kokomo, Ind., to John Benge, son of Bro. and Sr. Harold Benge, was solemnized at the home of the bridegroom's parents, at 906 S. Diamond St., at 8:30, Monday night, November 13, with the writer officiating. Attending the couple in the single-ring ceremony were Mr. and Mrs. Lewis Kline.

The bride wore a navy blue dress with white collar and a corsage of pink and white carnations. Mr. Benge chose a light blue wool suit.

An informal reception for close relatives was held after the ceremony at the home of Mrs. Kline, 736 S. Purdum St. The happy couple will be at home to their many friends and acquaintances at 801 S. Buckeye, Kokomo, Ind. Emory Macy.

Gleanings From the Field

"The field is the world."—Jesus.

The front-page and back-page illustrations are used by special permission and courtesy of Kable Brothers Company, Mount Morris, Ill.

Srs. Leota B. Hanson and Vena Logsdon spent the week end of December 9 and 10 at Ripley, Ill.—visiting friends and brethren.

"Lavinia Stedman, long-time member of the Church of God of Moorefield, Nebr., is very ill at this writing. She is now in Bryan Memorial Hospital, Lincoln, Nebr. Her two children, Delbert Stedman of Moorefield and Iola Baxter of Wellfleet, are with her at Lincoln. Sr. Stedman has been loyal to the truth, and a devout servant of her Lord. She would be pleased to know others are praying for her."—E. E. Giesler, Moorefield, Nebr.

Starting with the first quarter of 1945, there will be introduced in the Intermediate Truth Seekers' Quarterly a series of articles on Sunday school helps and teacher training. The first such article will be one by Sr. Lottie Pickler, superintendent of the Hope Chapel Sunday School (South Bend, Ind.), the message being entitled, "Duties and Responsibilities of a Sunday School Superintendent." The next article, also relating to the work of a superintendent, will be written by Bro. Arlie Townsend, superintendent of the Penellwood Sunday School, Grand Rapids, Mich.

"All good wishes for a happy Christmas and New Year."—T. A. Drinkard, Handley, Tex.

Bro. and Sr. Delbert Jones, Michigantown, Ind., are glad parents of their first-born, a son, David Arthur. He arrived on December 4. Congratulations!

Bro. R. H. Judd, Rt. 3, Colborne, Ont., writes that he and Mrs. Judd recently visited their son who lives in Hamilton, Ont. Since returning home, Bro. Judd has prepared an article on "Miracles," first installment to appear in next week's Herald.

Sr. Lottie E. Young reports that her address has been changed to 725 N. 88 St., Seattle, Wash. She is one of our faithful, senior members, and occasionally contributes to The Herald columns.

"May our hearts during the approaching Christmas season be filled with the spirit of our coming Prince of Peace. Greetings to all."—Mr. and Mrs. Francis Burnett, Box 376, Morrilton, Ark.

"Merry Christmas to every reader of The Herald."—The Editor and family.

Anyone having a copy of Bullinger's "Critical Lexicon" for sale, please report same to Thomas B. Cassels, Blackstock, S. C.

Several news items are crowded out by over-abundant copy. See next issue for this week's overrun.

Order Quarterlies: The new Truth Seekers' Quarterlies for the first quarter of 1945 will soon be ready for mailing. Both the Senior Truth Seekers' Quarterly and the Intermediate Truth Seekers' Quarterly sell at seventeen cents per copy; three or more copies to one address at fifteen cents per copy; single copy per year at sixty-five cents; three or more copies per year to one address at sixty cents. Order promptly, even if you have a standing order, as a new record of standing orders is being compiled and we wish every customer to have his quarterlies before January 1, 1945.

Also, when ordering children's quarterlies (either the "Primary Series" or "Bible Foundation" quarterlies), please specify clearly as to the ones desired, giving both the number of the quarterly and the quantity desired. All the children's quarterlies sell at ten cents per copy. Send for catalog of children's quarterlies if you do not have one, or if in any doubt as to exactly the material you need.

Send all orders to National Bible Institution, Oregon, Ill., and order today!

PARISH - BURCH

On Friday night, November 17, at 7:30, occurred a marriage of interest to many throughout the country when Miss Velma E. Burch became the bride of Richard E. Parish in a double ring ceremony performed by the writer at North Salem Church of God, near Plymouth, Ind. This is Velma's home church and the church which Richard served as student pastor while he was at Oregon Bible College.

The maid of honor was Miss Alice Criswell, and Ernest E. Graham was best man. Mrs. Lottie Piekerl, at the piano, and Mrs. R. C. Stilson, singing, both of Hope Chapel, South Bend, furnished the music. It was a candle-light ceremony, the church being beautifully decorated in keeping with the idea, with a pair of candelabra on the rostrum, pairs of candles on the piano, and a row of candles on either side of the center aisle. Matching white decorations set off the theme.

After the ceremony, a reception was held in the church basement.

Velma is the daughter of Mr. and Mrs. Lawrence I. Burch, of North Salem Church, both well known and active members in the Indiana Conference. Richard is the son of Mr. and Mrs. Lewis M. Parish, of Golden Rule Church, Cleveland, Ohio. He was baptized by the writer five years ago, and for the past three years has been a student at Oregon Bible College, which has made him known to many of our brethren.

The happy couple are making their home in Fort Wayne, where the groom has been working for some time past. We pray that God will bless their marriage and guide them into a useful service for Him, bringing ever-increasing happiness down through the years.

M. W. Lyon.

ALVA AVON EICKMEYER

Lt. Alva Avon Eickmeyer was born November 18, 1917, and after a short life, four years of which were spent in the army, he died in an airplane crash, November 11, 1944. He leaves to mourn: a wife, Margarette Boyne Eickmeyer, an Army nurse; his parents, Mr. and Mrs. H. C. Eickmeyer of Deer Park, Wash. (Mrs. Eickmeyer is a member of the Church of God), five brothers—Adair of Wenatchee, Wash.; Louis Lorraine of Alameda, Calif.; Viri of Holden, Wash.; Andrew and Merwin of Deer Park. After the service, conducted by the writer, the deceased was laid to rest.

Lyle Rankin.

NATIONAL BIBLE INSTITUTION

(Contributions to various funds of National Bible Institution are hereby acknowledged. While each donation is placed as specified, contributors are encouraged to make donations solely to National Bible Institution.)

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OREGON BIBLE COLLEGE NEWS

The College expresses a hearty "thank you" to the church at Blair, Nebr., for the two useful quilts received in the recent past.

Bro. Sydney E. Magaw and a small gospel team went with Bro. J. W. McClain to Chicago on Sunday, December 3. The gospel team was composed of Kirby Davis and the writer, Mrs. L. W. Moore, Jr., also accompanied the gospel team. The writer sang a solo, after which all benefited from an appealing sermon by Bro. Magaw.

Bro. Edward Goit journeyed to North Salem, Ind., over the week end of December 2 and 3. Both morning and evening services were conducted. Bro. Goit reports increased attendance.

The College basket ball coach, Mr. Magaw, recently treated the team to the best game of the season in Chicago, Ill. After witnessing a runner-up game between two good teams, we saw the College All-Stars play the champion Fort Wayne Zollners. We not only enjoyed the games, but received some pointers for our own team.

On the evening of December 4, the O.B.C. Cagers handed Johnson's F.F.A. Alumni their second defeat at the score of 36 to 27. Tim Pearson and Ed Goit were the outstanding scorers for the winners, with twelve and eleven points, respectively.

L. W. Moore, Jr., Reporter.

JAMES ALEXANDER NICHOLS

James Alexander Nichols was born, April 18, 1859, in Mount Pleasant, Tenn., and died November 17, 1944. He lived in Tennessee, Arkansas, Texas, Oklahoma, Arizona, and Washington—having lived in Cashmere, Wash., since 1904.

On January 6, 1886, he married Cena Steele. To this union were born three children. In 1923, his wife died. In 1928, he married Ella Alexander, and she died in 1936. Bro. Nichols leaves one daughter, Mrs. James Buchanan of Leavenworth, Wash.; two sons, Vernon of East Anchorage, Alaska, and Roland of Portland, Ore.; three step-daughters, two step-sons, twenty-five grandchildren, ten great-grandchildren, and a host of friends.

A long-time member of the Church of God, he was laid to rest after a short service, there to await in silence the call that can awaken from death's sleep.

Lyle Rankin.

CLAYTON L. PALMER

A memorial service for Staff Sergeant Clayton L. Palmer was conducted at the Waterloo, Iowa, Church of God, Sunday afternoon, November 26. The writer was in charge of the service, assisted by Bro. Ernest Barnum, who led in prayer and sang "The Old Rugged Cross" and "In the Morning." Amy Lou Moss accompanying on the piano. The Scripture reading was Job 14, and the sermon subject, "Sorrow, Its Purpose and Its End."

Clayton L. Palmer, eldest child of Harry I. and Iva B. Palmer, former caretaker and matron of Golden Rule Home, now of Long Beach, Calif., was born near Waterloo, Iowa, September 21, 1910. He was killed in a slight mission over Rumania, June 24, 1944, having entered the service May 24, 1943.

He married LaVelle Johnson, June 30, 1943. He is survived by three sons, Kenneth, Donald, and Larry by a former marriage, also by his father and mother, two brothers, Harold and Gerald, and two sisters, Mrs. Evelyn Pickens and Mrs. Verba Walker. He was baptized into the Church of God faith June 13, 1928, at Waterloo, by J. W. Williams, Iowa State evangelist. He sleeps, awaiting the resurrection of the dead.

Charles W. Howe.

GOD'S APPOINTED TIME

By C. E. Randall

"When the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4).

It is evident, according to the foregoing statement of Paul, that a time according to purpose was set for the birth of Christ. God's purpose comprehends all events pertaining to it, and the "time and seasons" when such will be fulfilled. While the "day or hour" of God's happenings are not revealed, the surety of them is assured by the accuracy with which all His predictions and promises of past fulfillment have occurred. The "on time" of Christ's birth was just one of all the events of God's eternal purpose which happen at the "appointed time."

Daniel spoke several times of the "time of the end," and he, by special revelation of the angel sent to give him understanding, said it is "for a time appointed" (Dan. 11:35). Jesus gave confirmation to the "appointed time" thought by saying, "But of that day and hour knoweth no man" (Matt. 24:36), which presupposes a set time for Christ's second advent.

In connection with Christ's ascension and second return, we have mentioned the "times of the Gentiles," and Paul asserted that the "fulness of Gentile" times will come when the Deliverer comes to Zion. (Rom. 11:25, 26.) Thus it appears that "Gentile times" are bounded by marked time, and will come to their close when the right moment arrives. Also, Jerusalem was to be trodden down of the Gentiles until the "times of the Gentiles be fulfilled" (Luke 21:24). The final treading down will come when the "city shall be taken" (Zech. 14:1-3), and "his feet shall stand in that day upon the mount of Olives." When this deliverance shall come, Gentile times will be complete.

The Israelites lost the "peace that passeth understanding," because they "knew not the time of their visitation" (Luke 19:41-44). The "grace of God which bringeth salvation" appeared to them, but they cried, "Away with him." They fell short of the victory that comes through Jesus Christ. Their day—their appointed time—was neglected. They failed to bring forth fruits, and as a result, the Kingdom was taken from them and given to a nation which would bring forth fruits. (Matt. 21:42, 43.)

There is an appointed time for our salvation. It is termed "now." "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). May we recognize the "time of our visitation," and redeem the time, realizing that the time to work is short.

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. 60:1-3); 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.

The Christmas Cross

BY CORA MAY PREBLE

A star once
Shone with
Silvery light
Upon another
Christmas night.

To lead the Wise Men where He lay—
The little King, on bed of hay!
If hatred lives this Christmas Eve

To sadden
Lives—how
He must grieve,
Remembering
Though once
He died—
Today He
Still— is
Crucified!



THE RESTITUTION HERALD

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Jerusalem, City of the Great King

By G. E. Marsh

IT IS TRUE in every sense, the description the Psalmist gave of Jerusalem: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." "The city of our God," which is "the city of the great King," has been, now is, and is yet to be "the joy of the whole earth" (Psalm 48:1, 2). The statements are geographical—ly true, scenically true, historically true, presently true, and true from the standpoint of prophecy.

Jerusalem, situated some two thousand, five hundred feet above the level of the sea, lies like a pearl of exquisite beauty in a casket of living green formed by enveloping hills. Its hundreds of new modernistic buildings, which are for the most part constructed of steel overlaid with marble, white limestone—which is found in abundance nearby—and concrete, presents a striking contrast to the Jebus of David's time, and the El Khuds ("the holy city") that existed before the first World War, whose narrow, crooked, filthy streets were lined with low, flat-roofed, smoke-blackened stone huts.

Costly modern homes of wealthy Arabs and prosperous Jews now rise outside the walls of the Old City. A splendid Hebrew University crowns the Mount of Olives on the east. A fine library, hospitals, hotels, and splendid public buildings cover the hills and dot the valleys on every side. "Beautiful for situation is mount Zion!" Beautiful in its new and spotless garments! Beautiful in its fresh and glowing civic development! Beautiful in the picture it presents of hope revived and strength renewed in the hearts of the world's saddest and most long-suffering people, the Jews!

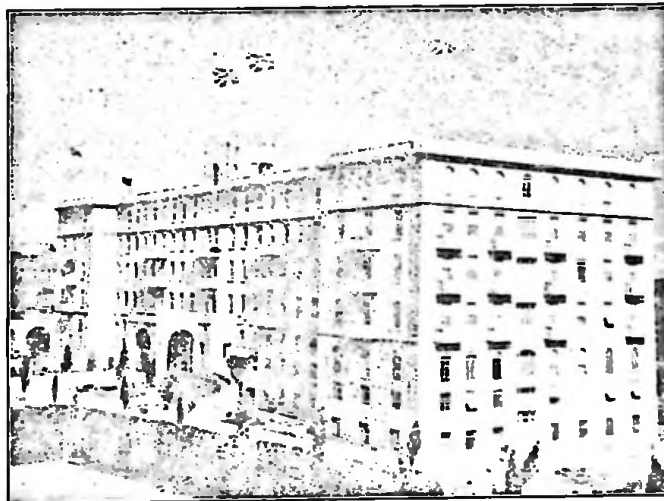
I wish that I could bring vividly before you Jerusalem as it stands today, and cause you to see the richness of its surrounding territory. To the south and west, as one turns toward the sea, circles a garland of orange groves, snowy white and fragrant with blossoms, or bending under their weight of golden fruit. "The joy of the whole earth,"

sang an inspired poet long ago—and so it is rapidly becoming today. For the Lord remembers Zion, and soon "he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3).

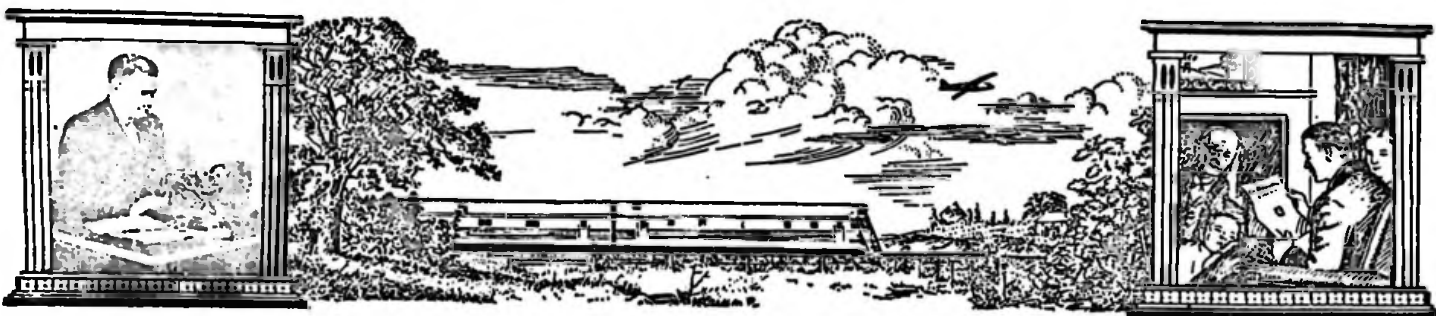
Three great religions—Christianity, Judaism, and Mohammedanism—look upon this holy place with deep-

est reverence. Well may they be united in their attitude toward it, for all worship the same God, and He is the God of Jerusalem. His name, His fame, His glory, and His eternal purposes are centered there. Even the heathen spoke of Him as "the God of Jerusalem" (2 Chron. 32:19), and He Himself declared it to be "the city which I have chosen to put my name there," for "the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it" (1 Kings 11:36; Psalm 132:13, 14).

It was from this city that He spoke in the past, and in the future "the Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." "Many people shall go up and say, Come (Please turn to page 10)



The King David Hotel in Jerusalem



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Sydney E. Magaw, Editor

\$2.50 per year

Paul O. Johnson, Associate Editor

Unique Testimony

A testimony that stands alone, and above anything approaching it, recently came to our attention. It concerns the reading of the entire Bible more than one hundred times. We quote:

"There was a time that I would read the Bible here and there and all over, but I began to think I was not getting the good from the Bible as I should. So, I started to read it through, from the first chapter of Genesis to the last chapter of Revelation, and since that time, I have read the Bible through more than a hundred times. Every time, I get more light and want to start again."

So writes Mr. Milton Long, Beachville, Ontario, Canada. Apparently fearing someone might judge him as a boaster, Mr. Long suggested it might not be well to publish his testimony. That humility itself is noteworthy. Is there any other reader of THE RESTITUTION HERALD who has read the entire Bible more than one hundred times?

Bible or Tradition

So universally do Bible students believe John the Revelator was *banished*, or exiled, on the Isle of Patmos, that any other thought seems almost discourteous to the Apostle. Only recently was it brought to our attention that some students question the thought of John's having been banished on Patmos.

The scripture most pertinent is Revelation 1:9, here quoted: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." What means, "For the word of God, and for the testimony of Jesus Christ"? There are at least two possibilities: 1) John may have been sent to Patmos *because* he had been preaching the Word of God and because he had been testifying of Jesus, or 2) John may have gone, willingly, to the Isle of Patmos for the purpose of preaching the Word of God and for the purpose of testifying of Christ. Correct interpretation hinges largely on the meaning of "for." Dr. Bullinger says there is nothing here to indicate that John was banished.

Notwithstanding the foregoing, Patmos (now *Patino*) was used as a place for the banishment of offenders, where they worked in mines or marble quarries. It is a small rocky island, about six miles wide and ten miles long, in the Aegean Sea, on the western coast of Asia Minor. Thus, John's presence on Patmos suggests the possibility of his having been a banished offender. It is not our purpose here to attempt proof of either alternative. We are interested, primarily, in the discovery of one more place where it is difficult to discriminate between truth and tradition. We are inclined to believe that John was banished, that in this instance tradition is correct, but so strongly does one inherently hold to tradition that we question if this natural tendency may not be too much the reason for present belief. What says the Word? It replies, merely, that John "was in the isle . . . for the word of God and for the testimony of Jesus Christ."

It is well to know tradition; there is usually some basis. It is better to know the Word; there is always the truth of God. "Preach the word."

No Herald Next Week

In keeping with the routine of work at headquarters, there will be no issue of THE RESTITUTION HERALD next week. Your next number will be dated January 2, 1945.

The Christmas Spirit Lingers

Though last week's issue of THE RESTITUTION HERALD was the special Christmas number, much of the message this week also breathes of the Christmas spirit. That is not disappointing: let the Christmas spirit linger long!

Pearson Stars in Basketball

Timothy Pearson, a junior in Oregon Bible College, whose home is West Milton, Ohio, has been the leading scorer in each of the three games played—and won—by the College basketball quintette. Playing center position, he has tallied eighteen points, twelve points, and sixteen points, respectively, and is the only player on the squad to see full-time action in all three games. Nor does he monopolize the ball! He is a good team man and more—he is a good student and a sincere minister-in-training.

God's Service Star and Scepter

By Edward H. Goit

WITH prevailing tides of battle on land, sea, and in air, we at home have an ever-present remembrance. Across the breadth and up and down the expanse of America, millions of little stars dot the windows of homes of men in the service of their country. These emblems signify that the call to battle has been echoed and re-echoed. Men are at war.

Our heavenly Father revealed in a vision that there was to be a sign in the heavens for the *birth* of Christ and for His *returning*. In Numbers 24:17, it is written: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."

Seeking the Star

The Wise Men, aware of this prophecy that a star would come out of Jacob, inquired in Jerusalem when they had seen "his star in the east," saying, "Where is he that is born King of the Jews?" All the chief priests and scribes chanted in reply, "In Bethlehem of Judæa: for thus it is written by the prophet" (Matt. 2:5). Then malignant Herod, the king, asked with anxiety and fear of the loss of his kingship as to "what time the star appeared" (v. 7). Receiving the answer, he sent the Wise Men forth to Bethlehem in the land of Judæa. When they departed, "Lo, the star which they saw in the east, went before them till it came and stood over where the young child was" (v. 9).

The Call to Battle Sin

God, the protector of righteousness, had hung in His window a service star for His beloved Son. God sent His only begotten Son to wage a battle. His war was to employ the most potent weapon man has—the weapon of love. He presented to the people a sign that they might understand.

Appreciating God's love, we should discern the craftiness of the Devil. Notice how he tried to nip in the bud of childhood the Commander against sin. The Devil, working through king Herod, "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men" (Matt. 2:16).

Boldly the "wicked one" strove against Jesus; brazenly he works today! Beware, brethren, take care, and may Jesus be your fare to war against sin. Put on Christ! (Gal. 3:27.) Be clothed with righteousness to battle the cunning one.

When viewing the service stars of today, may they direct us this Christmas season to God's service Star, our Saviour who came to earth to battle sin, and to establish Christianity as a sword to thrust through the heart of the foe. With this message ringing in our ears, may we look forward to the final overthrow of sin when the Christ will be the ruler of God's people.

The prophecy that a Star would come out of Jacob has been fulfilled. Christ came to earth once. The prophecy that "a Sceptre shall rise out of Israel" has not been fulfilled.

Seek the Scepter

During Jesus' ministry, He placed the appearing of the scepter in the future.

After speaking to His disciples concerning the tribulation that would be vested on earth in the latter days, He said, "Then shall appear the sign of the Son of man in heaven," the *sign* being the scepter as prophesied in Numbers 24:17.

Then shall appear the sign!

When? In the latter days after the tribulation, after the sun is darkened and the moon shall be covered with sackcloth, and after the rulers of iniquity are jolted from their high places.

This very day in which we are living, these conditions that are to precede the appearing of the sign of the Son of man are being fulfilled. Are we as the Wise Men who looked for the sign of Christ, or are we labeled rejectors as those who rejected Jesus at His first coming?

When Jesus said, "If I go, I will come again" (John 14:3), He certainly referred to a *second coming*.

Some Think —

Some believe that when sinners are converted, that forms a part of the coming of Christ, and that so will He continue coming until all the world is converted. Then, say they, He will have fully (Please turn to page 10)

CHRISTMAS

"The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each;
The moon is calling to the beach;
And stars their sacred wisdom teach
Of Faith and Love and Fear.

"But once the sky its silence broke,
And songs o'erflowed the earth;
The midnight air with glory shook,
And angels mortal language spoke,
When Jesus human nature took
In Christ the Saviour's birth.

"And Christmas once is Christmas still;
The gates through which He came,
And forests wild, and murmuring rill,
And fruitful field, and breezy hill,
And all that else the wide world fill,
Are vocal with His Name.

"Shall we not listen while they sing
This latest Christmas morn,
And music hear in everything,
And faithful lives in tribute bring
To the great song which greets the King
Who comes when Christ is born?"

—Selected by N. S. Westfall.

Victory for You

By Harvey U. Krogh, Jr.

VARIED abilities of the human mind are among the greatest testimonies that God is a wonderful Creator. Men often marvel at the different things of the Creation, the magnitude and multitude of stars, the delicate and various designs of snowflakes, and the acorn which carries a blue print of the mighty oak, but the human mind is one of God's crowning creations.

Of the powers of the mind, that of adjusting itself to different conditions and surroundings is very interesting. As to its adaptability, we are told that young men of this country have become better soldiers with two or three years training than many others who have had many years of training and a military background. This simply proves the power of a healthy mind to adapt itself to almost anything, whether or not it has been accustomed to it.

There is another interesting characteristic of the mind: when it has overcome an obstacle, or broken down some barrier, other obstacles are more easily surmounted and other barriers are more easily swept away.

A few years ago, a Dr. Oxenham, a noted osteopath of England, came to this country to play a few minutes in a golf tournament. He played the ninth hole, a most difficult section of that particular course, in only three strokes, something that had never been done before. No other contestant received such cheering from the crowd. Not even the experts who had played on that course many times could do it, and Dr. Oxenham had never seen it before, nor did he see it then because he is totally blind. He had become blind in the first World War, had continued his practice as a doctor with noted success, and, knowing he needed some kind of outdoor recreation, began playing golf. With the aid of a friend, who would give him direction and distance, he became an expert player.

We have just as striking an example of adjustment and accomplishment in one of the Bible writers who told some of his experiences, not boastfully, but that others might have courage and strength. He was the Apostle Paul, who as a young man had a promising future as an interpreter of the religious law and a leader among his people, but he was stricken blind for a short time and was so changed in his convictions that his former ambitions could never be

realized in this age. His people who had once honored him became his deadly enemies, and his anticipated life of security in the nation was gone.

Paul suffered all manner of hardship after his conversion: shipwreck, stoning, beatings, imprisonment, exposure, hunger and thirst, yet none of these things defeated him, or prevented him from doing the things he knew were right. Paul had developed this power of the mind to adapt himself to any and every situation. He declared: "I have learned, in whatsoever state I am, therewith to be

content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil. 4:11, 12). O! What an education Paul had! We all would be much happier if we knew these principles. How convenient it would be if we could be content wherever we chance to be!

This knowledge of how to make the best of every situation is a wonderful power. We used to send for various articles from a mail order house in

Chicago. This company almost always sent a handful of literature describing new merchandise. On the top was always a little slip of paper with these words printed on it: "*Knowledge is power.*" That statement was very true. In this particular case, the knowledge of new money-making merchandise empowered the one receiving it to develop his business.

The *knowledge* that a person can *learn* to be content in any state is one of the greatest powers that we have.

Now all of this may sound like we are placing too much emphasis on one's own powers. However, God has given us many powers of mind and body which are seldom developed or used. For example, let us consider the power to remember. Generally speaking, people are mentally lazy. A bank clerk we knew once said he looked at the calendar a hundred times a day to see the date. He could have helped develop the power to memorize almost anything if he had carefully memorized the date each morning on his way to the bank. Likewise, there are many things we could do if we diligently set ourselves to the task—such things as understanding God's Word more perfectly or becoming more familiar with the Bible.

THE CHRIST

By Harvey Krogh, Jr.

No colored lights or spangled trees
To welcome Him that night,
Nor Santa Clauses dressed in red,
No gorgeous gifts in sight.

Instead of these, He was announced
By God's great heavenly host,
For He's the Christ, the Son of God,
Whom all should honor most.

Therefore, at Christmas time we turn
Our thoughts to things above,
To serve and worship Christ our Lord
And give because we love.

Paul did not take credit for learning to be content in all circumstances. He gave much credit to another when he testified: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Though men have done great deeds by their natural abilities, none have gone so far as did Paul in founding churches and leaving permanent instruction for the church in general. His influence has reached almost all people, because *the development of his natural powers was guided and increased by the power of Christ working in his life.*

It is true that Paul was especially called for a special work, and the Lord said He would be with Paul; but *we, too*, have a calling. Peter said: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises (virtues, marg.) of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). We who are Christians are called out of ignorance to the knowledge of God's great purpose, and to knowledge of His plan to place Christ as

Head over the whole creation, with the church as co-rulers with Him. We are called out of the world into God's family. We are called to show forth, by our lives, the virtues of God—love, mercy, righteousness, and truth.

As God through Christ helped Paul do what he was called to do, so, through Christ, we, too, can walk worthy of our calling, and be successful in Christian service.

We, like Paul, can be comparatively unmoved when personal circumstances or world events tend to shake us and break us. We can adjust ourselves to unthought-of conditions and content ourselves with far different circumstances than those to which we have been accustomed.

Remember that "knowledge is power." The secret lies in *knowing* you can adjust yourselves and knowing that you have a heavenly Father who loves you and who will work all things to your good, as long as you love Him.

To be assured of victory in life, develop and use the powers God has given you, and trust Him for that which you may lack. He will greatly reward you!

His Name—Wonderful

By Ernest E. Graham

"His name shall be called Wonderful" (Isaiah 9:6).

HEROD the Great was made of the iron of Nebuchadnezzar's image, but he was troubled at the inquiry of the Wise Men concerning the whereabouts of the newborn King of the Jews. Other men of God, certain shepherds, had witnessed the first heralding of the birth of the King when an angel of the Lord came upon them, while they were watching their flocks by night, and announced the most joyful news that had ever been proclaimed—a joy which "shall be to all people." Further speaking, the angel explained: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). There is no wonder that the shepherds left their flocks to pay homage at the cradle side of this wonderful personage. When they had related this angelic proclamation to others in the Holy City, great wonder was manifested. "All they that heard it wondered at those things which were told them by the shepherds" (v. 18).

The Scriptures are silent concerning the wonders wrought by the Christ child from the time of His presentation at the Temple, at the age of forty days, until the family trek to Jerusalem twelve years later to attend the feast of the Passover. After the feast, Jesus was discovered in society of the teachers of the law, "sitting in the midst of the doctors" (v. 46). He declared that He must be

about His Father's business. This prodigious experience aroused astonishment among all who heard.

All we know concerning the next eighteen years of the life of our Lord's preparation is that He "increased in wisdom and stature, and in favour with God and man" (v. 52).

The major portions of the four Gospel Books of the New Testament relate to the sayings and doings of this Man whose name is "Wonderful," from the day He left His childhood home in Nazareth of Galilee and walked down the stony banks of Jordan to be baptized of John, at the approaching age of thirty years (3:25), till the day that a cloud received Him out of His disciples' sight. (Acts 1:9.)

The last three-years that our Lord spent on earth, before He was received up into heaven, were intensified by His miracles and wonders and signs. Thus, Simon Peter, who was an eyewitness of Christ's majesty, had a justifiable reason for demanding attention in his Pentecostal Day accusations directed to the Jews. Knowing that Christ was Wonderful, Peter unflinchingly cried to the guilty Jews: "Ye men of Israel, hear these words," then proceeded to proclaim that the crucified One was exalted to the right hand of God. *(Please turn to page 11)*

Blood-Bought Blessings

By R. H. Judd

"The life (soul) of the flesh is in the blood . . . for it is the blood that maketh atonement for the soul" (Lev. 17:11. R.V.—"By reason of the life"; margin, Heb., "soul"). See verse 14, noting the Revised Version, "The blood thereof is all one with the life . . . for the life of all flesh is in the blood." "Without shedding of blood is no remission."

IN THE EARLY history of the people of Israel, God raised up a leader in the person of Moses, who probably excelled in his qualifications for leadership any other person from that time to the immediate present. His prowess as a warrior, his sagacity as a statesman, and his wonderful grasp of the fundamental realities of life seem never to have been equalled. The laws he then gave to "the children of Israel" have ever since been the basis for imparting stability of national character to any nation adopting them in principle, or in varying degrees of transferred legislation. Perhaps we are well within bounds when we assert that a greater proportion of utterances attributed to him have become household words, influencing the lives of millions, more than any other personality past or present, with the one outstanding exception of our Lord and Saviour, Jesus the Christ.

More than three thousand three hundred years have gone since Moses uttered the words quoted at the head of this article: "The life of the flesh is in the *blood*" (Lev. 17:11). That fact has been carried forward, and its truth convincingly proved by medical science, as knowledge has increased.

In the July, 1944, *Reader's Digest*, appeared a contribution entitled "The Unfolding Miracle of Blood," one paragraph of which is well worth repeating:

"Scientists, with more contributed blood available than ever before, are *continually subdividing* it until each component part seems to offer a new cure for some previously incurable ailment. Each new achievement is part of the *still unfolding* miracle of blood." (Italics mine.)

If there is one thing that has held the scientists of past and present generations in awesome wonder in everything that they have undertaken to investigate, it is that continually subdividing process so constantly attendant upon their unremitting researches in the mysteries of nature. Those things which mankind has been prone to regard as having yielded to us the sum of all that is to be known regarding them are today astonishing us with the revelation that they contain properties and potentialities hitherto unsuspected; and every horizon reached speaks of horizons yet to come. Other great men of the

past besides Moses, such as Job, Noah, Daniel, Isaiah, and the great Apostle Paul, recognized these facts and did not hesitate to attribute them to their true Source, proclaiming from the depth of their being:

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

Thousands of years have since rolled by with undiminished glory to the memory of such men. Now, seldom indeed do scientists of today even contain God in their thoughts; much less do they give glory to Him. Like wandering stars, they pass out into the blackness of darkness forever, their very names being forgotten, but the glory of the ever-living God does not cease. New and marvelous discoveries are continually being made in those very things with which we thought we were the most familiar. Things in the earth, on the earth, and above the earth are yielding up secrets never dreamed. Coal in the bowels of the earth, though known through long centuries, is revealing treasures that multiply with every turn of the wheels of commerce. Herbs of the field, hitherto often regarded as useless and even a pest, are now contributing in ever-increasing degree to the comfort of thankless humanity which was well nigh ready to curse God because of their fecundity, and the marvelous and ingenious devices whereby their species are extended to other spheres of existence. The air which surrounds us is no longer considered as consisting only of a combination of some two or three elements. We are now finding that it has properties of power, properties of vision, and of hearing that we formerly knew not, nor is there any reason to suppose that mankind has yet reached the limit of discovery even in this one field of research.

Surely, not only through the noise of battle, is the Lord Jehovah making Himself known to the sons of men. He is also being made known through extension of knowledge in the quiet processes of nature, which, by comparison with those hitherto considered the most spectacular, are results that are astonishing the would-be enquirer, and will astonish him yet more when the drums of war no longer beat. God speaks to mankind through the storm

and the roaring of the waves. He also speaks through the "still small voice" (1 Kings 19:12). The Hebrew here, as given in the margin of the Revised Version, is, "*a sound of gentle stillness.*" The statement may appear to be paradoxical, but most of us, nevertheless, would be ready to aver that it is in tune with experience.

We come now more directly to consider the subject of our topic,

Blood-Bought Blessings

We have already made allusion to what even a secular magazine is pleased to designate, "The unfolding miracle of blood." That miracle ends, however, with the ending of the life of the individual for whom it was intended. The miracles of the blood of which we now speak—namely, the blood of Jesus the Christ—never cease in their wonder-working power. Blood is mentioned in the Scriptures in the neighborhood of four hundred times, thus conveying in some degree the importance attached

to the subject by the Hebrew peoples. That it was supposed by them to be the very basis of *life*, there can be no question, for in numerous instances the blood actually stands for the life of the individual, as in Genesis 4:10, where it is made to represent the life of the living man.

We cannot enter into all the remarkable points concerning blood mentioned in *Reader's Digest*. The variety of subdivisions at present attested, and the unique capacity of each component part to bring remarkable cures to differing diseases, is of particular interest. Not only is the blood the source of life, it has also the means within it of destroying that which is inimical to the proper discharge of its functions. So great is the advance made in the study of human blood, that the forecast is made that "blood may yet become an all-purpose healer."

Perhaps one of the most remarkable utterances Paul ever made to the Christian citizens of Corinth concerning their own bodies was his state- (Please turn to page 9)

The Church of God

By Wynona Burgess

IN STUDYING the Bible, we learn that there is only one church, this being called the "church of God." We learn that Christ has bought the church and when we come into the church, we are His and shall receive the gift of eternal life when He comes. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (1 Peter 1:18-21).

In Acts 20:28, we read: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

People enter the church by belief and baptism. "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).

We who are members of the Church of God are a

called-out class of people, as we find in 2 Corinthians 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? . . . And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The Apostle Paul said of Christ: "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18). We see here that Christ is the head of the Church of God.

The Church of God believes that Jesus was born to be King over all the earth; that He died, rose again, and ascended into heaven, where He will remain until He comes to establish His Kingdom in the earth.

Christ is the only One who can ever straighten out earth's tangled affairs. He is the only One who can bring peace to the nations. The prayer we have prayed so long, "Thy kingdom come," is soon to be answered. Our Lord is coming soon!

The Natural Body and the Spiritual Body

By D. C. Robison

Reprinted from THE RESTITUTION HERALD, October 21, 1914

IN THE Corinthian Letter, Paul presented two kinds of bodies. He said, "There is a natural body, and there is a spiritual body." This could not have been truthfully stated previous to the resurrection of Christ. Until then, there was no immortality or eternal life brought to light. If Christ is not risen, "then they which are fallen asleep in Christ *are perished*." In naming the different kinds of grain, the Apostle said, "God giveth . . . to every seed his own body"—("to every seed the body of its nature"—Syriac). Each seed is distinct and produces a body of its kind. In proving the resurrection, the writer spoke of only two bodies. To introduce more than two is to be wise above what is written. The natural body is a living soul. The spiritual body is a vivifying, or life-giving, Spirit of the Lord from heaven. Filling the earth with the glory of the Lord must be the work of that Seed unto whom Jehovah has given life, who is the Son of the living God. (John 5:26, 27.)



D. C. Robison

A living soul can impart only the life it has produced by its seed. This is the seed that "falleth into the ground and abideth alone." It is not a reproducing seed. The reproducing seed comes through our being purified by obeying the truth through the Spirit. We have been begotten again, "not of corruptible seed, but of incorruptible, by the word of God (the gospel), which liveth and abideth for ever." This incorruptible seed, the Apostle said, is the gospel which is preached unto you. Paul said, "The gospel of Christ . . . is the power of God unto salvation, to every one that believeth." (1 Peter 1:22-25; Rom. 1:16.)

The natural body is produced through a natural generation. The spiritual body is produced through a regeneration from the dead. The life that is in the vitalized Seed, Christ, cannot produce a living soul, as it is not in its class: "Christ the firstfruits; afterward they that are Christ's at his coming." The first-fruit of this vitalized seed is Christ. The second-fruit, or harvest, will be those who have been vitalized through the incorruptible seed which is the Word of God. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

In this scripture, as in all that we have given, the writer

was contrasting the power of the two seeds or bodies, the natural body, a living soul, and the spiritual body, the vivifying body which is Christ. Moses, the prophet like unto Christ, called attention to the two seeds whom he called the seed of the woman and the seed of the Serpent. The first seed is to bruise or crush the head of the Serpent seed. The Serpent seed did bruise the heel of the woman's seed. Each of these seeds has a work to do. Finally, the Serpent's seed will become extinct. "For this purpose the Son of God was manifested, that he might destroy the works of the devil (adversary" (1 John 3:8). There is only one means of escape from this destruction, namely, to take hold of the power that can and will save. "He that taketh hold of the Son taketh hold of life; he that taketh not hold of the Son, taketh not hold of life" (1 John 5:12, Syriac).

Gentle reader, bear with me until I shall examine into the Mosaic record of the creation and the trial of the first man Adam. Let us be careful and not state anything that the Record does not plainly bear out. In Genesis 2:7, we read this statement: "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 (or a living animal)." The composition of the man was dust, animated with breath of life or animated air. Was there any power for this animal man to continue his life, except that given him by his Creator? All will say, No.

From the beginning, man was a living soul, and the most that could be said was that he was "good, and very good." This can have no reference to his moral character, only as a created being. Psychologically and physiologically speaking, the propensities in his formation to sin which developed would bring death. For this reason, he was placed in the Garden for trial. His environments were of the best. The law under which he was placed threatened him with a violent death. It was: "In the day thou eatest thereof thou shalt surely die." This indicates to me that Adam, being a living soul, must have been subject to death and, therefore, of a dying nature. His life must be perpetuated. Jehovah therefore provided the means in the trees of the Garden. "Out of the ground made the Lord to grow every tree that is pleasant to the sight, and good for food." The fruit of the trees could

not continue life beyond "the trial period." Had Adam been obedient, the "tree of life" would have been accessible. His disobedience deprived him of this great blessing. Disobedience changed his relationship to the Deity. Before, he was the prospective ruler of the earth. Afterward, he became the sin-cursed creature. (See Gen. 3:17-19.)

Jehovah passed sentence upon man, revealing the fact that he was of the dust. He never obtained a higher nature than of the dust. "Dust thou art, and unto dust shalt thou return." He was granted the privilege to multiply, that the earth might be filled with a regenerated race. "That which is born of the flesh is flesh," and will find rest in the dust—this is the breath that passeth away and cometh not again.

Adam's life principle previous to and after his disobedience could have differed only in his relationship to the Deity. He could no longer eat of pure fruit, as it passed under the curse of sin. Physically, he became cursed. The penalty of the judgment demanded him to the dust again.

Much error could be avoided by following the plain teachings of the Word. Let us remember that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

BLOOD-BOUGHT BLESSINGS

(Continued from page 7)

ment to them: "Ye are not your own, ye are bought with a price." Greek civilization certainly taught that every man was master of himself. Today the same sentiments widely prevail, probably much intensified, accompanied by keen and belligerent resentment against those who would dare to challenge the nature and the right of any man's actions. Forgetful of the fact that *life* itself is not, and could not be, other than a gift—the supreme gift that has not, nor can have, any rival—they have also forgotten that it carries with it responsibilities toward the Giver, and that the privileges which accompany it are conditionally bestowed, they sacrifice all in exchange for a life of brief and false independence.

The Hebrew rite of circumcision was undoubtedly instituted to keep before the people of Israel this stupendous truth that they were not their own: a truth so entirely overlooked by the nations surrounding them, resulting in sapping their energies through abominable and wicked practices, and causing them to lose the blessings attendant upon a sanctified and controlled life. It was this recognition of the sanctity of *life*, and the acknowledgment of God as the true Source of origin, that was the real dividing line between the people of Israel and the outside world, as Paul's argument in Ephesians 2 so

clearly portrays. Because of this, the Gentiles were "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," that through the shedding of His blood (His life) He "might reconcile both (Israelite and Gentile) *in one body* to God, through the cross" (Eph. 2:16, Emphatic Diaglott).

Viewed from this standpoint, the magnitude of the results to flow from the death, and resurrection, of Christ is breath-taking in its scope. The teeming millions of earth are now given access to the Father through the blood of Christ, being "reconciled to God through the death of his Son, much more, being reconciled, shall we be saved in his life" (Rom. 5:10, R.V.). They may, if they will, become "fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Eph. 3:6, R.V.).

The first thing demanded of the Christian believer—Israelite or Gentile—is to present his personality—his body—a "living sacrifice, holy, acceptable unto God" (Rom. 12:1). Why that phrase—"a living *sacrifice*"? Surely here is one of the paradoxes of Scripture that only the blood-bought Christian can understand. Does it not represent grateful recognition of the fact that a forfeited *life* has been restored to him—redeemed by the precious blood of Christ? Paul said it means a transforming, a renewing of the mind—the very foundation of the processes of life. It means more, still more, for it means a continual increase in the *knowledge* of the glory of the believer's inheritance in the saints. The middle wall of partition has been broken down, and without the noise of battle, the proclamation has gone forth 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." "For God sent not his Son to condemn the world; but that the world through him may have *life*" (Syriac).

"Take my life and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in *ceaseless praise*."

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of our Lord Jesus Christ. . . . Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation . . . but with the precious blood of Christ . . . being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . This is the word which by the gospel is preached unto you."

GET IN FOCUS

By L. W. Moore, Jr.

"The light of the body is the eye" (Matthew 6:22).

DAVID certainly expressed truth when he wrote, "I am fearfully and wonderfully made" (Psalm 139:14). Man, created in the image of God, is made in so complex a manner that only God Himself can understand it. Hundreds of books have been written by man describing the structure, the processes, and the organization of the human body.

Much is yet to be learned about this subject. We do, however, understand some of the simpler functions of our various parts. The purpose of our eyes is to see. Consider the *importance* of our eyes. Has not most all knowledge and understanding come to man through his eyes? We learn by seeing. It is true, of course, that the blind gain knowledge through their other senses. They can read Braille, but it must be prepared by someone who can see. They can get knowledge by hearing, but is not the original source someone who has seen? Most always it is.

Jesus expressed this thought when He said, "The light of the body is the eye" (Matt. 6:22). The Master expressed greater truth when He continued, "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."

Since our eyes are the main source of our understanding, we must focus them upon the good things of life. If we will keep our eyes upon Jesus, and follow Him as our Example, we shall be filled with light. If, however, we sight the world as our pattern, we shall be overtaken with darkness. Let us get our eyes in focus, keep them in focus, and move forward to the focal point of Jesus.

JERUSALEM, CITY OF THE GREAT KING

(Continued from front page)

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" (Joel 3:16; Isa. 2:3). The result that follows—peace, prosperity, life—will be glorious indeed!

There it was that saints of old met in sweet communion in the historic past, and there in the golden future shall the saints of all ages sit down "with Abraham, Isaac, and Jacob in the kingdom of God" in the presence of the King! More than that! For has He not promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"? (Rev. 3:22.)

GOD'S SERVICE STAR AND SCEPTER

(Continued from page 3)

come. Evidently, these believers have disregarded and discarded the testimony of scriptures that at the time of our Lord's second coming the world will be far from converted to God. "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). (See 2 Peter 3:3, 4; Luke 21:34, 35; 1 John 2:18; and many others.)

Present Duty

Today the service star is a symbol that a war is in progress. With the first coming of Christ, God announced to mankind that war was to be waged against sin. His Son overcame sin and was without sin. He established true Christianity that is not perverted as a vital power to battle iniquity until He comes again with a scepter to rule upon the throne of David in Jerusalem.

At the first coming of Christ, a "child was born"; at the crucifixion, a "son was given," and at Christ's second coming, "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).

Serve Now

Today lies between the first coming and the second coming. Now God is taking out "a people for his name" (Acts 15:14) from a world reeking with the stench of devilry. It is Christians' duty to rally under God's service Star now. It is their duty to have compassion on mankind and to preach the good news of salvation before the night is spent. "Watchman, what of the night?" Are you looking this day, this season, and this year for the scepter, the sign of the coming of your Lord? Do you tell those you contact the message of the second coming? A message of love, salvation, and a Kingdom of peace established on a war-ridden earth made new!

The Scepter Shall Rise Out of Israel

The message that the star told to the Wise Men was the message of a Babe. The message the scepter will tell is a message of a King. *Tell it, look for it, and think about it daily!*

Be ye not ashamed of the gospel of life, "for it is the power of God unto *salvation*" (Rom. 1:16). The prophecy that "a sceptre shall rise out of Israel" shall be fulfilled!

HIS NAME — WONDERFUL

(Continued from page 5)

Following are listed a few of the Gospel recordings concerning Jesus' wonderful effects upon the people:

"His fame went throughout all Syria" (Matt. 4:24).

"All people were astonished at his doctrine" (Mark 11:18).

"The men marvelled, saying, What manner of man is this that even the winds and the sea obey him" (Matt. 8:27).

"They (the centurion and they that were with him) feared greatly, saying, Truly this was the Son of God" (Matt. 27:54).

"For fear of him the keepers did shake, and became as dead men" (Matt. 28:4).

"They were astonished with great astonishment" (Mark 5:42).

"Many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" (Mark 6:2).

"They were beyond measure astonished, saying, He hath done all things well" (Mark 7:37).

"They were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today" (Luke 5:26).

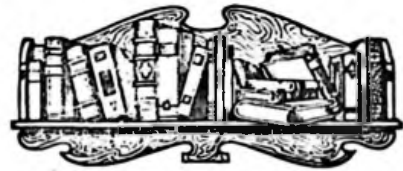
John, the beloved disciple and an apostle of Jesus, wrote that, if they should be written, he supposed the world itself could not contain all the things which Jesus did that should be written. (John 21:25.)

Having enumerated a number of facts concerning the first advent and life of Jesus, Josephus, the great Jewish historian (37 A.D. - approx. 100 A.D.), said, "The divine prophets had foretold these and ten thousand other wonderful things concerning him."

According to Jesus' "watch-words," the "Scripture searchers" know that the midnight hour of our Lord Wonderful's return with great power and glory, and the fulfilling of Isaiah's prophecy in Isaiah 52, is near. "So shall he sprinkle (Heb. — *nazah*, rendered *astonish* in Smith and Goodspeed's) many nations."

I pray God that in the illumination of that "bright and morning star" we may be found in Christian fields, watching the flocks by night, as the shepherds of old, for we are entrusted with the oracles of God.

"Woe to the idle shepherd that leaveth the flock" (Zech. 11:17)! "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. But who may abide the day of his coming? and who shall stand when he appeareth?"



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Lin Yutang's *The Wisdom of China and India* (Random House; \$3.95) is one of the most valuable works on comparative religion to be published in recent years—yet it barely mentions Christianity and Judaism.

Its value lies chiefly in its large-scale translations of the religious literature of other faiths, notably Buddhism, Confucianism, and Brahmanism. The ancient Sanskrit and Pali writings are given especially liberal treatment. Such books as *Laotse, the Book of Tao*, are reproduced almost in full. The translations are, moreover, couched in unusually readable language; they are not literal, but their authenticity is guaranteed by the scholarship of the several translators.

The introductions by Lin Yutang, himself a Chinese scholar of international reputation, of each section of his work are such lessons in religious history, religious philosophy, and religious causes and effects as can be found elsewhere only in a wide variety of texts. Lin's analysis of the basis of Hindu antipathy to British colonial policy is especially interesting, for it is founded almost exclusively upon religious principles. The Hindu, Lin believes, has not too little religion, but too much—like the Athenian Greeks of Paul's day, apparently.

The value of the work for the Christian student lies in the unconscious support it gives the Christian doctrines. A comparison of the teachings of Buddha and Confucius, of Laotse and Dhammapada, of Lusin and Chuangtse, with the teachings of Jesus Christ reveals one outstanding fact: that Hinduism may have philosophy, that Confucianism may have practical application, but that only Christianity combines both theory and practice into a worth-while whole.

In these days when Pearl Buck and other "Christian" leaders are advocating the integration into a single faith of the better points of all religions, such a view of pagan dogma as is given in Lin Yutang's anthology is to be commended to any intelligent reader. Comprehensive tables of contents make the content of the book readily available for study.

* * * *

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

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8).

A Prayer for the New Year

We thank Thee, O God, for health and friends,
For life and homes and parents, too,
For Jesus who is watching
O'er us all the whole year through.
We pray Thee, Father, bless this year
And keep us ever pure and strong,
Help us, dear God, to live for Thee
And serve Thee all year long.
In Jesus' Name, Amen.

The Dying Year

The year is ending. A new year is dawning. As we look back, we notice many things that might have been better if left undone, or unsaid. Other things are still undone that we should have done. It is no time, however, to sit idly by and recall past days. The New Year is coming swiftly. We must live in the present. Yes, we are able to profit by glancing at the past, but our work is in the future—that is even now the present! We must take advantage of today before it is gone.

We should "occupy" until Jesus comes again. We must be about our "Father's business," even as Jesus was when He was only a child. If we wait until we are grown, perhaps then we will not begin to work for Christ. So let us make use of today—of this New Year—to work for Him.

We are to be as "wise as serpents, and harmless as doves." The sure way of wisdom is by studying God's Word. The way to be as harmless as doves is by controlling selfish lusts.

Many Christian people learn to control their eyes so they see not the things that might cause lust. They learn to overcome the lust for pride and of the flesh to a great degree. Oftentimes there is some sin we have overlooked. Each of us has a weaker place in his makeup. We must guard that weak place. We are told to keep ourselves from the evil that would so easily beset us. Whenever there is that guard taken away, we will be tempted.

Find your weak spot early this year. Is it your tongue? Do you say things that are harmful to your friends? Do you get stories turned about so that they are not true? Try to keep close to Jesus this year by overcoming each temptation as it appears.

The New Age

Christ's Kingdom will be set up upon this earth. It will be God's Kingdom, too. Indeed, it will be a heavenly Kingdom. Poor will receive as true a judgment as the rich. That is not always the case now. The government will be righteous. It is not righteous now, nor can it be, until Jesus restores this world to righteousness. The people of the church will help Jesus establish restored righteousness. If the picture of Isaiah 2:2-4 can be learned, we will have a good view into that righteous Kingdom.

Jesus will reign in Jerusalem. People will learn of His righteousness. They will want to learn of His ways. Even now, we are glad when we learn His way, but first we must understand. The people in that Kingdom will understand, too, although He will have to teach them. When they really learn the way of Christ, they will "beat their swords into plowshares, and their spears into pruning-hooks," for they will not need implements of war any more.

If they will need no more war materials, then the world will have peace.

In our lesson today, the nations, not individuals, are judged and taught.

When the nations are at peace, we will have the condition the rulers are now trying to establish; but now they want to keep their war materials. They want to be ready to protect themselves. The government is trying to train our youth—yes, you boys—for a year, to be able to help keep the world at peace.

Jesus is the Prince of Peace! He will be a peaceful ruler in righteousness.

Happy Birthday Wishes

James Hammer, Dec. 28, age 10, Bird Island, Minn.
Marilyn R. Alsbury, Dec. 27, age 13, St. Francis, Kan.
Nina Capps, Dec. 28, age 11, Shady Springs, W. Va.
Tommy Zrkelbach, Dec. 28, age 12, Eden Valley, Minn.
Tommy Stabler, Dec. 29, age 5, Ottawa, Ill.
Millicent Kennedy, Jan. 1, age 7, Hammond, La.
Gordon Rhodes, Jan. 1, age 10, Hammond, La.
Anita McCorkle, Jan. 3, age 10, Gatesville, Tex.
Barbara Stine, Jan. 6, age 11, Tipp City, Ohio.
June Richardson, Jan. 7, age 9, Hammond, La.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
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Grand Rapids 8, Michigan

The Christ of Our Christmas

This is the Christmas season. It is a season in which Christians all over the world prepare to celebrate the birth of our Lord Jesus Christ. It is one of the most widely observed religious holidays, and in most Christian nations is looked upon as a legal holiday. Through the many centuries in which it has been observed, many traditions have been born which are handed down from generation to generation. The Christmas tree, holiday wreaths and candles, practice of giving gifts, are all a part of our observance of this Day. They are a very lovely part and fitting tribute to our Lord, but in many cases today, these traditions are not observed as tribute to our Lord's birthday but are enjoyed to the glory and satisfaction of mankind.

To many people, Christmas is nothing but a season of celebration in which they spend large sums of money to entertain themselves. To the merchants, it is a season in which their profits are the greatest. To the laborers and salespeople, it is a time when their salaries are the highest. To many children, it is a day when they receive gifts for which they have wished all year. They know nothing of the Christ who was born so many years ago and whose life and teachings were so exemplary and who was the Redeemer of all mankind.

To the Christian, Christmas is a season of joy and pleasure, not for ourselves, only, but in the knowledge that a Babe was born in like manner as we and that through His birth we have life. The hymns that we sing in honor of this Day, all express the sacredness and importance of Christ's birth. Some of the world's most beautiful music was written in honor of Christmas. Many of our loveliest pictures portray the scene of the Nativity. In our drama and literature, the story has been depicted. Most important of all, our Bible is full of beautiful prophecies concerning the birth. All of these can be best enjoyed by the Christian, because the Christ of the Christmas is the person nearest and dearest to his heart.

Often, today, we have heard the phrase, "Really, I am making no plans for Christmas this year; there is really nothing to celebrate." To the Christian, world chaos and turmoil may somewhat disturb his spirit of wishing to celebrate, but no matter what, he can be joyful in the thought of the birth that took place so many years ago. One does not need beautiful gifts or extravagant meals to

celebrate or enjoy Christmas. Just a quiet family reading of the first and second chapters in Luke can be a fitting tribute to this honored Day. Enjoy, however, your gifts, your family celebration, your parties and trees, but remember, in all observances, to honor the Christ.

Recently, the following message was sent us, and we are sure the sender will not mind if we use it as our Christmas to you:

"May gifts from our Father gladden your way (Jas. 1:17),
And bring you Peace of this glorious day (Luke 2:14);
Joy for each sorrow (Luke 2:19);
Cheer for each ill (Psalm 46:1);
Hope for tomorrow; Faith in His will (1 Peter 1:13;
Mark 11:22);
Blessings from heaven in all that you do (Prov. 28:20;
This is my Christmas Prayer for you (2 Tim. 1:3)!"

Dixon Bereans

* * *

By Jeanne Ford, Dixon, Ill.

The young people's Berean class met Thursday, November 2, at the home of Elizabeth and Jeanne Ford. The annual election of officers was conducted and the following were chosen: president, Virginia McLain; vice president, Lois Selgestad; secretary-treasurer, Jeanne Ford.

The class meets each Thursday evening at 7:30, at the home of one of its members, with each member taking his turn as leader. A book entitled "Women of the Church" is used for study Sunday evening. November 26, the class took charge of the evening church service. Kathryn Drew was mistress of ceremonies, and the following program was given:

Song service
Prayer—Laola Drew
Scripture reading, Romans 12—Jeanne Ford
Duet—Lois Selgestad and Elizabeth Ford
Accordion solo—Jean Biggers
Talk, "Walking with God"—Virginia McLain
Duet—Dora and Doris Henley
Talk, "Our Blessings"—Elizabeth Ford
Musical reading—Laola Drew
Benediction—Virginia McLain

The program was well received by the congregation. Mildred Grove, Glea Robers, and Ileen Wilson served as ushers.

AMONG THE CHURCHES

CALENDAR

January 30-February 2—Ministerial Conference at Oregon, Ill.

MACOMB, ILLINOIS

Activities at Macomb, Ill., have been "going on" as usual, with interest continuing to mount as the days go by. In proportion to our membership, we have the best attendance and offerings of any church in the city. In recognition of this, our Thanksgiving service was well attended and everyone took part. Our building fund is small, as yet, but we have set a goal of \$200.00 by January 1, 1945, and expect to reach it.

Bro. Virgil A. VeNard, an attendant at General Conference last summer, is now in the United States Navy at Great Lakes, Ill. As he was the Sunday school secretary, janitor, and one of our most regular attendants, we miss him very much. His complete address is, Virgil A. VeNard, A.S., Co. 2221, U.S.N.T.C., Great Lakes, Ill.

A Christmas program, sponsored by the Sunday school, will be given on the evening of December 24, 1944.

We take this opportunity of wishing our fellow churches great prosperity in the work of the Lord during the year 1945.

G. L. Cooper, Pastor.

OREGON BIBLE COLLEGE NEWS

Everyone is seemingly enjoying (?) the snow which fell over the week end.

We wish to thank Miss Leota Hanson for making the trip to Ripley with "Mom" Logsdon to get the apple butter which the ladies of the Ripley church made for us, and for her gift of two bushels of apples. We also wish to thank the Ripley church people for their very welcome and much-appreciated gift, and Mrs. Loren Burnett for her gift of homemade soap.

Several of the students took part in the sled ride which the Oregon Bereans held Tuesday night, December 12. A good time was reported by all.

Bro. Sydney E. Magaw, Dean, gave a Christmas party at his home for the students, Thursday night, December 14. Everyone had an enjoyable time.

The gospel team to Chicago on Sunday, December 10, was composed of Bro. and Sr. J. W. McLain, Kirby Davis, Timothy Pearson, Edward Goit, Linford Moore, Harold Doan, and Mr. and Mrs. Ernest Graham.

The Oregon Bible College family is giving a Christmas dinner and party for the students who live in town, their wives, the faculty, and friends of students, Tuesday night, December 19.

During Christmas vacation, the students will be scattered to the four winds: Mary Helen Landry, Hammond, La.; Timothy Pearson, Woodstock, Va.; Daniel Judy, Banning, Calif.; Gordon Shrode, Young America, Minn.; Kirby Davis and Alva Huffer, Michigantown, Ind.; "Mom" and "Pop" Logsdon, Shirley and Juanita, Altona, Ill.; and the writer, Mount Sterling, Ill. James Mattison, Linford Moore, Edwin Smith, Gary France, Harold Doan, and Edward Goit plan to stay in Oregon for their vacation.

Marjorie Burnett, Reporter.

SAYLOR-McPHERSON

A very pretty home wedding was attended by the immediate families and a few friends of the bride and groom when Miss Marjorie Saylor of Tempe, Ariz., and Lieut. Paul McPherson of Bisbee, Ariz., were united in marriage at the home of the bride's sister. After the vows were taken and the double ring service read, congratulations and best wishes were given. Immediately following, refreshments of punch and cake were served.

Lieut. McPherson is a Navy Air Corps pilot and left Monday noon (Dec. 4) by plane for Brazil where he is in active duty. The bride is a member of the Church of God in Tempe, having been baptized by Bro. S. J. Lindsay during his pastorate here.

May our heavenly Father bless them with long life and happiness.

C. E. Lapp.

NATIONAL BIBLE INSTITUTION

| | |
|-----------------------------------|---------|
| Oregon, Ill., Church of God S. S. | \$ 6.34 |
| Mrs. O. J. Dorsey | 1.50 |
| Delta, Ohio, Bereans | 43.73 |
| Amanda Hazard | 7.50 |
| Church of the Open Bible, Pomona | 50.00 |
| Jennie Salisbury | 10.00 |
| Mrs. C. N. Adams & Mother | 100.00 |
| Mr. & Mrs. George Pry | 2.50 |
| Mrs. Minnie Rogers | 4.70 |
| M. R. Herren | 1.00 |
| R. H. Judd | 1.00 |
| Brother & Sister from Minnesota | 25.00 |
| An Isolated Sister | 21.00 |
| A Sister in the Work | 30.00 |
| Mr. & Mrs. J. W. McLain | 10.00 |

MRS. JEMIMA RAILSBACK

Mrs. Jemima Railsback was born on the banks of Lake Maxinkuckee, Ind., to Dr. and Mrs. V. Caillat, on October 16, 1855, and was married to Benjamin F. Railsback, February 22, 1877, by Elder Hugh Barnhill of Plymouth. To them were born several children who survive to honor their parental names.

Sr. Railsback, but a short time prior to her death on November 20, 1944, penciled in a very legible hand a brief statement of her life. She referred to the baptism of herself and seven others, at the hand of Bro. Hugh Barnhill, on January 26, 1877, saying: "There never was a happier crowd. Praise the Lord. I never regretted the day. . . . I am looking for the day when Christ will come to reign on earth. May I be one to reign with Him."

With her husband and family, she was a regular worker with the Argos Church of God, earlier known as the Second Advent Church, and near which their farm was situated. His prior death left her to live a life of widowhood for several years, but always looked after by nearby children.

A few weeks before her death, she suffered a stroke, and was moved to a hospital in Bremen.

Following funeral services largely attended by family and friends, she was laid at rest on November 29 in the family plot near Argos.

May the parents—with children, grandchildren and descendants—be numbered with the crowned ones at the appearing of the Lord Jesus the Christ.

F. L. Austin.

Gleanings From the Field

"The field is the world."—Jesus.

There will be no Herald next week, as per regular subscription specifications. Your next Herald will be dated January 2, 1945.

Sr. Nancy B. Robison, widow of the deceased D. C. Robison featured on page 8, lives at 725 N. C St., Arkansas City, Kan.

Happy New Year to everybody!

In meditating your service to Christ during the year of 1945, consider, please, the good you may do by sending The Restitution Herald to new readers. Be missionary!

"Let all your things be done with charity" (1 Cor. 16:14).

Oregon Bible College "eagers" won their third consecutive game of the season, December 15, defeating Stillman Valley town team with a score of 33-16.

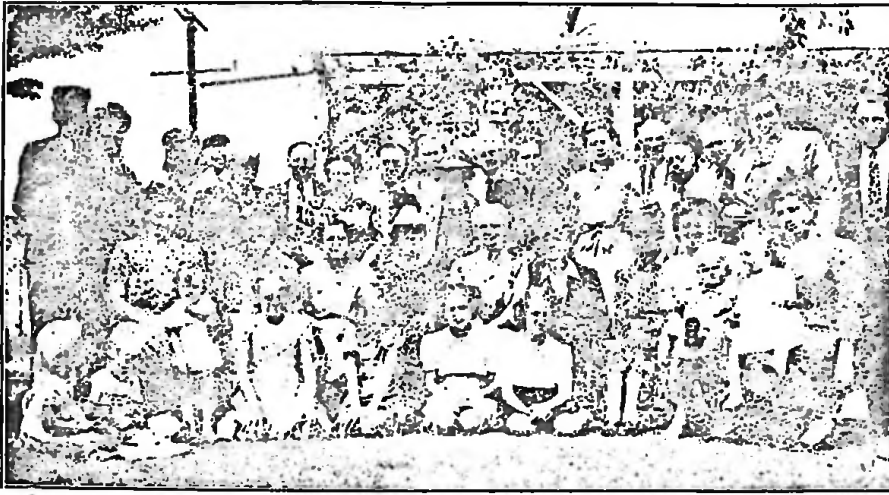
Bro. Milan Hall, Caledonia, Mich., a member of the executive board of the Pennellwood Church of God, Grand Rapids, plans soon to be studying for the ministry. The Lord willing, he will be a student at Oregon Bible College before these lines are published.

"The articles in The Restitution Herald are all good. I should not want to say which is the best. . . . Isaiah prophesied, 'Darkness shall cover the earth and gross darkness the people.' I do not see how it can get much darker than it is now."—Milton Long, Beachville, Ont.

Sr. J. Arthur Johnson, who has suffered for many months, fell asleep in death, December 14, 1944, at her old home in Hammond, La.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (1 Cor. 6:1.) . . . Here is a pointed standard not too frequently mentioned. . . . Live close to Christ in 1945.

Thank You, Bro. Shrode: "Scotch as I am, this is one check I write with the feeling that we are getting our money's worth, plus. May more and more people realize what you and Vivian Kirkpatrick are worth in the positions you have."—A. B. Shrode, Young America, Minn. . . . The foregoing note accompanied a check covering tuition of Bro. Shrode's son, Gordon, who is a student at Oregon Bible College.



A Last-Summer's Group at Los Angeles

LOS ANGELES, CALIFORNIA

Sickness and war industries continue to interfere with church attendance to a certain degree. A short tour of southern California to visit isolated members was made by the Routsons and Railsbacks early in November. First, we picked up Sr. Mary Howard in Temple City, that she, too, might visit our dear Sr. Shepherd of Mentone Rest Haven.

We called briefly to see our daughters in Pomona, Sr. Leta McLeod and Sr. Verna Rahn and family, finding them all well. Sr. Shepherd is nicely located in a beautiful canyon a few miles beyond Redlands. We found her cheerful as usual, and quite happy for one in her eighty-seventh year. It being too damp and cold to eat our picnic dinner outside, we spread it in her room and had a joyous time together. As Sr. Routson had brought the Communion emblems, Sr. Shepherd was permitted to partake of this sacred service again after a long period of denial, owing to her isolation.

From there, we drove to San Bernardino and located Sr. Marie Brown Schreiber, recently moved from Boise, Idaho. We found her to be well versed in the Scriptures, and we are hoping to see her at our services in Los Angeles ere long. Next on our tour was the home of the Taylors at the base of the mountains back of Fontana. Four members of this family are rejoicing in the hope of the soon coming of our Lord to establish peace, justice, and righteousness on the earth.

The weather was ideal for our trip, and we hope it will not be too long before we can

make a similar trip to see other isolated ones.

Sr. Routson has suffered a somewhat prolonged illness in the last few weeks, but is decidedly on the mend at present, and we hope soon to see her in her usual place at services.

Sr. Esther Holmes and husband of Santa Paula were in Los Angeles to visit Mr. and Mrs. J. A. Richards on Thanksgiving and remained in the city to attend services with us on Sunday. We were happy to see Sr. Lila Guiles and family, including the little new daughter, in their places again after a brief absence. Sr. Bessie Hoag of Riverside and her cousin, Sr. Almeda Wertz, formerly of Chicago, are spending some time in Los Angeles and are thinking some of locating in or near our fair city. We feel that this would be of benefit to our church work, as well as to them, spiritually. Sr. Idona Romine and daughter Joanne have recently come to Los Angeles to reside. Joanne is attending U.C.L.A. This will give added strength to our work. Bro. and Sr. George Rahn have sold their home and paint shop in Pomona and have purchased a large motel and coffee shop on the highway at Cabazon, near Banning. They will be greatly missed from their former home. Bro. and Sr. Jack Brown have purchased a home in Wilmar, which is in San Gabriel Valley. We have missed them from our services temporarily. Bro. Dwight Lanning continues in about the same condition, and we long and pray for the time to come when the dumb shall speak and the lame shall walk. Yes, come Lord Jesus, and come quickly.

Emma C. Railsback.

MRS. MARY JANE CLARK

Sorrow struck the hearts of relatives and friends when word came of the death of Mary Jane Clark, better known as Mamie, daughter of Mr. and Mrs. Alfred Welliver of Eden Valley, Minn., now deceased. She was born in Eden Lake Township on April 16, 1888, and grew up in this community.

Sr. Mamie was a faithful member of the Eden Lake Church of God, she being baptized by Elder Burt Thoms. She had always taken an active part in the work, being one of the organists and choir leader until the church building was destroyed by fire. She then took part in the work at Eden Valley Church of God until her marriage to James F. Clark of this community. They lived on their farm near Rice Lake until three years ago, going from there to Sheridan, Ore., living there one year and then making their home in Portland until her death on November 25. Her body was sent to Paynesville, Minn., arriving November 29, her husband and one sister com-

ing back, also. She leaves a bereaved husband, six daughters, five of which are married, five sons, two of which are in the navy, and one in the army, several grand-children, brothers, and sisters.

Mamie was loved by her neighbors and friends for her kind and good-hearted deeds. She was never too busy to help someone in need, and her life was a symbol of true Christianity. She made herself a host of friends wherever she went. We have a blessed consolation to know that Mamie was prepared to meet her Saviour on the coming resurrection day. She loved Jesus in word and in song, and her plea was that her loved ones left would do the same.

Words of comfort were spoken from God's Word by Elder Ray Abbott of Paynesville, a long-known friend of the family. She was laid to rest in Eden Lake Cemetery near Eden Valley, Minn., with many beautiful floral offerings by relatives, neighbors, and friends.

Mrs. Edna Mills.

LYDIA ANN CHAPLIN

Lydia Ann Chaplin, daughter of Jacob and Harriett Reed, was born January 25, 1865, near Knox, Ind., and died November 27, 1944. She had fallen and fractured her hip on November 12, which was the direct cause of her death.

In youth, she attended the schools of her native State, became a teacher, and taught for a number of years.

On December 12, 1884, she was married to Arthur J. Chaplin at Knox, by Bro. John Wince, one of our pioneer preachers. The following spring, they came to Millerton, Kan., where they resided about two years. Their next move was to western Kansas, where a year was spent. After this, the remainder of their lives was spent near and in Arkansas City.

On March 30, 1934, her husband fell asleep in Christ. The widow spent the remaining years of her life in the old home in Arkansas City.

To this union were born seven children, two of whom died in infancy. Those reaching maturity were Mrs. Bernice Brown, who died July 15, 1936; Mrs. Mabel Fisk of Hunnewell, Kan.; Russell, who died September 14, 1915; Laurence of Arkansas City; and Mrs. Flossie Hardy of Arkansas City.

Surviving the deceased are: three brothers, Clarence Reed of La Junta, Colo., Mandes of Attica, Kan., and Edward of Santa Ana, Calif.; six grandchildren, one great-grandchild; many nephews and nieces; and a host of friends. Her funeral was conducted November 29, at Oldroyd's Chapel. She was interred by the side of her husband in Riverview Cemetery, there to await the resurrection.

She was baptized into Christ by Bro. Carter in 1883. During all these years, she joyfully served her Master. She was a deep Bible student and a forceful writer. She did much in furthering the advance of the truth in southern Kansas. Her home was a meeting place for many years. Thus, through her influence, many souls were induced to "flee from the wrath to come." She continued loyal to the truth to the last and died in the triumph of a living faith. May we so live that we can meet her in God's eternal Kingdom—to part no more.

Mrs. Mabel Fisk.

HERALD RECEIPTS

Mrs. W. H. Holland (another); Mrs. J. C. Waller (another); Elizabeth Ordnung (another); A. M. Oliver; C. B. Abbott; W. W. Arbogast; Mrs. Mary Benge (another); Mrs. Lewis Lindsay; Mrs. John Sheaffer; Mrs. Leo Daily (another); Mrs. Earl Moore; Golden Rule Sunday School, Church of God, Cleveland, Ohio (20).

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.

Truth Seekers' Tracts and Books

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

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

| TRACTS | | | | | | |
|--|-------|------------------|--------|---|-------|------------|
| Name | No. | Per | Per | | | |
| | Pages | Doz. | 100 | | | |
| Four-second Series A (25 of each of four kinds) | | | \$.25 | | | |
| Four-second Series B (25 of each of four kinds) | | | .25 | | | |
| Essential Truths | 1 | \$.05 | \$.30 | Who Are Led by the Spirit of God? Wiley Jones | 6 | .15 .90 |
| God's Promises, Anna E. Drew | 2 | .05 | .30 | First Principles, G. E. Marsh | 18 | .35 2.00 |
| Obedience (Baptism), F. E. Siple | 2 | .05 | .30 | The Sabbath, S. J. Lindsay | 13 | .30 1.85 |
| The Reasons Why | 2 | .05 | .30 | What Is Man? J. A. Patrick | 12 | .25 1.75 |
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| Shall Never Die, F. E. Siple | 4 | .10 | .60 | Resurrection, S. E. Magaw | 8 | .10 .60 |
| A Study of the Word "Soul" | 4 | .10 | .60 | Coming Events in the Light of Prophecy, A. L. Corbaley | 60 | 1.00 7.50 |
| Jehovah Is One God, Arlen Marsh | 4 | .10 | .60 | BOOKS | | |
| Life! Life! Eternal Life! R. H. Judd | 4 | .10 | .60 | Name | Pages | Each Per 6 |
| What Is a Christian? J. W. Williams | 4 | .10 | .60 | Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner | 58 | \$.10 |
| What Must I Do to Be Saved? J. F. Waggoner | 4 | .10 | .60 | Jesus Christ in the Old Testament, R. H. Judd | 88 | .25 1.65 |
| Can You Believe, H. V. Reed | 6 | .15 | .90 | Ancient Mysteries, George Johnston | 116 | .25 |
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| Kingdom of God, Harry Goekle | 6 | .15 | .90 | The Student's Textbook, board cloth, Wilson | 200 | .45 2.60 |
| What Do the Scriptures Teach About Punishment? R. H. Judd | 6 | .15 | .90 | The Book of Revelation Made Easy to Understand, board cloth, Wilson | 96 | .25 1.25 |
| Baptism, S. J. Lindsay | 8 | .20 | 1.20 | The Visitor, paper, Boice | 212 | .50 |
| The Gospel Plan of Salvation, Emma C. Railsback | 8 | .20 | 1.20 | The Way of Life Eternal, paper, Lyman Booth | 88 | .25 |
| Pleasures of Youth, J. B. LeCrone | 8 | .20 | 1.20 | BEREAN BOOKS | | |
| An Important Biblical Discovery, J. G. Haupt | 8 | .10 | .60 | Name | Pages | Each |
| Do You Believe That— | 1 | free for postage | | The Hebrew People (Children's Lesson Book) | 59 | \$.25 |
| An Open Letter, R. H. Judd | 4 | free for postage | | Children's Bible Story and Study Book | 60 | .20 |
| God, R. H. Judd | 12 | .25 | 1.75 | Senior Berean Book Two (Life and Immortality) | 50 | .20 |
| God's Covenant With Abraham, S. J. Lindsay | 19 | .50 | 4.00 | Senior Berean Book Five (The Church of God) | 50 | .20 |
| Truths the Child of God Should Know, Louise Lapp | 6 | .15 | .90 | | | |
| The Two Sons of God—Adam in Type and Antitype, S. J. Lindsay | 12 | .25 | 1.75 | | | |
| Where Are the Dead, L. S. Bronson | 36 | .50 | 4.00 | | | |
| Scripture Searcher's Assistant Maurice Joblin | 44 | 1.00 | 7.50 | | | |

National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, JANUARY 2, 1945

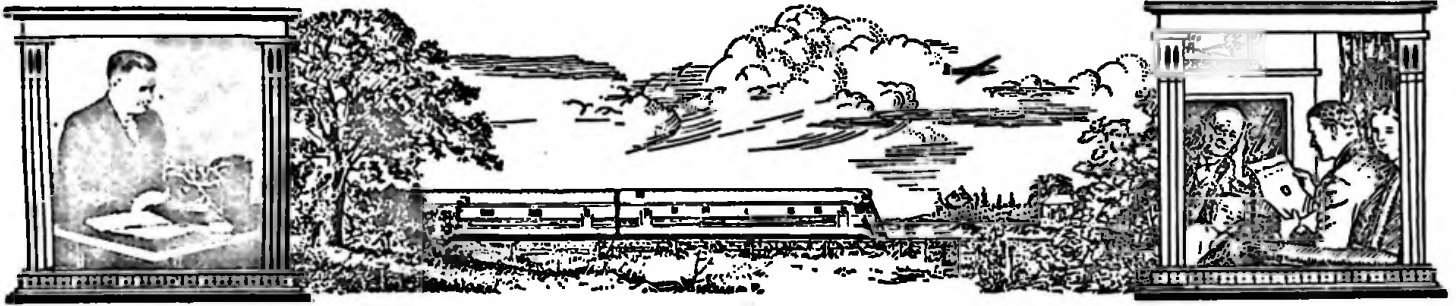
NUMBER 13

Turning the Leaf

*"Turning the leaf that the New Year brings
To the worn old book of life,
Is turning our back on a tired past,
With its fear and distress and strife.
Turning the leaf, you may turn to love,
To brightness and joy and laughter;
But it isn't the turning that counts so much,
As what comes after!*

*"It's writing that counts in the book of life,
It's the message you pen each day,
It's whether the page be rosy-hued
Or touched with a sullen gray.
It's what we may teach as we humbly write,
And what we, please God, may learn;
What really counts, as the New Year dawns,
Is what comes after—the turn!"*

—Margaret E. Sangster.



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

Looking into the Future

A characteristic of time is that it never returns. Once past, it is gone forever. It is the part of wisdom, therefore, to use time to its best possible advantages. More, it is well to look into the future, and to plan in some little measure, at least, for coming opportunities and responsibilities.

True, Solomon's counsel was, "Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Prov. 27:1). Similarly, James warned: "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow" (4:13, 14). Indeed, he errs who boasts of tomorrow's achievements, but *planning is not boasting*. James, who cautioned, "Ye know not what shall be on the morrow," also said: "Ye ought to say, If the Lord will, we shall live, and do this or that" (4:15).

God grant that the New Year may be bright and prosperous for the Church of God. God grant that its every righteous activity may prosper. To that end, let God's every servant watch and meditate and plan. "Where there is no vision, the people perish" (Prov. 29:18). "Let thine eyes look right on, and let thine eyelids look straight before thee" (4:25).

The accompanying picture shows three members of the Executive Board of the General Conference in consultation with an architect—all looking into the future, and discussing initial plans for a new headquarter's building on the campus of Oregon Bible College.

1945—a New Chapter in Life's Record

Though it is impossible to correct mistakes of last year in such way as to relive the year without error, there is a sense in which one can relive the year. Though January is twelve months gone, it has come again—and so with

each successive month. 1945 is a book unmarred. We shall turn its three hundred sixty-five pages, one by one, writing on them a new chapter in our lives. There will be new problems, new adventures, new challenges. By reason of experience, 1945 should be a better chapter than the one recently finished. Let us "press toward the mark."

A New Chapter in Church Activities

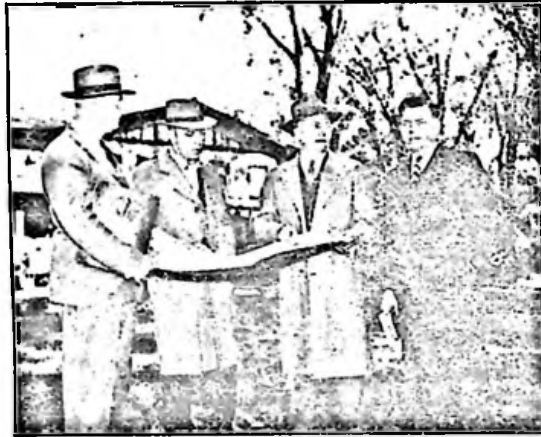
1945 will present new opportunities and responsibilities to the Church of God as a whole, even as to its individual members. There is need of an accurate, dependable church history; there is more immediate need of writing a good chapter for 1945 into the records of our church.

It is natural to think of physical or financial betterment of our work as we begin writing the record for 1945. That is well, but it is incomplete, inadequate. Let the pages of 1945 bear witness that the Church of God, like Christ, went out into the world "to seek and to save" the lost. Let it be a part of our record for 1945 that we "strengthen our brethren," "bear one another's burdens," and work "while it is day, (for) the night cometh, when no man can work."

Cares of this life, love of pleasure, desire for worldly gain, and fear are threatening obstacles to spiritual success. They lead downward. They protect a Laodicean lukewarmness that the Lord will not tolerate.

An interesting, successful, and inspiring chapter can be written into our church history in 1945, if, in humility and consecration, we lean on the Lord for guidance and blessing. He is the Source. Saul's worldly armor is too heavy. "This is the word of the Lord . . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Come, 1945. Come fire and blood and hail! "I have set the Lord always before me: because he is at my right hand, I shall not be moved" (Psalm 16:8).



Looking into the Future

To the Unknown Jew

By Lyle Rankin

A MONUMENT was standing "TO THE UNKNOWN GOD" in the days of the apostles when Paul spoke on Mars' Hill to the people of Athens. (Acts 17:23.) A monument stands today "TO THE UNKNOWN SOLDIER" in Arlington Cemetery, across the Potomac River from Washington, D. C. It is being proposed that a monument "TO THE UNKNOWN JEW" be erected either in Jerusalem or in Tel Aviv.

The Apostle Paul, having seen the monument "TO THE UNKNOWN GOD," declared to the people of Athens that God, the Creator of heaven and earth, was the One they were ignorantly worshipping. He taught them that all mankind is dependent upon the Creator for "life, and breath, and all things"; that God "hath made of one blood all nations of men . . . to dwell on all the face of the earth"; that all nations "should seek the Lord . . . though he be not far from every one of us"; that "we are the offspring of God"; and that God "now commandeth all men every where to repent" (Acts 17:22-30).

The unidentified fallen soldier of the 1914-1918 struggle is remembered whenever the monument erected for him is seen or mentioned. Perhaps many of the soldiers who died in World War I died with the thought they were helping to establish a peace that would endure—one that would endure, at least, a long, long time. The living of today know that peace did not last, and they are trying again.

Historically, no lasting peace has ever been attained by violent men. Prophetically, no lasting peace ever will be attained by violent men. Men cry, "Peace, peace; when there is no peace" (Jer. 8:11).

Today, all people of earth are so internationally mingled, each nation trying to have its own way, that the nations (prophetically speaking) cannot "cleave one to another, even as iron is not mixed with clay" (Dan. 2:43). Abiding in this condition, earth's multitudes cannot have peace. Many are dying today to bring about a peace that the Word of God shows can come only with the return of Christ, the "Prince of Peace," the "Prince of the kings of the earth" (Rev. 1:5).

The proposed monument "TO THE UNKNOWN JEW" is to be erected in remembrance of the many Jews

horribly slain in Europe under Hitler's purge. The scattered and often tortured nation of Jews hopes to be re-established in Palestine, a Jewish commonwealth in Eretz Israel. God has said He will restore the Israelites to Palestine, and many of Israel have that hope, but the sad part of the story is that God is practically ignored in their efforts to return and to rebuild—just as God has been left out, and is being left out, of Gentiles' efforts to establish world-wide and lasting peace.

The hope of the church is peace, lasting peace, which will be brought about by the Lord Jesus when He comes not only to establish the nation of Israel, but 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 it shall stand for ever" (Dan. 2:44). Jesus, the promised King, will then be earth's righteous Ruler. Never was there a greater Jew than Jesus. He is the only One who, through death, could bring about lasting peace. Where could we who are Christians find a greater to honor?

Why should there not be a monument to the One who was "laid in a manger,"

who lived in goodwill, self-sacrifice, service, humility, and gratitude? He walked in love and in the spirit of giving, even to giving His life to establish the freedom of men—not for four or five freedoms, but for a complete freedom. When that freedom is attained, there will be no pain, sorrow, crying, tears, or death. Yes, Christians would do well to build a monument to Christ.

Such a monument can be built by each person. He can, himself, become that monument by drawing nigh to God, building into his life the several qualities of Christ: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. These qualities will produce in his own life fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (2 Peter 1:5-8; Gal. 5:22, 23.)

Yes, it will be appropriate to erect the proposed monument "TO THE UNKNOWN JEW" in Jerusalem or Tel Aviv. It is more important, however, to be a living monument for Christ—THE UNKNOWN JEW TO THE WORLD. Entering 1945, rededicate your life to Christ, that "in all things he might have the preeminence."

ROLL BACK THE YEARS

By Mary Mae Nedrow

Roll back again the years
That I may once more see
Happy little youngsters
Laughing up at me.

Vacation just commencing,
School books laid away,
Swimming, hiking, fishing—
Happy days were they.

On a Sabbath morning
They would wend their way
Solemnly to worship—
The Christian life portray.

Roll back again the years
That courage I might show—
As off to distant lands
Another lad must go.

Miracles—Do They Happen?

(In Two Articles—Article One)

By R. H. Judd

INTELLIGENT people, claiming to be scientific—and they are exceedingly numerous these days—often declare that miracles do not happen. Professor Foster of the University of Chicago says: "To the scientific understanding of the world, and to the intellectual aptitude superinduced by science, a miracle cannot be admitted." He further says: "An intelligent man who now affirms his faith in such stories as actual facts can hardly know what intellectual honesty means." Mr. Laing in "Modern Science and Modern Thought" speaks, on page 243, of rejecting all the "incredible miracles, which had only a temporary value and can no longer be believed without shutting one's eyes to facts and becoming guilty of conscious or unconscious insincerity." Mr. Lecky says: "Generation after generation the province of the miracle has contracted, and the circle of skepticism has expanded. . . . The idea of the miraculous, which a superficial observer might have deemed its most prominent characteristic feature, has been driven from almost all its intrenchments, and now quivers faintly and feebly through the mists of eighteen hundred years." And so speak many other well-known men of the world.

After reading such statements as the foregoing, written by men of renowned intellectual ability, we cannot be surprised if the ordinary citizen of average sensitiveness hesitates to be included in such scathing condemnation, for it is exceedingly popular to be considered scientific. Science has been personified and raised to the pedestal of final authority; but who, or what "science" is, none of these gentlemen who thus speak in her name, and claim to be her devotees, seem able to give a correct definition, or one that even meets the requirements of their own standards. Their hasty judgment has failed to take in the fact that what was considered "science" a generation ago is repudiated by the same class of teachers at the present time, for "science," so-called, is constantly changing its viewpoint. Such vacillating solutions cannot possibly be dignified with the name of true "science."

True science covers every field of interest, but its best and most comprehensive definition is contained in one word, namely, *knowledge*. "Knowledge" is rightly described in the dictionary as "the *process* of knowing," and

"the *result* of knowledge" (*italics mine*). Both these definitions are correct. The first speaks of that which is incomplete, but every stage of which has been based upon proved evidence, so that every section thereafter may come under the term "science" as properly as the completed *result* of knowing as described by the second definition. True science, when attained, is never conjectural; it is always certainty.

If the conclusions reached by the aforementioned personalities were truly scientific, it would be an impossible task to refute them, and the attempt of this paper to prove that miracles have happened, and may yet happen again, would be useless waste of time.

What Is a Miracle?

It may be well at this stage to give what we believe to be a correct understanding of what constitutes a miracle:

A miracle is a supernatural event fundamentally different in all its characteristics, from occurrences resulting through what are generally understood to be natural causes. Such are the miracles recorded in the Bible.

They occur seemingly contrary to the generally accorded "laws of nature," not because of them.

The word "miracle" is derived from the Latin, and means *a wonder*. The meaning back of the Greek word is *powers*. The Apostle Paul made reference to the miracles of the past when in Hebrews 6:5 he typically described them as "the powers of the age to come," thus incidentally giving it as his belief that they are *not* connected with natural events of this current age. Two other words are also used in Scripture which, when associated with the word "miracle," give it meaning and force combined with distinction, indicating a difference. These are "signs" and "wonders." Wonders describe the same thing as miracles, *but from the standpoint of the onlooker*, to whom they are marvels or wonders. The word "signs" shows, or signifies, that signs *point* to some definite purpose, and it occurs frequently. A miracle may be, and probably is, sent for a sign, though a sign is not necessarily a miracle. Some say

The Bible Is Full of Miracles

Because many miracles are recorded in the Scriptures, it has become quite a common belief that "the Bible is



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full of miracles." It is said that the statement just quoted originated with the rationalist, Mr. Arnold. To the writer's knowledge, it became a very prevalent belief of a generation ago, owing to the widely read works of the British atheist, Mr. Blatchford. Mr. Laing also says: "Former ages saw miracles everywhere; the age in which we live sees them nowhere." The author of "Supernatural Religion" likewise says: "In the Old Testament miracles occur incessantly." Such opinions may be pardonable in some who have not investigated the subject, but the statements quoted are not those of persons wishing to be con-

sidered less than fully informed. When due care is given to consider miracles in their chronological aspect, the reader will be surprised that such hasty conclusions have ever found credence.

The free-thinker, as well as the Christian, will scarcely deny that the first chapter of Genesis treats of the creation of "the heavens and the earth" as miraculous—including the creation of Adam in the second chapter—but after the creation of Adam, for a period covering some two thousand five hundred years, no miracle is recorded save the Deluge and the destruction of (Please turn to page 10)

Time to Serve

By Linford W. Moore, Jr.

"Redeeming the time" (Ephesians 5:16).

BRETHREN, the Apostle Paul has exhorted us to redeem our time. (Eph. 5:16.) At this New Year season, let us consider the ways in which our time was occupied throughout the past year, then resolve to do better in 1945. If we made wise use of our time, we spent much of it in the service of our Master. We readily see, though, that much of our time was consumed for worldly things. Temporal things will pass away; only spiritual things will endure. Let us pledge this coming year to spend our time seeking those things which are eternal.

As this mad world rushes onward at tremendous pace, and people everywhere are compelled to hurry, our every moment is filled with things to do. Some have said they cannot find time for the Lord's work. That is folly. Where our hearts are, there will our time be spent. No matter how weighty are the matters to which we must attend, no matter how numerous are the things to be done, *there* is time for the Lord if we seek it.

Paul meant not only to make wise use of our time, as would be understood in a general way. The Greek word for "time" means "right time," or "opportunity." Thus, Paul meant that we should make use of our opportunities when they present themselves. Paul might have quoted the words of Solomon, "A word spoken *in due season*, how good is it" (Prov. 15:23). When we have the privilege of witnessing for the Christ, we must "redeem the time."

The story is told of Boniface, the great missionary of Central Europe: "On one occasion, finding that many of his converts had returned to their old Thor worship, he seized an axe and, in the presence of thousands of enraged heathen and trembling half-Christians, cut down the

sacred oak of Thor. When the mighty tree crashed to the ground and Boniface was not, as they expected, stricken by a bolt from heaven, the people shouted his praise and came in thousands to be baptized."—Robert H. Glover. Boniface recognized a "right time" to act for the Lord. He was blessed abundantly. Oh, that we might save a few souls by availing ourselves of our opportunities to work for the Lord!

Have we not squandered much of our time which could have been used for God? Do we neglect *most* of our opportunities to witness? Have we not failed to redeem our time for Christ? Resolve with me to do better in the year 1945.

"Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

"There is need for the tiniest candle,
As well as the brilliant sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are."

—Selected by Vivian Kirkpatrick.

False Christs

By Emma C. Railsback

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect" (Matthew 24:23, 24).

STUDENTS of the Word recognize that the foregoing scripture (Matt. 24:23, 24) is due to be fulfilled at any time; and, in fact, some characters who resemble the above description have already made their appearance, have been parading their hypnotic powers with a degree of success, and are being pointed out by writers and speakers, that Christians might not be deceived thereby.

A book which was published in New York in April, 1943, entitled, "The Bible in the Hands of Its Creators," has given evangelists and many others much concern. It is a large volume: seven by ten by three inches, and contains 1978 pages of rather fine print. The writer is a Jew named Moses Guibbory. He was born in Russia, but went to the land of Israel for the purpose of "writing this my Book," as He explains.

In the right-hand column of each page of the book, he has given many texts from the Old Testament in Hebrew, and in the left-hand column is found his own translation of these texts with notes and explanations. He informs that another volume is to follow this one. A hasty examination of the book impresses the reader with the thought that the author was a man of unbalanced mind, and he feels that any further effort to read it would simply be a waste of time; but by taking a little more time he discovers first a rather humble spirit, followed farther along by a cunning craftiness, that holds the reader's attention, so that he reads on, to learn to what extent the writer has gone in his perversion of the Word of God and his claim to power and authority.

He has translated Exodus 3:14 to read, "I will be what I will be," and asserts that the fourteenth verse is irreconcilable with the fifteenth verse, which reads, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you." He proceeds along this line in an attempt to discredit the translation as we have it and attempts to establish his own authority to make any changes to suit his fancy. His notes and explanations of certain familiar texts are extremely ridiculous. Much of the content of the book is taken up with the idea of convincing not only the Jews, but Christians, that Jesus was an impostor, and that he, Moses Guibbory, is not only the coming Messiah, but Jehovah Himself.

To give a better understanding of some of his blasphemous assumptions, we shall give a few quotations from the book. Speaking of some of the Mosaic ordinances, he writes: "Wherefore they were annulled in fact after the crucifixion of Jesus" (whom he calls Satan in a number of instances) "and in theory they are now annulled by Me, by God Jehovah the Last, Moses the Second, the author of this Book." Again he writes: "I will surely repay and it shall not tarry saith Moses Guibbory, the author of this Book, the God Jah Jehovah the Last." Again: "It shall come to pass if ye be willing, and hearken unto my voice, the voice of Moses Guibbory, the author of this Book, Jehovah your God" etc., etc. His statements and assumptions are so nauseating to devout students of God's Word that few who come in contact with the book will think it worth the time to read.

One fact that has amazed those who know of the circumstances in connection with this man is that a popular columnist, news reporter, and radio announcer was so beguiled by this deceiver, that he became a proselyte to the Jewish religion and a promoter of his work. Just recently this man, Boake Carter, came to our fair city, Los Angeles, for the purpose of studying the Hebrew language in order to assist in the production of Volume II of "The Bible in the Hands of Its Creator." He, however, suffered a heart attack soon after his arrival and died in the doctor's office. He was buried in the Jewish cemetery.

Some are wondering if this man, Moses Guibbory, may not prove to be the one who will make a covenant with the Jews for one week, and it would seem to be a probable outcome if he can convince enough of them that his claims are valid. Anyway, he is another character to be watched as we anxiously await the coming of our Lord to bring peace to this troubled world. But we must not be over-anxious and over-positive that He will come in the immediate future, lest some fall away if and when His coming is delayed. The close of the present war may reveal the alignment of nations as the Prophet Ezekiel saw them, when Gog will make the decision to go down to the land of Israel to take a spoil. Work, watch, and pray, lest that day come upon us unawares. This should be our motto.

Is God's Word Void?

By Gertrude M. Logan

"My word . . . shall not return unto me void" (Isaiah 55:11).

IF GOD'S WORD is intended to bring salvation to all mankind since the Creation, is it not void? No: it "shall not return unto (Him) void." God has a plan which has been gradually unfolding, accomplishing the work to be done in each age, and exactly on time.

After Adam's fall, this work started with God's statement that the seed of the woman would bruise the Serpent's head. (Gen. 3:15.) In plain words, Christ (the seed of the woman—Gal. 3:16) would strike the first blow against sin (the flesh). The Serpent is a symbol of the carnal mind. Christ qualified by doing what Adam failed to do, and He became the Author of salvation to the whole world, except to them who fail to obey at the end of the Millennium. John 3:16 would be without meaning, otherwise.

Christ was tempted by fleshly desires, just as all human beings, and "in all points *like as we*, yet without sin." James said, "Every man is tempted when he is drawn away of his *own* lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Christ's fleshly desires did not "conceive," therefore He did no sin.

James 4:1, 2 says: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in *your members*?" No plainer words can be used to tell where sin originates. Serpent, Devil, Satan, Dragon, and many other names are used of God to represent sin in the flesh, according to the particular sin. The dragon is a mythical animal (having never existed), making it a very appropriate representation of all who follow fleshly desires.

All the Old Testament prophets and all the New Testament writers were used of God to give the complete plan for man's redemption—from Adam to them who obey at the end. The real work of redemption will not begin until Christ returns *with* His bride at the beginning of the Millennium, and it will be finished at the end of the Millennium. Christ will be the Bridegroom, the true church will be the bride, and the obedient from Adam to the end of the Millennium will be the spiritual children. In Revelation 21:10, the bride is called the "Holy Jerusalem"—after she has been caught away in the clouds, and made immortal. This refers to persons in the first resurrection, and "on such the second death hath no power." They will come down on Mount Zion and set up a perfect

government that will never end, after God has shown man that he cannot rule himself.

The "fig tree" (Israel) has begun to "bud," and this generation will not pass before all human rule will end. The Lord's Prayer will then be answered, for "Thy will be done in earth, as it is in heaven" is sure to receive a full answer. After the work of Christ and the church is finished during the Millennium, Christ will deliver the government to the Father, that "God may be all in all" (1 Cor. 15:28).

God has given His revelation for man's redemption in dark sayings, parables, figures of speech, symbols, and in types. All these showed that certain steps in the unfolding of God's plan would be brought forth by those willing to suffer in order to be fit to do a certain work. Christ had to suffer in that He did not give way to His fleshly desires—no, not for an instant! Paul said, "I keep under my body . . . lest . . . when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). The greater the work we are called upon to do, the more we will have to keep under our bodies. (Rom. 8:17.) Surely this is a very small price to pay for endless life in a world that will be like heaven! "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him" (1 Cor. 2:9). How any sane person can give all his time and money for the things that last so short a time is hard to understand. Worldly people are so steeped in sin that they cannot see these truths, but I wonder how many of us who have been permitted to understand God's great plan *really comprehend* how terrible it would be to have Christ shut the door in one's face and say, "Depart from me, ye that work iniquity" (Matt. 7:23).

God does not speak vain words, nor does He allow anything to occur that hinders His plan. Therefore, we should not ask why He permits this or that sorrow. We should realize that He is God and knows how to teach us that it does not pay to disobey. He knows that humanity will be better fitted for eternity by passing through this present bitter experience. So, I say, "Blessed be his holy name," and, "Come quickly, Lord, Jesus."

"The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding . . . but time and chance happeneth to them all." Watch for the opportunities God sends your way!

My Heritage Israel

In Four Parts—Part One

By Francis E. Burnett

"Thy name shall be called no more Jacob, but Israel" (Genesis 32:28).

DURING the crisis that the whole world is facing today, some of the nations boldly say that God is with them. Especially do we find this true of the United States and Great Britain. This assertion we do not doubt, because God said to Abraham concerning his seed, "I will bless them that bless thee, and curse him that curseth thee." When the nations that know God is with them have asserted this fact, some of the leaders and citizens desire to believe that the preceding mentioned nations and others may be parts of the nation or Kingdom of God—Israel. This we do not believe, and we think God's Word teaches otherwise.

God has been working with no nation, directly, since the downfall of all Israel. For a time there was no direct communication with God. There was no prophet. There was no king. There was no leader. Then Christ was born. Since that time, God has been working with individuals. To claim that our nation is a part of the nation that God scattered, and further to claim that the "throne of David" is possessed by one of the previously named nations, we believe is unkind to God's Word and chosen people and a misinterpretation of prophetic scriptures.

Let us study the Word of God.

The Covenants with Abraham

God told Abraham when He was calling him to leave Ur of the Chaldees, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2, 3). This was a great promise and one which Abraham did not understand, could not have fully understood, at that time. Later, we read in Genesis 17:2-8, "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 . . . 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 where-

in thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." These blessings were dependent upon Abraham's conduct, for God had said, "Walk before me, and be thou perfect" (v. 1). We must be careful not to misunderstand nor to misinterpret.

Abraham was to become the father of many nations. This has puzzled some and, we believe, has caused some to misapply. Recall that Isaac was not Abraham's only son. History states that from the loins of Abraham came the nations of the Arabians, Ishmaelites, Midianites, and others in addition to Israel. We know that Ishmael received a promise of blessing. (Gen. 17:20.)

Kings were to come from Abraham. This is easily understood if we follow the progress of the blessings made to Abraham. The kings of Israel starting with David, who was God's choice, were of Abraham's lineage. After the separation of the nation of Israel, the kings of Judah were of the royal household. There is

yet one king to reign—Christ. He, too, is of the royal line of Abraham through David, though not through Solomon, but Nathan, another son of David. (Study Luke 3.) *Kings?* There were many. All came from Abraham.

Thus far in our study, we have considered the promise of a great increase of the seed, but have not considered the *place* promised them as their home. Let us notice the promise of the land that was given to the seed of Abraham: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). The land that was promised is considerably larger than the present recognized tract of Palestine.

These covenants were renewed with "thy seed after thee in their generations" (Gen. 17:7)—first to Isaac (26:2, 3), and then to Jacob (28:13-15). We know that Abraham, Isaac, and Jacob died, "not having received the promises, but having seen them afar off" (Heb. 11:13). We suggest that as part of the covenants made with Abraham have not been fulfilled, perhaps all remain yet to receive a greater fulfillment.

The Covenant with David

There were other covenants made with this nation from time to time, all of which we cannot now consider.



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One that we should like to notice was made with David. We read in 2 Samuel 7:12-16, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." What a glorious promise! The *throne* was to be established *forever*. It was established in Jerusalem by David. (5:1-10.) The house and the kingdom of David were to be established forever. *How? By whom?*

There is no reason to believe that this kingdom had to be active at all times. Israel was established as a nation years before this covenant was made, but it was not always a nation having a ruling power—at times being captive of Gentile nations. This was because the people had sinned and transgressed the laws of God. Did they cease to be a nation? No! A prophet was raised up, they went back to their own land, and again they had a government. Since there is no government of Israel at the present time, we should not become alarmed. God scattered the Israelites, all twelve tribes, because of their wickedness. Because of the scattering, we need not think that the kingdom ceased to be established in David. To be established means to be started or founded. "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). "His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (vv. 36, 37). The *throne* and the *seed* established forever! Let us keep in mind that the throne was established in Jerusalem.

This covenant made with David that "his seed" would be established forever was renewed with Solomon, but with certain conditions. We read in 1 Kings 9:4-7, "If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and

my judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people."

We feel it unnecessary to elaborate about the life of Solomon. He strayed from a righteous way of living into the sinful because he followed the desires of his heathen wives. A thorough study of Solomon's descendants will reveal that they were not allowed to continue reigning upon David's throne. This and the keeping of the covenant with David we will discuss later. These covenants previously mentioned are all connected with God's chosen people—Israel.

Let us now study the nation's history, its making and downfall.

Israel in Power

"God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. 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" (Gen. 35:9-12).

At that time, Israel began as a nation and a company of nations. The twelve tribes were a group or company of nations. Each tribe had its own rule, and all tribes were under one supreme leader. (Num. 1:4, 16; 36:1.) The government of Israel was conducted much the same as it is in our United States—each state having its own rule, but each under the Federal government. Jesus, we believe, recognized that each tribe of Israel was a group separate from the

RETROSPECT

"Back through long years, my memory goes tonight,
To days of childhood vanished out of sight;
Through the far-stretching years that lie between
The then and now: the real and might have been.

"And as I trace my steps along the road—
I raise a song of praise to Thee, my God.
For Thy great love that met me on the way,
And still enfolds me at the close of day!
For Thy long patience—for Thy tender care—
For burdens borne—for many an answered prayer,
For Thy great purposes concerning me
Which earth-bound eyes so long refused to see,
For oft in morning hours, my footsteps strayed,
Loving the sunshine better than the shade—
Plucking gay flowers that grew along the way,
Flowers that died, so early in life's day!
Then clouds came up and narrow grew the road,
And rough and steep the path, once smooth and
broad—

And through the darkness called my faithful
Guide:
'This narrowing way will drive thee to My side!'

"And so we walked together, He and I,
Through moonless, starless night: 'neath blackest
sky.

Yet in my emptied hands I hold today
'Treasures of darkness' gathered in that way,
And He who met me in my youth's glad day,
And closer drew me in that narrow way.
Still leads me onward to that better land
Where I shall all His leadings understand.

"More lonely grows the journey as it nears the end,
Yet with me walks the One Unchanging Friend,
Though all should leave—yet He will still abide
Till death, and up through death will safely guide.
And well I know, He ne'er will loose His hold
Till He has led me safe within His fold."

Selected by R. H. Judd.

others when He said to His apostles: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

Israel continued to be a nation and a company of nations from this time forward until the separation. As said before, the reign of Israel was not continuous, being subject to her obedience and faithfulness unto God. In 1 Kings 11:31-36, we read about the separation of the ten tribes from the two. Ahijah 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 . . . howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake: whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there." This prophecy made to Jeroboam was soon fulfilled—when the ten tribes separated and went with Jeroboam while Judah and Benjamin were under Rehoboam.

A mistaken idea of this separation and of the history of the tribes thereafter has caused some people to misunderstand and misinterpret the Scriptures. Did all the ten tribes separate and submit themselves to the rule of Jeroboam? Did all the ones that did separate remain? Let us notice and study carefully the following scriptures.

In 1 Kings 12:17, we notice that not all of the children of the ten tribes followed Jeroboam, "As for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them." Israel as used here refers to the ten tribes. Again, read in 2 Chronicles 11:13-16: "The priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord . . . 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." Notice also in 2 Chronicles 15:9: "He gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him." Should we take it for granted that these people from Ephraim, Manasseh, Simeon, and all Israel remained Israelites, or did they not become known as *Jews*?

(To be continued)

MIRACLES—DO THEY HAPPEN?

(Continued from page 5)

Sodom and Gomorrah, which were punitive, and do not come exactly in the class of miracles which are referred to in the foregoing remarks. It is contended, and we are willing to admit the approximate accuracy of the statement, that myths and miracles were, according to human history, very generally the accompaniment of the founders of many early races. It is significant, though, that Abraham, Isaac, and Jacob, the most noted founders of any nation on earth, did no miracle. Not until Israel arrived in Egypt did miracles occur, and the miracles then wrought by Moses were not for the purpose of glory to himself or to the people of Israel, for he was compelled to do a task for which he had no inclination, and deemed himself unsuited for its carrying out. The group of miracles then taking place centered around the redemption from Egypt, and had for their ultimate purpose the establishment of the Kingdom of Israel. Few miracles are recorded in the period of Joshua and the Judges. Concerning the golden age of Israel under David and Solomon, there is not one miracle recorded, which again is in striking contrast to the occasions when other nations reached the zenith of their power. Then we pass some two hundred years down the stream of time and discover that miracles lay in another group during the days of Elijah and Elisha. Again time goes on, with no miracles until the time Israel went into captivity in Babylonia, when miracles were again in evidence. Then once more, for a period of about six hundred years until New Testament times, there were no miracles recorded.

With the foregoing remarkable facts before us, we think that we have quite satisfactorily demonstrated that the statement, "In the Old Testament miracles occur incessantly," is obviously incorrect.

The next natural question to arise in the mind of the reader will doubtless be: "Granted, for the sake of argument, your contention that miracles in the Bible occur in well-defined *groups* is correct, what is the underlying purpose of such grouping? Must it not be admitted that if both these stated facts can be upheld, their combined testimony is tantamount to proof of both pre-determined plan, and intention to carry it out?" We hope to deal with these purposes in our next article. Before doing so, however, we wish to revert for a moment to the reconsideration of the possibility of the miraculous, and to quote one of the most forceful and clever exponents of the rationalist position, for it has on the surface the appearance of sound and conclusive argument, and the lure of its supposed scientific qualities is exceedingly strong. The advocates of science say that nature is uniform and cannot be interfered with without destroying its uniformity. Note the following extract:

"We have seen how, throughout the wide domain of space, time and matter, law, uniform, universal and inexorable, reigns supreme, and there is absolutely no room for the interference of any outside personal agency to suspend its operations."

The emphasis on the foregoing quotation is our own, for we feel that a mere casual reading does not reveal the full force of its serious implications. When it is carefully examined, the inevitable conclusion is forced upon us that the very existence of God the Creator is with purposeful deliberateness ruled out. Yet, paradoxical as it may seem, the author of this remarkable utterance fails to see that his own admission of "the faultless uniformity of the laws of nature" is itself proof of the Creator's existence. This statement of his is based on an earlier remark, namely, "Whatever is contrary to universal and invariable *experience* (italics mine) is antecedently incredible." We shall have something to say respecting the argument for "universal experience" later, but at the moment wish to point out that absolute uniformity in *human* affairs is by no means "universal experience." Therefore, if it exists elsewhere, it is positive proof of Intelligence above and beyond the human. Further, the very fact that it does not exist in human affairs (and the atheist to the contrary, it does not now exist in nature), is evidence that a factor has been introduced into the economy of nature capable of producing variation in its processes. In short, the sponsors of such specious arguments have omitted to reckon LIFE (with man as the Creator's crowning achievement in the course of development) in the scheme of nature, thus failing to account even their own existence.

A NEW YEAR HYMN

"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till our Master appear;
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.

"Our life is a dream; our time as a stream
Glides swiftly away;
And the fugitive moment refuses to stay:
The arrow is flown; the moment is gone:
The millennial year
Rushes on to our view, and eternity's here.

"Ah, that each in the day of His coming may say,
'I have fought my way through;
I have finished the work Thou didst give me to do.'
Oh, that each from his Lord may receive the glad word,
'Well and faithfully done!
Enter into My joy, and sit down on My throne.'"

—Charles Wesley.

ON THE STREAM OF TIME — 1945 —

By G. O. Driskill

We have passed another milestone,
Sailing down the stream of time,
Midst rugged rocks and cataracts
Of bloodshed, vice, and crime,
But it brings us one year nearer
To that peaceful, happy shore,
When they'll beat their swords to plowshares
And will learn war nevermore. (Isa. 2:4.)

The way looks dark and gloomy
On our pathway just ahead:
The slain are numbered by the millions,
The living live in fear and dread.
But there'll be a bright tomorrow—
By faith its light beams on my way;
'Tis said that night is always darkest,
Just before the break of day.

What a day—that bright tomorrow!
With the sun ashamed to shine;
When the Lord reigns in Mount Zion,
With great glory and power divine.
Yes, He comes to take His Kingdom,
Take His father David's throne;
Right and truth and peace and plenty
Then will spread from zone to zone.
(Isa. 24:23; Luke 1:32.)

Now is earth's dark night of weeping,
Wrong and evil hold the sway;
And 'twill grow immensely darker,
Until breaking of the day.
When the Lord comes in His glory,
The Eden blessings to restore,
Then we'll pack up all our sorrows
And remember them no more.
(Isa. 65:17, margin.)

QUOTE SOLOMON ON "TIME"

"To every thing there is a season, and a time to every purpose under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate" (Eccl. 3:1-8). *Time to renew?*

THE CHILDREN'S PAGE

Prepared by Madge Savage

Waite Park, Minnesota



"All scripture is given by inspiration of God" (2 Timothy 3:16). "Search the scriptures" (John 5:39).

God's Word Is Given

The Bible, as we now have it, was not given at one time. The first record we have is when God called Moses up into Mount Sinai. It was there the Ten Commandments were given. God wrote them with His finger. (Ex. 31:18.) "The Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them" (24:12).

This first portion of our Bible was known as the five books of Moses or the Law. The Word of God was lost for a while. Where do you think it was found? Guess, if you do not know. Then read 2 Chronicles 34:14-16, 18-21. Did you guess correctly?

The memory text found in Timothy was spoken of what we call the Old Testament. They were called the Scriptures, but since the New Testament was given by the apostles who received power from on high, the new portion can also be said to be included in the memory verses. When the Holy Spirit would be given, Jesus said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). When the things Jesus had said were remembered, they were written down. Jesus had gone to heaven when the New Testament was written.

What Should We Do?

What should we do with these wonderful words of God and Jesus? We are to study them, and search them. The people of Berea were called "more noble" because they "searched the scriptures daily" to find out if those things they were told were true. A good speaker can "dress up" his sentences until an untruth sounds right. So, today, we should still study to see if those things we hear are true.

Timothy was given good advice by Paul. He told him to *keep* those things he had learned and knew to be true. We, too, should hide God's Word in our hearts to help us in times of temptation, or in needs of many kinds. Jesus knew the Word. When He was tempted, He had an answer ready according to the Word. We, too, are to be able to give every one a reason for our belief and hope.

Another reason we should study the Word is that Jesus

said, "The word that I have spoken, the same shall judge him in the last day" (John 12:48). Jesus spoke what was God's will. Many times He repeated directly from the Old Testament Scriptures. Sometimes, He read a portion from it. Another time, He repeated the thought contained in a portion of the Scriptures. Besides that, He added His own version of God's will. He told us if we love our neighbors as ourselves, and love God, we have fulfilled the whole law. The New Testament tells us that loving one's neighbor as himself is a royal law.

The Living Word

The Word of God must become alive in us to let us become Christians.

Christ is the best Example of the living Word. His Word is Spirit and Life. His Word is also Death to those who refuse or neglect it.

In this time of "hustle and hurry," take "time out" to read the Word. Ponder it over as you go to school. Use a verse or phrase in your English compositions. Yes, Christians are a peculiar people. They do good works, not just know about them.

Let God's Word live in our lives, that we "might not sin against" Him. Pray with the Psalmist of old, "Turn away mine eyes from beholding vanity, and quicken thou me in thy way" (Psalm 119:37).

"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? . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:43-48).

Happy Birthday Wishes

Peggy Barnett, Jan. 10, age 9, Hickory Ridge, Ark.
William D. Savage, Jan. 12, age 5, Waite Park, Minn.
Joyce E. Macy, Jan. 13, age 6, Kokomo, Ind.
Elaine M. Johnson, Jan. 14, age 13, Sac City, Iowa.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Personal Christianity

* * *
By Gary France, Oregon, Ill.

In the Acts of the Apostles, it is recorded that those of Berea were noble because they "searched the scriptures daily, whether those things were so" (Acts 17:11). They saw their responsibility of studying to see whether or not Paul's words were in accordance with the Old Testament. They realized their duty, and they performed it.

Our duty is not the same as theirs, for it is agreed among Christians that Paul's words are true. The nucleus of our responsibility is found in the fact that we have innumerable associates who are not acquainted with the gospel. The duty of Bereans today is to study the Scriptures daily that we may give others the gift of God, which "is eternal life through Jesus Christ our Lord" (Rom. 6:23).

No longer is the calling of Bereans that of confirming the Word—we are called to spread the Word. Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). He meant every single creature. Christians are to be converted, individually, not in masses. Each friend we have has a different outlook on life, and the approach one makes to him concerning the gospel must necessarily fit his specific case. Each Berean is a unit working individually with some close friend. Christ illustrated the tremendous achievement that can be wrought through personal evangelism. He talked personally with the Samaritan woman at the well, Nicodemus, Zacchaeus, and each of the apostles. The work of other Biblical characters witnesses the advantage of personal contact. Philip talked with the eunuch. Peter used personal evangelism with Cornelius. Paul converted Lydia and the Philippian jailer, individually.

Bereans, too, have the opportunity to work individually with their neighbors, because the blessing of the fountain of life is in the midst of Christianity today as it was in Paul's day. Godless humanity is moving slowly, inevitably toward death, as cattle in a stock yard move steadily through chutes to meet the blow of the slaughterer. When we realize that we can introduce to them the overwhelming power of God that is able to save any who call for it, how can we smother our desire to help them? "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). Neither can Bereans ignore friends who are

dying slowly from the lack of the serum of life, which can be given to them.

We read from James 5:20, "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The tone of the New Testament and the purpose of Christ are to save sinners from death.

In concluding, it is well to note the importance of our duty by referring to God's statement in the watchman's commission, as given to Ezekiel: "When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (3:18).

The Written Word

* * *
By Arlen Marsh, Rockford, Ill.

Since God told Moses to "write the words in a book" that He had given the Prophet, literature has played a constantly vital role in teaching and keeping intact the divine gospel.

The National Berean Society, believing that these times are no exception to the ancient rule, has just issued two new tracts, both eight pages, the first illustrated and printed in two colors: "Red Is for Danger," a non-technical survey in ordinary "business English" of the entire gospel plan; and "The Christian Trinity," a study of the slogan of the Society.

The first of these tracts was written by the president of the Society; the second, by Mrs. Lydia Railsback, C. E. Lapp, and C. A. Smead. Either or both tracts may be had for free distribution.

James Mattison, chairman of the Publishing Committee, has announced that Lyle Rankin, Washington minister, is preparing a series of lessons to be run on this page as a test. The new plan was ordered by the Berean conference of this year, and is to be, in its initial stages, at least, only a test and not necessarily a permanent fixture of the Berean Department of this paper.

The Publishing Committee chairman has received another suggestion: a tract based on fulfillment of Bible prophecy in current events. Other suggestions will be appreciated. Address: Berean Publishing Committee, Oregon, Illinois.

AMONG THE CHURCHES

CALENDAR

January 26-28—Second Quarterly Conference of the Church of God in Indiana at Morning Star Church, South Bend.

January 30 - February 2—Ministerial Conference at Oregon, Ill.

RIPLEY, ILLINOIS

On the evening of December 13, 1944, the Ripley church held its annual election of officers for 1945. The following were chosen: presiding elder, Loren Burnett; second elder, Wayne Laning; deacons, Leonard Robins and Lozelle Burnett; secretary, Laurence Howell; treasurer, Mildred Hetrick; deaconesses, Thelma Ransom and Mildred Laning; trustee, expired term, William Fey; Bereans superintendent, Helen Lewis; Sunday school superintendent, Tessa Laning.

Sr. Vena Logsdon, matron of Oregon Bible College, and Sr. Leota Hanson from the National Bible Institution office, were present for morning services December 10, returning home that afternoon.

The Christmas program was given the evening of December 24. In the beginning, moving pictures of Palestine, taken by a Chicago doctor and tourist, were shown by Miss Grace Laning. Following, a pageant was presented.

Mrs. Isabelle Smith has left us. Her father and mother, Bro. and Sr. William Densmore, have also left, temporarily at least, on a visit. So, for the first time in years, the church will be minus all the Densmore family, old-timers here.
Laurence Howell, Secy.

NATIONAL BIBLE INSTITUTION

| | |
|---------------------------------------|---------|
| Mr. & Mrs. Joe D. Lawrence | \$50.00 |
| Sgt. Robert L. Jones | 4.50 |
| Georgia & Wayne Thompson | 10.00 |
| Mrs. Alma Adams | 5.00 |
| A Sister | 4.92 |
| Omaha, Nebr., Sunday School | 12.00 |
| Mrs. Anna Cochran | 5.00 |
| Mr. & Mrs. J. W. Grimsley | 10.00 |
| Mr. & Mrs. Delos Andrew | 4.00 |
| Azalia Winfrey | 5.00 |
| Mrs. Nellie Ling | 17.50 |
| A Brother | 1.00 |
| Elnora Waldo | 5.00 |
| Mrs. Lottie Elton | 10.00 |
| A Sister | 10.00 |
| Mr. & Mrs. Olaf Lewis | 30.00 |
| W. E. Boyer | 10.00 |
| C. R. Stearns | 250.00 |
| Mrs. Hedvie Jackson | 7.50 |
| Ella M. Siple | 25.00 |
| Happy Woods Dorcas Society (La.) | 4.00 |
| Oregon, Ill., Church of God | 18.48 |
| Mr. & Mrs. John Railton | 20.00 |
| Mr. & Mrs. George Jones | 25.00 |
| Mrs. R. Pascoe | 10.00 |
| Mr. & Mrs. Howard K. Elton & family | 25.00 |
| E. F. Marsh | 5.00 |
| Golden Rule Sunday School (Cleveland) | 50.00 |
| Roselin Fredlund | 10.00 |
| Maurertown, Va., Sunday School | 14.81 |
| Mrs. T. J. Ellis | 25.00 |
| R. E. Zeller | 2.50 |
| Mrs. J. D. Shelly | 35.00 |

HERALD RECEIPTS

Ethel Upton (another); Virginia Wagenaar; Irene M. Poe; Mrs. Anna Cochran (others); J. M. Prime; Mary L. Hale (another); Mrs. Jane Lansbery (another); Mrs. Nellie Ling; R. O. Turner (others); Mrs. Alfred Anthon (another);

FOSTER-WOLFE

It was our privilege on Friday afternoon, December 8, 1944, to join in marriage Bro. Vernis Wolfe and Sr. Iris Mae Foster, at 3:30. The Happy Woods Church had been beautifully decorated for the occasion with magnolia and bay leaves, both natural and silvered, and with southern holly ladened with its red berries.

At the appointed time, the house was well filled with friends and relatives. The wedding music was played by James Siple on the recently purchased Baby Grand, and as the wedding party assembled before the altar it presented a very attractive appearance. The bride was beautiful in her tailored suit, and she carried a white Bible as her oldest brother, Elmer, placed her in position. Very sweetly attending the bride was Sr. Marie Landry, while the groom was attended by Bro. Warren Landry.

The single ring ceremony was performed, at the close of which the bride and groom were greeted by their friends in the vestibule of the church. A reception for the relatives and the wedding party was given later by the bride's sister, Lucille Bauerle, at her home.

Bro. and Sr. Wolfe planned a short trip to Texas to visit his relatives, following which they are now at home in their cottage, Rt. 3, Box 50-A, Hammond, La. Their little home looks very cozy and comfortable with its tasty new furnishings.

Bro. Wolfe is serving his second year as

pastor of the Happy Woods and Blood River churches, and is doing a splendid work. Exactly fifteen years before the date of this wedding, the bride's older sister, Ellen Foster, stood in the same spot by the side of John Williams as the writer performed the marriage service for them. We pray God's richest blessing upon Bro. and Sr. Wolfe in their life of service to Him.
F. E. Siple.

SOUTHLAWN PARK CHURCH Grand Rapids, Michigan

The terribleness of war is beginning to make itself felt more seriously as the weeks multiply into months and years. More than forty young men who formerly attended our church activities are now scattered throughout the world. Several have been wounded, and two have been killed. The first of these, Charles Schooley, was reported two years ago. He was returned home and buried at that time. The second, Fred Baker, was recently lost with his plane in the Pacific, and memorial services were conducted for him on Sunday, December 10. Although Fred had moved to another city before entering the armed services, and had become affiliated with another church so that his star is on their flag instead of ours, he is still considered by the people of our church and our community as our boy. This is where he grew to manhood, where he went to school and to Sunday

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. F. L. Austin and Sr. Leila Whitehead accompanied Sr. Leota Hanson (all of Oregon, Ill.) to Saint Charles, Ill., December 27, to attend the funeral of Fred Underwood, a brother of Arthur Underwood, onetime editor of *The Restitution*.

Sr. Isabelle Smith, Ripley, Ill., is visiting Bro. and Sr. Albert Logsdon at Oregon Bible College. She is a sister to "Mom" Logsdon.

Bro. J. Arthur Johnson and daughter Ruth recently visited at the home of his brother and family, the Paul Johnsons, Oregon, Ill. They had also visited the Melvin Osborns at Culver, Ind.

Bro. and Sr. C. R. Randall and son David, South Bend, Ind., were holiday guests at the Zollinger home, Oregon, Ill. Bro. Randall reports a recent series of meetings at the Morning Star Church of God, which he pastors, his father, Bro. C. E. Randall, Fonthill, Ont., having been the speaker. Father and son are faithful workers and good preachers.

Happy New Year to everybody.

"The candlelight service at Hope Chapel on Christmas Eve brought forth many comments on its impressive beauty in portraying the Christmas message in tableau and song."—F. A. Stilson, 411 E. South St., South Bend, Ind.

Sr. Elizabeth Reighard, Delta, Ohio, ninety-six years of age, continues strong in the faith. In addition to ordering some books about Palestine, same to be given to friends, she informs: "I pass most of my time in reading and writing. I get little notebooks and write in them my understanding of the Bible and poems I like, giving them to friends I think will be interested." Her handwriting is more legible than the handwriting of many young people in high school and college. A bright and happy New Year to you, Sr. Reighard!

The hands of God's clock are moving closer and closer to the hour of Christ's returning. "Watch and pray."

"Happy New Year to Everybody: I am well and happy. I love the College and all the boys—also 'Pop' and 'Mom.' I am having a good time. The Lord is coming soon."—Bro. Ora L. Worley.

Sr. Rena Willard, Madrid, Nebr., hopes "the New Year may be a happy one to all."

"Ernest Barnum is doing very well as our pastor, attending to his church duties in a splendid way. . . . Our Christmas program was a good one, attended by seventy persons. Sunday school and church services have an attendance usually numbering from thirty to forty."—Mrs. T. J. Ellis, Walnut Court, Apt. 212, Waterloo, Iowa. (Bro. Barnum's new address is 1041 Richl St., Waterloo.)

school, and his parents, Bro. and Sr. Joseph Baker, are members of our church.

The house was filled with an overflow of relatives and friends at 2:30 p.m., December 10, and beautiful floral tributes gave evidence of the love and appreciation felt for Fred and his parents. Representatives of the American Legion ushered, and at the close of the service presented the large American flag which had been draped at the front, to Fred's mother. Organ music was presented by Miss Evelyn Barr. Taps were blown by Gerald Thomas.

It is our earnest prayer that this cruel war may soon come to its close. With the greatest of yearning, we look forward to the coming of our Saviour and the life and peace that will be available in His wonderful Kingdom.

F. E. Siple, Pastor.

ETHEL COATS HALL

Ethel May Coats was born, August 14, 1872, at Jamestown, Ottawa County, Mich., and fell asleep December 10, 1914. Nineteen months ago, she suffered a stroke which rendered her helpless. Her sister, Alice Chase, very tenderly cared for her until her own ill health three months ago made it impossible to continue. Since that time, she has been cared for at Mrs. Cora DeWitt's Convalescent Home in Nashville, Mich.

Sr. Hall obeyed the gospel in baptism when a young girl, being assisted in that sacred service by Elder E. Hoyt. All her life she remained loyal to her faith and was an eager attendant of the work of the Michigan Conference whenever it was possible to be present. In 1905, she married Eugene Hall, and to-

gether they made a beautiful home in Woodland Township where they lived until his death, bringing up the two young stepsons, Fred and Mortimer Hall, and helping to care for Mr. Hall's aged parents.

Always passionately fond of flowers, their care and gardening were her chief delight. Industry, integrity, loyalty, and love for her friends, unselfishness, patience, and uncomplaining cheerfulness were the strong points in her Christlike character.

Funeral services were conducted from the Wing Funeral Home in Woodland, Mich., on December 12, after which Sr. Hall was laid to rest in the beautiful Woodlawn Cemetery. It is our hope that the rest of us may be as worthy of the resurrection morning as we feel her to have been.

F. E. Siple.

How Can I Talk With God?

By Timothy Pearson

LAST week a young man asked, "How can I ask God for something I want?" This is a mystery to many, yet there is a solution.

This problem confronted Christ's disciples when one of them humbly petitioned, "Lord, teach us to pray" (Luke 11:1). Christ's response to this entreaty was the Lord's Prayer. An analysis of His invocation reveals that the state of one's mind is very important:

One begins drawing near to God when he recognizes Him as the ever-watchful Father in heaven.

Hallowing (making holy) God's Name also conditions the mind for communion with Him. Lincoln used one of Christ's words in its true meaning when he said, "We cannot *hallow* this ground." As he delivered his renowned address, his task was the dedication of the ground. When we as Christians come to God in prayer, our privilege is to consecrate His Name.

It is difficult to feel God's Presence, unless His will governs our wishes.

The coming Kingdom should be desired by all Christians, and we can feel justified in praying for it.

Prayer cannot please God, unless he who prays is in a forgiving and repentant attitude.

Evil has no place in our thoughts when God is there.

The Lord's Prayer began and ended praising God, so should our thoughts.

Now, we are in the correct attitude for prayer.

It is well to consider, too, the best position to assume while praying. According to 1 Samuel 1, Hannah prayed standing beside Eli, the high priest. The Apostle Paul, on one occasion, knelt on the seashore to pray. Daniel "kneeled upon his knees three times a day, and prayed" (Dan. 6:10). One night in 33 A.D., our Saviour entered a beautiful flower garden. Leaving His companions to

wait, He crept, alone, to a secluded shrine of roses. In misery and humility, He fell upon His face and sought the Father in prayer. This is the picture we see in Matthew 26. Can we not conclude, therefore, that our attitude is more important than our position while praying?

One may ask if he should pray twenty-four hours daily. Christ said, "Men ought always to pray." Paul echoed, "Pray without ceasing." We believe Paul explained this, however, when he wrote, "Continue in prayer" (Col. 4:2). Christ spent a large part of His time teaching and doing many acts of mercy. He took time to sleep, also. Christ, too, was human, yet He prayed without ceasing, for He was always in a prayerful attitude.

History teaches that God delights in brevity and sincerity. The Lord's Prayer contains only sixty-four words. Seven words were sufficient for the publican. The wonderful Twenty-Third Psalm covers only six verses, and Christ's prayer of agony is contained in one chapter.

Contrary to this, the prayers of ministers today are much, much too long. A prayer so long that it tires the congregation is a detriment and is likely to be flowery and insincere. Many of the most touching prayers are simple and brief, yet (we quote William Cowper) "Satan trembles when he sees the weakest saint upon his knees."

Answered prayer is a miracle, and miracles require faith. The English clergyman Spurgeon knew of this miracle by faith, for he said: "Prayers are heard in heaven very much in proportion to our faith. Little faith will get very great mercies, but great faith still greater."

The young man previously mentioned still asks one question, "What shall I say to God?" There is only one answer. I shall say what is in my heart—simply, humbly, faithfully. "Lord, teach us to pray."

Truth Seekers' Tracts and Books

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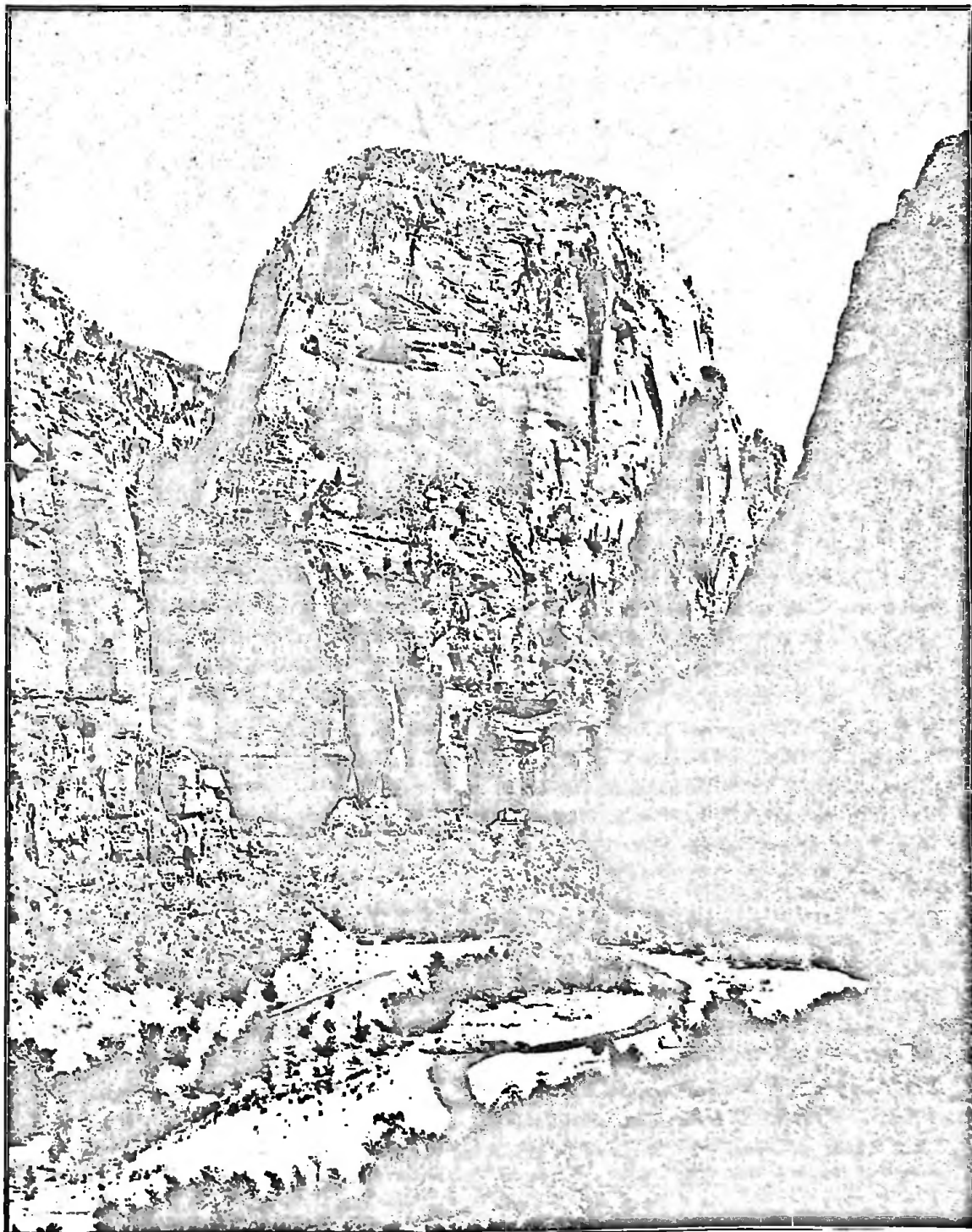
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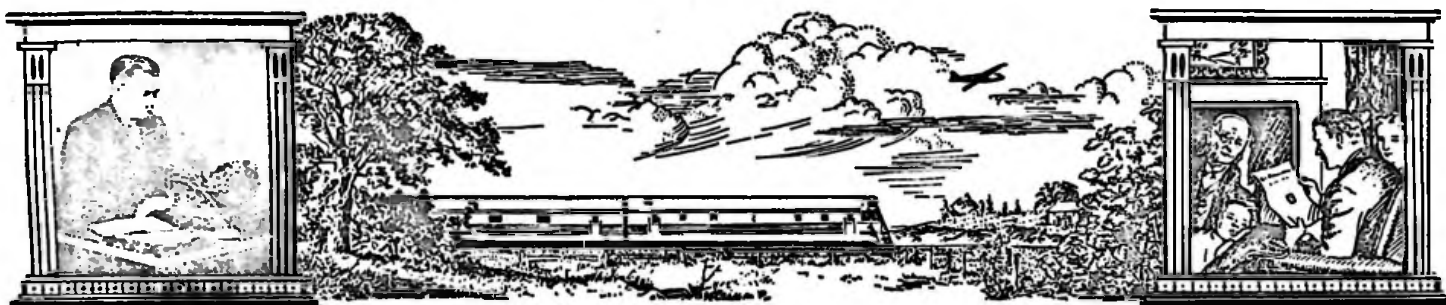
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THE GREAT WHITE THRONE



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God's Great White Throne

Established in 1919, Zion National Park comprises one hundred forty-eight square miles in southwest Utah. It includes a grand gorge nearly one-half mile deep and has many amazing rock formations of spectacular shape and beauty—some in vivid coloring. A dazzling white rock, topping Vermillion Cliff, has been named, significantly, "The Great White Throne." It is God's workmanship, and thus far man has not felt the urge to tamper with it.

The Great White Throne, majestic in height and purity of color, solemnly dignified, is symbol of judgment that is right and final—symbol, too, of unending and lofty rule. In western Utah, and before the Great White Throne, men have time and room to think—to think of God's Great White Throne which the Revelator saw.

Time, fleeting though you are, speed yet the more until the dead, small and great, shall stand before God upon His throne. Speed that Day when the book of life is opened and God shall wipe away all tears!

Weeping has endured its night. It is almost time for the morning of joy! time for the breaking of the Day! "Oh! How shall we stand in the judgment, on the great resurrection day?"—when God and His Son are seen on The Throne.

Why a Ghost Is Transparent

Weird stories heard in childhood still make me cautious when passing a cemetery at night. I have never seen any ghosts, though, and when studying Hamlet, I was told they are transparent. Only one of my acquaintances, an old gentleman of northern Minnesota who had possibly been frightened by halloween pranksters, is sure that he ever saw a ghost. Having heard a sermon about the mortality of man, and the unconscious state of the dead, he commented pointedly, "I *know* there are ghosts; I saw one."

Seeing is believing, of course, but it was my friend who saw. Even the apostles once thought, for a brief few minutes, that they saw a ghost, but they, too, were mistaken. It was the Christ walking on the water. More, entering into the ship with them, Jesus showed the dis-

ciples His hands and feet, and He ate fish and honeycomb in their presence. He was not a ghost. He was not transparent—though He *had been dead*. Resurrection, not ghostology, is hope of the Christian.

"But," questions someone who has seen shadows among tombstones, "doesn't the Bible speak of people 'giving up the ghost'?" Yes, of that there is no question. The word "ghost," however, has so thoroughly changed in meaning from what it meant when the Bible was written, that we err today if we believe ghosts of dead people inhabit cemeteries, haunted houses, or go hither and yon at will. The dead are very much dead—they "know not any thing" (Eccl. 9:5). There have never been any ghosts (Shakespearian fiction notwithstanding); there are no ghosts; there never will be any ghosts. "Giving up the ghost" at death, as mentioned in the Bible, is nothing more nor less than giving up the breath of life, far-fetched as that may seem. Proof? Here it is:

"The eyes of the wicked shall fail, and they (the wicked) shall not escape, and their hope shall be as the *giving up of the ghost*" (Job 11:20). Look, now, at the marginal rendering, and you will read: "Their hope shall be as a *puff of breath*." That is why a ghost is transparent! He is nothing but a "puff of breath." If, by reason of breath being visible on a cold morning, someone would still fear the possibility of seeing a real ghost, consider this translation: "Their one hope is to breathe their last" (Moffatt), thus eliminating the word "ghost" from the text, and even taking the "puff" out of breath! He who has *breathed his last* torments no one—neither with ghost nor "puff." Transparent? Yes, like the wind.

Gordon to Lecture at College

Brother Grover Gordon, pastor of Golden Rule Church of God, Cleveland, Ohio, will present a series of Bible lectures for the student body of Oregon Bible College (D.V.) January 22-29, 1945. Effort is being made, also, to arrange for a similar short course under one of our other experienced ministers, same course to be dated February 5-9. For the present, though, we can announce only that *Gordon is coming*, and a hearty welcome awaits him.

The Christ of the Cross

By Mary Mac Nedrow

"He that taketh not his cross, and followeth after me is not worthy of me" (Matthew 10:38).

WE, AS CHRISTIANS, know the only way we can come to God is through Christ Jesus. We realize as never before how greatly Christ must have loved us to die on the cross at Calvary, thereby making atonement for our sins. Long had the cross been an emblem of shame, still He "who knew no sin" suffered Himself to stagger under the heavy cross on His way to Golgotha. Ere He reached Golgotha, "they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus" (Luke 23:26). We wonder: was this great honor of carrying the cross for Jesus, which helped to lift the burden, really given to a negro, as some believe? We do not know, but most negroes are firm in their belief that Simon of Cyrene was of their race. Could God have allowed this to happen for the purpose of helping stamp out race prejudice which was perhaps taking shape even in those days? He might have been a Greek proselyte or a Jew, for both lived in that part of Africa, and may have come to Jerusalem for the Passover. In any case, it was a privilege, just as it should be a privilege for us to lift a burden from another's shoulders when his burden seems greater than he can bear.

Jesus must have known from early life, as He learned the Scriptures at His mother's knee, that He was to be Saviour of the world. The cross was ever before Him. When a child, He was probably mocked many times by other children and compelled to listen to unkind words relating to His birth. They who are themselves evil never hesitate to "shoot out the lip" at every opportunity.

Though multitudes followed Jesus during His second Galilean ministry, all did not come to learn the truths He taught. Many came merely to entrap Him. He was hated by many from the Jewish church because of the miracles He performed on the Sabbath.

Before Jesus chose His twelve apostles, He prayed all night alone in a mountain. He knew they would have trials and hardships as they went out to teach and preach the gospel of the Kingdom of God. They were selected from among the common people, to the amazement of the religious leaders of whom not one was chosen. They were to be given power to perform miracles while they proclaimed the great salvation message. All are not qualified for leadership, it seems. Jesus did not accept the

scribe who wanted to be His apostle, for when he came to Him and said, "Master, I will follow thee whithersoever thou goest," Jesus replied, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:19, 20). Jesus knew this man only would hinder the work, that only such as were of a strong heart were qualified.

In Christ's Sermon on the Mount, He told how love was to be expressed through kindness, courtesy, forgiveness, and He explained to the disciples the meaning of true greatness. Jesus' sermon presented rules and regulations to govern the new dispensation He was soon to establish, the dispensation of love. He knew that soon He would give His life a ransom for our sins. The old dispensation, the law, would be nailed to the cross. In a later discourse, He summed the whole law in these two short statements: "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbour." (Matt. 22:37-39.) We know the



law of love is ruling in the hearts of very few today, and that those conditions will not exist until Jesus returns to establish a rule of righteousness.

After the death and burial of Christ, there was doubt in the minds of the apostles, but after His resurrection (in their many talks with Him during those forty days) their faith was renewed. It was after the ascension, when they met on the Day of Pentecost, that Peter's love for Christ burst into flame to such an extent that he preached fearlessly after that, and from then onward the apostles felt the weight of the cross. Peter and John were arrested when they preached the resurrection from the dead. After nobly defending themselves, they were warned not to preach again, and were released. Undaunted, they held a prayer meeting and "spoke the word of God with boldness"—then were arrested again! Peter and John said to their accusers, "We ought to obey God rather than men" (Acts 5:29). When the rulers took counsel to slay the apostles, the great Gamaliel (Pharisee and doctor of law) came to their defense and said: "Take heed . . . what ye intend to do as touching these men. . . . Let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God." After beating them, they were allowed (Please turn to page 10)

Did Job's Trials "Just Happen"?

By Alfred Anthon

SOMEONE has said: "In all Job's trials, Job never said his troubles 'just happened.' He said, rather, that *God sent them*. Job was patiently content to let God do to him as He wished. Job forced his flesh to submit patiently to God." Let us do a little Biblical research to see if the foregoing thought is true.

It is recorded in Job 1 that several messengers announced misfortunes to Job. While one of these messengers "was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead" (vv. 18, 19). (Verse 4 is evidence that Job's children were married; and being so many, there must have been children and babies among them.) Evidently, the report meant to Job that the young men and their families, including his own grandchildren, were dead.

"Then Job arose, and rent his mantle and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly" (vv. 20-22). Yes, according to the report, Job acknowledged not only that God had given to him all his children, and possibly grandchildren, but also that God had taken them away. Job believed that God had taken these children into death by a "great wind," yet Job said: "Blessed be the name of the Lord." "In all this Job sinned not, nor charged God foolishly."

Now, let the reader consider Job 2:1-9, verse 3 of which we quote: "The Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth

fast his integrity, although thou movedst me against him, to destroy him without cause." Here God said that Satan tempted Him (tempted God) to cause God to move against Job—to cause Job's children to be destroyed by the "great wind," and Satan prevailed upon God to do so.

Some students attempt to soften, to sweeten, the foregoing truth by saying the misfortune never actually occurred, that it was merely so "reported" to Job. It makes little difference whether it actually occurred, or no; Job thought it occurred and Job openly asserted that God had done it, saying, "The Lord hath taken away." Here, though, is the beauty of the story: "In all this Job sinned not, nor charged God foolishly" (1:22). Indeed, believing that God had sent the great wind that caused the death of his loved ones, Job was able still to say, "Blessed be the name of the Lord" (v. 21).

Further considering Job 2:3, the expression, "Thou (Satan) movedst me (God) against him (Job), to destroy him (Job) without cause," shows clearly that *God did cause* the destruction of Job's children. By digging into this reference (v. 3), one sees that Satan could do

nothing, except as God gave him permission. Therefore, the responsibility (not blame) rested entirely on God. God so recognized it, as shown in the inspired statement, "In all this Job sinned not, nor charged God foolishly." The statement shows that if Job had foolishly charged anyone, it would have been God, but Job did not do that. Instead, "Job sinned not," and said, "Blessed be the name of the Lord."

Is the Book of Job a drama, or literal history? Notice, I said, "*Book of Job*," not Job himself. For reply, let us read further.

We look now at verses 9 and 10: "Then said his (Job's) wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we *receive good* at the hand of God, and *shall we not receive evil*? In all this did not Job

LIFE'S LESSON

"I learn as the years roll onward,
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower I'd longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

"The clouds that cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done,
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the weary strength of right.

"The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Cannot know the infinite peace,
That falls on the troubled spirit,
When it sees at last release.

"We must live through the dreary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and gloom."

—Selected by Ella C. Boyer.

sin with his lips." Though Job testified of receiving evil from the Lord, as surely as receiving good, the Word of God says Job sinned not with his lips.

Let us turn to chapter 16: "Now he (God) hath made me weary . . . God hath delivered me to the ungodly, and turned me over into the hands of the wicked. He breaketh me with breach upon breach, he runneth upon me like

a giant . . . not for any injustice in mine hands: also my prayer is pure." In all these statements, Job did not sin with his lips: he knew his trials were not "just happening," and he knew God was the Cause of his trials.

Next, we quote 19:6: "Know now that God hath overthrown me, and hath compassed me with his net." Following verses present similar (Please turn to page 11)

A New Faith—A New Baptism

By C. E. Randall

IT IS expressly set forth in Scripture that baptism is an expression of faith: "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. 2:12).

The "operation," or act, indicates the faith. This scripture links "baptism" with the death of Christ. In Romans 6:1-6, we are said to be baptized into Christ's death. The question comes before us, Can a person be baptized into Christ's death, when he does not really believe Christ actually and literally died? Faith and belief in the death of Christ are essential to a Scriptural baptism.

Another question raised, Do not all nominal believers believe in the death of Christ? The answer is an emphatic "No!" Orthodox Christians do not believe in the real death of Christ. Invariably, those emphasizing Christ's death actually deny He died, affirming rather, that He went to paradise with the thief the day of His crucifixion. The real death of Christ and the teaching that the real Christ went to paradise the day He was crucified are in direct contradiction. These views are not compatible. The average person baptized in the Orthodox churches is baptized in the belief that Christ's soul was immortal, that it did not die, but went to paradise. All that died, they say, was the body, and this really never lived, but was merely the tenement in which the soul of Christ lived, which was the real man. Such a view diminishes, yes, *does away* with any real value in the death of Christ. The teaching that it was only Christ's body that ceased to live because of the absence of the real Christ—His soul—which went to paradise upon breathing out the last breath, does not constitute a suitable faith for genuine baptism, as far as the Church of God is concerned.

To be Scripturally baptized, one must confess and believe that Jesus "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." (See 1 Cor. 15:1-3.) Scripturally, the death of Christ was real and genuine.

In speaking of death, a clergyman recently said: "A good man does not die." In an article, this same man quoted a poet:

*"Not lost, not dead, not gone, not even sleeping.
Tho' we have laid them in the grave weeping;
No sharp despair our chastened hearts can fill;
For they are with us still.
Even near us, tho' unseen,
Their dear immortal spirit tread;
For all this boundless universe
Is life—there are no dead."*

How can such a view of death, which of course would most surely apply to Christ, if true of natural man, form the basis of a Scriptural faith for a baptism into Christ's death. This distorted view of death comes nearer to the teaching of the tempter of Genesis 3:4. There can be no compromise on this satanic teaching. Scripture plainly affirms that Christ "poured out his soul unto death." (Isa. 53:10-12.) Further, this same prophet in verse 12 declared that Jesus was "numbered with the transgressors, and, in verse 9, He is said to have "made his grave with the wicked, and with the rich in his death."

Furthermore, common teaching among Orthodox people is, that "Jesus Christ is God." In the issue of July 11, 1944, *Signs of the Times*, a Seventh Day Adventist publication, appeared this article—"Jesus Is God." The opening paragraph reads: "Jesus is God, He said so Himself, not once, but many times. And His word is truth." Jesus never, no *never*, claimed to be God. He said: "My Father is greater than I" (John 14:28). Such teaching is typically Orthodox. What does it mean? It sums up that it was God who died, and that is just what Orthodox leaders are teaching today. Who ever read in Scripture about being baptized into God's death? Persons baptized under such teachings, when they come to know the truth, certainly should be re-immersed. A new faith calls for a new baptism.

Miracles—Do They Happen?

(In Two Articles—Article Two)

By R. H. Judd

IN OUR former article bearing the same title (RESTITUTION HERALD, January 2, 1945), we pointed out that the person denying the possibility of miracles on scientific grounds, based on the supposition that miracles cannot happen because of the uniformity of the laws which govern nature, had omitted to account for the introduction of *life*, including his own existence. That the law of *life* is a law of nature, the most strenuous objector to the validity of miracles will not deny. He will admit that, climaxed as it is by the creation of man, it is the culminating consequent of nature; because, as he well knows, nature *could have no objective purpose without life*, for in such a case no practical use could attach to it. Concerning the earth, Scripture declares, in Isaiah 45:18, that it was not created in vain, but that it was formed to be inhabited. This direct explicit statement of Scripture corroborates in the most definite manner the remarks just made. Further, if that is true of the earth which we inhabit, does it not follow quite logically that the same is true of other worlds, and that if not now inhabited it is yet the ultimate intention of their existence? The thought is an arresting one, and somewhat a digression from our topic, hence we do not enlarge upon it.

Our critical contenders for the strict and unvarying uniformity of natural law have evidently overlooked one important consideration, namely, that sentient life brings in a *new* law, which, while not displacing the laws of nature already in force, *supercedes* them by adapting them to purposes which they are impotent to achieve. For example, no natural law can make furniture of varied designs and service from the oak tree or the maple. No process in nature can make intelligent use of the pigments of the soil to produce the finished color for artists; much less is it able to reproduce by pictures, events and scenes, and thus preserve for posterity the wonderful beauty of their fleeting existence. Once grant the existence of a law capable of controlling laws previously existing, all argument for upholding the unvarying absolute uniformity in nature becomes immediately outdated.

We are ready to go one step further and assert, in spite of the protests of the rationalists, that proof exists that Divine interposition has already occurred in nature. All the great facts of creation from its commencement to its final consummation owe their *origin*, not to the blind action of natural laws, but exclusively to the direct inter-

position of the Creator's power. No inherent force, power, or law exists in nature to create (*originate*) a seed but through a plant; or a plant but through a seed. The same is true of the animal kingdom. These are immutable laws of nature. Yet "science" has demonstrated with equal absoluteness that time was when neither plant nor animal had existence. To whom, then, did the *first* plant and the *first* animal owe its *origin*? To a miraculous interposition of the Creator's power, and nothing less!

(A modification of the foregoing statement may be in order here. For the sake of illustrative argument, it may be sufficiently correct to speak of the *first* plant and the *first* animal. Reference, however, to the creation narrative would rather seem to support the idea that while different *species* were created independently of each other, they were not introduced by a single specimen only, or by a single pair. "Let the waters bring forth abundantly" would appear to be indicative of the whole creative process, including man, for we cannot bring ourselves to agree with the widely supposed belief that Genesis 2 is but a more detailed account of Genesis 1. The remark of Professor Agassiz which follows would also seem to accept the conclusions which we have here stated. "It is necessary," says the Professor, "that we recur to a Cause more exalted . . . exercising over nature an action more direct, if we would not move eternally in a vicious circle. For myself, I have the conviction that species have been created successively at distinct intervals.")

Attempt has been made to deny the miraculous by asserting that "the inevitable progress of research, must, within a longer or shorter period, unravel that which seems most marvelous." In taking this ground, they have again overlooked two very important considerations: 1) That every advance in science, from the unknown to the known, *diminishes* the probability that what is now unknown *could have been known in a former age*. 2) When "the inevitable progress of research" shall have enabled men of modern times to command the waters of the Red Sea to divide and allow an army to go over dryshod, when they can give sight to the blind with a touch, and still tempests with a word, then we might allow that the same causes could have been called into operation two thousand years ago by some great man in advance of his period. Until this is done by our modern scientific "giants," these mighty works stand alone in solitary gran-

deur as miracles, wrought by Divine power working through human agency. As one writer has truly said: "If religion teaches nothing but what every man by God's grace may discover, or at least verify for himself, the distinction between natural and revealed religion ceases to exist."

The possibility of miracles cannot be denied without denial of the very nature of God as an all-powerful Being; nor can their probability be questioned without questioning His moral perfection; and their certainty as matters of fact can be made only void by destroying the very foundations of all human testimony. This last statement brings us to the promise made in our previous article to consider the claim of the rationalist that "miracles are contrary to human experience." But before actually coming to that interesting portion of our topic, there is one aspect concerning the supposedly "immutable laws of nature" that the rationalists, in their earnestness to uphold, have entirely overlooked.

Paul's definition of miracles is that they "are the powers of the age to come," therefore it is his conclusion that they do not belong to this present age; hence the futility of scientists and others attempting to define or explain them. From the standpoint of Paul's definition of a miracle, the laws and environments (for both must be considered together) of this present age are but temporary, and in that sense are *unnatural* when contrasted with the final and permanent state. Most, if not all of them, are here because man is not now right with God. It cannot be denied with truthfulness, that the law of sin and death is not resultant upon that condition; for it is too obvious that diseases of many kinds abound, due to existing laws of reprisal because of man's failure to recognize established laws of health which were instituted for his benefit; and *new* diseases are continually taxing the untiring energies of human skill. That such is the God-intended *normal* condition for mankind few indeed would have the hardihood to maintain. All are agreed that "the whole creation groaneth and travaileth together in pain" until now, but the earnest hope of a better day has never been absent from the mind of man. The promise that "he shall save his people from their sins" is commonly supposed only to apply to moral well-being, but its value would be in-

complete unless it resulted in the salvation of the whole personality—physical as well as moral. A future is promised when the ears of the deaf shall be opened, and the tongue of the dumb shall sing, and the inhabitant shall not say, "I am sick," because man will be in harmony with his Maker, and the necessity for retributive laws will have passed away.

Now let us get back to the claim that "*miracles are contrary to universal experience.*" It is almost needless to state that the author of such a remark said a good deal more than he can substantiate. There are things in my experience and in yours, to which one or the other has been an entire stranger, but the truth of the experience is not invalidated by that fact. Such a statement impugns the integrity of a vast host of men and women to whom history has given credit for uprightness of character, and history itself would be discredited were its testimony concerning them incorrect. Thus the argument for "universal experience" is smashed to atoms on its own doorstep. If the argument of the rationalist is sound, then Moses and all the prophets, Jesus the Christ and His apostles, and all their immediate followers, and the writers of the books of both Old and New Testaments were without exception deliberate deceivers. Either the events they recorded really happened, or they all knew what they affirmed to be true was in reality false. It is impossible to deny the facts, and at the same time advocate the

integrity of the witnesses. We believe the deep sincerity, honesty, and truthfulness of the sacred writers are so clearly evident in all that they have recorded, that no man can impeach their integrity and retain his own.

Further, the amount of testimony, and the number of witnesses testifying to the actual occurrence of these great facts, is wholly incompatible with the assumption that they never occurred. That a few individuals should unite for the propagation of that which is not true, because of interested motives, is inconceivable; but that whole nations should do so is stretching human credulity to the breaking point. The whole Israelitish nation has continued to believe that the miracles of the Exodus were historical fact. Their position in regard to the events of their past history is precisely the same as that of our own (Please turn to page 10)

"THEY WERE ALL AMAZED"

Jesus "entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

"And they came unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

"But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?

"And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

"And immediately he arose, took up the bed, and went forth before them all: insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." (Mark 2:1-12.)

My Heritage Israel

In Four Parts—Part Two

By Francis E. Burnett

"I (God) . . . will plead with them (the nations) . . . for my people and for my heritage Israel" (Joel 3:2).

WHEN the ten tribes were taken captive into Assyria, did they become utterly lost and unknown? Did any of them ever go back to their own land? In 1 Chronicles 9: 2, 3, we read: "The first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh." We know from the study of this chapter that the translators have supposed this to be in David's time. The first verse speaks of Judah being carried away to Babylon and the next twenty verses compare very favorably with the history of the return as given by Ezra and Nehemiah. We believe that this is an account of the return after the Babylonian captivity. With this thought in mind, take particular notice that Ephraim, Manasseh, and other Israelites were among the procession. To what else could 1 Chronicles 9:2-21 refer than to returned Israelites after the Babylonian Exile?

The accounts of Ezra and Nehemiah are very interesting. We had supposed that the children of Judah and Benjamin were the only ones to return from the Babylonian Captivity. A detailed study of these books, Ezra and Nehemiah, has caused us to believe otherwise. We notice in Ezra 2:2, "The number of the men of the people of Israel," and in verse 59, "But they could not shew their father's house, and their seed, whether they were of Israel." Why, if these people were *only* of the children of Judah and Benjamin, did Ezra call them Israel? Again, we read in verse 70 of Ezra 2, "The priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and *all Israel* in their cities."

Next, we would call to your attention Ezra 6:16, 17, saying: "The children of Israel, the priests, and the Le-

Strange as it may seem for most of 1 Chronicles 9 to refer to post-Exilian times, good critical authority supports Brother Burnett's suggestion. See 9:1 in the Revised Version, reading: ". . . the kings of Israel: and Judah was carried away . . ." Concerning "the first inhabitants" (v. 2), Irwin's International Bible Commentary supports Brother Burnett, saying: "By 'first inhabitants' are evidently meant those who first returned from Babylon, and took up their abode in the cities of Judea, especially in Jerusalem." If the foregoing is correct, Brother Burnett has shown that not all the "ten lost tribes" were lost. Indeed, "children of Ephraim and Manasseh" having returned to Jerusalem, one might say they were overlooked, or "lost," because they were so near at hand—like grandma's "lost" spectacles on her nose!—Editor.

vites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel." Why was this sin offering made for all twelve tribes? Because all twelve tribes were represented. Think you that if the children of Judah and Benjamin only were represented, they would have offered for the other ten tribes! Absolutely not, for their envy would have been too great. Since the

time of separation, the Israelites who desired to serve God were together—regardless of the captivities.

In Nehemiah 7:7, we read: "The number, I say, of the men of the people of Israel," and in verse 73, "And all Israel dwelt in their cities; and when the seventh month came, the children of Israel were in their cities." Special attention should be given the sermon of the Levites to the people of the regathering. Nehemiah 9:1, 2 states: "In the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and the earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers." The sermon was preached to these people. It began by recalling the call of Abram and gave a resume of the history of the Israelites from Abram's time to the time of this previously mentioned religious service.

Please give serious study to Nehemiah 9:32: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, and our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day." Why

did the Levites, in their plea to God, recall the time of the kings of Assyria if they were interceding for the children of Judah and Benjamin only? Notice the personal pronoun "us" in the preceding quotation. It represents all the people within the hearing of the Levites. The time of trouble as mentioned by the Levites extended not only to the fall of Jerusalem, but to the fall of Samaria. Were not all twelve tribes represented on this occasion?

Again, in Nehemiah 10:28, we read: "The rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and *all they that had separated themselves from the people of the lands unto the law of God*, their wives, their sons, and their daughters, every one having knowledge, and having understanding." Judging from the contents of this verse, too, it seems to us that our reasoning does not have to be taxed to believe that the people of Israel went back to the "promised land" from Assyria as well as from Babylon.

Israel Scattered

In the foregoing discussion, we were considering a partial scattering of Israel. Let us consider now some of the direct commandments of God warning Israel that if they did not do His bidding He would scatter the whole nation, until the time that He promised to regather it. First, let us heed the warning given in Leviticus 26. The entire chapter tells of blessings and cursings placed on Israel.

In verses 14-17, we read: "If ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you."

Leviticus 26:27-42 reads: "If ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins . . . and I will destroy your high places, and cut down your images . . . and I will make your cities waste, and bring your sanctuaries unto desolation . . . and I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste . . . and they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with

their trespass which they trespassed against me, and that also they have walked contrary unto me . . . then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."

In the last portion of Leviticus 26, we observe that because the Israelites did not hearken unto God after their first punishment from Him the nation was to be punished seven times more, which punishment it was to suffer until the people confessed their faults. Then God would remember His covenants with Jacob, Isaac, Abraham, and with the land. There is no promise in Leviticus 26 that at any time, between the scattering and the fulfillment of the covenants made to the "patriarchs," would any part of Israel enjoy prosperity. Give attention to the admonition spoken to the captives in Babylon by Jeremiah: "I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them" (Jer. 29:18). We recognize the fact that this was written to the captives from Judah, but we believe that in the preceding discussion we have established proof enough that a great majority of the ten tribes had become citizens of Judah. Most certainly we see Jeremiah's warning being fulfilled today in the Jews.

Continuing in Jeremiah, we read: "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones" (50:17). Again, in verse 33, we read: "Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast; they refused to let them go." Jeremiah was prophet to Judah. We believe that a thorough study of his Book will reveal that the name Israel, with few exceptions, refers to the twelve tribes and not only to the ten.

Let us now study from two prophets a judgment pronounced upon Ephraim, a name used by the ten tribes after the separation. Isaiah 28:3, 4 reads: "The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up." In Hosea 9:11-17, we read, "As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. . . . Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him: and *they shall be wanderers among the nations.*" We see nothing here to indicate that

these wanderings were to cease until the time when God regathers His people.

Notice also in Amos 9:8, 9: "Behold, the eyes of the Lord God are 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. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." We need not mistake the preceding usage of the name "Israel." It was the whole house of Jacob. Israel was scattered—all twelve tribes. We have heard it said that the children of the ten tribes never went back to their homeland. We believe that reasonable thinking will cause one to see otherwise. If a German or a Jap was released from a prison camp, would he go to some country strange to him or to his homeland? Never have *all* the children of the twelve tribes returned to their land, because God told them they would be scattered, but there have always been a few of the children of Israel in Palestine—enough of them that we may know who they are.

THE CHRIST OF THE CROSS

(Continued from page 3)

to go—being warned not to preach in the name of Jesus. The apostles felt no self-pity, and "they departed from . . . the council, rejoicing that they were counted worthy to suffer shame for his name." Their cross was heavy in the days that followed, but they bore it bravely.

During the time Jesus was on earth after His resurrection, Peter made his repeated confession of faith and love. Jesus said to him, "Feed my sheep," meaning, "Strengthen thy brethren," and then He told Peter "by what death he should glorify God." (John 21:18, 19.) Before the crucifixion, Judas with a "band of men and officers from the chief priests and Pharisees, (came) thither with lanterns and torches and weapons" to seek Jesus. Judas gave them the sign, the kiss of betrayal. When they laid hands on Jesus to take Him, impulsive Peter "drew his sword, and struck a servant of the high priest's, and smote off his ear," but Jesus rebuked Peter, telling him that if He wanted protection He had only to call on the Father and God would send "more than twelve legions of angels" (Matt. 26:53). Thus did Jesus suffer to fulfill all righteousness.

In these last days, some Christians, like those of the apostolic days, will remain true and be heroes of the faith. Others (and there will be many) will betray their Lord as did Judas. After Judas' betrayal, in sorrow he realized he had sold his Lord for a few pieces of silver, so he brought back the money to the priests which he had received from them, but was greeted with sneers and cruel words. They

were through with him! He had served their purpose. It was too late, thought he, and since there seemed no alternative, he hanged himself.

How many will continue true to God and to our blessed Saviour when the final testing time comes? May words of the "Christ of the Cross" be ever imprinted upon our hearts: "Go ye into all the world and preach the gospel. . . . They shall deliver you up to be afflicted . . . shall kill you . . . and ye shall be hated . . . for my name's sake. . . . He that taketh not his cross, and followeth after me, is not worthy of me, (but) he that shall endure unto the end, the same shall be saved."

MIRACLES—DO THEY HAPPEN?

(Continued from page 7)

nation. Historical records and unbroken tradition have confirmed them as having actually occurred. The witnesses referred to *did experience* the events recorded, or they deliberately falsified the facts. Passing on to the New Testament, we have a different aspect of the same testimony, and its very difference enhances its value.

The early Christians as witnesses, in vast numbers, were ready to lay down their lives in defense of the claims made. No mere illusion could account for such sacrifice. There is a still more startling aspect of the matter. The failure of any community to deny events, which under ordinary circumstances they would have strong cause to repudiate if untrue, is always considered cogent circumstantial evidence in their favor. The early Christians were persecuted, and in some instances slain, because of their supposed insurrectionary tendencies, and because the uprightness of their way of life was a standing rebuke to the current life of the times. But, strangely enough, while the Christians themselves were personally reviled and hated, "no apostate Jew or pagan can be shown to have denied the remarkable occurrences of *the miracles* to which they bore witness. With regard to apostates, the fact that they renounced Christianity, without in a single known instance denying its miracles, is the highest manifestation of the fact that in their judgment they could not be denied. These facts were further supported by Pilate and other secular writers.

Another most remarkable fact: it is well known that controversies of varied and serious kinds arose among the early Christians, but how shall we account for the fact that they never had any controversy among themselves concerning the mighty works of Jesus the Christ? Take the remarkable testimony of Nicodemus, a man well known by both Israelite and Gentile for his high position and unqualified integrity: "Rabbi, we *know* that thou art a teacher come from God"—How? Why?—"for no man can *do the miracles* that thou doest except God be

with him." Could personal testimony be more natural, more sincere, and more certain that the speaker had "experienced" the events to which he made reference.

In closing, we must briefly seek to redeem our further promise to state our reasons for believing why miracles have generally, though not always, occurred in groups. It will be obvious to most of our readers that in the New Testament the miracles of Christ took place in connection with the proclamation of "the gospel of the kingdom." It will also be observed that many of His miracles were wrought as "son of David." He admitted the title, and even claimed to be King. Looking backwards over Israelitish history, it will be observed that the miracles of Egypt and in the wilderness centered around the establishment of the people of Israel into a nation and a kingdom in the land promised, with the ultimate objective of establishing a Kingdom on earth that shall rule the world in righteousness. In the meantime, God regarded Himself as King (1 Sam. 8:7, R.V.), and the throne of Israel was called "the throne of the Lord."

The closing scenes of the present age are converging toward that grand culmination. The nations are gathered together for war, and the Middle East, which has for ages been the pivotal center of outstanding events which have rocked this world to its foundations, is again coming into its former prominence. In every stage of the preceding past which advanced the coming of the Kingdom, miracles occurred, and we believe that in the present grouping of events they will in due time occur again ere the final setting up of the Kingdom takes place when the law shall go forth from Jerusalem.

"Ye fearful saints, fresh courage take!
The clouds ye so much dread
Are big with mercy; and will break
With blessings on your head.

"Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

David's Love for Absalom: "The king was much moved . . . and wept . . . O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" . . . Then "Joab came into the house of the king, and said, Thou hast shamed this day the faces of all thy servants, which this day saved thy life . . . in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well" (2 Sam. 18:33; 19:5, 6). Justice is tragic; mercy is grand.

DID JOB'S TRIALS "JUST HAPPEN"?

(Continued from page 5)

thought, saying: "Behold, I cry out of wrong, but I am not heard. . . . His troupes come together, and raise up their way against me. . . . Have pity upon me, have pity upon me, O ye my friends; for *the hand of God hath touched me*. Why do ye persecute me as God (does) . . . and what root of matter is found in me?" (See margin of v. 28.)

In 21:13, Job said concerning the wicked, "They spend their days in wealth, and in a moment go down to the grave"—not having long sorrow and pain as he was having before his expected death.

In 23:10-14, Job said: "But he (God) knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot has held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food. But he (God) is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him." Consider especially the expressions: "*When he hath tried me, I shall come forth as gold,*" and, "*God performeth the thing that is appointed for me.*"

"God," said Job, "hath taken away my judgment"—my rights—and, "The Almighty . . . hath made my soul bitter" (27:2, 3, and margin). Nevertheless, Job faithfully asserted, "My lips shall not speak wickedness, nor my tongue utter deceit. . . . Till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go" (vv. 5, 6), though God should try him sorely. "For what," reasoned Job, "is the hope of the hypocrite"—as any of us would be if we fainted when God tries us for Himself!—"when God taketh away his soul?" (v. 8).

Thus runs the thought throughout the Book of Job. Job's friends accused him of sinning secretly. Job knew that he was righteous. God, too, knew that Job was righteous and proclaimed Job's righteousness and integrity. Job knew why God lets misfortune come to a righteous, perfect man. A man may be capable of administering, perfectly, one of the "mansions" (offices) in the coming Kingdom of God. That man would be "perfect" and "upright" for that position, but God wants further to develop that man's possibilities, so he can administer a higher "mansion," or office, in the Kingdom. Job chose integrity, and God trained him for a higher position than he was already capable of administering. Job knew God was sending these misfortunes: not Satan.

Christ's Way: "Whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Be ye doers of the word, and not hearers only" (James 1:22).

Hearing the Word

Would it not have been wonderful to have heard Jesus speak, as He sat in a boat by the sea? We can hear His words and see them printed, if we read or listen to the words spoken by Him so long ago. They are as full of wisdom today as they were when He spoke them. Also, there are many who do not understand and, the saddest part of all, many do not try to understand.

Let us sit down by the seaside where a large crowd has gathered and listen to some words from Jesus' lips.

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13:3-9).

These are words of Jesus. The disciples came and asked Him why He spoke to the crowd in parables. Jesus said, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Paul said, "If our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3). So, if we are Christ's, we should study the Word so we will understand it and be able to tell the truth to others.

Later, Jesus explained this parable to His twelve disciples. He said, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side" (Matt. 13:19).

The Word of God was sent forth, but the hearts of those who heard it were not right. They did not desire to understand, perhaps. The Word was soon forgotten. Though the Word fell where the soil was thin, in stony places, it could not stay. There was no room for the roots to push into soil for food. Some "seed" fell among thorns. If you have ever helped Mother or Dad in a garden, or had one of your own, you know how fast weeds and

thorns grow. They grow more quickly than good seedlings or plants. So the thorns grew quickly and choked out the Word that was planted.

Other Seed

We are glad to read, or hear, that Jesus said some seed brought forth fruit. This Word was planted in the hearts of those who were ready to accept Christ. Each one who produces fruit for Christ does not bear exactly the same quality or amount of fruit. Some produce one hundredfold. Some produce only sixtyfold. Others produce a small yield of thirtyfold. We should strive to produce as much as we can, for we are told to be perfect as God is perfect.

Will You Be a Sower?

If you become a minister of the gospel, or a teacher in a Sunday school or Bible class group, you are "sowing" the Word, if your lessons are from the Word. You also "sow" the Word to your playmates about you. They see your actions. They hear you talk. If they see you cheat at games, you are not sowing good seed. If you say naughty or evil words, you are not sowing the Word of God. God's Word is pure. It is light and truth. It brings hope of a future life with Christ.

Do not wait until you are older to do right. Many who plan to wait, never accept the Lord at all. The cares and pleasures or riches of this world choke out the Word. There is not room for both in your heart. So begin to serve Him today. Be kind, be true, play fair. Study the Word and live it so your fruit will be good.

Serve all with love—godly love that does no wrong to your fellow man. Love does not cause your friends to bow their heads in shame. Godly love lifts and heals. "Now abideth faith, hope, love, these three: and the greatest of these is love" (1 Cor. 13:13, R.V.).

Happy Birthday Wishes.

- Dale Overholser, Jan. 17, age 10, Lawrenceville, Ohio.
- Rachel Krogh, Jan. 19, age 3, Grand Rapids, Mich.
- Vivian Long, Jan. 19, age 8, Fullerton, Calif.
- Elaine Lapp, Jan. 19, age 8, Tempe, Ariz.
- Frances Clay, Jan. 20, age 11, Lawrenceville, Ohio.
- William M. Cooper, Jan. 20, age 8, Washington, D. C.



BEREAN DEPARTMENT

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Are We Worth Dying For?

* * *

By Faye White, Bennington, Nebr.

He was a young American boy, going to war, leaving his job and loved ones behind! In a few short months, he would be on some battle front, facing the supreme sacrifice for his country. Not once did he give a thought as to whether or not the people at home were worth his fighting for them. He felt it his duty to defend his country.

This typical American of today brings to our memory another Man who centuries ago gave His life for His people, without first thinking, "Are they worth dying for?" He was born the Son of God, called Jesus, for He was to save His people from their sins, and died on the cross.

Sin entered into the world by one man's sin, and death by sin, but in 1 Corinthians 15:22 we are given the assurance: "As in Adam all die, even so in Christ shall all be made alive."

Under the Mosaic law, sins were forgiven by a blood sacrifice; so Jesus' blood was given for our sins. It was necessary that the Lamb of God be slain for our redemption. It was necessary if we were to be freed from sin, but it was not a requisite as far as Jesus was concerned. He lived a sinless life and exercised power that no man has ever been able to equal. He could have called twelve legions of angels (Matt. 26:53) to come to His rescue at His crucifixion, but instead He went without reluctance, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

In our everyday lives we have the choice of doing good or evil: we have the choice of being counted worthy of the Kingdom of God or everlasting death. Do we really do the best we can with our lives? Are we really worth the sacrifice Jesus made?

Do we love God with all our hearts?

Do we set our affection on things above or on earth?

Do we study to show ourselves approved unto God?

Do we pray without ceasing?

Do we abstain from all appearance of evil?

Do we preach the Word?

Do we love our neighbors as ourselves?

Do we live soberly, righteously, and godly in this present world?

Do we stand ready always to give an answer to every man who asks a reason of the hope that is in us?

The question, "Are we worth dying for?" is one that we can answer, but we can answer for no one but ourselves!

Berean Bugler Bugles

* * *

By Arlen Marsh, Rockford, Ill.

The *Berean Bugler*, edited by G. E. Marsh, pastor of the Brush Creek Church of God near Tipp City, Ohio, is a sample of what a power a Berean paper can really become in a community when it is put out by an aggressive organization.

The *Bugler* is published monthly. The Brush Creek Berean Society backs it financially, and it is receiving voluntary support from other sources as well. Normally, it runs to eight pages each month, each page being the size of a half sheet of standard size letter paper. Most months, it is mimeographed by the editor in only one color: special editions are, however, put out in two colors, with artwork by the editor and his wife.

Originally, the paper went only to Brush Creek Bereans and their families. About three months ago, however, the editor suggested that Bereans submit a list of families in the community outside the church who might be interested in receiving the *Bugler* through the mails. More than four hundred names came in almost at once; the Christmas edition was mailed to seven hundred. Now, practically every family within a five-mile radius of the church—with some families at a much greater distance—is reached by the *Bugler*.

The extra work (each issue requires typing a minimum of four stencils and the running of not fewer than one thousand sheets at least twice) has paid. Families within the vicinity of the church already are talking of the *Bugler*, already are showing an interest in the church's work which they have not usually shown before.

Mrs. Lorna Pearson, former treasurer of the National Berean Society, is a regular staff contributor to the *Bugler*. Her task (a labor of love, since she is herself the wife of a soldier) is to assemble news of the community's men and women who are in the armed services; a special page every month is given over to her department. The interest thus shown by the *Bugler* in families entirely unconnected with the Brush Creek Church is in large part responsible for the interest shown by these families in the *Bugler* and what it represents.

AMONG THE CHURCHES

CALENDAR

January 26-28—Second Quarterly Conference of the Church of God in Indiana at Morning Star Church, South Bend.
January 30 - February 2—Ministerial Conference at Oregon, Ill.

HOPE CHAPEL South Bend, Indiana

The annual Sunday school Christmas party was held on Friday evening, December 22. A potluck supper was served in the church basement at 6:30 o'clock. Moving pictures were shown and were much enjoyed by all. Those attending received Christmas boxes filled with candy.

On Sunday evening, which was Christmas Eve, members of the church and Sunday school presented a candlelight service, entitled "The Great Light," under the direction of Sr. Lulu Stilson. There were several scenes, the first one showing an angel of the Lord appearing to the shepherds; then the manger scene, showing the Christ Child with Mary and Joseph, and the Wise Men coming from afar to pay homage.

On a table covered with a white cloth was placed a large candle, representing Christ's light. From this candle, smaller ones were lit by Bro. M. W. Lyon and given to the following as they responded to the call of the Saviour to carry His light: a child, a youth, a mother, a father, a business man, and a teacher.

We are much indebted to Sr. Stilson for her efforts in presenting this service, also to Bro. Elmer McChesney for arranging the lights which helped to make it more impressive.

Mrs. Erma McChesney, Sunday School Secy.

NATIONAL BIBLE INSTITUTION

| | |
|--|----------|
| Marion Partlow | \$ 50.00 |
| Mr. & Mrs. F. A. Stilson | 50.00 |
| Chas. E. Anderson | 2.00 |
| Mr. & Mrs. Robert Hardesty | 15.00 |
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| A Brother from Missouri | 133.00 |
| Mr. & Mrs. Francis Burnett Dixon, Ill., Sunday School | 12.50 |
| Elmer H. Magaw | 20.00 |
| Elmer H. Magaw | 5.00 |
| Mr. and Mrs. Harold F. Smith | 100.00 |

HERALD RECEIPTS

Mrs. E. H. King; F. W. Fieken; Mrs. Hedvie Jackson; J. W. Dickenson; Willard M. Naylor (another); Mrs. R. Pascoe (others); Howard K. Elton; Sylvan Richey (others); D. C. Dovenbarger; Mrs. Max Riesener; E. F. Marsh; George Redfern; Albert Siple (another); R. E. Zeller; Mrs. Lola Clark; Mrs. Faye Brown (another); Mrs. B. Bartlett.

George Siple; Mrs. Rose Starbuck; Lonnie R. Anderson; Mrs. L. Drake; Chas. E. An-

derson; Otto E. Dick (others); Mary E. Howard; Minnie Elton; Mrs. B. A. Shaw; Paron W. Anderson; Willis Roose; John Lehman; Anna A. Eidemiller; Maurice Bray; Lucian Murphy; Albert Finney; Mrs. Vern Todd (another); Mrs. Gilbert Bottolfs (another); W. S. Tomlinson (another); Charles Newton (another); Francis Burnett (others); W. H. Lindsay; Mrs. Alice Chase; Silas A. Overton; Mrs. Lillian Dauntler; Hazel Reed; Mrs. Iva Lehman; Mrs. E. H. King (another).

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. F. E. Siple are enjoying a "rest" from their home duties at Grand Rapids, Mich., being now with the Brush Creek (Ohio) brethren. Bro. Siple is working with Bro. G. E. Marsh, the pastor, in a two-weeks' series of gospel meetings.

Bros. Linford Moore and Harold Doan, Seniors in Oregon Bible College, will preach at the Southlawn Park Church of God, Grand Rapids, Mich., January 14 and 21, respectively, while Bro. Siple, the pastor, is preaching at the Brush Creek Church, near Dayton, Ohio.

Bro. Grover Gordon, pastor of Golden Rule Church of God, Cleveland, Ohio, will present a series of Bible lectures for students of Oregon Bible College during the week preceding Ministerial Conference. This will be a spiritual "treat"—frosting on the cake.

Mr. and Mrs. Wendell Doeden, Oregon, Ill., recently enjoyed a holiday trip to La Marque, Texas, visiting relatives.

Sr. G. E. Marsh, Tipp City, Ohio, has been visiting with her parents, Bro. and Sr. J. H. Williams, Rochelle, Ill. Bro. and Sr. Williams celebrated their sixtieth wedding anniversary, January 8.

"We had a very nice Christmas present in the persons of Bro. and Sr. Charles Netts of Springfield, Ohio, who arrived last night (December 25), on the evening mail and plan to sojourn with us until late spring. 'O, come all ye faithful!'"—C. E. Lapp, Tempe, Ariz.

Bro. and Sr. Hugh Welsh, members of the Oregon (Ill.) Church of God, are enjoying the winter at 127 Spring Blvd., Tarpon Springs, Fla.

Bro. Ernest Barnum has accepted invitation of the Waterloo (Iowa) Church of God to continue as its pastor. As a special feature of the church program at Waterloo, Bro. Barnum and his assistants have been conducting a service for children on Saturday afternoons.

Time draws near for the Mid-Winter Ministerial Conference at Oregon, Ill.—January 30 - February 2.

Next week, Evangelist J. W. McLain will give an interesting report of the new work in Chicago, same to be accompanied with a back-page display of pictures.

Attorney Robert H. Hall, chairman of the new Chicago Church of God, recently suffered a broken ankle in a fall. His foot is in a cast, and he will be confined to his apartment at 7629 N. Greenview, Chicago, Ill., for several weeks.

Three Good Booklets: "Seeing Prophecy Fulfilled in Palestine," "Rebuilding Palestine According to Prophecy," and "Fulfilled Prophecies That Prove the Bible," all by George T. B. Davis and priced at twenty-five cents each, are worth reading, plus. They are neat, informative, illustrated, and in stock at National Bible Institution, Oregon, Ill.

Dr. and Mrs. James M. Prime, 1031 S. 33d St., Omaha, Nebr., announce the marriage of their daughter, Ann Patrice, to Robert Eugene Fleisher, Lieutenant Colonel Army Air Corps, Wednesday, December 27, 1944.

American Standard Version: If interested in a good "American Standard Version" (commonly called "Revised Version"), send your order and \$6.50 to National Bible Institution, Oregon, Ill. These Bibles have Indian paper, good leather covers, center references, concordance, maps, bold type, and they are self-pronouncing.

Co-operation: Bro. Arlen Marsh, pastor of the Church of God at Rockford, Ill., enjoying front-page pictures as used heretofore on The Herald, has co-operated in securing from the Union Pacific the right to use several of its scenes, one of same appearing this week on the front page. Thank you, Arlen. Who can send us a top-notch picture of grand old Niagara Falls? Winter or summer scene, or both!

LAVINIA STEDMAN

Lavinia Maria, daughter of Nathaniel and Henrietta Lapp, was born near Cherry Box, Shelby County, Mo., March 13, 1877, and died at Byron Memorial Hospital, Lincoln, Nebr., December 28, 1944.

Lavinia came with her parents to Moorefield, Nebr., August 21, 1892. The following spring, they moved ten miles northeast of Wallace. March 21, 1894, Lavinia Maria was united in marriage to Charles Thomas Stedman of Moorefield. To this union were born six children: Cora May, Nellie Gertrude, and Ruth Elizabeth, all of whom died in infancy. Willis Leroy, who died May, 1936, Lola Francis, now Mrs. Baxter of Wellfleet, and Delbert Thomas of Moorefield. Her husband preceded her in death a little more than six years.

Mrs. Stedman accepted Christ as her Saviour, and was baptized into the Church of God of Moorefield during her early married life. She lived true to her Master until death.

She leaves to mourn, besides her two living children, one brother, George Lapp of Loveland, Colo.; three sisters, Mrs. Martha Sykes of North Platte, Mrs. Esther Stedman of Denver, Colo., and Mrs. Naomi Simmons of Cherokee, Iowa; six grandchildren, many friends, and other relatives.

Lavinia was a kind mother, true friend, and a tireless helper in time of trouble. Now, she rests from all her labors, and her works do follow her. Her death is deeply felt by the members of the Stedman families who dearly loved her as a mother, sister, and aunt. Funeral services were conducted in the Union Church, January 1, 1945, and then she was laid to rest in Moorefield Cemetery, there to await the Master's call. E. E. Giesler.

PLANS FOR SUMMER SCHOOL

Plans are being made for the 1945 Summer Bible Training School, Oregon, Ill. The School will this year convene four weeks prior to time for General Conference and overlap with the Conference. Graduation exercises will be conducted, probably, on the second Friday evening of General Conference. Conference Bible teachers will be the instructors of the Summer School students during the last two weeks of the six-weeks' course, the students moving from Oregon Bible College (one mile from town) into Oregon for this last part of their work. Thus, students and General Conference attendants will have better opportunity to associate and receive intertwining blessings, and the former eight-weeks' "siege" will not be required for students wishing both the Summer School work and that of the General Conference.

Bro. F. E. Siple, pastor of Southlawn Park Church of God, Grand Rapids, Mich., will be Dean of the Summer Bible Training School and head of the Senior Department. His partner instructor, to head the Young People's Department, and courses of study for both Departments, will be announced soon.

Sydney E. Magaw, Chairman,
Department of Education.



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.

Where Is Your Treasure?

By Harold J. Doan

"Where your treasure is, there will your heart be also."

IN 1929, the hearts of many stopped and the minds of many cracked when their treasures were lost in the "crash" of the stock market. Where their treasures were, their hearts were, and when their treasures were gone, life ended. How often this has been the situation in the annals of history! Man too frequently has placed his all in some monetary or political project, and has been often disappointed.

Where is your treasure? Is your mind constantly occupied with thoughts concerning the day when you can retire and live off the "nest egg" which the First National Bank is holding for you? Is there a possibility that you may be disappointed? If that is your treasure, then there is your heart. Christ would say, "You have your reward."

We, as Christians, have a far different treasure where our hearts may abide. Our treasure, like everyone's, is life. Life of peace and happiness, without sorrow or death, is our hope. That life, unlike the lives of those who would be happy in carnal treasures, is "hid with Christ in God. When Christ, who is our life shall appear, then shall (we) also appear with him in glory" (Col. 3:3, 5). Our treasure is hid "where neither moth nor rust doth corrupt, and where thieves do not break through and steal" (Matt. 6:20).

If your treasure is carnal, your heart is carnal. Paul truly said, "Flesh and blood (carnality?) cannot inherit the kingdom of God" (1 Cor. 15:50). Make your treasure the true life in Christ, that your heart may abide in Christ.

Truth Seekers' Tracts and Books

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

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

| TRACTS | | | |
|--|-----------|------------------|---------|
| Name | No. Pages | Per Doz. | Per 100 |
| Four-second Series A (25 of each of four kinds) | | | \$.25 |
| Four-second Series B (25 of each of four kinds) | | | .25 |
| Essential Truths | 1 | \$.05 | \$.30 |
| God's Promises, Anna E. Drew | 2 | .05 | .30 |
| Obedience (Baptism), F. E. Siple | 2 | .05 | .30 |
| The Reasons Why | 2 | .05 | .30 |
| Diabolus, the Antigod, J. G. Haupt | 4 | .10 | .60 |
| Shall Never Die, F. E. Siple | 4 | .10 | .60 |
| A Study of the Word "Soul" | 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 |
| Who Are Led by the Spirit of God? Wiley Jones | 6 | .15 | .90 |
| Truths the Child of God Should Know, Louise Lapp | 6 | .15 | .90 |
| Kingdom of God, Harry Gocklen | 6 | .15 | .90 |
| What Do the Scriptures Teach About Punishment? R. H. Judd | 6 | .15 | .90 |
| Resurrection, S. E. Magaw | 8 | .10 | .60 |
| Baptism, S. J. Lindsay | 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 | |
| The Rich Man and Lazarus, J. H. Anderson | 10 | .25 | 1.75 |
| The Two Sons of God—Adam in Type and Antitype, S. J. Lindsay | 12 | .25 | 1.75 |

| | | | |
|--|----|------|------|
| God, R. H. Judd | 12 | .25 | 1.75 |
| What Is Man? J. A. Patrick | 12 | .25 | 1.75 |
| The Sabbath, S. J. Lindsay | 13 | .30 | 1.85 |
| God's Covenant With Abraham, S. J. Lindsay | 19 | .50 | 4.00 |
| First Principles, G. E. Marsh | 18 | .35 | 2.00 |
| Where Are the Dead, L. S. Bronson | 36 | .50 | 4.00 |
| 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 | 2.66 |
| 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 Two (Life and Immortality) | 50 | .20 |
| Senior Berean Book Five (The Church of God) | 50 | .20 |

National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, JANUARY 16, 1945

NUMBER 15

Oregon Bible College and the Program

By C. E. Randall

THE POLICY PLANNING PROGRAM, as adopted by the last General Conference, was centered around Oregon Bible College. It was the unanimous verdict that all our Conference Headquarter's Work should be concentrated on the College campus. The wisdom of making



C. E. Randall

the College the center of our denominational life will become more apparent to all as time passes. The place of *religious education* in the lives of God's people has been long recognized by great religious leaders. Early in the historical life of the children of Israel a Bible College was established. It was called the "School of the Prophets." In 2 Kings 4:38, we read of the sons of the prophets sitting before Elisha. We have the story (6:1-7) of those students building their school. They went to their teacher, and told him that their present quarters were "too strait for (them)," and sought permission to go to Jordan to build larger quarters. Elisha granted permission, and by request accompanied the students. It was during the felling of the trees that one of the workers lost his axe, and Elisha per-

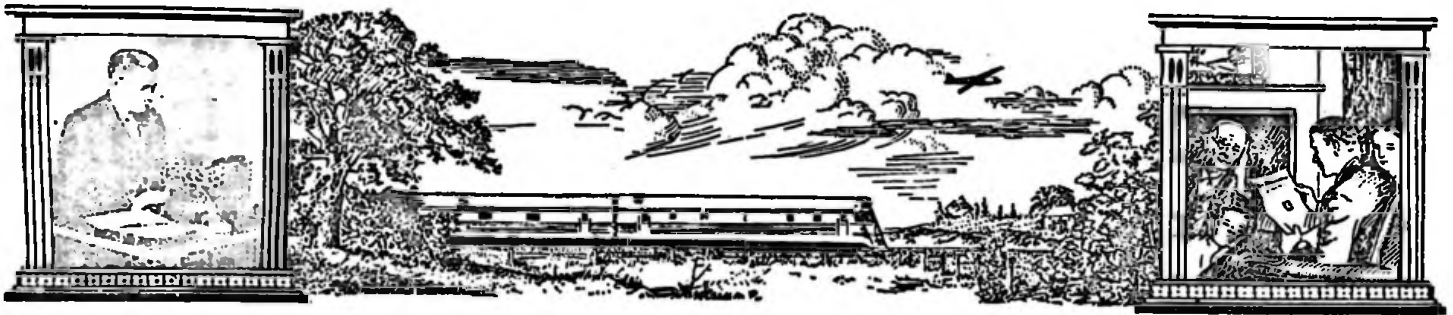
formed a miracle in its recovery. If we put our hearts to the task of enlarging our quarters, we, too, can expect a great blessing from the Lord. It was necessary for those who were to minister about holy things that they should be trained. Church of God young people need training in religious work as well as did the sons of Israel. Our College is our answer to the "School of the Prophets."

When the Puritans first came to our shores, they brought with them ministers who had been trained at Oxford and Cambridge. After they had been here a while, they saw that unless new recruits were properly trained they would be left with an "illiterate ministry," "when our present ministers shall lie in the dust." As a result of this vision, Harvard was founded in 1636 with the following purpose stated: "To educate Indian and American youth in knowledge and godliness."

Practically all denominations have seen the need of establishing their own schools for the training of their own workers. We have been late in the night in recognizing our need and the blessings that would come from such an undertaking. The beginning has been humble and constrained. All facilities are below our capacity and our needs. Already, with the limited means we are reaping rich fruitage.

The financial needs of the College as determined at the last General Conference were pared to the lowest figure possible. The total operating cost for the fiscal year is only \$10,176.50. The larger the enrollment, the lower will the over-all cost of operation be in proportion to the number of students.

(Please turn to page 11)



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

God—"Higher Than the Highest"

Solomon said: "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they" (Eccl. 5:8). Solomon's proverb has present meaning. There is world-wide oppression. There is "violent perverting of judgment and justice," not only "in a province," but in all nations. "Marvel not at the matter," for God, "higher than the highest" of men, "regardeth."

Visions in Prayer

Daniel prayed: "O my God, incline thine ear and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies" (9:18). Verse 19 continues the prayer: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God."

The next three verses show the efficacy of prayer. "Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel . . . whiles I was speaking in prayer," said Daniel, "the man Gabriel . . . touched me . . . talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding."

Hours could be spent studying the angel's revelation to Daniel, at the end of which there would be conjecture, disagreement, and possibly debate. In that study, too, one might easily overlook a most important truth: the angel "touched" Daniel and talked with him *while*—at the very time—he was in prayer. Prayer becomes a secret closet in which all the world is barred, where one can freely confess his sins before God alone, and where he may then expect visions from God. Men who never pray never see; men who pray always see.

Eliezer "Bowed Down His Head"

Men seldom need encouragement to pray when they are in trouble. Indeed, prayer has deteriorated into petition, leaving almost no place for heartfelt thanksgiving and praise. When Eliezer (Gen. 15:2) found Rebekah, and

knew from a definite sign that God had answered his prayer, he "bowed down his head, and worshipped the Lord" (24:26). Servants today, discovering success, are prone to boast. Apparently, Eliezer had little thought as to his own success. He was glad that a bride was found for Isaac, glad that God had prospered his way.

We who are servants of the Father (typified by Abraham), we who are oath-bound to find the bride for God's Son, Jesus (typified by Isaac), will do well not to boast of converts when they answer the appointed sign at the water. Rather, let us, like Abraham's servant, bow down our heads and worship the Lord.

Moses "Smote the Rock Twice"

There are two records of Moses smiting the rock from which gushed water in the wilderness: one is in Exodus 17:1-7, the other appears in Numbers 20:1-13. Some critics believe both accounts refer to one event, but there is good evidence of two events. The account in Exodus suggests nothing of error on the part of Moses. God told him to smite the rock, and "Moses did so." Numbers 20 says God told Moses to "take the rod," but "speak ye unto the rock . . . and it shall give forth his water" (v. 8).

Thus, Moses erred in *smiting* the rock to get water, being commanded merely to speak the word. More, the record says he "smote the rock twice" (v. 11). True, the water "came out abundantly, and the congregation drank and their beasts also," but Moses had overstepped God's command. Worse, Moses gave not God the glory, but, rebukingly, said: "Hear now, ye rebels; must we (he and Aaron) fetch you water out of this rock?" For that sin, Moses was deprived of leading the Israelites into Canaan.

THE ROCK has been once smitten, according to the assent of God. Water of life has gushed forth to dying and ungrateful humanity in the wilderness of sin. Forbid the thought, though, that anyone should even desire to smite Christ again! "Speak ye unto the Rock," but do not "crucify the Son of God afresh and put him to an open shame" (Heb. 6:9). Would you miss the Promised Land? Would you die in the wilderness? Speak and drink!

The Ten Plagues of Egypt and the Seven Last Plagues

BEFORE the children of Israel were delivered from Egyptian bondage, the Lord smote the land of Egypt with ten plagues. The first one was the plague of blood. "All the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water . . . All the Egyptians digged round about the river for water to drink" (Ex. 7:20-24).

The second plague was the plague of frogs, and the third was the plague of lice, when the dust of Egypt became lice to torment both man and beast. (8:5-16.)

It is likely that the children of Israel were affected by the first three of these plagues, for they were not yet separated to themselves in the land of Goshen, and division made between them and the Egyptians. (See vv. 22, 23.) Thus the seven last plagues of the ten that came upon Egypt did not affect God's people, for they were separated to themselves. We may also gather from this that when the Seven Last Plagues are poured out upon the entire world, the people of God will be gathered together in such a manner that they can be protected and delivered. This, we shall more thoroughly discuss later.

Length of Time of Egyptian Plagues

It is quite easily understood that one year was required in pouring out the ten plagues upon the Egyptians. The first plague was the waters of Egypt turning to blood. This was likely in the spring following the high water period that always occurs in Egypt during the winter months. As the waters were blood, we observe that the Egyptians digged down into the low places near the river for water. This they could not have done during the rainy season, because of the extreme high waters . . . The second plague was that of frogs, and the third that of lice, when all the dust of Egypt became lice. The dusty time in Egypt is during the summer months of June and July. At this time, the winds blow much and clouds of dust and sand are always more or less troublesome. We can then imagine what it would be for this dust to be lice.

Undoubtedly, Moses' announcement of the first Egyptian plague seemed as an idle tale to mighty Pharaoh, but he changed his mind. The Nile was turned to blood—and "there was blood throughout all the land." So came the other Nine! None then spoke of the Word of God as being mere symbols. . . . What, though, of the plagues announced in The Revelation? "Too horrible to be real," say the doubters. An editorial in The Bible Advocate believes in literal fulfillment of the Revelator's prophecy, tells of present indications of water being turned to blood, and presents a plea that is timely to all who believe the Word and await the coming of One greater than Moses. You will enjoy this study of The Plagues.—Editor.

The fourth plague was flies swarming over the entire country, while the fifth plague was brought upon the cattle when they died in all the land excepting where the children of Israel dwelt. The sixth plague was that of boils, affecting only the Egyptians, and the seventh plague was that of great hail. This plague would seem to bring us to the month of December, for it says in chapter 9:31, 32: "The flax and the barley was smitten: for the barley was in the ear, and the flax was boiled. But the wheat and the rye were not smitten: for

they were not grown up." This is the condition of these crops during the month of December.

Consequently, it must have been at this season when the seventh plague was poured out. Following came the plague of locusts that devoured everything left by the hail. This was plague number eight; and then came the ninth, the three days of such darkness that it could be felt. (10:2.) Then we come to the Passover season when the angel of death passed over the land of Egypt, and smote the first-born. We know this was in the first month, for chapter 12 plainly tells it was the fourteenth day of the first month, which corresponds to our month of April. Hence, the ten plagues visiting the land of Egypt all occurred during one year. This is also to be true with the seven last plagues poured out upon the whole world, as recorded in Revelation 16. We are told in Revelation 18:8 that her plagues shall come in "one day, death, and mourning, and famine." A day, when referring to a period of time in prophecy, always means one year. Consequently, the seven last plagues will fall during the course of one year, the same as did the ten plagues upon the Egyptians before God's people were delivered.

The Plagues Real and Literal

Who, besides an infidel critic, would dare say that the ten plagues that fell upon Egypt were not real and literal plagues? It is generally believed that all these plagues occurred just as the records speak of them: that the waters of Egypt became blood; that the boils breaking forth with blains upon men were literal (*Please turn to page 10*)

My Heritage Israel

(In Four Parts—Part Three)

By Francis Burnett

AS ISRAEL was scattered, so will Israel be regathered. God never left His people without hope and without promise.

The Regathering

We would study first from Isaiah 11:12: "He (God) shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Outcasts and dispersed refer not to only a few people, but to the house of Jacob. The two words describe to us what the condition of these people will be at the time of the regathering. In connection with this, we quote the words of Jesus in Matthew 24:31: "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."

Next, turn to Jeremiah 31:27-30. "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." As God was going to break down, throw down, and destroy, likewise He promised to build and to plant. When was this building and planting to be done? The day is specified, "in those days." God's promise to Israel that He would help them to build and to plant, according to our findings, is not to be done in any place but Palestine and the rest of the land that was promised to Abraham.

A corresponding statement appears in Isaiah 65:17-25: "Behold, I create new heavens and a new earth . . . I will rejoice in Jerusalem, and joy in my people . . . 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. . . . They shall not build, and another inhabit; they shall not plant, and another eat . . . They shall not labour in vain, nor bring forth for trouble." The time of fulfillment is known. To us it is speaking

about the same time as did Jeremiah in chapter 31—the time of Christ's coming!

The writing of Ezekiel, a prophet arising out of the Babylonian captivity, is intensely interesting. He was a prophet of Judah by birth, but God told him to "go speak unto the house of Israel" (Ezek. 3:1). He, like the other prophets, considered the house of Israel to be the descendants of God's servant Jacob. Consider the words of the Prophet in Ezekiel 20:30-42: "Wherefore say unto the house of Israel . . . I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out . . . For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen."

Again, we read in Ezekiel 36:22, 24: "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

In Joel 3:1, 2, we read: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." In all the foregoing scriptures given about the regathering, we notice that Israel is to be gathered from among the nations and the heathen where they have been scattered. Especially do we take particular notice of the words of Joel that the nations have scattered the "people." How true this has been of the person we call the Jew! From the study of these scriptures—and many more could be added—can we believe that any part of the children of Israel will be a nation when God regathers them?

Judgment of the People

Though the Israelites were scattered because of their sinful and adulterous ways, they are yet to be punished and judged. Zechariah 13:7-9 says: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Now, read in Revelation 14:19, 20: "The angel thrust in his sickle into the earth, and gathered the vine of the

earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." It should not be difficult for us to understand the figurative use of the vine. The prophets used it considerably; therefore we will let the Scriptures interpret the Scriptures. Isaiah 5:7 reads, "The vineyard of the Lord of hosts is the house of Israel." Also, Ezekiel 15:6, 8 records these words: "Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. . . . And I will make the land desolate, because they have committed a trespass, saith the Lord God." Jeremiah 2:4, 21 adds: "Hear ye the word of the Lord, O house of Jacob, and all the (Please turn to page 10)

Cry of the Heathen

By Harold J. Doan

"Some therefore cried one thing and some another" (Acts 19:32).

EVERY person in the world cries for one thing or another. The world cries for peace, land, power, riches; but to the Christian can be heard a cry which should penetrate to the heart. It is the cry of forgotten souls who want to hear of Christ.

Wherein lies our true Christian duty to fellow men? That is, our duty to tell others of Christ. Does it lie in a nation where there is a Bible in every home and a church on every corner? Or does it lie in a nation like north Brazil, where live eight million people who have never heard the name "Christ"? Or in a nation like north Peru, where there is not one missionary in a land the size of our original thirteen states.

The cry, sounded far and wide, has pricked the ears and hearts of a handful of devout Christian men and women. These disciples have forsaken the comforts of a "resident pastorate" and have literally gone "into all the world" to spread the gospel. It is not an exciting life of ease, travel, and adventure as some would lead us to believe. There have been many heroes and martyrs in the annals of Mission History. Notice, for instance, the story of John Chalmers of England, who went to New Guinea to succeed a work begun by Dr. Lawes and Dr. MacFarlane. He worked there for thirty-three years with much success, but finally died a horrible death. He and some of his native converts sailed to Goarbari Island, where "without warning they were set upon by savages,

clubbed to death and their bodies eaten." The gain from this gruesome episode was not measurable by the death of one man, for thousands have been strengthened by his martyrdom, and a church now stands on the spot where his blood was spilled. Recently, in a Chicago paper, was recorded the death of six missionaries in the jungles of the Amazon. Regardless of the trials these people have been forced to endure, many more ears are being opened to the cry of the heathen.

We, the Church of God, who firmly believe we have the true gospel as it was preached unto Abraham, Isaac, and the apostles, have persistently turned a deaf ear and a blind eye on the desperate need of our millions of neighbors. We have not one foreign missionary in the field today. India, Mongolia, Tibet, Peru, Brazil, and a multitude of other places are in need of the gospel. Today is the day to act!

When Christ sent out His apostles, He instructed them, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" (Matt. 10:14). In other words, do not waste your time with unbelievers, do not pamper and coax, deliver your message and allow the people to judge for themselves. It is time that more of Christ's disciples adhere to His words and shake the dust off their feet (as well as their religion) and "go into all the world and preach the gospel."

Who or What Is Satan, the Devil?

(In Two Articles—Article One)

By C. R. Stearns

LET US begin our study with the word "Satan." This word is used sixteen times in the Old Testament and thirty-five times in the New Testament. In the Old Testament, it is translated from the Hebrew word *saw-tawn* which was originally a Hebrew verb, whose literal meaning was: to lie in wait, to oppose, or to be an adversary. From this original meaning, it has been transferred into English as a noun, with a meaning of adversary or opposer. (See Popular & Critical Bible Encyclopedia.) In Young's Concordance, this Hebrew word is listed as being used in the Old Testament with the first and second tense. Only verbs have tense, nouns never do. In Young's Concordance, when it has been transferred into English as a noun, it has been given the popular meaning of adversary or opposing spirit. Where this word "Satan" is used in the New Testament, it is directly derived from the original Hebrew word *saw-tawn*. It is exactly the same word. (Again, see Young's Concordance.)

Most people believe the word "Satan" is always used in the Bible in a bad sense, or as an evil spirit. It is so used many times, but not always.

Numbers 22:22 reads, "God's anger was kindled because he (Balaam) went: and the angel of the Lord stood in the way for an adversary against him." Here an angel of the Lord (and this was a good angel, as you can see from the context) was called an adversary. This word translated "adversary" was directly translated from the Hebrew word *saw-tawn*, which so many times has been translated "Satan." However, it would hardly do to call a good angel of the Lord a Satan, so it was here translated "an adversary." (Moffatt translates this word in this verse as "hinder," using it in its verb form.)

First Samuel 29:4, speaking of David, reads in part: "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us." Here David was called an adversary, and "ad-

Brother C. R. Stearns, Rapid City, South Dakota, apparently spent hours of study in the preparation of his article, "Who or What Is Satan, the Devil?" A few years ago, The Restitution Herald ventured to publish an article on the Devil question, and it was almost impossible to call a halt, so numerous and zealous were the resulting articles. Brother Stearns' article is presented, therefore, not as being final or as representing the interpretation of all our brethren, but as an interesting and thought-provoking treatise on this old, old question—having its origin in the Garden of Eden and its solution in the coming Kingdom of God.—Ed.

versary" is again translated from the Hebrew word *saw-tawn*, usually translated "Satan." Surely, no one would want to call David, Satan, in the generally accepted meaning of the word. So here again it was translated "an adversary." (In this verse, Moffatt translated *saw-tawn* as "thwart," again using it in its verb form.)

Matthew 16:23 and Mark 8:33. Here Christ referred to Peter as Satan. Surely, no one believes that Peter was Satan or the Devil in their generally ac-

cepted personal definition. In all the fifty-one times "Satan" is used in the Bible, the word "adversary" would be a much better translation than "Satan," and some translators have so translated it. In the words "adversary" or "opposer," it retains its active verb meaning, as was originally intended, much better than in the personal noun meaning Satan. The word "Satan" in the Bible does not refer to one particular person, it refers to anyone who opposes anything. However, almost every time it is used, it does refer to someone or something that is opposing God's plan for the world. Christ used it in this sense when He spoke to Peter. Peter wanted Christ to set up His Kingdom and become King of the world at once, and it was only natural that Christ would have liked this arrangement also, but Christ knew according to God's plan that He must die first, and so did not want to be tempted by Peter, or His own natural desires. In Mark 14:36, Christ, praying to God, said: "All things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Christ did not wish to die, but He was willing to die if in so doing He was fulfilling God's plan.

All through the Book of Job, the word "Satan" refers to anyone opposing God's plan. The sons of God mentioned in this Book were the people obeying God; and the Satan referred to were those disobeying God, or opposing His plan. Read Job with this in mind, and I believe it will help to a better understanding of the Book.

In the New Testament, the word "Satan" is used in

practically the same sense as in the Old Testament. The Hebrew word *saw-tawn*, translated Satan, should never be used in the Bible as referring to a particular person or fallen angel. These ideas come to us only from such poetry as Milton's "Paradise Lost," or similar poetry or stories, and these, together with the idea of a heaven above the clouds, a burning hell, and immortality of the soul—which is included in most of this type of literature—come from pagan sources. These ideas did not originate in the Old Testament.

Next, let us study the meaning of the word "serpent," to which Revelation 12:9 refers as being also "called the Devil, and Satan." The Hebrew word for this particular serpent we are studying is *nachash*. It is used thirty-one times in the Old Testament, and is always translated into English as "serpent." This does not give us very much information as to what "serpent" really means, but we do know that it does not mean "snake" as we usually think of a serpent. Another Hebrew word, *saraph*, is used to designate this serpent or snake. In the New Testament, the Greek word translated "serpent" is *ophis*. Here again it is always translated "serpent," and again we are unable to tell the true meaning from the translation. Let us see if we can get a true meaning of the word from the way it is used in the Bible.

Beginning with the Old Testament, the first reference to "serpent" is in Genesis 3:1, saying: "Now the serpent was more subtil than any beast of the field which the Lord God had made." This word "subtil" means to be wise in a bad sense, or to have worldly wisdom. Genesis records that God created the fish and the birds and the beasts (or animals) and mankind, but it does not record that He created the Serpent. However, the Serpent was there and must have been something that was already created.

Who or what was the Serpent? Let us list the Serpent's characteristics to see if we can find the answer. First, it was more subtil than any beast, and it beguiled the woman. Next, after God had cursed it, it was to crawl on the ground and eat of the dust. Lastly, God was to put enmity between the seed of the Serpent and the seed of the woman. Who or what can fit perfectly into this description? Let us try the natural man. The natural man was more subtil than any of the beasts. The natural man—part of Eve, or Eve's lusts of the flesh, or Eve's natural desires—beguiled her. Natural man has been crawling on his belly, or in a sin-and-death condition, ever since the original sin. Natural man has been eating the dust, or getting his living from the earth, since his beginning.

(This is in contrast to the spiritual man getting his life from the spiritual manna from heaven or from Christ's words of life.) Lastly, God was to put enmity between the seed of the Serpent and the seed of the woman. We know the culmination of the seed of the woman was

Christ, but this only refers to a part of the descendants of the woman. (See Gal. 3:16.) The woman also had many seeds, or descendants, and from these came the natural man or seed of the Serpent. There was definitely enmity between these two seeds, or between the followers of God and Christ and their teachings and the natural man with his natural desires and his lusts of the flesh.

Matthew 23:33. Christ, speaking to the scribes and Pharisees, called them serpents. He was speaking to a people who were full of hypocrisy and iniquity, or full of the attributes of the natural man or seed of the Serpent. When Moses lifted up the brazen serpent in the wilderness (Num. 21:8, 9), that serpent was symbolic of Christ on the cross (John 3:14) after He had taken upon Himself our sins and the sins of the world. (Isa. 53:5, 6; Gal. 1:4; 1 Peter 3:8; Heb. 9:28.) At that time, Christ represented sinful flesh or the natural man.

There were two lines that came down from the first woman. One was the spiritual line, and it was represented by those who had the fruits of the Spirit, or those who tried to obey God. The culmination of that line was Christ. The other line was the Serpent, or natural-man line, and included those who opposed God and who had the lusts of the flesh. This was the Serpent or Satan line, and the culmination of this line will probably be in the Man of Sin. (See 2 Thess. 2:3.) All descendants of Eve are a mixture of both the natural and spiritual. However, some people try to please God; such men as Noah, Abraham, Isaac, Jacob, David, and Christ tried to please God and could be considered as belonging to the spiritual line. We, also, if we have faith in God and try to please Him, can belong to this line. Others, and again this applies to us also, who only strive to satisfy the lusts or natural desires could be considered as belonging to the natural or Serpent line. Paul told us to put off our old or natural man and to put on the new or spiritual man. (Eph. 4:22-24; Col. 3:9, 10; Gal. 2:20.) This process is only by faith while we still have the natural body, and will not be complete until after the resurrection. (1 Cor. 15:42-44.)

I will not go into every verse where the word "serpent" is used in the Bible, but I do believe that every place where the Hebrew word *nachash* or the Greek word *ophis* is used in a figurative way, its literal meaning is lusts of the flesh, sinful flesh, natural desires, evil, Satan, Devil, or, to sum them all up, it means the natural man.

Now, let us make a short study of Lucifer, the king or prince of Tyre, and the Dragon. Some believe these refer to the same person, and that this person is a fallen angel or Satan.

The reference to Lucifer is in Isaiah 14:12. If this verse is read only by itself, we might think it referred to a fallen angel. If we read the context, however, we definitely can tell that this is not the case. (Please turn to page 11)

The Faith of Jesus Christ

By Alta King

BUT NOW the righteousness of God without the law is manifested . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22, 23).

"A man is not justified by the works of the law, but by the faith of Jesus Christ, even we (that is, Paul a Jew) have believed in Jesus Christ, that we might be justified by the faith of Christ . . . and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:16, 20).

"The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:8, 9).

"And his name through faith in his name hath made this man strong . . . yea, the faith which is by him (Jesus) hath given him this perfect soundness" (Acts 3:16).

The above scriptures declare that man is "justified by the faith of Jesus Christ"; that "the righteousness of God is by faith of Jesus unto all and upon all that believe"; that God's righteousness, contrasted to the righteousness "which is of the law," is "through the faith of Christ."

Believers in Jesus as man's Saviour acknowledge that salvation is through "justification by faith." And the general understanding of "justification by faith" is that justification is by man's faith; or, stated somewhat differently, that Jesus grants salvation to man when he acknowledges and believes certain truths concerning Him. It is true that Jesus always responds to man's belief in Him. Always, while among men visibly, Jesus met the needs of all who came to Him believing that He could and would meet their needs. Always, man's belief, of whatever degree of assurance, was a pivot upon which Jesus' saving power turned to man's favor to work in him justification and righteousness.

Christ's personal faith must not be undervalued. He, like John and greater than John, was not a reed to be shaken by the wind. He gave His back to the smiters! He set his face like flint! Salvation definitely results from Christ's own faith. Had He been unfaithful, there would be no hope, no victory eternal. Nevertheless, the Bible clearly teaches that persons who are faithful, who are overcomers, are to be rewarded for their own faith and righteousness. Abraham believed the gospel, believed the promises of God, and that faith exercised by Abraham was "counted unto him for righteousness" (Rom. 4:3). Persons who have no faith, unbelievers, will not profit by Christ's faith, for the "unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Editor.

But, though Jesus always thus responds to man's faith, man's faith is not the faith that justifies and makes righteous. It is not even an indispensable pivot that turns Jesus' power in his favor. To wit: the impotent man at the Pool of Bethesda. He was completely ignorant of Jesus' identity and had no faith in Him whatever as one who could and would meet his need. What faith he had was in the stirring waters of the pool and the possibility that the kind stranger would help him into them. Yet, ignorant of Jesus Himself and of all truths concerning Him, Jesus healed him, healed him by His faith in the power and love of His Father. (Read John 5:1-5.) Man's faith is not one side of a bargain in which Jesus deals for faith and obedience and man deals for salvation. Neither is it the faith that justifies.

Paul said that the faith of Jesus Christ justifies and makes man righteous. The faith of Jesus Christ is not any man's faith. It is the faith that operated in the mind and heart of Jesus. This faith has its origin and roots in different soil than the soil furnished by the mind of man. It springs from and has its roots in the grace of God that gave Jesus Christ to the world as Saviour, and generated in Him faith that accepted without fail His word at its face value. Through such acceptance, Jesus came into the Saviourhood that has the power to justify and make man righteous.

Whatever part man's faith may have in the process and accomplishment of his salvation (and it always has a part), that part is not the beginning nor the continuing source of justification. And the believer whose mind is fixed on "my" faith as the basis of justification overlooks and even disregards the Scriptures, which declare that the faith of Jesus Christ does this saving work. He thus of necessity fails to appreciate and respond fully to the Saviourhood of Jesus, not recognizing that Christ's faith is an integral part of His power to save as are His love, His wisdom, His healing power.

Believers may well give consideration to the "faith of

Jesus Christ." The mind of man may not fathom the depths of that faith, but whatever its fullness may be, it is at least Jesus' confidence in God concerning things and conditions He promises. This confidence was His through development accompanied by suffering. For:

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Also, "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). Since favor with God is based on faith (Heb. 11:6), Jesus' increasing favor with God resulted from an increasing, an unfolding, a developing faith which, in turn, resulted from an increasing wisdom drawn from hearing God's Word.

The faith of Jesus Christ was not ready-made and showered upon Him, neither through birth nor after birth. It was His through the living of man's life, God's Spirit through His Word guiding Him through the experiences and temptations common to man—for the particular purpose that He might become the author of man's salvation.

In common with all Jewish children, Jesus heard God's Word in the home and in the synagogue. He knew the records of the manifest power of God in the origin and history of His nation; He knew of God's special care over her; He knew the prophecies which reveal God's plan and purpose in her; He knew also of her sins and God's judgments; of His promises concerning her future; of the prophecies concerning her Messiah. And, if His mother revealed to Him the things that she had stored in her heart, He must early have realized that those prophecies pointed to Himself. At any rate, He early realized more urgently than did His mother that He had a definite and a personal part in His Father's business. At twelve years of age, His understanding of God's Word was such that He sat among the doctors of law—"both hearing them, and asking them questions, and all that heard him were astonished at his understanding and answers." The fact that He was "hearing them, and asking them questions" is evidence that His mind was unfolding, seeking, reaching out for better understanding. Jesus in the Temple was not arrogant youth displaying its knowledge in contrast to the wisdom of its elders. He was youth earnestly seeking light. Thus, by the time Jesus reached manhood, His mind was operating in accordance with a definite pattern of faith in God, a pattern shaped by God's Word, and therefore based on God's revealed plan and purpose in and through Israel and Israel's Christ, for God's Word centers around that plan and purpose. (The pattern thus shaped cut directly across the pattern of faith held by His contemporaries, and was therefore the cause of much suffering to follow.)

But the faith of Jesus was shaped and unfolded by other means than His contacts with the mind of God through His written Word. At Christ's baptism, He heard God's

voice saying, "This is my beloved Son in whom I am well pleased." Later, during His public ministry, "the Father . . . sheweth him all things that himself doeth" (John 5:20). The mind of God made direct contact with the mind of His beloved Son. Continued and increasing contact with God's mind resulted in increasing wisdom and faith, and increasing faith resulted in increasing favor with God.

The development of faith in the mind of Jesus was not without suffering. Taking God at His Word means choosing contrary to the senses of the natural man, and usually without the evidence that such senses demand. Such choosing means suffering. The suffering that accompanied the development of faith in the mind of Jesus is manifest in many of the Psalms that apply to Him and in the record of the trials in which He chose to be guided by God's Word. Two occasions suffice to show this suffering at its fullness. Before yielding Himself fully and finally to the crucifixion to which He knew the Messiah was appointed, Jesus prayed that the cup might pass from Him. He prayed three times, so intense was the desire. That the prayer voiced a conflict between two wills is evident by His closing words—"not my will, but thine be done." The will of the man Jesus was in conflict with the revealed will of God. In any conflict between wills, the yielded will suffers. The final and full yielding of Jesus' will to the spoken Word of His Father caused such suffering that He sweat, as it were, great drops of blood. But, in spite of the suffering, His faith in God's Word triumphed over "my will" rooted in the natural desires and reasoning of the flesh mind, and by the triumph it increased.

The fullness of suffering was also heard from the cross. He knew that to all appearances He was a traitor to His people, an impostor and criminal acknowledging the charges against Him by not saving Himself, though He had said that He could. Thus He appeared a failure, forsaken not only by friends, but by God whom He had claimed as His Father. No suffering, not even His physical suffering, could be greater than was the suffering of such humiliation before friends and enemies. But His faith in God's plan and purpose in His death as revealed in His Word held Him on the cross. Held thus, yet suffering, the yielded man Christ Jesus cried out the fullness of His suffering—"My God, my God, why hast thou forsaken me?"

At such cost to Jesus did the grace of God guide and sustain the faith of Jesus until He came into fullness of the power and wisdom and love, and utter faithfulness that make Him today the world's Saviour.

The faith of Jesus Christ is a unique development in God's dealings with man. He only, out of all the sons of Adam, accepted and acted on God's spoken Word always and without fail, regardless of the demands and desires

of the natural man. He only, out of all the sons of Israel, discerned in the law and the prophets the real mission of Israel's prophesied Messiah and how and when that mission was to be accomplished. Though the mission spanned ages for its fulfillment and seemed visionary and as far removed from realism as the reign of love is removed from the warring nations today; and though He discerned that the mission required His death, complete death to self finished on the cross and a resurrection such as no man had ever heard or experienced, yet He accepted the mission and all that it involved of suffering and shame, of patience and enduring, forgiving love.

Such was the origin and development of the faith of Jesus Christ, and such was His faith, a faith to which no other may lay claim except through Him.

Since His resurrection and ascension, Jesus' faith and His faithfulness have been covering the sinning world. In faithfulness to God's purpose in the cross, and with enduring patience He has been administering His love and wisdom to the lives of individuals toward a complete fulfillment of that purpose. By wisdom and love beyond human comprehension, He is implanting His faith and His faithfulness in their hearts and minds. To them it is being "graciously given on behalf of Christ . . . to believe *into* him" (Phil. 1:29, Emphatic Diaglott). These individuals are believing with the heart unto righteousness and confessing with the mouth unto salvation. For believing thus *into* Him, they partake of Him and all that is His; of His love to God and man; of His principles of righteousness; of His attitude toward enemies; of His mission as the Saviour of all men; and finally of His resurrection.

The believer who regards man's belief as the justifying faith is failing to realize that he could not believe unto salvation if it were not for the faith that operated in the mind of Jesus when He was among men visibly and yet operates in the mind of the resurrected Jesus. He is failing to realize that Jesus is not only the finisher but the author (margin, beginner) of faith that saves (Heb. 12:2); that wherever saving faith operates in the mind of man it is the fruitage of the "faith of Jesus Christ," and not the product of man's mind and its will power. Overlooking or disregarding the scriptures that declare that the faith of Jesus Christ is the justifying faith, he conceives "my" faith to the justifying faith and determining factor in a bargain for salvation. As a result, he has and can have but a poverty-stricken understanding of God's love and grace flowing through the faith of Jesus Christ. He has much of pride and self-righteousness of the natural man festering in his heart barring out the free incoming of God's free love. For justification by "my faith" makes faith a "work" of self rather than a grateful glad response to the faith and the faithfulness of Jesus the Saviour.

Justification by "my" faith is self's last stronghold in its inherent effort at self-salvation and, therefore, the last stronghold of the pride of the natural man, the final citadel of sin. But Jesus the Saviour takes even this citadel. For, when I realize that I am justified by the faith of Christ, pride and self-righteousness have no footing. I recognize my oneness with all men in need and in sin and my oneness with all men in salvation. This realization is the source of complete humbleness before God the Father and before fellow men; of love to Him and to fellow men, including enemies; of justification and righteousness through the faith of Jesus Christ—faith that is His at high cost through the sustaining love and wisdom of God, and man's by fruitage under the same sustaining love and wisdom administered through His Chosen One who is the author and finisher of faith that saves.

"MY HERITAGE — ISRAEL"

(Continued from page 5)

families of the house of Israel. I had planted thee a noble vine, wholly a right seed: how art thou turned into the degenerate plant of a strange vine unto me?"

The judgment described in the foregoing scriptures, we believe, will be closely associated with the second coming of Christ when He is to be King—and thereafter will Israel be restored, rebuilt, as God's great nation.

(To be concluded)

THE TEN PLAGUES OF EGYPT AND THE SEVEN LAST PLAGUES

(Continued from page 3)

sores; that the plague of hail was a plague of literal hailstones of ice that came down upon the Egyptians; and that all the other plagues were just as real. The first one of the seven last plagues is a noisome and grievous sore, while the second and third plagues are poured upon the sea, and the rivers and fountains of water are turned to blood, and the seventh is a plague of hail. Why say that these very same plagues falling upon the land of Egypt were literal, but when falling upon the world in the future, are only figurative? How inconsistent and void of logic and reason is such a conclusion! They seem to think that God is not able to turn the waters to blood, or to cause hailstones to fall upon the earth which will weigh a talent, or sixty pounds. Strange will be the occurrences of nature during the tribulation, toward which the world is swiftly drifting.

Waters Turned to Blood

Consider the following press report of January 2, 1934, appearing in the *Toronto Daily Star*:

"The strange spectacle of crimson colored water flow-

ing over Niagara Falls brought hundreds of sightseers today. The water changed color during the night. At dawn, instead of usual green hue, the water was deep red. The rocks at the bottom of the falls also took on a red color. It looked as though the falls had been transformed into a curtain of red velvet. It is believed to be the first time in history that the falls have flowed crimson. The water over the Horseshoe Falls is much darker than usual; but the red is not so noticeable as on the United States side."

During the earthquake that shook Palestine during the year 1927, a stream tributary to the Jordan River turned red like blood, and caused much comment through the press. During the summer of 1931, a lake in California also turned red like blood, and brought sightseers from hundreds of miles around. The water was analyzed at the State Capital, but the cause and contents remained unrevealed.

During the summer of 1934, a river near Port Huron, Michigan, northwest of Detroit, turned red. A writer from that district wrote as follows: "A stream here in this State turned red some time ago, bringing people by the hundreds to view it. The natives bottled the water and sold it. I understand it was examined chemically and called blood-water."

From a community in Italy, there quite recently came a newspaper report headed, "Rains Blood in Italy." The press notice then explained that for an hour in that particular locality a blood-red rain had fallen. Italian chemists were without explanation of the strange event.

As if to give the human family a little foretaste and warning of what is soon coming, we are hearing of these cases of water turning to blood in different parts of the earth.

In Revelation 14:9, it is said that the third angel follows, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

The "wine of the wrath of God" is the "seven last plagues, hence, the third angel's message is a special message of warning to the whole world of the approach of these plagues. In Revelation 15:1, we read: "I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." The warning message now going forth, that all worshipers of the beast, who receive his mark in their forehead and in their hand, will drink of the wine of the wrath of God or, in other words, will receive the seven last plagues, is the *third angel's message*.

God must have a people to give out this warning. It will be His church, "The Church of God," that holds forth the "commandments of God, and the faith of Jesus"

as the standard of righteousness. (14:12.) If we believe, as others do, that the third angel's message and the seven last plagues are in the past, we could not be the church, the people, with the last warning message.

Dear reader, solemnly consider the matter. Are you a servant of the Lord in this closing time, having a part in the real closing message? Can you be one of God's true children, and stand against Him in His closing work of mercy before the doors of probation close? Could the dear Lord consider you a profitable servant when Jesus returns if you have assisted and stood for a movement against the third angel's message, or did nothing to forward God's warning?

OREGON BIBLE COLLEGE AND THE PROGRAM

(Continued from front page)

It is the desire and purpose of the directing officials that this operating cost be raised as soon as possible, so that we can proceed with our forward-looking program.

By this time, you will have received a letter from the General Conference setting forth the objective of the Policy Planning Program. Read it over carefully. Pray over it earnestly, and then with willing heart get behind the *Program* and put it across in quick time.

WHO OR WHAT IS SATAN, THE DEVIL?

(Continued from page 7)

Isaiah 10 tells of the fall of Assyria.

Isaiah 11 and 12 tell of the restoration of Israel.

Isaiah 13 and 14 tell of the fall of Babylon.

Isaiah 15 and 16 tell of the fall of Moab.

Isaiah 17 tells of the fall of Syria.

Isaiah 18 tells of the fall of Ethiopia.

Isaiah 19 tells of the fall of Egypt.

All these chapters refer to the fall of different countries. Isaiah 13:19 definitely names the country mentioned in this chapter as Babylon. Isaiah 14:4 reads, "Thou shalt take up this proverb against the king of Babylon." Moffatt translates the word for "proverb" as "taunt song." It means that after the king of Babylon would fall, the Israelites would taunt the king with this song. This king of Babylon was the same person called "Lucifer" in verse 12. Lucifer's literal meaning is "shining one." We know the king of Babylon was a shining one, and, figuratively speaking, was in heaven or a very high place or position when he was the king of Babylon, and he also was cut down to the ground when he became insane and as beasts of the field. The description given of Lucifer is a perfect description of the king of Babylon. Lucifer, or king of Babylon, may have represented natural man at his worst,

(Please turn to page 15)

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Then Esther the queen answered and said, If I have found favour in thy sight, O King, and if it please the king, let my life be given me at my petition, and my people at my request" (Esther 7:3).

A Thoughtful Child

"If Jesus takes care of the birds so wee,
I'm sure I can trust Him to look after me;
If God made the sun and the clear starlight,
I'm sure I'm safe in the dark at night.
Since mother dear loves me the whole day through,
I'm going to do what she wants me to do;
Since father works hard from morning till eve,
I want to be grateful for all I receive.
Since wee little brother thinks I'm most a man,
I'll tend him and help him whenever I can;
I'm young and I'm small, not much I can do,
But I'm going to be happy, thankful, and true."

—*The Sunbeam.*

A King Shows His Glory

King Ahasuerus had a large kingdom. During the third year of his reign, he decided to have a feast. He asked all his princes and servants. Afterwards, he showed the riches of his wonderful kingdom and his greatness. This lasted about six months! At the end of this showing of his glory, he made another feast which lasted seven days. Vashti the queen also made a feast for the women in the palace.

On the seventh day of eating and drinking wine, the king sent for the queen. He wanted to show her beauty to his guests. She refused. This made the king angry. He wondered what he might do to her for not obeying him. Finally he decided to put her away and select another queen.

A Queen Is Chosen

The king's servants suggested that fair young ladies of the kingdom be brought for the king Ahasuerus to see. He was to choose one of them for his queen.

In the palace was a Jew named Mordecai. He was among captives brought from Jerusalem. He had raised his uncle's daughter, Esther, as her parents were dead. Esther was among those chosen to be brought before the king.

When Esther's turn came to be brought before the king, she looked very beautiful. The king loved her more than

all the others. He put the royal crown upon her head and made her his queen. This happened long before Jesus said for each man to have his own wife.

Esther did not tell king Ahasuerus she was a Jewess.

The Jews Saved

Not long after this, Mordecai refused to bow down before Prince Haman. This made Haman very angry, not only with Mordecai, but with all the Jews.

Haman asked the king to let him destroy some people who would not obey the king's laws. The king agreed. The Jews were very sad.

Mordecai told Esther to speak to the king. Queen Esther risked her life by going to the king without being called. It was a law if anyone went to the king, and he had not called the person, that person would be killed if the king did not wish to see him. The king wished to see her. He held out his golden scepter toward her which was the law. He told her anything she wanted would be granted, even half of his kingdom.

Queen Esther wished to invite him and Prince Haman to dinner. She did this twice before she told the king what she wanted. Then Queen Esther spoke the words printed in our golden text. She also said: "We are sold, I and my people, to be destroyed, to be slain, and to perish" (Esther 7:4). The king wanted to know who had done this.

The queen told him Haman was the one. Haman was hung for his evilness. The Jews were given the right to protect themselves. This made them very happy.

Many people were afraid of the Jews. Thus the beautiful queen saved her people by her bravery.

Why can't we today be as true to our people—the Christians of this world—as Esther was to her people?

Happy Birthday Wishes

Loretta Poland, Jan. 24, age 12, Baltimore, Md.

Shirley Telschow, Jan. 24, age 8, St. Cloud, Minn.

Joann Lee Pearson, Jan. 25, age 12, Tipp City, Ohio.

Wanda Macy, Jan. 27, age 4, West Milton, Ohio.

Glenna Rae Hoskins, Jan. 28, age 10, Sauk Rapids, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

New Life in Christ

* * *

By Vivian Johnson, Hector, Minn.

As we look toward a new year, we mentally make resolutions designed to make this year better than the last. It is, as it were, a new page to add to our life's story. One looks forward to a new life in the forthcoming year. Long ago, almost two thousand years ago, Jesus Christ walked the earth. He, too, looked far ahead into the future and saw a new life for all mankind. He saw a Kingdom filled with peace and love.

Prophets before Jesus foretold His coming as a Day of Peace. Even as far back as Adam, the gospel of Christ was told. God told the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The gospel, or good news, of Christ has actually been taught for thousands of years.

After Adam, Abraham was preached the gospel, also. The Lord called Abraham, and Abraham proved to be a faithful and obedient servant. God blessed him and made a covenant with Abraham which should be fulfilled in the future. Included in this covenant were the words: "In thee shall all families of the earth be blessed" (Gen. 12:3). Again, the Lord promised: "All the land which thou seest, to thee will I give it, and to thy seed for ever" (13:15). 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). Abraham apparently understood that God's covenant was more than the land of Canaan, because we read in Hebrews 11:10, "He (Abraham) looked for a city which hath foundations, whose builder and maker is God." Abraham looked far into the future and saw a new and blessed Day.

Abraham was not the only one who received the comfort of a future new and better world. God renewed His promise to Abraham's son Isaac, and also to Abraham's grandson Jacob. (Gen. 26:3; 28:14.)

Hundreds of years later, the promise had not been forgotten. Abraham's descendants became a nation. At the time of King David, many were still looking for the fulfillment of Abraham's promise. David wrote: "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

There were countless others who looked for a better world, but "these all died in faith, not having received the

promises, but having seen them afar off, and were persuaded of them, and embraced them" (Heb. 11:13).

Abraham's seed did come nearly two thousand years ago. Jesus the Messiah came, but still the covenant remained unfulfilled. He left a promise that He would come again to make a new Day for the world. We, who are living so long after Christ, are secure in the knowledge that the "Lord is not slack concerning his promise" even as our faithful forefathers were secure in their knowledge of the future day. We know Jesus Christ, "whom having not seen, (we) love; in whom, though now (we) see him not, yet (believe)" (1 Peter 1:8).

Yes, there is a new Day coming soon—very soon. There will be a Day when God will put to an end all suffering and sorrow—a Day when God Himself will dwell with them and "be their God." We pray that in the Day when all promises are fulfilled, we may know "what is the hope of his calling, and what the riches of the glory of his inheritance" (Eph. 1:18).

Echoes of Recent Berean Activities

Recent reports have informed us of the activities and plans of several societies. In the *Illinois Evangelist*, Arlen Marsh, editor, reports that the Rockford Bereans recently visited the weekly class conducted by Mrs. Verna Thayer at the New Milford boys' home.

The *Berean Echo*, published by the Omaha Bereans, informs that the Omaha society conducted its monthly Berean night, Sunday, December 17. As part of the program, a special play accompanied by Christmas carols was presented. Preceding the play, LaVonne Sorenson played a violin solo, and Robert Hardesty presented a vocal solo. Marjorie Long served as mistress of ceremonies.

As a result of the recent church election, Ellen Van Fleet is now serving as superintendent of the Southlawn Park Bereans (Grand Rapids, Michigan). Maurice Fairbrother, faithful superintendent for two years, conducted his last meeting in this capacity, Wednesday, December 27. Knowing that Brother Fairbrother plans to serve another way, the Southlawn Bereans are thankful for the time and effort he has expended and look forward to a new year full of success.

Christianity is not a theory or speculation, but a life; not a philosophy of life, but a life and a living process.

AMONG THE CHURCHES

CALENDAR

January 26-28—Second Quarterly Conference of the Church of God in Indiana at Morning Star Church, South Bend.
January 30-February 2—Ministerial Conference at Oregon, Ill.

OREGON BIBLE COLLEGE NEWS

Now that vacation is over, everyone is settling down to hard work and looking forward to semester tests (but not eagerly).

Because of illness, Daniel Judy has not yet returned from Christmas vacation.

At the last minute, a few changes were made in vacation plans by some of the students. Gary France, Alva Huffer, and Kirby Davis went to Wenatchee, Wash.; Ernest E. Graham and wife went to Denver, Colo.; and James Mattison visited in Hammond, La., during the last week.

While home for vacation, Mary Helen Landry's parents, Mr. and Mrs. G. G. Landry announced her engagement to Jim Mattison, a senior in the College.

On January 2, Mary Lon Potts became the bride of Edwin Smith at Richmond, Ind. Mary Lou is from Mount Morris, Ill., and Ed is a junior in College.

We are glad to welcome Milan Hall of Grand Rapids, Mich., to our School.

The basketball boys have been given some thorough workouts lately by Bro. Magaw. We are proud of the work our boys are doing and hope they keep it up.

Marjorie Burnett, Reporter.

NATIONAL BIBLE INSTITUTION

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| Dorothy Magaw | 4.00 |
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HERALD RECEIPTS

Pfe. Roy C. Juden, Jr.; Mrs. Ray May-silles; Mrs. Lulu Metzger; Mrs. John Pifer; Mrs. F. T. Blyth; Mrs. F. M. Cook; Mrs. Chas. L. Jones; Arnold F. Sealine; Silas M. Claypool; Chas. F. Doll (another); Donald Klepinger; Mrs. J. A. Swihart; Mrs. J. W. Miller (another); J. H. Williams (another); Warren E. Story; Mrs. Ada Uplike; Mrs. John C. Fischer; Mrs. J. D. Humphreys; Nora Claypool; Paul H. Overholser; Luther Benge (another); Clara E. Williams; Glenn H. Allison; Mrs. R. Overholt; Sarah E. Smith; Mrs. Albert Swanson; E. T. Renner; Mrs. Robert L. Costello; Sarah B. Manuwal; Mrs. H. S. Bell (another); Ruth Anderson.

J. W. LIVINGSTON

Bro. J. W. Livingston of Bristow, Okla., was born in 1870, and died January 3, 1945. The writer baptized Bro. J. W. and Sr. Annie Livingston, his wife, August, 1903. Sr. Annie preceded Bro. Livingston in death a few years ago. He leaves: two sons, B. W. Livingston of Bristow, and Troy Livingston of Sapulpa, Okla.; two daughters, nineteen grandchildren, and ten great-grandchildren, and one brother, D. B., of California.

Bro. Livingston had requested that we preach his funeral sermon. We spoke words of truth to a large audience, then laid him to rest in Oak Hill Cemetery, there to await the Master's call.
J. M. Morgan.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. J. H. Williams, Rochelle, Ill., here express thanks for the flowers, cards, and other remembrances given in honor of their sixtieth wedding anniversary, January 8.

Bro. J. Eagleston, 16 N. Buchanan St., Wenatchee, Wash., writes appreciatively of work by three College boys (Gary France, Alva Huffer, and Kirby Davis) who spent their Christmas vacation at Wenatchee.

Born to Mr. and Mrs. Albert N. Swanson, Hector, Minn., a baby boy, Harlan Albert, on December 29, 1944, at the Hutchinson Hospital. Congratulations!

"So many excellent articles have appeared lately—especially Harold Doan's."—Gerald L. Cooper, 341 S. Johnson, Macomb, Ill.

"We surely enjoy The Herald. Keep it coming."—Mrs. Charles L. Jones, Rt. 2, Magazine, Ark.

"I am enjoying the articles in our paper. They are all good. 'Is God's Word Void?' by Sr. Logan, 'My Heritage Israel' by Bro. Burnett, and Bro. R. H. Judd's recent articles on 'Miracles—Do They Happen?' were especially good. I give most of my Herald's to others to read."—Mrs. Catharine Davis, 527 W. Avon St., Freeport, Ill.

News is scarce. Pastors, reporters, secretaries, "what's doing" at your church?

Bro. T. M. Ferrell, pastor at Halbrook, Nebr., reports the birth of Dwight Eber, a son born to Mr. and Mrs. Burton Smith, Big Springs, Nebr. Mrs. Smith is the former Carol Wilson. Congratulations!

Unavoidably Delayed: Pictures showing the new work of Evangelism in Chicago, same planned for this issue, have been delayed. See next week's Herald.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."—The Apostle Paul.

Bro. and Sr. R. D. Stanton, Rt. 3, Little Rock, Ark., much appreciate the sermons by Bro. H. Scott Smith, who makes regular once-a-month trips to the Church of God near their home. Others in Little Rock than our own membership are becoming acquainted with Bro. Smith, including a group who for some time have been using Truth Seekers' Quarterly. There is good reason to believe the work of the Lord will prosper at Little Rock.

Bro. Paul C. Johnson and family recently enjoyed a brief visit with his brother, Cleo of Sac City, Iowa.

"If radio's slim fingers
Can pluck a melody from night,
And toss it over a continent or sea,
If the petaled, white notes of a violin
Are blown across a mountain or a city's din,
If songs, like crimson roses,
Are culled from thin, blue air,
Why should mortals wonder
If God hears prayer?"—Anonymous.

We Couldn't Do It, Either: Bethel Biblical Seminary, Chicago, undefeated in more than two years, won a basketball game with Oregon Bible College, January 12, on our home floor. Other teams have been failing to upset the "Bethel" boys, and we couldn't do it either. They were good players and princely fellows. The better team won. Maybe our team can get "better."

We are grieved to learn of the death of Mark Lewis, infant son of Bro. and Sr. Paul Williams, Stanhope, Iowa.

Ministerial Conference draws near. May all ministers try to come. The dates? January 30-February 2, 1945.

NATIONAL BIBLE INSTITUTION

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|-----------------------------|-------|
| Mr. & Mrs. Chas. Netts | 5.00 |
| Mrs. James Galbraith | 20.00 |
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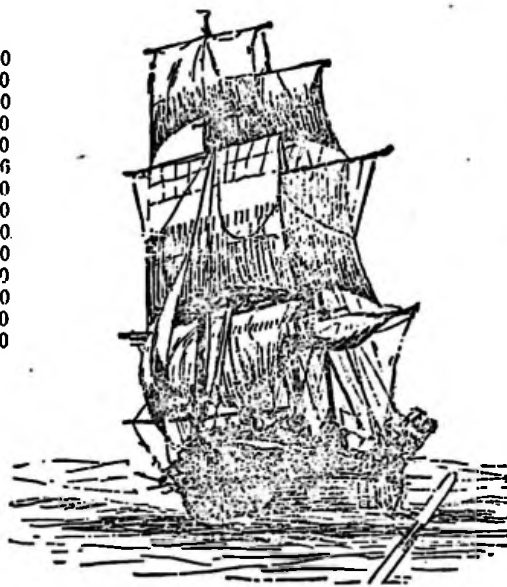
FAITH

"When trouble comes and all seems drear,
And clouds obscure the sky,
Stand still and see what God can do;
The storm will soon pass by.

"'Tis written in the Book of Books,
'The Lord shall fight for you,'
So hold your peace, dear weary one,
And see what God can do.

"Though worldly care may oft depress
And hold one in its sway;
It should not find a lodging place,
For God still rules the day.

"So, weary one, be calm, serene,
And to your Lord be true;
Walk in the light of faith and love,
And see what God can do."



"Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down . . . but there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our . . . king; he will save us" (Isa. 33:20-22.)

"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:16, 17).

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.

WHO OR WHAT IS SATAN, THE DEVIL?

(Continued from page 11)

but he was not a fallen angel from heaven or a personal Satan.

Next, let us study the king of Tyrus, as mentioned in Ezekiel 28:12, 13. Let us again read the context.

Ezekiel 25 tells of God's punishment of the Ammonites, of Moab, Seir, Edom, and the Philistines.

Ezekiel 26, 27, 28 tell of God's punishment of Tyre and the prince of Tyre.

Ezekiel 29, 30 tell of the punishment of Egypt and Pharaoh.

Ezekiel 31 tells of the fall of Assyria.

All these chapters tell of God's punishment of nations and the kings of nations. The context proves that the king of Tyre was simply a king and nothing more. However, some quote Ezekiel 28:15, which reads, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee"; and verse 13, which reads, "Thou hast been in Eden the garden of God," to prove that the king of Tyre was perfect in the Garden of Eden until he sinned and so must have been Lucifer and Satan. (Ezekiel 28:12-19 was a "lamentation" (v. 12) against the king of Tyre in which he was metaphorically compared to the one in Eden—not that he was literally that one any more than he was literally God in verses 2, 6, 9.—Editor.)

The Hebrew word here translated "perfect" is *tamim*, and it can be translated "upright" or "sincere." The king

of Tyre was perfect or upright in his younger days, as can be seen from reading 1 Kings 9:11. Here it suggests that the king of Tyre was a friend of Solomon and had been furnishing Solomon with considerable material for the building of the Temple in Jerusalem. Later, however, he became proud and boastful and full of iniquity. (Ezek. 28:2.) The Hebrew word *Eden* means "delight," and the city of Tyre was a delightful garden until its destruction. Ezekiel 27:4 reads, "Thy builders have perfected thy beauty." Also, in 28:2 it says that the king of Tyre was a man, not an angel that had lived in the original Garden of Eden. I believe all this proves that the king of Tyre was simply a man or king and not a personal Satan, a fallen angel, nor the same man as Lucifer. (Right! Who was Lucifer?—Editor.)

The word "dragon" comes from the Hebrew word *drakon*. In Ezekiel 29:3. Pharaoh, king of Egypt, is called the dragon. In Isaiah 51:9, 10, it tells of God shattering Rahad and piercing the Dragon. (Moffatt.) Rahad we know refers to Egypt, and the Dragon was no doubt the Pharaoh of Egypt. The Old Testament Dragon surely refers to the Pharaoh of Egypt, a natural man, and probably natural man at his worst. The red dragon of Revelation 12:3 is the same as the ten toes of Daniel's image of the man or the ten horns of the fourth beast of Daniel; all of which represent natural man.

None of the names, "Lucifer," "king of Tyre," or "Dragon," refers to a personal Satan or angel fallen from heaven. They refer to different men, but they are the same in one respect, they refer to natural man at his worst.

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 | | | |
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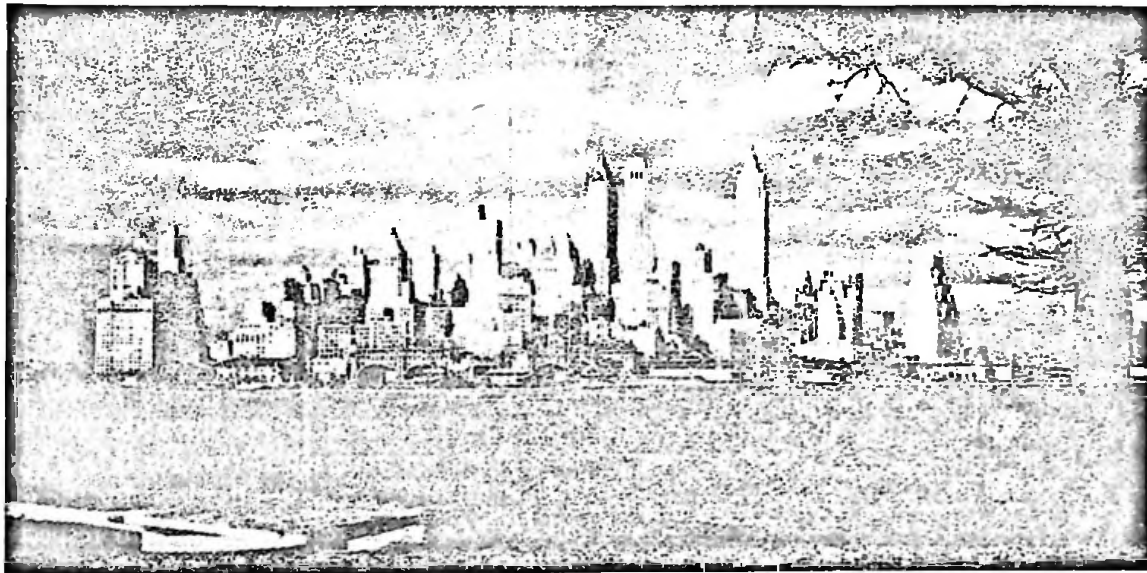
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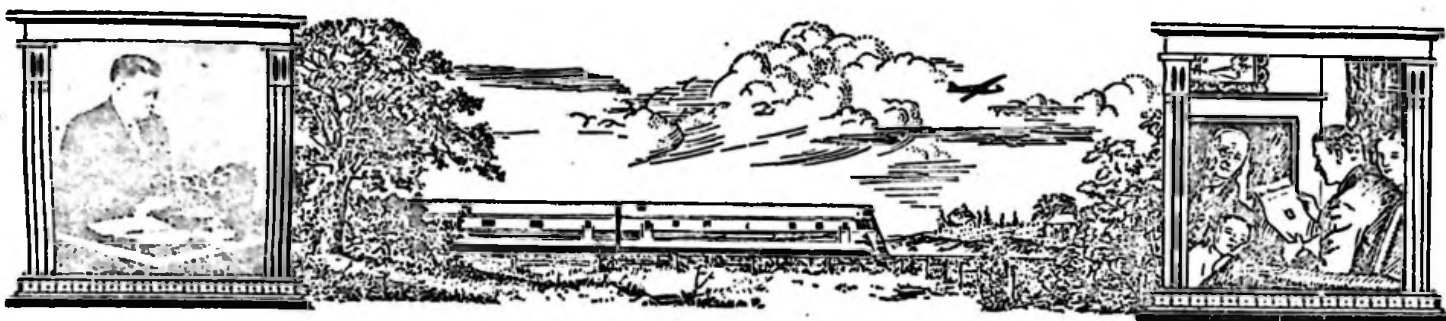


—Bobbs-Merrill Company.

APPROACHING NEW YORK FROM THE SEA

This scene of New York's skyscrapers is from *The Complete Book of Marvels*, by Richard Halliburton, copyrighted 1938, and used by special permission of the publishers, The Bobbs-Merrill Company, Indianapolis. This striking scene appears before the traveler as he sails up New York Harbor from the Sea, showing towers clustered about lower Broadway and Wall Street. Several of them, approximating a thousand feet in height, seem to vie with one another in stretching their heads highest toward the sky. Halliburton suggested these towers "would make King Cheops, who built the Pyramids blink with astonishment."

Shortly, ten thousand more than Cheops will "blink with astonishment," for "every eye" will behold the returning Christ, grander Tower than all the imaginings of men. "As it was in the days of Lot . . . they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30). Men are building—good. Christ is coming—better! Soon, Christ will build peace, love, and righteousness.



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Blood Banks of the Bible

Skeptics belittle the thought of Christ's blood atoning for sin. They look with disgust upon the so-called "bloody" sacrifices required of the Israelites. They see little purpose or gain in the crucifixion of the Lamb of the World. The present war has opened new avenues of thought concerning possibilities of blood. Undoubtedly, skeptics themselves have contributed to blood banks. Their own blood has sustained the dying. Let none reduce the atoning powers of Christ's blood to a physical plane, but let all be encouraged by present scientific skill in the usage of blood to look for grander significance, spiritual significance, in the offering of Christ's blood. The Bible is not out of date: it highly credits the purpose and power of blood, and scientific knowledge today acclaims the same.

When Adam and Eve sinned, they placed themselves under God's penalty of death. They deserved to die. Knowing that, they were ashamed and "hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3:8). God's penalty was not withdrawn, but in grace He allowed Adam and Eve to live many years. Temporary atonement was made for them: life being granted to them when God made "coats of skin and clothed them" (v. 21). There was efficacy, a God-reckoned efficacy, in the blood shed by the animals from which the skin-clothing came. There was the first blood bank of the Bible. True, it is "not possible that the blood of bulls and goats should take away sins" (Heb. 10:4), but such blood offerings were practiced in Old Testament times in type of the true sacrifice, the "blood of Jesus Christ" which "cleanseth us from all sin" (1 John 1:7).

When the Passover was instituted, God told the Israelites in Egypt that every family should slay a lamb—"a lamb for an house" (Ex. 12:3). Moreover, God said the Israelites should sprinkle the blood of the lambs on the doorposts and lintels of the doors, promising: "The blood will be for you a token . . . and when I see the blood, I will pass over you and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (v. 13). Briefly, the blood was a sign of safety, of mercy, of God-

extended life. That was another of God's blood banks.

Sometimes, even the resemblance of blood sufficed. The harlot Rahab and her family were safe within their home, not by reason of shed blood, but simply by a "line of scarlet thread in the window" (Joshua 2:18). "She bound the scarlet line in the window" (v. 21), and "Joshua saved Rahab the harlot alive" (6:25).

According to Leviticus 17, the Israelites were forbidden to eat blood, God saying: "I will even set my face against the soul that eateth blood, and will cut him off from among his people. For *the life of the flesh is in the blood*: and I have given it to you upon the altar to make an atonement for your souls" (vv. 10, 11). Thus, long centuries before Christ gave His blood for the atonement of sinners, God was teaching people to respect blood—for life "is in the blood."

Numerous texts in the New Testament reveal that forgiveness and salvation will be granted persons who accept the sacrifice of Christ, persons under the sign of His blood. Jesus spoke of His blood being "shed for many for the remission of sins" (Matt. 26:28). The Apostle Paul spoke of Christians as being "justified by his (Christ's) blood" (Rom. 5:9). The Apostle Peter said Christians are "redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19). The beloved John said, "The blood of Jesus Christ . . . cleanses us from all sin" (1 John 1:7).

Now, it becomes easy to see the importance of baptism, for, said Paul: "So many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3). Briefly, when we were baptized in the watery grave, we were "baptized into his death"—there contacting Christ's atoning blood! Where else are we directed to contact His blood? Baptism is an overlooked, almost despised, blood bank of God.

Second Semester of College

The second semester of Oregon Bible College will begin Monday morning, February 5, 1945. At least two freshman students will enter at that time: James Siple, Hammond, Louisiana, and Dean Moore, Red Bluff, California.

A Lasting Peace

By C. E. Randall

THE LORD instructed Zechariah to speak unto Joshua, the high priest, saying: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zech. 6:12, 13).

The world is headed toward a real peace — universal in scope, lasting in nature. It is not the peace that will come through man's scientific evolutions, such as Major-General J. F. C. Fuller affirmed in *MacLean's Magazine* for October 1, 1944, when he expressed belief that the invention of the robot bomb will end all war. Neither will such meetings of world leaders, as the Teheran and Atlantic gatherings, bring into being the coming peace of which we are speaking. We are not intending to find fault or in any way criticize the motives and spirit prompting such efforts. The problems of peace are too great for *great* men of earth to solve. The four freedoms as agreed upon during the Atlantic meeting, and which formed the basis for what has been so widely hailed as the "Atlantic Charter," has seemingly been pigeonholed as far as the small nations which have been liberated are concerned. Some say "power politics" has been too active to allow the application of these freedoms. Probably so, but we prefer merely to affirm that the obstacles in the way are too great for men to surmount. The lusts of the flesh which war in the hearts of men, and which according to James (4:1, 2) cause wars, are still rampant. The great obstacles in the way of peace, and which are causing bickerings, mistrust, and conflict among men and nations, can be summed up in the words of John: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is *not* of the Father, but is of the world" (1 John 2:16). These lusts will not pass away until the world passes away. We read: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Russia is reported expending much of her political energy in making friendly allies along her western front. The Sovietizing of the Balkan and Baltic States has required that the forward march of her armies be timed with her political ambitions.

In a recent speech, Prime Minister Churchill indicated Russia would be given the nod for her Lublin Polish government for keeping hands off along the Mediterranean, thus allowing Britain a free hand in building a friendly bloc of nations along her Suez lifeline. This is called

"power politics." This is perhaps good strategy. Under the circumstances, no doubt this is the proper course. Certainly, I am in no position to say one way or the other. However, one thing stands out in bold relief, and that is, nations do not trust one another. One must maneuver to out-maneuver the other. This no doubt prompted the London *Daily Mail* to say: "The United Nations have drifted a long way from the Teheran Accord."

It all resolves itself into the Biblical picture as painted in Daniel: "They shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2:43). From these mingled, yet non-cleaving materials, there is little hope of

changed world conditions. People may become feverish over party domination in state and national government, and get all wrought up over elections, but when the final ballot has been counted, the ones elected continue to constitute flesh-controlled and iron-and-clay materials.

There is One—the coming One—who will be a Priest and a King upon His throne, and between these two, there will be peace. It will be lasting and universal. The coming One is called the "Prince of Peace." There are joy and peace in anticipating this hope. It is worth claiming, it is worth living for, it is worth sacrificing for, it is worth having. You can obtain it, and possess it, by claiming your heritage in Christ Jesus. "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

"PUT NOT YOUR TRUST IN PRINCES"

"Praise ye the Lord. Praise the Lord. O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: which executeth judgment for the oppressed: which giveth food to the hungry.

"The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.

"The Lord preserveth the strangers: he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

"The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord." (Psalm 146.)

My Heritage Israel

In Four Parts—Part Four

By Francis Burnett

THE BIBLE clearly teaches that Israel's Messiah is to be ruler in Jerusalem and

King of the Jews

The angel appeared unto Mary and said, "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). Jesus is to inherit the throne of David and to rule over the house of Jacob (Israel) forever.

God chose Jerusalem to be His city (1 Kings 11:36), and the throne established there was called the "throne of the Lord" (1 Chron. 29:23). Nowhere do we find in our study that this city has ever been rejected or the intended place of the throne ever removed. Read in Psalm 48:2, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." Jesus recognized this when He said, "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King" (Matt. 5:34, 35). Jerusalem remains to be the chosen city, and the throne which was to be established forever remains to receive its rightful Heir. We agree that the throne is not now occupied, but neither are joy and praise coming forth from Jerusalem as the prophets foretold. Jerusalem is recognized by the world as nothing more than an historical city. Nothing has ever been said that the throne of David must be occupied immediately prior to the time of Christ's coming. When God told David that He would establish the throne forever, He did not tell him that someone would always be ruling on that throne.

There is one scripture, however, that would seem to mean otherwise, especially if we merely read it and do not study it. This is found in Jeremiah 33:17, "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel." This we believe was definitely speaking of Christ, because of the next verse: "Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Jesus was made high priest when He offered Himself on the cross. At the same time, He presented Himself as King. Some may say,

"What about David? He was never to want a man on the throne. When David died, Solomon his son was on the throne. In the resurrection, when David is brought forth, Jesus Christ his Son will be on the throne. Thus, David will never have seen his throne without a ruler!

In Jeremiah 33:20, 21, we read: "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; and with the Levites the priests, my ministers." The reason that God made an oath by day and night is that He Himself made them and knew that they could not be altered. Likewise, having established the throne, He (God) knew that no one could ever destroy it or remove it from its proper place in His plan. The promise to David that he would have a son on the throne was made in connection with the promise to the priests that they should have a high priest before them. We know that the latter is fulfilled in Christ; likewise David's heir is fulfilled in Christ. Jesus is to be the King of Israel, because His father David was king of all twelve tribes of Israel and Christ is to take that throne. Yet, when the Wise Men came to see Jesus, they said: "Where is he that is born King of the Jews?" (Matt. 2:2). Also, when Jesus was standing before Pilate, He was asked, "Art thou the King of the Jews?" Jesus answered, "Thou sayest" (Matt. 27:11). We can readily see that at this time the name "Jews" had become common for all Israel.

Ezekiel 21:25-27 reads: "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." This overturning is often misunderstood, but a study of the history of the last three kings of Judah will give the true picture. The promise to Solomon that his seed would be on the throne forever was made upon the condition that Solomon would walk in the way of the Lord. This Solomon did not do; therefore God did not maintain Solomon's seed on the throne.

In connection with Ezekiel 21:25-27, read Jeremiah 23:30, 31: "Therefore thus saith the Lord of Jehoiakim king

of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity." Again, in Jeremiah 22:24, 30, we read: "As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee hence. . . . Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Second Kings 25:7 records: "They slew the sons of Zedekiah be-

fore his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." In these scriptures concerning the last three kings of Judah who ruled on the throne of David, we see fulfillment of the three overturnings prophesied by Ezekiel. Zedekiah undoubtedly was sitting on the throne at the time of Ezekiel's writing, because Ezekiel was a captive in Babylon at the time Jehoiakin was a captive. While Jehoiakin was a captive, Zedekiah was king. Thus we see that Jehoiakim and Jehoiakin were to have no *seed* on the throne, and the *crown* was taken away from Zedekiah. That *crown* was taken (Please turn to page 10)

Seeking Material or Spiritual Success

By Glenn M. Birkey

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall" (2 Peter 1:10).

MMUCH is being said about social security. Very little is said about eternal security. Among modernist Christians, one hears much about the social gospel, which makes no mention about Christ's reign in His coming Kingdom on earth. Both social security and the social gospel make provisions only for carnal man during his short span of life.

Look at the war-torn world and its millions of inhabitants. Nearly all people are looking for worldly gain and pleasure. Many people think the world owes them an easy life. See their havoc that comes from forgetting God and making material attainment, rather than spiritual attainment, their goal. Perhaps this is what Peter had in mind when giving the warning quoted at the heading of this article.

As one moves among people today, and converses with them, the conversation is much more likely to be about the weather, the ball game, the war, the political situation, the price of groceries, high rent, and lament over rationing than about spiritual matters. How rarely does one hear about God and His mercy to the human race, about His plan of redemption for the sins of the world by the sacrifice of His Son Jesus Christ on the cross, or about His future Kingdom on earth where woes we now witness will be no more! The situation is pitiful, to say the least.

There are no thoughts among many people about supporting the work of spreading the gospel of the Kingdom. The need is great, as the time is short. These people have money, however, for most everything else that one can

imagine. Go with me to any show house or ball field on a Sunday afternoon or evening and compare the crowd there with the attendance at the Sunday school or church service. Unless there is some special entertainment at the church, there is no comparison as to attendance.

Go with me, if you will, down almost any street in the average size town and look into the tavern or dance hall. See the young people spending their time there! Again we see the desire for worldly pleasure, rather than for the higher things of life. As a result of this materialistic and worldly environment, newspapers are full of sad happenings among young people.

One hears much these days over the radio and through the press about the need of vitamins for physical deficiency, and no doubt that deficiency does exist in the modern diet. I am much inclined to believe, however, that there is a worse deficiency in spiritual food—a deficiency that could be solved by the reading of the Scripture, by prayer and fasting. The Apostle Paul spoke in 1 Corinthians 3 of a carnal state preventing spiritual growth. We read, also, in Mark 4:19: "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." In other words, the material things choke out the spiritual things.

In these dark days of the closing of the present age, we who love Christ should be on our guard that we are not cast adrift from our Christian moorings by the material things of the world. Let us be faithful unto the end, that we may receive the crown of life at the Life-giver's return.

Who or What Is Satan, the Devil?

(In Two Articles—Article Two)

By C. R. Stearns

NOW, let us make a study of "Devil" and "Demon." The word "demon" is not used in the King James Version of the Bible, however, so we shall concentrate on the study of the word "devil."

We find the word "devil" used only four times in the Old Testament. The first two times are in Leviticus 17:7 and 2 Chronicles 11:15. In both these places it comes from the Hebrew word *sair*, whose literal meaning is kid or goat. These verses simply meant they (Israel) had been sacrificing to kids or goats or idols. Sometimes they made these idols from gold. See 1 Kings 12:28, where it relates they made two calves of gold. See also Exodus 32:3, 4, where they made a golden calf from their golden jewelry. The Israelitish people were shepherds, and it was from their flocks that they got milk to drink and meat to eat, and from the skin they made their tents or shelters. The number of their sheep or goats also largely constituted their natural wealth. It was perfectly natural that they should become confused and worship these things they could see, and for which they had a natural desire, in place of the spiritual God.

The other two places where "devil" is used in the Old Testament are Deuteronomy 32:17 and Psalm 106:37, 38. It is translated from the Hebrew word *shed*, meaning spoiler or destroyer. Deuteronomy 32:17 reads that they were sacrificing to devils or to gods "they knew not." Psalm 106:37, 38 says they were sacrificing their children unto devils and unto the idols of Canaan. Judges 10:6 names some of the gods or devils to which they were sacrificing: namely, Baalim, Ashtaroth, the gods of Syria, Zidon, Moab, Ammon, and of the Philistines. Second Kings 13:6 and 17:10 tell of their sacrificing in the groves or to the idols of Ashtareth. All these strange gods were idols, and all came (or were synonymous with) the Hebrew word *shed*, translated "devils"—but none of these devils or idols was the personal devil, *Satan*, or a fallen angel. All the above-mentioned devils were idols and had no life in them, although perhaps they did represent the desires of the natural man. These are all the references there are to devils in the Old Testament, and, if you read all of each verse, you will see they refer to idols, not to a personal Satan or fallen angel.

In the New Testament, we have the word "devil" used many times, but, strangely enough, there is not a single Greek word that is translated "devil," and it does not have

a single meaning, as you would expect if "devil" meant a single person. In fact, there are four Greek words translated "devil"—actually six, but three can be grouped under one meaning. Let us study them, one at a time.

(1) The first is the Greek word *diamonion*. Its literal translation is "demon" or "shade." What, though, is the real meaning of this word "demon"? Perhaps we can find out from a study of the verses where it is used." Matthew 9:23 reads, "When the devil was cast out, the dumb spake." Verse 33 reads, "Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw." Matthew 17:14-18 is an account of a child that was a lunatic. It reads, when Christ rebuked the devil, "he departed out of him: and the child was cured." Mark 1:34 (King James) reads that Christ "healed many that were sick of divers diseases and cast out devils." In "The Gospels" from Aramaic by Lamsa this verse reads, "He healed many who were seriously sick with divers diseases, and he restored many who were insane, and he did not allow the insane to speak because some of them were his acquaintances." According to Mark 3:15, the Twelve were given "power to heal sicknesses, and to cast out devils." Mark 7:25-30 and Matthew 15:22-28, recording the same circumstances, say (in Mark) that Christ cast out a devil, and (in Matthew) that Christ made a person whole, or well.

I could quote many more verses to prove my point, but I believe this is enough to show that where the New Testament records the casting out of devils, the true meaning was the healing of the sick. The Greek word *diamonion*, translated "devil," definitely never refers to a personal Satan or fallen angel.

(2) The next Greek word translated "devil" is *diamon* and is used five times in the New Testament. In four of these verses, Young's Concordance shows the word "devil" as being interpolated and Wilson's Emphatic Diaglott shows it as being interpolated in two verses. There seems to be some disagreement, so let us consider all the verses as being correct. Matthew 8:31, Mark 5:12, and Luke 8:29 all refer to the same circumstance, so we can study these verses together. I will quote Matthew 8:31 from the Aramaic, as it gives a much clearer understanding of the meaning of the verse than does the King James Translation. "When Jesus came to the port on the other

side, to the country of the Gadarenes, he was met by two lunatics who were just coming out of the cemetery." Verse 31 reads, "The lunatics kept asking him, saying, If you are going to heal us, permit us to attack the herd of swine." The Aramaic word here translated "enter" in the King James is from the Aramaic word *al*, whose meaning can be "to attack," "to chase," or "to enter." Here, of course, the logical translation is "to attack" or "chase," not to enter. This account evidently refers to some insane Jews who had been herding swine. They asked Christ's permission to destroy the swine, or to chase them over the cliff. After they were healed, they realized what they were doing and knew they were committing a great sin, according to Jewish law, by having anything to do with swine. Mark 5:12 and Luke 8:29 are similar accounts. In Revelation 16:14 and 18:2, the other two places this Hebrew word *diamon* is used, the use of lunatic or insane person makes a very good translation. This word *diamon*, translated "devil," should be translated "lunatic," and surely does not refer to a personal Satan or fallen angel.

(3) The third Greek word translated "devil" is *diabolos*. Young's Concordance says its meaning is "false accused" or "calumniator," which means misrepresenter. The word *diabolos* is used thirty-five times in the New Testament, and we study a few representative verses to see if we can find a clearer meaning. In Revelation 12:9 and 20:2, the word translated "devil" comes from this Greek word *diabolos*, and here it is also called the "serpent" and "Satan." So, it seems "serpent," "Satan," and this particular "devil," translated from the Greek word *diabolos*, all have the same meaning.

In Acts 13:8-10, we find Elymas trying to turn others from the faith or opposing God's plan, and Paul called him a "child of the devil." Here the word "devil" comes from the Greek word *diabolos*, and in this verse a literal translation of the word "devil" as misrepresenter of God's plan would be a very good translation. A Satan is also a misrepresenter of God's plan. Natural man, as represented by the serpent is also a misrepresenter or opposer of God's plan, because he is always trying to attain to the Kingdom of God by following his natural instincts, or natural desires, instead of following God's laws as taught by the Christ.

In John 8:44, Jesus, speaking to the Jews who had been opposing His teachings and God's plan, said, "Ye are of your father the devil, and the lusts of your father ye will do." Here the word *diabolos* is again used with the meaning of opposer (Satan) and, also, with the meaning of natural man (serpent) or lusts of the flesh. The natural man, the Jew with his selfish lusts, was opposing the spiritual teaching of the Christ.

1 John 3:8 reads, "He that committeth sin is of the devil." The word translated "devil" is again *diabolos*, which also means serpent or Satan. This is a hard verse

to understand or to explain if one believes in a personal Devil, Satan, or serpent, for we know we all sin. "All have sinned, and come short of the glory of God" (Rom. 3:23). Also, see 1 John 1:10. What this verse really means is that the natural man part of us is sinning when we follow our natural lustful desires and oppose God or disregard the teachings of Christ.

Matthew 4:1, 5, 8 and Luke 4:2, 3, 5, 6 are all verses where the word "devil" (*diabolos*) is used, and each time reference is to the Devil tempting Christ. If we study these verses, I believe we will see that in each instance it was Christ's own natural desires that did the tempting. In the wilderness, after fasting forty days, Christ was hungry. He knew He could turn stones into bread and satisfy His hunger, but to do so would have been satisfying His own natural desires in a miraculous way, and this He had no right to do. If Christ had cast Himself from the Temple, He could have satisfied His natural curiosity as to whether or not the angels actually would have protected Him, and have made a show of Himself and impressed His enemies. Again, He knew He had no right thus to use the power God had given Him. He could use the power God had given Him only to further God's plan, not to satisfy His own natural desires: To do otherwise would have been sin. In all verses where "devil," translated from *diabolos*, is used, I believe it is used in its meaning of natural desires, or lusts of the flesh, or lusts of the natural man.

In Hebrews 4:15, we read that Christ was "in all points tempted like as we are, yet without sin." It must have been the natural man part of Christ that was tempted. We all are also tempted, not by a personal devil or a little demon, but by our own natural desires. I could not explain each verse where *diabolos* is translated "devil," but read each one yourself, using "natural man" in place of "devil." See if you do not get a much clearer understanding of what was meant in these verses. Surely, this Hebrew word *diabolos*, translated "devil," does not refer to a personal Devil or fallen angel.

(4) Let us now study the last "devil" in the New Testament, which word comes from the Greek word *daimonizomai*. Young's Concordance lists this word with three meanings, namely, to be possessed with a demon, to have or be vexed with a demon, and to be possessed with or of the devil, all of which meanings are practically the same. So, we can study them all at one time.

This word, *daimonizomai*, is used thirteen times in the New Testament. In each case, it refers to a disease or infirmity. To be possessed, or vexed, with a "devil" simply meant that you were sick or had a physical or mental defect. To have the devil cast out meant that you were well or cured. In Matthew 9:32, possessed with a devil meant being dumb. In Matthew 12:22, possessed with a devil meant being

(Please turn to page 11)

The Raising of Lazarus

By Herbert F. C. Hill

"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?" (Romans 11:15).

JOHN 11 has been read again and again by all readers of the Bible, and all are familiar with the story it portrays. There have been writings, meditations, comments, many lectures and addresses, all of which have been instructive in a way; nevertheless, there is yet much to be learned and new thoughts to be gathered from this wonderful story of life from the dead. You will agree that this chapter is one of the most outstanding in the Gospels. It introduces to us that unique prerogative of the Lord's, the Resurrection, which He profoundly testified to Martha that He was and confirmed His statement by saying, "Thy brother shall rise again"—demonstrating, too, the power of God and the Holy Spirit in revealing some of the treasure hidden beneath the pages of His precious Word. These are the things which make the child of God "wise unto salvation."

As we proceed with our story in search of treasure, we shall find not only treasure, but at the same time, add strength to our faith by more convincing proof of the revelation of God's mighty plan for the ages to come, through the living Word. Before we enter into the heart of our story, let us remember that friend Lazarus was a figure of the whole house of Israel to whom the Lord was sent. With this in mind, as we proceed with the story, we shall enjoy a few of the crumbs which have fallen from the Master's table, which I hope will be an encouragement for further development in our understanding of the Word. If anyone is suffering from spiritual indigestion, these crumbs will have to be broken smaller, but not at this feast.

The Lord spoke repeatedly from nature in His discourses, and His comparisons are very interesting indeed. Even our Sunday schools and kindergartens have the story books of Jesus for the children, but I am sorry to see in some of the elders in assemblies a resemblance of the child. There is milk for babes, oil and wine for the sick, and strong meat for the full grown. The children of God must grow. (Are you growing?) We are trees of righteousness—the planting of the Lord—and He looks to us for fruit. In John 15, we read: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The gardener, which is the Holy Spirit, is con-

stantly in attendance. The plants, when small, are selected by God our Father. Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out . . . and I will raise him up at the last day" (John 6:37, 44). These are the words of Martha to Jesus in John 11:24: "I know that he shall rise again in the resurrection at the last day."

How very essential it is that the ground should be prepared for the precious seed! The ground is your heart, dear reader, and not your head. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). It is Satan's seat (Rev. 2:13), and for Christ to dwell there, Satan has to be dethroned. "Resist the devil, and he will flee from you" (James 4:7). "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:10), "for with the heart man believeth unto righteousness" (Rom. 10:10).

The Apostle Paul said: "It is high time to awake out of sleep . . . the night is far spent, the day is at hand" (Rom. 13:12). How very true this is today after so long a time, and especially to us who believe we are today in the morning of the seventh day! The sun is just beginning to rise in the morning; the evening and the morning concluded the day. Read Genesis 1 for correct Bible study—the day starts at sunrise, not at 1:00 a.m.

Jesus said: "The words that I speak unto you, they are spirit, and they are life"—the "spirit that quickeneth," but "the flesh profiteth nothing." (John 6:63.) The mind of God was being manifested through the medium, Jesus Christ, to His hearers, and that is why it is called the living word. (1 Peter 1:23.) There are passages of Scripture where Jesus is termed a teacher, and by that, many in the world today believe He was just a great orator or philosopher of His day. He that spoke as never a man has spoken, and He to whom all the prophets and apostles witnessed, was indeed speaking the truth when He said He was one with the Father and that He was the Son of God. The eloquence of the Lord, and the words He uttered, came from a much higher source than from man. He knew what was in man. (John 2:25.) Just as the "heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9).

John 11 begins with the introduction of a man named "Lazarus" and his two sisters, Martha and Mary. Apart from Jesus, Lazarus, who was sick, is the principal character in the story. He was a close friend of our Lord. The sisters of our friend Lazarus, having experienced the Lord's miraculous power of healing, sent unto Him, saying, "He whom thou lovest is sick." They, being much concerned over their brother's sickness, sent unto the Lord, thinking, no doubt, He would come immediately and heal him. Their expectations were frustrated by the answer they received: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This statement of the Lord's put the disciples to no immediate concern regarding the condition of Lazarus' sickness. Neither did the Lord portray any signs of sympathy, as anyone else would have done under the circumstances, but He made the profound and comforting statement, "This sickness is not unto death." That was very gratifying to the sisters.

The Lord really was not compelled to proceed to Bethany in person. He merely had to "speak the word," as He did in the case of the centurion and his servant. (Matt. 8:8.) At first, all this seemed very clear to the disciples, but over in Bethany there was perplexity. Lazarus' sickness was growing worse! Why was this case of Lazarus so different in operation to other miracles?

Jesus, when called upon to attend a person whom He knew was dying or even dead, stayed another two days where He was. There was undoubtedly a specific reason by this attitude. We will just picture the scene at Bethany: the anxiety of the sisters over their brother's sickness, their hopes of his recovery grew less, their faith in the Master which they had gained by experience was certainly becoming complexing, as every moment they expected the Great Physician to appear. The condition of Lazarus grew worse and worse until at last death came. Their hopes then seemed shattered, as they remembered the message that the "sickness was not unto death." What could this mean?

Disappointment and sadness filled the house. When, at last, they heard that Jesus was coming, Martha went to meet Him, but Mary sat in the house. Jesus, when He had come, found that Lazarus had lain in the grave four days already: What a change had come over Martha! The glad tidings of the Lord's return had brought joy and gladness to her heart, and she confessed to Him her faith by saying, "Lord, if thou hadst been here, my brother had not died." What a difference it makes to us when Jesus is near, especially in time of trouble! The Lord's presence brought back to Martha renewed hope, not that she had lost confidence, but she was unable to visualize the Lord's manner in dealing with this problem. Martha's faith was superb. Jesus said unto her: "Thy brother (typifying Israel) shall rise again." Martha an-

swered him, saying: "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" And she answered Him, saying, "Yea, Lord: I believe." If you believe this, dear reader, with all your heart, then nothing can disturb your peace of mind under any prevailing circumstances.

Martha returned to Mary, secretly, to inform her that the Master had come and was calling for her. Mary immediately hastened away, and, in the presence of all gathered at the grave (for there was a crowd of Jews—very significant—to witness the raising of Lazarus), she fell at the feet of Jesus. Mary loved Jesus very much and demonstrated her love on other occasions, too. She remembered her healings—He at an earlier date had set her free from the powers of Satan. She repeated in equal confidence with her sister, "Lord, if thou hadst been here my brother had not died."

When Jesus saw how sad they all were, He groaned in the spirit, and said, "Where have ye laid him?" Jesus wept. Did He weep for Lazarus whom He was about to raise from the dead? No, a thousand times, no! He wept for those whom Lazarus represented as Christ's own nation. "He came unto his own, and his own received him not." On another occasion, Jesus wept over Israel when He came near and beheld the city. He viewed the Temple where once the glory of God illuminated the altar, and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:42-44). This occurred in the year 70 A.D.; and the confirmation of this we find in Revelation 6:12-17—the sixth seal.

The Prophet Isaiah also gave a good description of Israel's sickness. "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores: that have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6). This was the condition of the Israelites when the Lord came, yet He loved them unto the end. He certainly did put into practice what He preached. (Matt. 5:44.) What love! No wonder those standing by said, "Behold how he loved him!" No one knew what those groanings meant, but Christ Himself. There were more groanings at Gethsemane and again at Calvary. All this no doubt was running through His mind. The words of the sisters again

ring out: "He whom thou lovest is sick."

Jesus came to the grave which was a cave, and a stone lay upon it. This stone had to be removed before Lazarus could be restored to life. The Lord said, "Take ye away the stone"—symbolizing the stone of stumbling, the rock of offense. (Cp. Rom. 9:33; 1 Peter 2:8.) When the stone was removed, Jesus cried with a loud voice, "Lazarus, come forth," and "he that was dead came forth, bound hand and foot with graveclothes." Jesus said, "Loose him, and let him go."

We see here Israel again is free, loosed from the shackles that held her from her beloved for so long. "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Song of Sol. 2:10). Now Israel's sorrow shall be turned into joy and gladness. That bloody city of Jerusalem shall become an everlasting peace. Her children shall again run the streets with singing unto Ziön (Zech. 8:5), and "in that day shall there be upon the bells of the horses, Holiness unto the Lord" (Zech. 14:20).

The two days in which the Lord stayed where He was after being notified by the sisters that their brother was sick gives us two thousand years Jewish period. The four days in which Martha mentioned, "By this time he stinketh," are the additional two thousand years present period where we see them scattered among the nations. Thus, we get the four thousand years of Israel's history—and have they not made a stink!—taking us to the appointed time, the time of the fullness of the Gentiles, when their long captivity will have come to an end.

What a blessed Day of rejoicing!

"MY HERITAGE—ISRAEL"

(Continued from page 5)

by the God of heaven, and He is retaining it until Jesus is to be *crowned King of the Jews*.

The Exalted Nation

As Jesus is to be exalted when crowned King of Israel and of the whole earth, so Israel is to be exalted above all nations. In speaking to Abraham, God 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 heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the

nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:16-18). Partially, this has been fulfilled, but never completely. The nation is to become righteous in God's sight. In Exodus 19:6, we read: "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." Isaiah foretold, in like manner, the promises just mentioned. In 60:1, 3, 10, 12, we read: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." We need not mistake when and where this is to take place. The light of the house of Israel is Jesus for whom they shall mourn. (Zech. 12:10.) The setting is Jerusalem. Study Isaiah 62, where Jerusalem is to become a "praise in the earth."

The day that Israel is to begin to prosper is given in Isaiah 27:2-6: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. . . . He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Is today "that day"? These promises that we have quoted follow a beautiful and assuring promise given in Isaiah 26:19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." When is the resurrection to be? "*In that day*." This is the time when Jesus will come. This is the time when Israel will again bear fruit. This is the time when all things will be made new.

Not only is Israel to be again restored, but it is to be the salvation of God. We read in Isaiah 49:5, 6, "Now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." The Gentiles are going to seek the light of Israel when Jerusalem is a joyous city and the land promised to Abraham is productive and peaceful. Let us notice now in Ezekiel 28:25, 26: "Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And

they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God."

Who Is Israel?

It seems that this question has been fully answered, but, to avoid any doubt, let us consider a few more scriptures in the conclusion of this treatise. We can understand by the preceding scripture quoted from Ezekiel that Israel is to be a despised people. We have not far to look to find that people.

The kingdom of Judah was first called Jews. This name continued to be applied to Judah alone until quite some time later. In Ezra, we find it used interchangeably with the name "Israel." Notice Ezra 6:14: "The elders of the Jews," and in verse 16, "the children of Israel, the priests, and the Levites, and the rest of the children of the captivity." That all Israel became known as Jews, we have already suggested. When Jesus sent out the apostles, He said: "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" (Matt. 10:5, 6). All know the people that received the teachings of the apostles. They were Jews, yet Jesus called them Israel.

Turn now to Acts 3:12: "Ye men of Israel," Again, in Acts 4:8, "Ye rulers of the people, and elders of Israel." These were the words of Peter when he was preaching to the people who gathered at the Temple. Notice the words of Gamaliel in Acts 5:35, "Ye men of Israel." Paul said: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). Speaking of John the Baptist, the scripture reads: "The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel" (Luke 1:80). All commonly accept that the people, who were Jesus' brethren and with whom He worked, were called Jews. Yet, these men, Jesus, Peter, Gamaliel, Paul, and Luke, who are by us considered as men of authority, called these people, their associates, *Israel*. Who are the Israelites? They are the people we call the Jews.

"Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:8-10).

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—*Solomon*.

WHO OR WHAT IS SATAN, THE DEVIL?

(Continued from page 7)

blind and dumb. In Mark 5:15-18, possessed with a devil meant being insane. In Matthew 15:28, when a girl vexed with a devil had it cast out, she was made whole or well. In John 10:21, vexed with a devil meant madness. In Matthew 4:24, persons possessed with devils meant sick people, or those having divers diseases. In Matthew 8:16, possessed with devils meant sickness. In Matthew 8:28, 33, possessed with devils meant insanity. In Mark 1:32, possessed with devils meant diseased. In Luke 8:36, possessed with devils meant insanity.

Perhaps you would be interested in knowing where translators of the New Testament got the idea of saying that people who were sick were possessed with a devil. They definitely did not get this idea from the Old Testament, because there is no such teaching to be found there. Let us look, however, in any good encyclopedia under "demon," "demoniac," and "demonology." There you will find this idea of people being possessed with demons originated in Babylonia and Egypt. The idea of a sick person being possessed with a demon was also believed by the Greeks and Romans. They did not understand sickness or disease, so they originated the idea that anyone sick must have a demon inside of Him, and they tried to get rid of the demon by all kinds of sorcery. The pagans also believed that a sick person had a demon inside of him. In the backward parts of Africa, China, and India, you will find this belief today. Homer believed in and wrote about demons in 1000 B.C., and Plato the Greek also believed in and wrote about them in 400 B.C. You can find none of these teachings in the Old Testament. I cannot help believing the translators of the New Testament had preconceived ideas when they translated these Greek words, *daimonion*, *daimon*, *diabolos*, and *daimonizomai*, as "devil," and they did not get these ideas from the Old Testament. So, they must have been influenced by some ideas that come down from Babylon, Egypt, Greece, or Rome.

In conclusion, let me say again that I believe that the words translated in the Bible as Satan, Devil, serpent, Lucifer, Prince of Tyre, and Dragon, definitely do not refer to a personal Satan or fallen angel, but they do refer to the natural man with his inherited lusts and carnal desires which have come down from Eve through the serpent line. "Devil," in some places, has the additional meaning of sickness or disease.

"God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God" (Eccl. 2:26).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

God Made a Garden

"The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads" (Gen. 2:8-10).

After God made Adam "of the dust of the ground, and breathed into his nostrils the breath of life" Adam became a *living* man. God then planted a garden and put Adam in this garden to take care of it. God had not made Adam's help meet, Eve, yet. After He made Eve, they sinned by eating of the tree of knowledge of good and evil. Then God sent them out of the beautiful garden. God cursed the ground. Thistles, thorns, and weeds grew. God cursed Adam. He was told that he would eat of the bread in the sweat of his face. They were told they would die and return to dust from which they came.

Restitution Promised

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

It would be a sad story if life were always to continue as it is, but God has promised to restore all things. The garden in Eden will be replaced. The thorns and weeds will die. The deserts will blossom with grass and flowers.

The land will be restored to beauty. Mankind also will be restored. The ones who are dead, and those yet to die *in faith in Christ and God*, will live in that beautiful paradise. The dead will sleep until Christ returns to begin this perfection.

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39, 40).

So, Abraham, Joseph, Moses, Rahab, David, and others of faith are still waiting in their graves to be made perfect and receive the gift of eternal life, promised through Jesus Christ.

Each Has His Place

Those caught up to meet Jesus will be made immortal. They will reign and rule with Christ as kings and priests.

The Israelites will compose one of the nations in God's Kingdom.

The Gentiles also will have their place as nations.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:2).

Nations will not learn war any more. They will live in peace and worship God whom they now refuse to recognize, or do not try to understand. May we pray that we will have a place in that glorious world made new.

The Solid Rock

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

"When He shall come with trumpet sound,
Oh, may I then in Him be found;
Dressed in His righteousness alone,
Faultless to stand before the throne.

"On Christ the solid Rock I stand,
All other ground is sinking sand;
All other ground is sinking sand."

—Edward Mote.

Happy Birthday Wishes

Gerald Knapp, Jan. 31, age 11, Cleveland, Ohio.

Cecil McKinney, Jan. 31, age 13, Hammond, La.

Edison Millsap, Feb. 1, age 13, Mount Vernon, Ark.

"Those who know how to value God's favors are best prepared to receive them."



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
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Grand Rapids 8, Michigan

Christ, Our Pattern

* * *

By Dean Moore, Red Bluff, Calif.

In studying the life of Christ, we can easily see that He was the only perfect man. The many great men in our world today cannot possibly be compared with Christ, the Son of God. Despite this fact, many men shun Christ; they say, "That's religion, and I'm not interested in religion!"

Many look upon Christ as a sad, meek person who never laughed. But Jesus said, "These things have I spoken unto you, that my joy might remain in you" (John 15:11), and, "Be of good cheer" (John 16:33). Joy, cheer—these are words by which He wanted us to remember Him.

Christ has been painted by many artists as having the appearance of one living indoors, but He was not a soft-skinned, effeminate type of man. He lived outdoors practically all His life; doing hard physical labor. His strong body was tanned, undoubtedly, from much exposure to the sun. The occasion of His driving the robbing money-changers out of the Temple showed His great physical strength. After He had driven them out and they had collected themselves, they began to bear down upon Him as a group. As He would raise His arm holding the little whip, the sleeve of His garment would fall, revealing His strong muscles. He stood there alone against the mob, from which not one dared to step out. He said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13). Not a man dared to stand against Him. There are people who consider it irreverent to think of Jesus as being strong. They think of Him as being a voice, a presence, or a spirit. They cannot see Him laughing, or remember how heartily He enjoyed good food, or think of what His years of hard toil must have done to His arms, back, and legs. Those who heard Him speak by the Sea of Galilee, and heard Him speak of the man who built his house on a rock (Matt. 7:24), had no doubt that He knew what He was talking about.

Some people assume that He knew everything from the beginning. The Bible story indicates, rather, that He was a poor boy growing up in a poor family, working by the side of His father in the carpenter shop, learning His father's trade. He began to feel His powers expanding

and began to have influence over His friends. He recruited a few followers; He suffered disappointments, temptations, and finally, death; yet built so well, so solidly, that His death was merely the beginning of His influence.

Jesus had amazing self-assurance; He had unending patience; He had faith. Let us use Christ as our Pattern and mold our lives after His. "He must increase, but I must decrease" (John 3:30). In ourselves, Christ must increase, and our selfish selves must decrease. As we study Christ's wonderful life, let us put His ways in place of our worldly ways. As we increase the ways of Christ, He will become our armor against the carnal world of today. Let us make that our goal, with our utmost ability, to increase in Christ.

Baptism

* * *

By Mrs. Herb Kasper, Rockford, Ill.

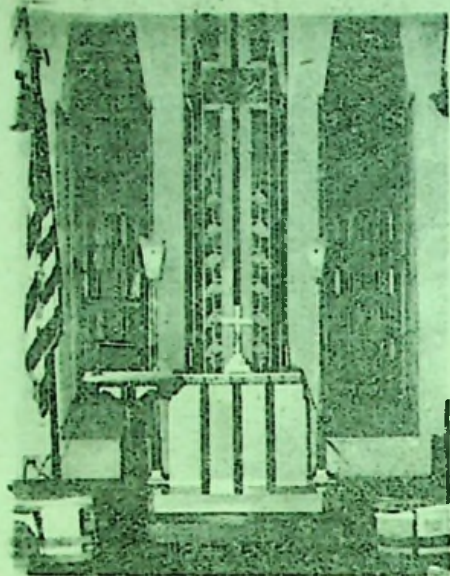
One of the most sacred ordinances given to us in the Scriptures is baptism. It is through this act of obedience to the gospel that we become Abraham's seed and have a part in the promises.

Baptism is a symbol of Christ's death, burial, and resurrection. It would seem, after reading Romans 6:3-5, that the only true form of baptism is a complete burial in water. This also is a figure of death and burial to sin and a rising to a new life.

Some people entertain the opinion that after we are baptized we are Christians. Baptism is very necessary, as we learn in Acts 2:38, but it is only the outward sign of our change of heart. Living a clean, moral life, and practicing Christian principles must accompany baptism, and vice versa. Baptism entitles us to be called Christians only as long as the Lord's work is foremost in our lives.

In 1 Peter 3:15, we are instructed to "sanctify the Lord God in (our) hearts: and be ready always to give an answer to every man that asketh (us) a reason of the hope that is in (us) with meekness and fear." This should be the follow-up story of our baptism so our attitude will be one of love and devotion to our Lord's work.

"Precept is instruction written in the sand; the tide flows over it and the record is gone. Example is graven on the rock."



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THE RESTITUTION HERALD

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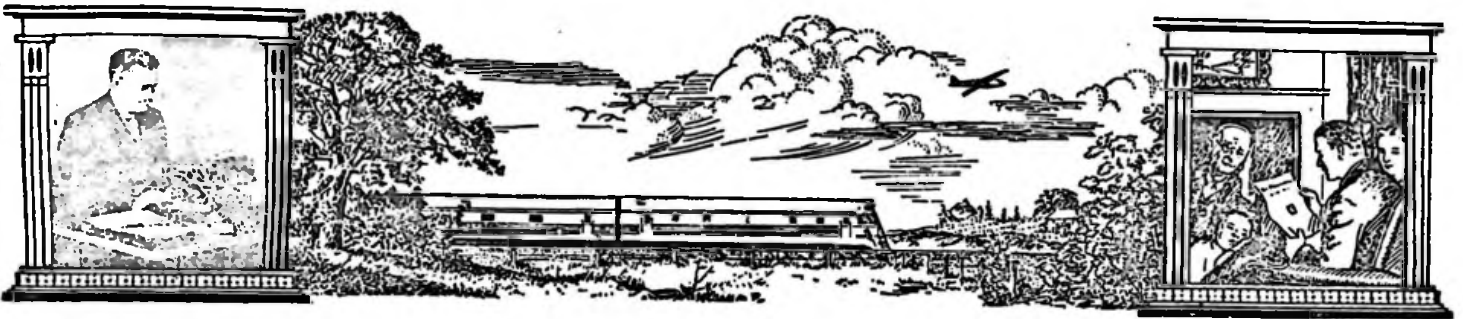


—Authenticated News Photo.

WONDERS OF NATURE: JASPER PARK IN CANADIAN ROCKIES

IN breath-taking beauty, peaks of the Canadian Rockies jut high into the sky, standing as God-ordained sentinels over countless other wonders of nature in Jasper Park, Alberta. Hundreds of glaciers stretch brilliantly over the mountains, feeding "waterfalls that cataract down to meet swirling streams, rushing over their rocky beds in a cacaphony of liquid music." A quaint dirt road winds along the beautiful Athabaska River, tributary to Mackenzie, river of the North. At the headwaters of the Athabaska River, Athabaska Pass (discovered by David Thompson—1811) opens through the Continental Divide to the Columbia River—through which pass Hudson Bay men traveled half a century into the Columbia River country.

"Mother Nature," though suggesting the Creator, is a title irreverent. God, not nature, is Author of the universe. "By the word of the Lord were the heavens made . . . let all the inhabitants of the world stand in awe of him" (Psalm 33:6-8). "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (24:1). "Praise ye the Lord!"



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Russia Drives Toward Berlin

Steadily and persistently, the Russian army drives toward Berlin. News dispatches inform that Germany is withdrawing some of her forces from the Western Front to fortify the Eastern Front—if fortify she can. This, in all probability, will give opportunity to the American and British armies to stage a stronger offensive. The shifting of Germany's peak strength from one point to another may develop doubt in the mind of the German army, and it will inevitably link with the Russian offensive to increase fear on the part of the German people—and with fear, *havoc*.

Bible students are not particularly interested in army movements, but they are interested in watching for the fulfillment of prophecy. Without here analyzing Ezekiel 38, that chapter (especially as translated in the American Standard Version) indicates that Russia and Germany will be allies in the final act of the world's drama. God there says He will be *against* the "prince of Rosh, Meshch, and Tubal," and that "Gomer and all his hordes" will be with "Rosh" (Russia) at that time. Such a confederacy will go "like a storm," sweeping down to the land of Palestine, to "take the spoil and to take the prey."

Obviously, that part of prophecy cannot yet be fulfilled, for Russia and Germany are bitter enemies, and they have not heretofore plundered "the land of unwalled villages" where the people "are at rest." Here, though, are interesting considerations: 1) It seems generally understood that Russia will occupy eastern Germany, including Berlin, after the war; 2) Himler has already been placed in supreme command of the eastern German army, and Himler, we are told, holds Communistic leanings; 3) rapidity and sagacity of the Russian march toward Berlin, and the recognized craft of Stalin, lead one to believe that Russia may maneuver a separate peace with Germany, even before the forthcoming meeting of Roosevelt, Churchill, and Stalin. In short, Stalin may be catching his fish while his political allies are planning the fishing trip.

If we are correctly informed, Stalin has been making his own terms with those sections of Europe brought un-

der his hand, having little or no consultation with Roosevelt and Churchill. More, his terms have been somewhat milder than "unconditional surrender." The cry now is, "On to Berlin!" It is about ninety miles distant, and shortening hourly. If, as the German Intelligentsia looks westward, it can hear only "Unconditional Surrender," and if it can hear milder terms from the east, would it not be wise for the German leaders to "dicker" with Stalin?

The present war maneuverings present other interesting lines of study. The Pope thus far has been definitely opposed to Communism. If, as it seems, there will be a closer link between Great Britain and Italy, will there be also a closer link between the Church of England and the Papacy? Already, it is apparent that Britain and Italy wish to hold Russia from getting an outlet through the Balkans to the Mediterranean—hence Britain's interest and fighting in Greece. Mighty Russia, though, must have a southern outlet to the Sea. She will have it. Where will she strike? Ezekiel prophesied that Rosh and Gomer, and all their hordes, will strike some day toward Palestine.

Building for Tomorrow

Contributions to National Bible Institution have been increasing, noticeably, since Brother C. E. Randall's "publicity" letter was mailed abroad to members of the Church of God. Several persons have contributed one hundred dollars, or more. One zealous worker and his wife (Dayton, Ohio) recently contributed five hundred dollars. Another member (Rapid City, South Dakota) contributed two hundred fifty dollars. Today, there came a check for one thousand dollars from the Church of God at Los Angeles, California—this generous contribution being designated for the new Headquarters—College Building. Thank you, all! Could there be fifty contributions like that from Los Angeles, the contemplated new building could soon become a reality!

No one knows the future, and boasting is neither wise nor Christlike, yet it is apparent that this is the time to gather funds if we would erect a new building after the war. May the Lord's work prosper!

The Spirit of Prayer

By Norman J. McLeod

WE TURN the dial on the radio and in from the ether come the voices of men on the other side of the world; or in floats the music as it were of the celestial host; or we hear the voice of some loved one in the far corners of the earth. That is the result when the radio is properly tuned. An instrument of great refinement seeks out of the myriads of ether waves the particular length that brings the sounds, but when the radio is not properly tuned, what a contrast! Discords, distracting screeches, exasperating noises! Or there may be interference of static from neighboring electrical installations. No sweet sounds reach the ear! No word comes from across the world. All is chaos and disorder.

Such is prayer! We attune the heart, an intricate mechanism of emotion and reason, to the mind of God. Constant rehearsal for this part is more necessary than all the trials in a radio program. The heart must be attuned by constant renewal, like the wood of some old violin that has been made to produce sweet tones by the constant practice of a master musician. The receiving set cannot change the wave length of the station that broadcasts the music into the ether. The receiving set must be tuned to the broadcast. We do not change God by our prayers! We do not even ask that, if we pray aright! God does not change from day to day! How wonderful that He does not! We know that we can always seek His will in prayer. The great truths of God were written centuries before we were born; we attune ourselves to those truths.

An elderly couple of retired farmers were traveling in Europe. They went into one of the great art galleries in one of the cities. They looked around hastily and were about to leave, remarking that they had seen all that was there. One of the curators approached and said: "You have not seen half that is here. These great works of art have been judged the world's finest by many competent critics for centuries. You are not judging these paintings—they are judging you." So Christ said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:47, 48). We do not judge the truth of God's Word through Jesus Christ, the Word judges us. Do we believe? That does not make the Word any more true! Do we disbelieve? That does not make the Word of God less true! Eternal truths have been from eternity—they will last throughout

all eternity. If we fail to grasp those truths, then we fail in our part, but the truths are still there.

Prayer is a process by which we relate ourselves to the eternal grace of God. The grace of God is in the world—we may avail ourselves of it. By what process? By the process of prayer. Jesus has told how we may pray, as well as having given us examples of it. In giving the Lord's Prayer, Jesus remarked: "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15). If we bear hate and grudges in our hearts, we cannot pray. If we repeat the words of the Lord's Prayer, and at the same time hold ought against our brother, we are not praying but are merely repeating empty words. The Lord's Prayer is for us, not for God. When we pray: "Thy kingdom come," our prayer will not make it come one second before God is ready for it to come. Why, then, do we pray it? To put ourselves in the proper frame of mind; to place ourselves in the position of desiring the day to come when God's will shall be over all the earth; to give ourselves the impetus to be ready to abandon all the glory of this world for the greater glories of the Kingdom of God. If we pray it from the heart, we are placing ourselves in alignment with the great promises of God—we are laying hold on the truths of God which give eternal life.

But you will say, "If that is the case, why should we pray for health, for the return of our loved ones from the battlefields of the world, or for the enemy for whom Jesus told us to pray?" When Jesus prayed in the Garden, He left the will of God to decide the answer. When Abraham prayed that Ishmael might live before God as his heir, God replied: "In Isaac shall thy seed be called" (Gen. 21:12). The prayer must be in accordance with the will of God, or it will not be granted. Do we know that God wishes us to be restored to health? "Tribulation worketh patience"! Perhaps that son we love so much out there facing death at every turn needs that very testing to make him strong in the Lord. As for the enemy: are we going to change him by prayer? Even that is doubtful. Perhaps we may change our own attitude, that we may so understand that enemy that he becomes a friend through our newly acquired concept of him. If we forgive the enemy, we have acquired a new hold on the eternal grace of God that will stand us in good stead when "the times of refreshing shall come from (Please turn to page 11)

The Virus of Jew-Hatred

-By J. E. Harris for the International Hebrew Christian Alliance and republished here by special permission of Jacob Peltz, secretary of the Alliance.

READING in the Psalms some time ago, I came across this verse: "They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Psalm 83:4). I said to myself, Could anything be more modern? For this old story of an attempt to annihilate the people of Israel is today's story. The thing has happened afresh before our eyes.

More than once in the past, the Hebrew nation was set upon by enemies that sought the utter destruction of Israel. What Pharaoh first attempted, and many others since his day, has been tried again in our day on a vaster scale and with a devilishness outstripping ought the past has known.

In Germany, Poland, Romania, and Austria, some six and a half million people of Jewish blood dwelt before the war, the unwanted of those lands. Over three million of them have been fiendishly done to death by Jew-hating Nazis. The program of mass murder went on while Nazi power continued, since nothing less than the utter extermination of the Jews was the set purpose of the Nazi leaders.

Over a million of these unwanted people were but of part Hebrew ancestry, some of them with only a slight fraction of Jewish blood. They were counted as non-Aryan, however, and subjected to the same persecutions and restrictions as full-blooded Jews. Moreover, most of these semi-Jewish people were of the Christian faith. This means that a million people of Christian faith have been dispossessed and persecuted and many of them slain just because they happened to be of partly Jewish extraction.

One of the things for which the United Nations went to war against the Nazis was this crime against an ancient people to whom the world owes a great debt. An Allied victory was the one hope, humanly speaking, that the mass slaughter of Jesus in Europe might be stopped before all Jews in German-controlled lands were annihilated.

All lovers of justice and freedom, and all genuinely Christian souls are gravely disquieted today over the spread of the anti-Semitic spirit beyond the countries that the Nazis ruled. The Anglican Bishop of Jerusalem has said: "The civilized world is approximating to universal anti-Semitism." From Germany, the virus of Jew-hatred has spread to other European countries and has even infected lands beyond Europe. It is showing itself in certain quarters of Great Britain, in Canada, in South America, and in the United States. That in such places, among

the people who challenged the Nazi menace, among people who are the traditional champions of freedom, that among such people hatred of the Jew should be showing its ugly head is alarming. Most certainly Christians cannot look upon such a development with indifference. This anti-Semitic spirit is an anti-Christian spirit, and the time has come for Christians to speak out plainly their condemnation of its Satanic character, and their abomination of this spirit of anti-Christ.

Unreasonable, Wicked, and Futile

Anti-Semitism is absurdly unreasonable, diabolically wicked, and dismally futile.

It is unreasonable because no matter what crimes may have stained the Jewish race, no matter how obnoxious some individual Jews may be, it is the height of absurdity to charge all the ills of the world against the Jew. Yet, that is what the blind fury of Jew-hatred does. It makes all Gentiles harmless little innocents and all Jews monsters of iniquity. That is the logic of Jew-hatred. There is neither truth nor sanity in such a conception. No people is all black, nor is any all white. Anti-Semitism paints all Jews black, counts them all scoundrels unworthy of a place in society, and thereby shows itself utterly devoid of reason, wholly blind to the plain fact that there are good and bad among all nations and races.

Moreover, in its expression, this hatred of the Jew has become fiendishly wicked. The injustices and the cruelties meted out upon Jews by the Nazis will hardly bear printing and reading, such violence does it do to all decency and ordinary humanity. Such things cry aloud to Almighty God for divine vengeance.

Thousands of the victims of anti-Semitism were guilty of no other crime but that of having Jewish blood in their veins. For that they have been mulcted of their savings, driven from their employment, hounded out of their homes, herded in concentration camps, subjected to every degradation, violence, and brutality fiends could devise, and then, in their thousands made to suffer terribly torturing deaths. I say such diabolical wickedness calls for the vengeance of Almighty God. It has in some measure received it with the triumph of the Allies against the Nazi hordes.

Bible-believing and history-studying Christians were assured all along that this modern attempt to "liquidate" the Jew would prove as futile as all past attempts have proved.

Dr. Barnam tells of an encyclopedia published in Germany on anti-Semitism in which it is declared, "In less than one hundred years the Jewish problem will be solved. The race will simply have disappeared." By those kindly processes of "liquidation" used by the Nazis, we may presume. Dr. Barnum goes on to suggest that the writer of that prediction might profitably have made a trip to Cairo before taking to prophecy. There he could have found food for thought by reading on a slab of granite the following words of Rameses II, written 3300 years ago: "Israel is annihilated. Israel will have no posterity." That ancient Egyptian thought he had done the job that the Hitlerites undertook only yesterday, and at which others between Pharaoh and Hitler have had a try from time to time. Could Hitler be any more successful than Pharaoh and his imitators? Not while God is in His heaven! "For ever, O Lord, thy word is settled in heaven." Thus we read in Psalm 119:89; and in Isaiah 40:8, "The word of our God shall stand for ever."

What is the word of God in this matter? Here it is: "Though I make a full end of all nations whither I have scattered thee," said God to Israel, "yet will I not make a full end of thee" (Jer. 30:11). Again, in the next chapter of the same prophet we read: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (31:35, 36). The sun, moon, and stars still shine, and the ocean tides still rise and fall, and Israel is still in existence, and will be while "these ordinances" continue, if these words mean what they say. Because the Most High has said that He will not make a full end of His ancient people in their dispersion, we may be sure that all efforts to destroy them utterly are doomed to fail. Anti-Semitism is dismally futile because it sets itself against God.

Satan Its Instigator

It is important that we should recognize the identity of the real instigator of every outburst of hatred against the Jew and the real reason behind it. Behind the fanatical Nazi leaders and their Jew-hatred, behind all anti-Semitic activity is Satan the arch-enemy of God and of man. It is the strategic place Israel has played and will yet play in God's redemptive purposes toward our race that makes of this people a special target for Satanic fury.

The Bible records a ceaseless conflict between the kingdom of light and the kingdom of darkness, and "that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. 12:9), is represented in Scripture as an opposing and persecuting power set against Christ and all through whom His Kingdom comes. That takes

in Israel, the people through whom God has given us our Bible, the people through whom God has given us our Saviour, and the people destined, when they themselves receive our Saviour as their Messiah, to be a mightier power than has yet appeared for turning the nations to God. "If the casting away of them (in this Christian Era, from their former position of religious privilege and leadership) be the reconciling of the world (the gospel then being given to the Gentiles), what shall the receiving of them be (by God back to their place of spiritual leadership when they accept the crucified and risen One as their Christ), but life from the dead?" (Rom. 11:15.) "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits (as so-called Christian Gentiles are when they assume that God is finished with Israel and that therefore Gentiles may kick the Jew around as they wish, with impunity), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in (the end of the present gospel era). And so all Israel shall be saved" (vv. 25, 26). "Now if the fall of them (their stumbling over Christ crucified) be the riches of the world (the gospel then being taken to the Gentiles), and the diminishing of them the riches of the Gentiles; how much more (of blessing to the world will result from) their fulness?" (v. 12.)

This notable piece of Revelation given us through the great Hebrew Christian, the Apostle Paul, shows that God has yet great purposes of blessing for our race through Israel converted to Christ. It may well be expected that if we are approaching that time, the kingdom of darkness will be especially alert and will focus its power against the people through whom a great forward step in God's redemptive working for the race is to be wrought. The modern outburst of anti-Semitism may very well be a part of that "great wrath" of the Devil, "because he knoweth that he hath but a short time" (Rev. 12:12). In any event, we may be certain Satan for some reason is its instigator, as it bears all the marks of the great arch-fiend. Certainly, then, no real Christian will knowingly forward this Satanic work in any way.

Our Christian Duty

Our Christian duty in the face of anti-Semitism is first of all to avoid the infection as a plague. The germs of this Jew-hatred have invaded our own continent. There are people around who are ready to believe and pass on the slanders that the Jews are back of the ills of the world and are plotting the destruction of society. Refuse to believe that lie of the Devil! Christ declared that "salvation is of the Jews" (John 4:22). It is Satan who would for his own purposes, have men believe the opposite, that destruction is of the Jews. True, while Israel remains in unbelief toward Christ, she ceases to be the blessing she otherwise could be to the world. (*Please turn to page 9*)

Wisdom of the Deity

By John Eagleston

THE Apostle Paul said: "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory" (1 Cor. 2:7, R.V.), even "the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles" (Col. 1:26, 27, R.V.). What is this wisdom, this knowledge? Have all God's saints this knowledge? Is it made plain, so plain that every humble servant of the Master Jesus Christ can know exactly what is written? What is it, then? It is "Christ in you, the hope of glory" (v. 27). Paul, the apostle of Jesus the Christ, further said: "Whom we preach, warning *every man*, and teaching *every man* in all wisdom; that we may present *every man* perfect in Christ Jesus" (v. 28).

Paul wrote, again: "I am crucified with Christ: nevertheless I live; yet not I but *Christ liveth in me*" (Gal. 2:20). Is this a mystery? Is it a possibility with the saints in this day and age? Can we point to persons, today, and say, "Christ lives in him"? or, "Christ lives in her"? Is there anyone living according to the admonition of the inspired Apostle Paul's writing in Romans 12:2? It reads: "Be ye not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God"—of the Almighty One.

"Wisdom of the Deity"—where are they who have really found it? and, having found it, cannot hide it? It surely will be seen by some of those who are seeking for it. Where was it in the Master Jesus the Christ? One place is sufficient here to mention—John 13. The Master was down on His knees, was girded with a towel, and, having a basin of water, He was washing the feet of each of His disciples. . . . That performance was one of the humblest accommodations done to chosen guests in that day—in Palestine. It was an honor, and it was very refreshing to the guests before being presented to the host. The host, though, never washed his guests' feet; the slaves or servants did that. Do you and I see any wisdom

or mystery in this simple but very practical service which Jesus the Christ, as Master, was doing?

Recently, our subject for an evening service was, "The Foolishness of Preaching." We read a few verses in 1 Corinthians 1 on the subject, then asked: "To whom does the preaching of the good news of the Kingdom to be established on earth seem as foolishness?" Verse 18 answers: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." So, it is the dying, the perishing, to whom the gospel is foolishness.

Would not a drowning person snatch at any floating object that he thought might save him? The majority are doing this very thing. Many Christians demand that their speaker have all kinds of qualifications, diplomas from high places of learning. The greater master of words that he is, the more he will be demanded. To be called Rabbi, Reverend, and so forth, is the will, desire, and purpose of both parties—of Christians and their leaders.

All the leaders—Jewish and Gentile—in the time of Jesus Christ's ministry looked upon His as a clever deceiver and an imposter. They were always on "the lookout" to trap Him, that they might get rid of Him. He puzzled them on every turn. First, He carried no identification papers from any of their places of learning, yet they could not dismiss Him as a degenerate, magician, or an imposter. They branded Him as one setting aside the law given to Moses. In John 7:20, the people said, "Thou hast a devil." Jesus replied, "I have done one work, and ye all marvel. Moses . . . gave unto you circumcision . . . and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?" (vv. 21-23.) The works of Christ seemed foolish to the Jews, to those who thought they were wise in their day.

First Corinthians 1:25 teaches that the foolishness of the Deity is wiser than men, and the weakness of the Deity is stronger than men. Surely, God could use the wise of this age and the great (Please turn to page 11)



J. J. Eagleston

The Curse of Gobbledygook

By Maury Maverick

"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air" (1 Corinthians 14:9).

"The Curse of Gobbledygook" is published here by special permission of its author, Mr. Maury Maverick, by "The New York Times Magazine," which holds copyright on the original article (May 21, 1944), and by "The Reader's Digest" from which selection was made. Mr. Maverick, former Congressman from Texas, is now Chairman of the Smaller War Plants Corporation. — Editor.

IN WASHINGTON, just before Pearl Harbor, I got my baptism under "gobbledygook." I was sent to a committee meeting at which the chairman spoke at length of "maladjustments co-extensive with problem areas . . . alternative but nevertheless meaningful minima . . . utilization of factors which in a dynamic democracy can be channelized into both quantitative and qualitative phases . . ."

Our chairman was a mild-mannered, amiable-looking fellow, who had consorted so long with a lot of others like himself that he didn't know how to talk plain English. He talked gobbledygook.

People ask me where I got "gobbledygook." Perhaps I was thinking of the old turkey gobbler back in Texas who was always gobbledygobbling and strutting with ridiculous pomposity. At the end of his gobble there was a sort of gook.

In Washington I soon realized that the double-talkers and long-winded writers were moving in on us, creating in their wake confusion, dullness and slowdown. For instance, in practically every government order there is a long paragraph pretending to rehash in advance the reasons for the order. Let me quote one and then show how it could be written in short language:

Whereas, national defense requirements have created a shortage of corundum (as hereafter defined) for the combined needs of defense and private account, and the supply of corundum now is and will be insufficient for defense and essential civilian requirements, unless the supply of corundum is conserved and its use in certain products manufactured for civilian use is curtailed; and it is necessary in the public interest and to promote the defense of the United States, to conserve the supply and direct the distribution and use thereof. Now, therefore, it is hereby ordered that . . .

It could have been written:

National defense requirements have created a shortage of corundum. This order is necessary to conserve the supply for war and essential civilian use, and . . .

Here is a typical paragraph from a recent order. If you can read it once and know what it means you are a genius:

For the purposes of subparagraph (1) of this paragraph, if a farmer-producer has a maximum price for a given class of sales or deliveries or a given variety and kind of vegetable seed, but not for another class of sales or deliveries thereof, he shall determine his maximum price for such latter class of sales or deliveries by adding to or subtracting from his maximum price for the class of sales and deliveries for which he has an established maximum price hereunder the premium or discount, as the case may be, in dollars and cents normal to the trade during said base period, for the class of sales or deliveries to be priced in relation to said class of sales or deliveries for which he has an established maximum price hereunder; and the resultant figure shall be his maximum price for the class of sales and deliveries in question.

What is it that brings on this long-winded, heart-breaking wordiness? I have a hunch that a writer, feeling defeat in advance, gets lengthy and vague in self-defense. Then, if defeat comes, he can ascribe it to the ignorance of the people addressed.

Somehow I get the idea that gobbledygook writing is just an attempt to impress the reader or the boss with the writer's learning.

The American people are tired of double-talk and talk they can't understand. What are we going to do about it? Well, memos should be short and to the point. If the executive has to struggle through tiresome, wordy memoranda, they pile high on his desk, creating a Great Slowdown Wall. We might start by applying the following rules:

1. Make it unpopular to use gobbledygook words.
2. Try to keep sentences under 20 words, certainly under 25 words.
3. Don't make a display of "book learning."

If we do these things we can save time, paper, hours of unnecessary work and our dispositions. Our present language must be rescued from the curse of confusion.

A man's language is an important part of his conduct. He should be held morally responsible for his words just as he is accountable for his other acts. Let us be orderly, and brief. Slovenly disorder in speech and writing is not only a reflection upon a person's thinking but an insult to the person addressed. Anyone who is thinking clearly and honestly can express his thoughts in words which are understood, and in very few of them.

OURS IS THE EARTH

By Harold J. Doan

"Thou hast put all things in subjection under his feet."

THE EARTH and all its creatures were created for the pleasure of God. (Rev. 4:11.) It is easy to perceive how God is pleased by the beauty of a peacock feather, the leaves in fall, or the snow on a mountain—all of which He created. Still, it is difficult to perceive how God can receive pleasure from sin-loving man, in whose hands He has laid that creation. This is a paradox explained only by the Scriptures.

After creating the universe, the animals, the plants, God saw the need for a higher creation: one to multiply, replenish, and subdue the earth, and to have dominion over it. (Gen. 1:28.) This duty fell to man, whom God created in His own image. Adam, the man thus privileged, undoubtedly fulfilled this purpose to the satisfaction of Jehovah, until he bowed to a new master, Sin.

The curse upon Adam, given because of his sin, was in the form of a curse upon the earth, which had been his slave. Hard work had been unknown to Adam, fear was a stranger, famine was impossible, pain was incomprehensible. The earth had been subject to his desire. All this was lost—and more. Life, Adam's most precious possession, was also lost—not only to him, but to all mankind. Adam lost his first estate, and it is impossible for man to regain it until One comes "whose right it is" to blot out the curse and bring man again into his place of rulership.

Some would have us believe that the world (alias, science) is progressing so rapidly that it will soon be in control of the elements, as was Adam. This is a theory difficult to prove. To the unbiased bystander, it is obvious that man is finding it difficult to control himself, without attempting to take control of the elements and "every living thing." No man can stop a hurricane, cool the sun, break a drought, or freeze a volcano, yet these things would all be possible if the earth were now in subjection to man.

The author of the Hebrew Letter said, "We see not yet all things put under him (*man*). But we see Jesus" (Heb. 2:8, 9). All that we can see is Jesus, the Saviour, through whom we have hope in a restored Edenic condition, in which all things will again be put in subjection to man.

God's purpose in man must be fulfilled. The earth is ours (though we have lost it, for a time), and it will be returned to us. Christ said, "The meek shall inherit the earth" (Matt. 5:5). Did He mean an earth cursed and gnarled by the sin of man? Hardly! He had reference to the earth in a condition as prophesied by Isaiah: an earth in which "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den" (Isa. 11:8).

Trouble and grave trials today are no reason to lose faith in the promise of God. Nor is it reason to believe that God has abandoned His purpose in man. We must remember that *ours is the earth*, and pray that Christ will soon come to restore it to perfection for us.

WHERE ARE THE DEAD?

By R. H. Judd

THE question is asked, "Where are the dead?" Well—*wherever you find a dead person, there you will find the dead.* "If we believe that Jesus *died* and *rose again* (from the dead), even so *them also which sleep* in Jesus will God bring with him" (1 Thess. 4:14). Why is this plain statement so misunderstood? Paul was talking about the raising of Jesus *from the dead*, and he said, "Them *also which sleep* in Jesus will God bring with him (Jesus)" (v. 14). *Where from?* From where did the Apostle say God brought Jesus? See Hebrews 13:20—"from the *dead.*" Not from the living!

"So them also which *sleep* in Jesus will God bring (from the dead) with him." The verse plainly says it is those that "*sleep*" whom God will bring. Surely people do not *sleep in heaven!* Read it again to see.

God's only appointed way to life is by resurrection. (Dan. 12:2.) "Why should it be thought a thing incredible with you, that God should raise *the dead?*" (Acts 26:8.) If "the dead" are in heaven, as so generally taught by ministers and missionaries, then surely God would have to raise them from the dead *there!* But, thank God, there are none of "the dead" in heaven.

Again, see what the Scriptures say: "Abraham gave up the ghost (spirit), and *died* . . . an old man, full of years; and was gathered to his people" (Gen. 25:8). Was it Abraham who died? Well, the Bible says it was. "His sons Isaac and Ishmael buried *him* in the cave of Machpelah." Did they? See Genesis 25:9.

How about David? Let us see what the Scripture says. "*David* . . . is both *dead* and *buried.* David is *not* ascended to the heavens" (Acts 2:29, 34).

Hezekiah was told that he should die and *not live*" (Isa. 38:1; 2 Kings 20:1). Can the dictionary beat that for a true definition of death? Does God's Word tell the truth?

And what about the "Trinity"? "That they might know *thee* (singular pronoun) the *only* true God, and Jesus Christ, whom *thou* hast sent" (John 17:3). Are those words *true?* or is it true that there are three Gods—"God the Father," "God the Son," and "God the Holy Ghost"? You cannot believe both, for both cannot be true.

WISDOM OF THE DEITY

(Continued from page 6)

heads of learning, but He has deliberately chosen the foolish things, base things, and "know nothings" (of worldly systems) "to bring to nought things that are."

In 1 Corinthians 4:10, Paul was comparing the apostles' position with the position of others who evidently would not accept the apostles' lowly attitude. Said Paul: "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised." In the verse preceding this one, Paul said: "We are made a spectacle (a show) unto the world, and to angels, and to men."

A little verse comes to my mind which I have heard somewhere:

"He that is down need fear no fall,
He that is poor, no pride;
He that is humble ever
Shall have God to be his Guide."

May this be the spirit, the purpose, the desire, and the accomplishment of every student taking upon himself the ministry of the good news as commanded by our Master, Jesus the Christ.

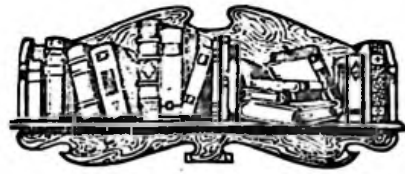
THE SPIRIT OF PRAYER

(Continued from page 3)

the presence of the Lord" (Acts 3:19). If prayer saved lives now, then no true Christian would die! If prayer restored health, then no Christian would be ill! That perfect working of the Spirit of God is left to the day when God's Kingdom shall be established, for we read that only then "the inhabitant shall not say, I am sick" (Isa. 33:24).

Another aspect of attuning ourselves to the will of God in prayer is found if we examine the Scriptures: "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). Let us not overlook the "thanksgiving" that is mentioned here. If thanksgiving is in our hearts when we make known our requests to God, we are not nearly so likely to make requests that are ridiculous. We will not likely request things that we might use for the satisfaction of our lusts, if we have the proper humility that is inherent in the thanksgiving that should be in our hearts.

When we lift our voices in prayer, let us be sure that we pray aright. Let us know in our hearts that we are not changing a changeless God who is not like man in his changeableness. Rather, say with Jesus: "Not as I will, but as thou wilt" (Matt. 26:39).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

No better review of *The Complete Rhyming Dictionary* (Garden City Publishing Co.; \$1.98) could be written than that contained in the Foreword of the editor, Clement Wood:

"The desire to write poetry, or at least acceptable verse, is almost universal. The achievement of this desire may be gained by anyone, without excessive effort. Almost everyone, at some stage of his or her life, has yielded to the seductive siren, and has done his or her best to write poetry. An adequate craftbook on versification is a necessity, when the urge becomes unconquerable.

"When the versifier's problem is narrowed down to rhyme, the need for a convenient and logically arranged rhyming dictionary soon becomes self-evident. Rhyme is exclusively a matter of sound: what the scientists call phonetics. The logically arranged rhyming dictionary must be arranged scientifically by sound; arranged phonetically, to use the scientific word. The arrangement of rhyming sounds in the present volume is wholly phonetic.

"The introductory study of versification is so complete, that the book will answer almost every question on technique that any would-be poet or versifier desires to have answered. Moreover, it provides models for the most intricate forms of poetry and versification that English-speaking poets use. Following a model is at best finger-exercises. But finger-exercises must precede mastery of the keyboard."

Mr. Wood's comments describe his volume accurately. The dictionary sets forth groups of words, by pronunciation and spelling, which really rhyme. Far more important in some respects, it sets forth the essentials of writing poetry—rules which cannot be violated if the poet is to produce work worth reading.

Far too much religious poetry is of the *ersatz* variety, a substitute for the real thing. Prose is always better than poor poetry, and poetry is always poor unless it follows the rules of meter and of sound. *The Complete Rhyming Dictionary* provides not only the rules, but the words as well. Anyone who fancies himself a poet will do himself—and his readers—a distinct favor by using the book. It is the most complete book of its kind now on the market.

* * * *

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

THE CHILDREN'S PAGE

Prepared by Madge Savage

Waite Park, Minnesota



"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13).

The Beginning of Sorrows

We are very near a time of great sorrow in the world, if indeed we are not now in the midst of it.

A good prayer for your use in the morning is the following:

"My voice shalt thou hear in the morning,
For the day is all unknown;
And I am afraid, without Thy aid,
To face its hours alone.
Give me Thy Spirit to lead me,
Give me Thy hand to guide,
Give me Thy living presence
To be ever at my side."

—Selected by Mrs. B. A. Johnson.

We know Jesus is to return to this very earth, to make it new; to make everything right as it was in the Garden of Eden. Jesus told His closest followers not to let anyone deceive them about His return.

Before Jesus returns, there are to be "wars and rumours of wars." Are we not having that condition now? Jesus added, "See that ye be not troubled." The true Christian is not to be troubled by these events, for "all these things must come to pass." Still it is not the time for Christ's return.

Nation will war against nation and kingdom against kingdom. That, too, is happening now, isn't it?

Other signs Jesus mentioned which will tell the time of His return is near, are: famines, pestilences, and earthquakes in divers places. We hear of people starving in some parts of the world. Disease follows hunger and then death comes. We read of earthquakes in England, Japan, and the United States.

Yes, the time of our Lord's return is very near.

Christian Trials

We know Jewish people are being mistreated and killed in some countries. Before Christ's return, it is not surprising to think many of His followers will be in the same outcast position as the Jewish people.

Jesus may have been talking to the apostles as Christians, not as Israelites, when He said, "Then shall they deliver you up to be afflicted, and shall kill you: and ye

shall be hated of all nations for my name's sake" (Matt. 24:9).

The Jewish people are not being hated for His Name's sake. They do not even own Jesus as their Master or Saviour. It is the Christian who stands in His Name and for His sake. All nations—Jewish and Gentile—are to hate the ones who hold Jesus' Name dear to them.

The Lord said many would stop loving Him because there would be so much sin. There are now so many places of pleasure to attend that our churches are nearly empty. We want to be true to Him when He returns. Let us watch and live soberly now. "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

The good news of salvation and of the Kingdom of God is to be preached in all parts of the world before Christ's return. Today, there are missionaries, chaplains, soldiers, and sailors, too, who are helping spread the gospel into many parts of the world.

Let us watch and pray that Jesus will return soon. No one knows when He is coming, except God Himself. We are to be busy doing good. Try to tell someone, today, of Jesus and the wonderful love of God which reaches everyone who will accept Him.

The Bible

"The Bible is God's messenger;
It tells each olden story
In all its power and righteousness,
In all its tender glory.

"It tells God's wishes, quotes His words
In all their strength and beauty,
It tells of Jesus and His love,
It points the way of duty.

"If we will read it carefully,
If we will ponder it each day,
We'll learn about God's blessed will,
We'll learn to live the Christian way.

—Carmen Malone.

Happy Birthday Wishes

Lee Phillips, Feb. 5, age 10, Hammond, La.
Ruby Wendroth, Feb. 5, age 4, Eden Valley, Minn.
Dorothy Richardson, Feb. 10, age 10, Hammond, La.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Water, Plus

* * *

By Ernest Barnum, Waterloo, Iowa

Multitudes of the Jews from throughout the entire Roman Empire had gathered to celebrate the Feast of the Tabernacles. Everyone had forsaken their dwellings to live in the open air for a week of festivity. Roof tops and streets bristled with green bows, which provided a protection for the people and, from a distance, made the city resemble a forest.

Six days of feasting and celebrating had passed and the night before the seventh day, which was "Great Hosanna Day," was well under way. Four golden candlesticks which lighted the principal court formed a background for the Levites stationed on the steps of the Temple. Devout men with lighted torches began a sacred dance to the accompaniment of the sacred music.

This dance not only continued throughout the night, but spread among the inhabitants and to all the neighboring hills. This was the crowning night for joy and excitement.

When it was nearly morning, and as the first light of day broke through, a blast of the silver trumpets announced the "Great Hosanna Day." Immediately, the priests began their procession down to the pool of Siloam, which flowed at the foot of Mount Moriah outside the city wall. When they returned, they brought with them jugs of water and the light of day. The ceremony of pouring out the water which followed was to remind them of their wanderings in the wilderness when they received water from the rock.

When the ceremony was completed and the day ushered in, naturally, after a night of intense excitement, the people were willing to use the remainder of the morning to rest their weary bones. It was during this opportune moment of relaxation that Jesus of Nazareth stepped forth, calmly and coolly speaking the words, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38).

We do not have to discuss the subject of how many believed or how many did not. The record reads that the people were divided in their opinion. We know a few said, as the woman of Samaria, "Give me this water, that I thirst not" (John 4:15). The thought to which we

would give the most consideration is that we who are living now, two thousand years following those early events, are awaiting our "Great Hosanna Day," or the blessed return of our Lord. What have we done to prepare for that Day? Do we exhibit by any emotion or expression or act that we do eagerly anticipate His coming? Has the river of water come forth from our being so others can drink and be satisfied?

Yes, Jesus has offered us "Water, Plus, an inheritance in God's Kingdom. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). May God hasten the day of Christ's return!

Greetings from Fonthill

A bit belated, perhaps, but the Bereans of Fonthill wish to express sincere greetings for a new year of effort in the Lord's work to all Bereans.

We have been somewhat hindered during the past month in our weekly meetings because of frequent blizzards. In fact, it was necessary to discontinue our meetings for almost a month, but we are once again meeting, for which we are very thankful. Though we are few in number, yet we gain much from meeting together and realize that only by frequent study together can we be strengthened in the faith. We are reminded of Hebrews 10:24, 25: "Let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

We are praying that His Word may dwell richly in all hearts and bring forth fruit until He returns. We shall be glad when the Lord returns to restore peace upon the earth, but, in the meantime, we are working and waiting with patience, not being idle. Thus, by laboring, we trust the Day will come quickly.

Yours in the faith,

Wilson Kirkwood, Secy.

Have you mentioned the Berean Society in your prayers of late? It is only through God's guidance that we can function as an organization dedicated to His service. Let us remember to pray for our local, state, and national work. As a group, we have done very little this year. Let us pray to be more successful in our efforts.

AMONG THE CHURCHES

CALENDAR

March 3, 4—Northwest Conference at Corvallis, Ore.

HECTOR, MINNESOTA

The work in Hector, Minn., continues to "go along" about as usual, with excellent interest and good attendance. It is gratifying to note the faithfulness and zeal of local members in all phases of the church work.

Bro. Benjamin Johnson continues to be bedfast, and our prayers are offered for his recovery. I am sure he would appreciate a card or letter from any of the church brethren. His address is 203 E. Trott Ave., Wilmar, Minn.

The church group was glad to have Herman Drabenstott of Roll, Ind., visit and worship with us on two different occasions recently. He is at present working with a C.P.S. unit at the University of Minnesota.

We would also like to mention the visit of Mr. and Mrs. Clement Richey of Sioux City, Iowa, to our church services about two months ago. They are members of the writer's home church near Marshall, Ill., and it was indeed a pleasure to see them again and have them in our congregation. They and their two small children made the four-hundred-mile round trip in one day. We wish they were closer, so they could attend more often.

Virgil Hammer recently spent a week's furlough with his folks, and now is overseas.

The church group is indeed grateful for the many blessings God has given since the work was started. These blessings have come in various ways through different individuals, some of whom live in other states. God grant that we all may be worthy of these material and spiritual blessings and look ever more earnestly for the coming of Jesus and His Kingdom on earth.

Harry Gockler, Pastor.

HERALD RECEIPTS

Era McGinty; Mrs. Minnie Telschow; Mrs. Mary Poland; Dewey Overmyer; Dora Scoggins; James Kessler; Mrs. Henry McCann; R. E. Parish; E. W. Ritenour; Mrs. W. L. Robbins; Theron Murphy; Harvey L. Fisher; R. L. Tice; Mrs. E. Reighard; Mrs. Claude L. Davis (others); Zenas Murphy (others); W. G. Moffet (another); J. H. Anderson (another); Sgt. Robert L. Jones.

R. H. Judd; Harold Smith; Lucian Murphy (another); G. K. Niles; Mrs. Inez Titus; Anna Cochran; Mrs. Emma L. Claypool; Mrs. L. C. Anthon; Mrs. Gideon Logan; Helen McInturff; S. H. Boyer; Mary E. Elton (others); O. H. Berry; Walter C. Kuhlmeier; Mrs. Selma Gabrielson; Mrs. J. A. Macey; Mrs. C. S. Prime; Andrew A. Story (another); Shirley A. Logsdon (another); John Kaitton (another); Mrs. Wm. Black; Mrs. Lela Peterson; Arlen Marsh (another); Mrs. Earl Pearson; Mrs. Julia Mead.

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FONTHILL, ONTARIO

We notice by the last Herald that news is scarce and the Editor wants to know "what is doing" at our various churches.

At Fonthill, Ont., on the evening of January 5, an interesting Sunday school meeting was held. The following officers were elected: superintendent, W. H. Holland; assistant superintendent, Joseph Fletcher, Jr.; secretary and treasurer, Maurice Aneger; organist, Mabel Payne; assistant organist, Irene Holland; social committee chairman, Wilson Kirkwood; cradle roll superintendent, Helen Beemer. The Sunday school work is steadily progressing, as all reports showed.

Two weeks later, on January 19, the faithful and interested gathered for the annual church business meeting. Reports given by the elders, also a report from the trustees, showed a healthy condition in all ways. Our debt on the parsonage is being regularly reduced, and we plan this year to start raising money to improve and enlarge our Sunday school facilities.

Our pastor, Bro. C. E. Randall, has sketched a very real looking thermometer, to be placed at the front of the church, and we will be

Gleanings From the Field

"The field is the world."—Jesus.

Born to Bro. and Sr. Emory Macy, 1252 S. Jay St., Kokomo, Ind., a daughter, Cheryl Kay, on January 21, 1945. Congratulations! and keep the College coeducational!

Bro. J. S. Lyon, recently a hospital patient, is convalescing at his home, 1751 Madison Ave., S.E., Grand Rapids, Mich.

"I especially like the articles by Linford Moore and Harold Doan, because they are so practical and full of truth, also those by Edward Goit."—Mrs. Lottie Piekerl, 407 LaMonte Terrace, South Bend, Ind.

Bro. and Sr. J. W. McLain visited the Waterloo, Iowa, Church of God on Wednesday, January 24, in the interest of the National Bible Institution and its evangelistic work, showing motion pictures representing the evangelistic field. He reports excellent interest at the Waterloo Church, especially commending Bro. Ernest Barnum, the pastor, for his work among children and young people.

"Bro. H. J. Prosser of Newberg, Ore., has improved and is able to leave the hospital where he underwent a major operation January 4."—Sr. H. D. Hathaway, Corvallis, Ore.

Thank you! When sending your renewal for The Herald, please give full address, including zone number if you live in a city where such numbers are used.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

Bro. H. Scott Smith of London, Ark., arrived in Dixon, Ill., Friday, January 26. He is visiting his daughters and sons-in-law, Bro. and Sr. C. Alan McLain in Dixon and Bro. and Sr. Vivian Kirkpatrick in Oregon, Ill. Bro. Smith was guest speaker for C. Alan McLain at the Dixon Church of God, Sunday morning, January 28. He is now attending the Ministerial Conference at Oregon.

Bro. Grover Gordon's classes with the students of Oregon Bible College have been highly appreciated. He is now joined by Sr. Gordon who, with Sr. Mattie Agard of Cleveland, Ohio, will serve as cooks for the Ministerial Conference.

Bro. Harold Doan, College senior, preached at Macomb, Ill., Sunday, January 28.

Poetry and Poetry: Bro. Arlen Marsh's book-review column, this issue, will be of special interest to writers of verse. Buy the book; we're buying one, too!

Tamed the Wildcats: The College basketball team recently became victors over the Mount Morris Wildcats with a score of 43-23 —Bro. James Muttison leading the scoring.

watching the mercury rise. Last year, we had one member with perfect attendance, but this time there were eight who had been at church every Sunday during 1944. Bro. C. E. Randall accepted the unanimous call of all present to remain with us as our leader for another year, (D. V.) The other officers chosen to work with our pastor are as follows: elders, Joseph Fletcher, Jr., W. H. Holland; deacons, Maurice Anger, Fred Jones; assistants, David Elliott, Melvin Haines, Wilson Kirkwood, and Ross Anger; deaconesses, Addie Haines, Helen Beemer; trustee, Arthur McClellan; secretary, W. H. Beemer; treasurer, Irvin Barnhart; ushers, H. Haines, M. Anger, W. H. Beemer, Jr., Ross Anger, G. Coverdale; auditors, Irene Payne, Doris Lane; property committee, Maurice Anger as chairman.

Here, as in the States, a number of our young men are away, and many more separations are taking place. Last Sunday, at service, Bro. Alfred Payne was with us, being on his embarkation leave. Also, Bro. Melvin Haines, of the Naval Service, attended worship and he was leaving for Halifax early in the week. Bro. James Savegny of the Army, now stationed at Kingston, was also present. Bro. Howard Beemer, Jr., of the Air Force, is now stationed near Ottawa. His desire is to be released, to study for the ministry at Oregon Bible College. Pray for him.

A gathering took place at the parsonage last Tuesday evening for Bro. Ross Anger, who leaves this week to enter the army. Part of the entertainment was in the form of a toboggan party, and we certainly have plenty of snow for the same.

In driving from Thorold to Fonthill for services, we drive between miles of drifts that are from six to nine feet high.

Our senior and junior choirs are faithfully "carrying on" their service in song to God and the congregation.

The Church of God Builders, a highly important group of the younger girls and boys of the church, are instructed by Bro. Randall every Friday after school. At present, they are building individual models of the tabernacle, all pieces being explained as made. Once a month, this class has a social event of some sort. Recently, a toboggan party was enjoyed.

We are now holding morning worship at Fonthill, and time will tell if this change is of the Lord's will and best for His work.

In this New Year, I wonder if it would not be a good thing if each member of the various Churches of God of the Abrahamic Faith, wherever situated, would ask himself, or herself, a few searching questions. One might ask, What kind of an effect would it have on my particular church, if every member had the interest of the work at heart to the same degree as I have it at heart? Again, Would it improve the work, or hold it back, if others gave the same amount of time and help in conducting the Lord's work that I give? Also, If all attended the various services, with the same degree of regularity that I am present, would the attendance go up or down? Then, too, If others tithed and gave love offerings as cheerfully and regularly as I have given during the past year, would God's work be more prosperous, and much benefited, or are some of us in need of making a more unselfish effort, during this New Year?

Jesus told us to love one another. Recently, I read somewhere that true love is not taking what one wants, but giving what is wanted and needed.

May God bless and encourage all those who have a part in bringing us the helpful Herald, each week. Irene Holland, Reporter.

ANNA M. COOK

Anna Mathilda Stone was born near Grant, Wis., September 15, 1860. She moved to California with her family when ten years of age. On December 28, 1883, she was married to Benjamin F. Cook in Auburn, Calif. To them were born three children: Arthur, Byron, and Mary Edna. Three grandsons and three great-grandsons also survive. They moved to San Francisco in 1918 and lived in or near there the rest of their days. Both Mr. and Mrs. Cook were baptized into Christ by Elder Richard Corbaley and held membership in the Church of God of Abrahamic Faith throughout their long Christian lives. Though, for years, they were isolated from the church, they kept in touch with it and its teachings through, first, The Restitution, and, later, The Restitution Herald, official church publications.

Mr. Cook died July 2, 1935, since which time Mrs. Cook resided with the son Byron and daughter Mary Edna, until Byron's marriage two years ago, after which the mother and daughter made up the family household.

Both Mr. and Mrs. Cook were devout students of the Scriptures, and were always interested in the promotion of the truths they held so dear. Mrs. Cook, being of a friendly jovial disposition, endeared herself to all who knew her.

She was afflicted with phlebitis on October 13, 1944, and entered Franklin Hospital for treatment. That difficulty was apparently overcome, and she had hoped to return home, but early in January she suffered a relapse and died January 17, 1945. Mrs. Cook was a member of the Los Angeles Church and often contributed to the support of the work. The writer was called and conducted appropriate services, pointing to the blessed hope, which Mrs. Cook had believed, obeyed, and lived. We laid her to rest beside her husband in beautiful Woodlawn Cemetery to await the call of the Life-Giver.

Emma C. Railsback.

THOMAS FREEMONT WHITTAKER

Thomas Freemont Whittaker, born August 7, 1915, in Tipton County, Ind., son of Mr. and Mrs. Frank Whittaker, died in Saint Joseph Hospital, Kokomo, Ind., January 12, 1945. His death was caused by burns received two days previously when attempting to start a fire.

Thomas was united in marriage to Ruth Vonedra Kinder, August 11, 1936, in Kokomo. To this union were born five children: Marylene, Keith, Franklin, Wanita, and Johnnie.

He leaves to mourn his death, his wife, five children, and a stepson, Eugene; also his parents, Mr. and Mrs. Frank Whittaker of Kokomo; two brothers: Raymond, serving in the navy, and John, serving in the army overseas; two sisters, Mary Harvey and Julia Geiger; a grandmother, Mrs. Elizabeth Calhoun; and a host of relatives and friends.

Funeral services were conducted in the Eller's Funeral Chapel by the writer. He was laid to rest in Crown Point Cemetery, Kokomo. Emory Macy.

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Published by National Bible Institution, Oregon, Illinois
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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); 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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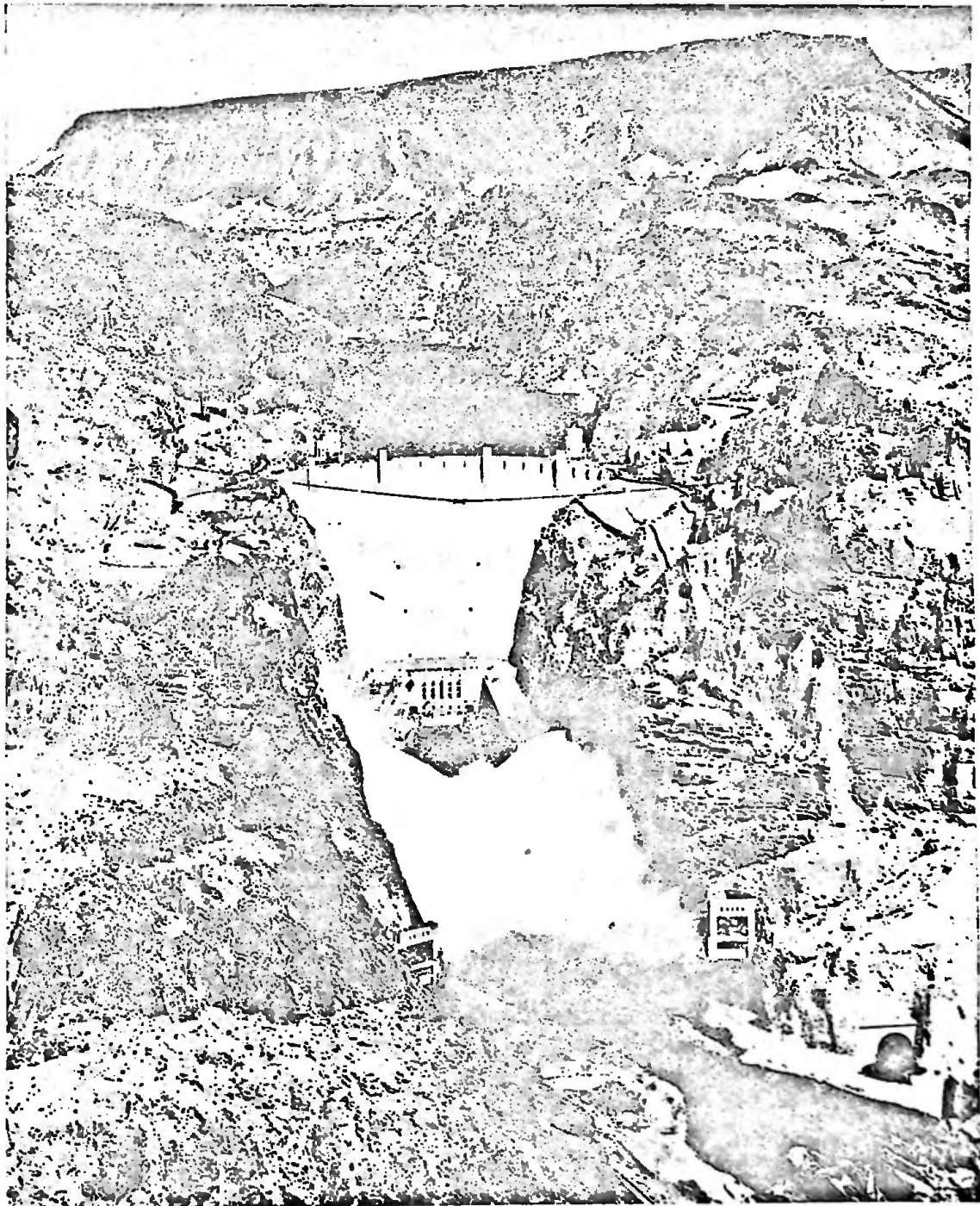
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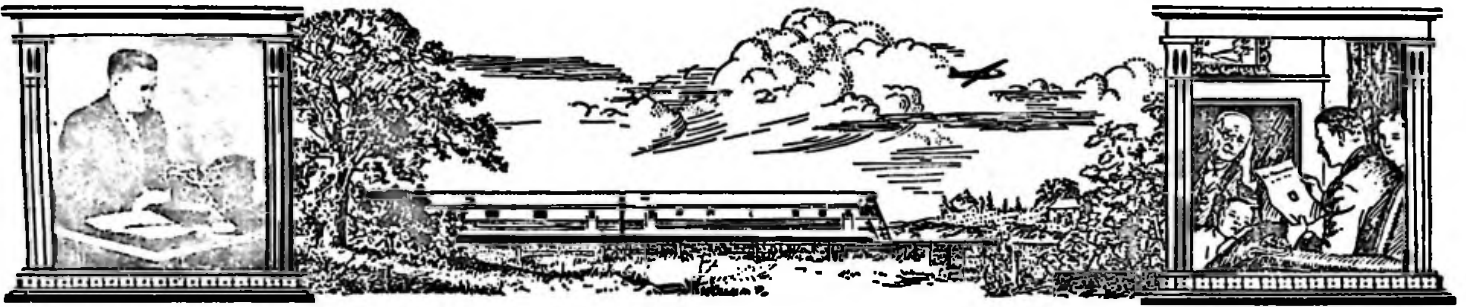
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BOULDER DAM ON THE COLORADO RIVER



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“Given to Hospitality”

Usually, Page 3 presents a message relative to a theme especially emphasized by the Church of God—such as the Second Advent, Signs of the Last Days, Conditional Immortality, Restoration of Israel, Life Only in Christ, Baptism by Immersion, or some kindred truth. THE RESTITUTION HERALD presents a distinctive message. Nevertheless, “All scripture . . . is profitable,” and it is well, occasionally, to give publicity to other neglected truths, though they may be commonly accepted by all denominations. Thus, Brother Linford Moore’s article, “Open Wide Your Doors,” has been given prominent place in this issue. It teaches good, old-fashioned hospitality.

Hospitality, at least as manifested a generation ago, is becoming a lost art, a lost virtue. In the home! *in the home* there must be hospitality—not transferring it to hospitals.

Harnessing Wild Forces of Nature

Boulder Dam (see front page) is one of the present generation’s contributions to progress in this nation. Originally named Hoover Dam, it was built between 1931 and 1937, and it stands in the Colorado River a short distance from Las Vegas, Nevada. Boulder City mushroomed into existence with the Dam’s construction. Lake Mead, created by the Dam, forges one hundred fifteen miles up the River and covers 146,000 acres. The dam is seven hundred twenty-six feet high, above the canyon floor. Two million horse power are generated by the power stations. Thus, modern science has harnessed the treacherous Colorado River, making it serve man who formerly feared it.

So successful is man in harnessing the wild forces of nature, that the onetime incredible is today routed by astonishing achievement. Man has conquered the air, flying four or five times faster than the swiftest of birds. Man lives beneath the sea, splitting the water with submarines mightier than any fish or whale. One marvels at the advancement in medicine and surgery. Nevertheless, there are certain bounds beyond which flesh cannot pass. Weeds and sin curse the earth. Death is conquering

throughout the world. Only the returning Christ will wholly “subdue the earth.” “He shall have dominion . . . unto the ends of the earth,” and He “must reign, till he hath put all enemies under his feet.” As Galilee calmed at His command, and as the untamed colt was guided at His voice, so eventually all the wild forces of nature will obey His will—when He “shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously” (Isa. 24:23).

Then “the wilderness and the solitary place shall be glad . . . and the desert shall rejoice, and blossom as the rose” (35:1). “The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity” (33:24).

Evangelist McLain on Western Tour

Brother J. W. McLain, National Evangelist and Fieldman, is engaged in work that will lead him into the South and West. Though there is no definite schedule, he will probably follow a route through Little Rock and Pine Bluff, Arkansas; Hammond and New Orleans, Louisiana; Ater and Corpus Christi, Texas; Douglas and Tempe, Arizona; Pomona and Los Angeles, California. Also, Brother McLain anticipates working with several isolated groups of brethren in California. Pray that this evangelistic and missionary journey will be fruitful for the Lord. Brother Francis Burnett will temporarily take charge of the new work in Chicago, while Brother McLain is in the South and West.

“Known unto God”

Friday afternoon, February 2, James Herder was buried at the Ogle County Farm Home. He died at sixty-five years of age, in poverty, having no relatives, and few friends. There was no weeping—almost no apparent appreciation of the life ended. There came to mind this truth, however, that “known unto God are all his works.” Undoubtedly, God sees tenfold more in every soul than we can see in one another, and in grace He looks for the good, rather than for the bad. James, I hope to hear your story in the Resurrection Day.

Open Wide Your Doors

By Linford W. Moore, Jr.

"Come in, thou blessed of the Lord; wherefore standest thou without?" (Genesis 24:31).

HOSPITALITY is a virtue which is plainly taught in the Scriptures. Our ministers should encourage the development of this beautiful trait of character in our people. Of many of our church congregations it can be said that the people are cold about receiving newcomers into the church and are frigid about inviting strangers to their homes.

How undesirable is this condition! Paul fully realized the importance of graciously receiving new members into our fellowship, when he listed hospitality among the qualifications of a bishop. (1 Tim. 3:2; Titus 1:8.) Many an individual is lost for Christ because our bishops fail in this respect.

Think not by any means, however, that this virtue is required of bishops only! All Christians are to receive and entertain guests. They are to do it generously and kindly. Paul's exhortation to the saints at Rome was that they be "given to hospitality" (Rom. 12:13). It is interesting to notice that the same Greek word translated "given to" in verse 13 is translated "persecute" in verse 14. It means to pursue diligently. Every Christian should "pursue diligently" to be hospitable to all.

Abraham was a man "given to" hospitality. Camping upon the plains of Mamre, Abraham sat in the doorway of his tent. As he looked up, he espied three men in the distance. Though he knew them not, Abraham ran to meet them. He entertained them to stay with him for a time, while he gave them food and drink and washed their feet. Upon their acceptance, he hastened to Sarah, and she prepared a delicious meal which was set before them. (Gen. 18:1-8.)

We know, therefore, that Abraham did not hesitate to share with others. He went out of his way to invite strangers to dine with him. He would have made an excellent bishop in the Church of God today.

Abraham later learned that these three men were angels of Jehovah. Had he been indifferent about inviting them into his tent, he probably would have lost a blessing. Perhaps this record was instrumental in prompting the Apostle Paul to write, "Be not forgetful to entertain

strangers: for thereby some have entertained angels un-awares" (Heb. 13:2).

Is it possible that we today might unknowingly entertain an angel? You who have Christian homes have the responsibility of sharing your blessing with those less fortunate.

Other Biblical examples of hospitable persons are numerous. Lot entertained strangers. (Gen. 19:1-3.) Laban showed favor to the servant of Abraham. (Gen. 24:29-32.)

David fed a multitude. (2 Sam. 6:19.)

The Shunammite woman provided the Prophet Elisha a place to dwell.

(2 Kings 4:8-11.) Zacchaeus made haste to come down from the tree and joyfully received Jesus into his home.

(Luke 19:6.) Lydia constrained Paul to abide at her house. (Acts 16:15.)

Many other illustrations could be mentioned.

Even the barbarous inhabitants of the island of Melita showed "no little kindness" to Paul and his shipwrecked companions. How much more should we Christianized Americans show kindness to those shipwrecked in the world! Hospitality is a means of winning others to Christ. Invite people to dinner. Invite them, also, to church. Show them that

Christ is the Head of your home. Invite people, not merely that they will return the favor and invite you, but entertain those who are unable to do so for you. Hospitality is of no value if done grudgingly. (1 Peter 4:9.) It must be done generously, in the spirit of charity.

Christians should be charitable toward one another. How many are there in your church whom you have not invited to your home? Seek to know and fellowship with your neighboring Christians.

When a Christian comes from a distance to your community, welcome him to your home. Do not let him stay at the hotel. Do not expect the minister to show all the hospitality. Prepare your house. Then, go to him and say, as Laban of old said to the servant of Abraham, "Come in, thou blessed of the Lord; wherefore standest thou without?" (Gen. 24:31).

CHRISTIAN HOSPITALITY

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

"The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(Matthew 25:35-40.)

A Nation Born at Once

By G. E. and Arlen Marsh

EARLY IN 1944, *Collier's*, the *National Weekly*, published a radioed dispatch from Jerusalem extolling the fighting caliber of the modern Jew as exemplified by his performance in the Allied armies. The dispatch noted in passing, almost as an aside, that children of dark-skinned Jews born in Palestine almost invariably possessed blonde hair, blue eyes, and light complexions, and that no satisfactory explanation for the odd shift in normal laws of inheritance had been found.

The *Collier's* correspondent was not alone in his observation of the changes being rapidly wrought among those Jews who, because of personal desire or the pressure of war and anti-Semitism, have returned to the land of their fathers. The social and political viewpoint and the economic status of the returning Jew have come to vary amazingly from the social and political viewpoint, and the economic status he possessed before the Holy Land became more than a small map section for him. These changes have been comparatively unimportant, for changes in such things are the common lot of immigrants.

James Truslow Adams, in his *Epic of America*, long styled the best one-volume history of the United States in existence, noted more than a decade ago that some peculiarity of North American climate seemed responsible in large measure for the nervous ambition of the continent. No other section in the world has progressed so far, so rapidly; no other section has amassed such tremendous wealth and power in so short a period of time. Dr. Adams, like a number of other historians and scientists, felt that some indefinable characteristic of the American climate, to be found nowhere else on earth, bore much of the burden of that progress.

Perhaps something of the same order has caused the changes being wrought in our times among the Palestinian Jews. Certainly, it is a matter of historic record that, as God Himself had guaranteed time and again, the "early and the latter rains" were removed from Canaan by a veering of the prevailing winds, and that Palestine became a desert, to remain wasteland until its irrigation by Zionistic Jews.

Six and a half centuries before the birth of Jesus Christ, Isaiah had, in referring to the difficulties that were to come upon his people, demanded, "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (66:8).

Quite literally, a nation is being "born at once." Quite literally, as Zion has travailed, she has "brought forth her children." Early Israelites were blonde, not dark; early Israelites, like David, were "ruddy." Now "ruddy," to be sure, is an equivocal word in English; it may mean either "reddish" or "healthy." But the original Hebrew word leaves no doubt in regard to David's physical appearance; he may, indeed, have been healthy, but he very definitely had red hair and light skin.

One of the most controversial exhibits at the Chicago Century of Progress (1933-34) was a picture of the Son of God which showed Him as having blonde characteristics exclusively. For too long a time, Italian artists had pictured Jesus as possessing the dark skin, thin face, and nearly black beard of a South European; the brunette appearance had become so traditionally associated with the Christ, and so many modern Jews had the brunette appearance, that the break with previous artistry was not well received.

By the seventh century A.D., the Khazars, formed from Caucasian aborigines, Hunno-Bulgar tribes, and Altaic Turks, had firmly established an empire in the south and west of what now is Russia. Their skins were dark; their racial inheritance was mixed; their religious environment was idolatrous or pagan.

The empire of the Khazars came in rapid contact with the nations to the west, which were Christian, and with the nations to the east, which were Mohammedan. Trade for the Khazars, like trade for the Phoenicians, was the lifeblood of national existence. As trade with the West and East increased, and the power of the Khazars grew, pressure became ever stronger for the adoption of a national religion which would be socially and economically acceptable to those with whom the Khazars dealt. It was not the first time in history that religion became the means of advertising business; nor was it to be the last.

If the Khazars adopted Christianity, however, they would offend the militant Mohammedans, who were spreading the gospel of Allah and his prophet to the fire and thunder of galloping cavalry and siege weapons. If, on the other hand, the Khazars adopted Mohammedanism, the Christian nations, which were fast growing into that spirit of aggressiveness which led to the Crusades, would be offended. In either case, the Khazar's trade would suffer; their empire would dim.

Judaism was a compromise. Christians and Mohammedans worshiped God; but Mohammedans bowed to the

prophet, and Christians bowed to Jesus. The Jews, too, worshiped God; but they bowed to neither Jesus nor the prophet. The Khazars adopted Judaism.

From this beginning, largely, came the dark-skinned Jews of Europe, the Jews who, because of their overwhelming numerical superiority, were to give all Judaism the name of being definitely brunette. Meanwhile, the intermarriage of Jews with other races—contrary to the explicit terms of the Mosaic law—had given the descend-

ants of Jacob marked tinges of physical characteristics which originally had not belonged to them. In 1935, half the Jews in the world were Russian Jews—mainly the growth from the Khazar tree; the other half had been so mixed with other races that purity of Jewish blood was a conception to be found only in the misguided Nazi mind.

Despite all this, many a modern Jew, wholly aside from those born in the Holy Land, is blonde. Melvin Douglas, screen star, now an officer in (Please turn to page 11)

Discerning the Signs of the Times

By Mary Mae Nedrow

"When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

GOD'S faithful few will be watching and waiting for Jesus' return, but the evil servant and the scoffers will say, "My lord delayeth his coming," and they shall begin to eat and drink with the drunken. (Matt. 24:48, 49.) The faithful servant will be watching, therefore Christ's coming should not overtake him as a thief in the night. The evil servant will not be ready to meet his Lord, and "the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder . . . there shall be weeping and gnashing of teeth" (Matt. 24:50, 51).

World events are happening at such an alarming rate that we cannot but feel that the end of this age is fast approaching. Prophecy is being fulfilled right before our very eyes. It should not come as a surprise to the Christian, however, for what is taking place has been foretold in the Scriptures.

On a five-hundred-year-old tombstone in a cemetery in Essex, England are engraved the following words:

"When pictures look alive with movements free,
When ships like fishes swim beneath the sea,
When men outstripping birds shall scan the sky,
Then half the world deep drenched in blood shall lie."

Some have said that the man who engraved those letters on that tombstone was a prophet, but we believe he was a man who knew the Scriptures and had skillfully put God's warning into rime, knowing full well it would provoke thought on the part of many. The first line, as everyone knows, describes the moving picture; the second, the submarine; the third, the airplane; and the fourth line describes conditions at the present time and the time to come when the earth will be "deep drenched in blood." The Prophet Isaiah referred to this time when

he said, "They shall go into the holes of the rocks, and into the caves of 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" (2:19, 20). John, in the Revelation, told how mighty men and kings will hide themselves in the dens and in the rocks of the mountains and say, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:16, 17.) "The winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles" (14:20).

Nahum gave a vivid description of the automobile: "The chariots shall be with flaming torches . . . (they) shall rage in the streets, they shall jostle one against another in the broad ways . . . they shall run like lightnings" (Nahum 2:3, 4). Isaiah gave an excellent description of the airplane: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will prepare it" (Isa. 31:15).

No one can deny that there is distress among the nations, disasters, false religions, spiritual falling away of the church, signs of world dictatorship, talking peace when only Christ the Prince of Peace can bring it about.

The Jew is persecuted as never before and is being forced to flee from country to country, hated by almost all the peoples of the earth. Soon will appear the false prophet who will deceive as it were the very elect. Like in the days of Noah, so will it be in the last days. Let us be quick to discern the signs of the times and be ready, for Jesus said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Wages or Gift?

By Lyle Rankin

THE APOSTLE PAUL, writing to the Roman brethren, mentioned "wages" and a "gift" (6:23). The wages mentioned pertain to the reward for sin; the gift, to eternal life. It is true all die because of Adam's sin (1 Cor. 15:22), but, in studying Romans 6, one learns Paul was writing to mankind living this side of the cross, and telling how they may be freed from their sins. What is more, if they do not get rid of their sins, the wages are sure to be received. The wages are death: not the first death to which all are appointed (Heb. 9:27), but the death that will destroy those not reckoned "blessed and holy."

This truth may better be understood if testimony is noticed that gives the true definition of death. The testimony in God's Word concerning the results of the great Flood in Noah's day gives us to understand that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and every creeping thing that creepeth upon the earth: all in whose nostrils was the breath of life, of all that was in the dry land, died" (Gen. 7:21, 22). Of this death, Jesus said, "The flood came and destroyed them all" (Luke 17:27). Because of their sins, God said He would destroy the people. "The Lord said, I will destroy man whom I have created from the face of the earth" (Gen. 6:7, 13, 17). After the Flood passed, God made a covenant with Noah, saying: "I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood" (9:11); and, "I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh" (v. 15).

The testimony of God concerning the cities of the plain, when recording the conversation between the angels and Abraham, says in part: "Wilt thou also destroy the righteous with the wicked? . . . wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked. . . . I will not destroy for ten's sake" (18:23-32). However, they did not find even ten righteous persons in the place. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (19:24). "Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah and toward all the land of the plain and beheld, and, lo, the smoke of the country went up as the smoke of the furnace. And it came to pass, when God destroyed the

cities of the plain . . ." (19:27-29). Jesus referred to this destruction. In Luke 17:29, we read His words: "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." Jude 7 says, "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

In both instances of the Flood and Sodom's judgment, "death" and "destruction" were used with equal value. These do not stand alone, for when Haman became angry because one of God's chosen would not bow to him in his worldly glory, he tried to have all the Jews of the Medo-Persian kingdom killed or destroyed. (Esther 3:6, 13.) Again, it is written, "Herod will seek the young child to destroy him. . . . Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children . . . because they are not" (Matt. 2:13, 16-18).

Now, concerning the state of the creature in death, it is written: "The dead know not any thing. Also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6); for "in death there is no remembrance of thee (God): in the grave who shall give thee thanks?" (Psalm 6:5). "The dead praise not the Lord, neither any that go down into silence" (115:17); man "returneth to his earth; in that very day his thoughts perish" (146:4).

Those passing into the first death are considered "destroyed." The same is found true of the second death, from which there is no hope of release. We read, "All the wicked will he destroy" (Psalm 145:20); "Every soul, which will not hear that prophet (Jesus), shall be destroyed from among the people" (Acts 3:23); "Whoso despiseth the word shall be destroyed" (Prov. 13:13). "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:17). "Destruction shall be to the workers of iniquity" (Prov. 10:29). "The transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psalm 37:38). "Have ye not asked them that go by the way? and do ye not know their (Please turn to page 11)

The Kingdom of God

By T. A. Drinkard

"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).

GOD promised David: "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:16). The longevity of the Kingdom and the throne is here affirmed to be forever. This is in perfect harmony with other portions of the Scripture. No amount of wresting can change God's plan and purpose in establishing the Kingdom.

David could see that he would soon go the way of all the earth, that his kingdom would come to a sudden end, and that it would not be re-established "for a great while to come" (v. 19). At this point, God made a special promise to David that He would raise up Christ to sit upon that established throne (Acts 2:30), which would be set up in mercy (Isa. 16:5) in Jerusalem (24:23). To cause David to feel a deep personal interest in the promise, God assured him that this everlasting Kingdom would be set up in his presence. To do this would call for a resurrection of David and other of those God-fearing men who gave all that they counted dear in life, that God's promises might come to pass.

Jesus, the Son of God, knew something about those promises God had given to His prophets and said that Abraham, Isaac, and Jacob would be in the Kingdom. Not only will these three faithful men of God be there, but others who "shall come from the east and west" (Matt. 8:11) to attend the gathering of the saints of God; and when those saints of God go marching into the Kingdom of God, the joy will be unspeakable. They will have forgotten all their trials and troubles; those things will be in the past.

Then we shall fully comprehend what the Kingdom will mean to the earth and to the suffering people thereon. Distress, sorrow, and depression will begin to come to an end, because Jesus will ascend His throne when He comes and starts His reign of authority over the nations of earth. (Matt. 25:31.) He proposes to "thoroughly purge his floor" (3:12), which means a "general clean-up" is needed. He will hold in His hands a commission from God to clean the earth, to eliminate sin, oppression, depression—in fact, to bring to earth a new day, new conditions, or, as the Apostle John said: "Behold, I make all things new" (Rev. 21:5); that is, give a new covering to the things we have. What a day!

John the Baptist announced the coming of Jesus Christ, and Christ endorsed that welcome address by John. In turn, Christ announced His Father's plan, and the apostles fully, yet briefly, explained it in Acts 15:14-17. Christ began calling out His church from the Jews and caused the apostles to confine their work to the "lost sheep of the house of Israel" (Matt. 10:6). After His resurrection, He gave the apostles the world-wide commission to carry the gospel message to all nations. (Mark 16:15, 16; Matt. 28:18-20.) The Jewish clergy of Jesus' day was just as blind as the Gentile clergy of our day. It overlooked the fact that God's plan was, and is, to take out a people, which constitutes the church, during this age, and for that very reason it thought the Kingdom would be set up during Christ's personal ministry (Luke 19:11) or on the day of Pentecost. Clergymen have tried to apply those many passages of Scripture concerning the Kingdom to the Church, and no one needs to know so very much to determine that such a policy is but human and foolish.

If the Church is not doing what the Kingdom is said to do, that fact alone is positive proof that the Church is not the Kingdom; it never was intended to be the Kingdom during this age. I cannot find one instance where the church is ever called the Kingdom, either directly or indirectly; and why professed ministers of the gospel should seek, by so-called logic, to persuade men and women that the Kingdom is already set up is beyond my ability to understand. It may be that they have a theory and try to wrest the Scriptures to suit that theory. Such a policy will not stand the test. The Kingdom of promise and prophecy could not have been set up or established by Christ during His personal ministry without the Apostles' knowing something, or all, about it. That it was not set up at that time is clearly taught by Luke 19:11, 12; Acts 1:6. How foolish to ask Christ: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6), if such had been set up before His death and resurrection.

Our attention is called to Revelation 1:9 by those who contend that the Kingdom was set up on the "day of Pentecost" (Acts 2:1), and which is full of meaning for those who read to understand. John said, "I John, who also am your brother, and (Please turn to page 10)

The Devil's Measles

By E. H. Goit

FREQUENTLY, mankind has been besieged and is subject to this or that moralist's thoughts concerning bad morals as a disease. Immoralities are not diseases! They are symptoms of a real disease which is a cancerous growth over creation, barbarism, and civilization. As your child has been spotted with measles, so the world is dotted with disease—*sin*. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars" are but the effects of sin.

Adam and Eve were afraid. They were fearful because they had fallen to sin. Adam and Eve were unbelievers when they partook of the forbidden fruit. Our progenitors were abominable before God. Their son Cain was a murderer. Their heritage has been a conglomeration of whoremongers, sorcerers, idolaters and liars. All these traits of character which have blighted man are the symptoms of that disease—*sin*.

To steal, one first covets; to lie is to alibi; and to murder, one first hates. Nevertheless, before anyone of these acts, man has a motive of unbelief.

Sinning

In the beginning, the snaky serpent questioned the truth of God's Word—then woman, followed by her mate. God's tree was violated. Man established the tree of death. In time, this tree grew branches which are man's various sins. All this, and more, sprung forth from the roots of unbelief in the Word of God. Today, man receives the wages of sin, which is the penalty, death. "Thou shalt die!"

Transgression of the Mosaic law was sin to the Israelites. Disobedience to the law of love that Jesus established is sin to the Christians.

Cain slew Abel! Abel's faith testifies his righteousness. Cain's sin bears witness of his unbelief. Today, man's sins bear witness of dishonesty. He cannot look to God eye to eye. His sin is an open sore, oozing with the evils of unbelief. His heart is hard. Man needs a soft heart, for "with the heart man believeth unto righteousness" (Rom. 10:10).

Because of sin, man no longer has the word "honesty" in his vocabulary. He can only pronounce dishonesty in his living. What a present state of affairs in the business world—black markets, exploiting the poor, schemes, graft, ravenous competition between capital and labor resulting in cut-throat tactics, selfishness, and more for-

tunes amassed by the greedy to enable them to plunge deeper down, degrading themselves in further sins!

As a result of this chaos, men are pacing prison cells as caged beasts. Many others have lost their minds, attempted suicide, and ended in straight jackets as poor mumbling idiots—all because of sin.

Society's pocket contains the hand of the "dip," carfare cheats, false-weight groceries, and butchers with a heavy thumb. In fact, today an honest debtor is a rare person. Usually, the borrower is termed "dead beat." Some thieves do not stop with taking a man's goods. Rather, they often backbite and pass a bottle of libelous drink, robbing a man of his good name.

Youth's desire tends toward unbelief through sinning. The heart of youth is the desire to make "quick or easy money." To do this, three out of four times dishonesty is employed.

Puerile manhood must be admonished to the fact that the easiest money is the money made honestly. It is pathetic to chase a rainbow in search of a pot of gold and then have the rainbow disappear. Parents, awaken your sons and daughters to the evil of the day! Do not wrap them in cellophane, but prepare them with the shield of faith to quench the darts of the wily Devil. If they resist him, he will flee from them with all his cohorts.

"The Wages of Sin Is Death"

It is written: "The wages of sin is death." Still man lies and does not believe God. Man tries to rob death of its horror and seeks to disguise its awful nature with the Devil's lie—"Thou shalt not surely die." Let us be honest with ourselves, God's Word, and God Himself. Death is still the same enemy, feared by all.

One sin can condemn a man. One man, "the man Christ Jesus," can save. All have sinned, except Christ, who was without sin. No sin is a little thing. It is a growing germ to be exterminated. Consider that one sin is like a drop of ink dropped on the center of a clean sheet of white paper. It spatters not one spot, but many. The paper is likened to your life and the ink to sin. Today, mankind is spotted with the Devil's measles!

"Oh, Doc!" exclaims Mother Earth, "What shall I do? My children say they have a conscience that defends them from disease." The doctor replies, "Good lady, conscience is but an assumption. Conscience can be likened to a watch. You go by the assumption that your watch is correct and yet sometimes when you go to do your shopping

the stores are closed. You have arrived too late because your watch is not set by the correct time. So it is with your children. They may be correct, but more than likely their conscience is not set by the true standard, the Christ.

"Exhort your children, dear lady, to be sober minded, pure of heart, and honest with their fellow beings. Have them consider the words of God, 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool'" (Isa. 1:18).

"The Gift of God Is Eternal Life"

The spots of sin can be washed clean, your sickness removed, and the gift of eternal life made yours. It is free! It is the gift of God, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in his should not perish, but have everlasting life."

To be an unbeliever is dishonest. To "believe in him" is the signature of your honesty before God. Will you continue to have the Devil's measles, or will you have life through Christ?

Purity in Speech

By Ernest E. Graham

AMONG the things that must be removed from the lives of all who would be true Christians is the habit of wrong speaking, which is a result of wrong thinking. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

Baptism is the mark of crucifixion of all affections for unrighteous desires, therefore, we should conclude that our speech which follows should not be polluted by profanity.

In his efforts to attain the high calling in Christ, the Apostle Paul left those things which were behind and reached forth to those things which were before him. When we lift our Christian crosses after baptism, we are beginning a new year—a new era—a new life.

The habitual use of profanity has bruised the speech of superficial Christians everywhere by reason of association with the disobedient to the law of Christ. Unless a rotten potato is removed from the sack, all the potatoes will decay because of the close contact with the rotten one. So it is with Christians. They must watch and not become as the people of the world though they do come into contact with them every day. An equal truth is taught of leaven: "A little leaven leaveneth the whole lump" (1 Cor. 5:6). "The tongue . . . defileth the whole body" (James 3:6).

A helpful exhortation toward overcoming this blight is simply recorded in 1 Timothy 4:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation . . . in purity." The example does not follow others, but is followed of others.

The law said: "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7). God is our Maker, and we should not abuse His name, but use it reverently. Among worldly people we may hear it vainly used daily. They must not be examples for us. Our Great Example

said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). If our words are good, we shall be justified; if they are evil, we shall be condemned. This correlates with the words of James: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (3:10).

Our Lord has taught us to "never swear" (Lamsa version, Matt. 5:34), but, rather, to "let what you say be simply Yes or No." (Moffatt version, v. 37.) This is proper, because we are mortal and not endued with supreme deciding abilities. Thus, we cannot effect a change in, or assure, the abiding existence of that by which we may choose to swear.

The words of the wise were likened to goads by Solomon—sharp and piercing to opposers. This is equally true of God's Word. It is described as being "sharper than any twoedged sword" (Heb. 4:12).

The Word of God does not speak often to the average man, but sits composed and silent between its two veiled covers on a shelf or table. When it speaks, it speaks the truth, unalloyed by satanic (sinful) elements.

Wise men are slow to speak. "He that hath knowledge spareth his words" (Prov. 17:27). The words of the wise are truthful and quickening. "A wholesome tongue is a tree of life" (Prov. 15:4).

You may not be eloquent, but you are able to speak, using words of exhortation from a familiar chorus. We quote: "Be careful little mouth what you say." Not only does God know the thoughts and intents of our hearts, but, also, our friends may overhear our unsavory speech.

We should, in the light of present world crises, possess a growing incentive to speak truth with our neighbors, "for we are members one of another" (Eph. 4:25).

GROW IN KNOWLEDGE

By Katie Cox

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

ARE YOU growing in knowledge? If you are not, now is the time to begin. Solomon told in Proverbs 1:7 that, "The fear of the Lord is the beginning of knowledge." It is merely the beginning. We must finish our courses like Paul finished his course, if we wish to receive the same reward Paul was so sure of receiving.

We can gain knowledge by seeking for it. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as for silver, and searchest for her as for hid treasures; then shall thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:3-6).

We have the Word of God in the Scriptures. First, through the prophets of olden time, and later through Christ and His apostles. Therefore, if we want knowledge we should study the Scriptures.

In Proverbs 4:5, we find these words: "Get wisdom, get understanding." Also, in verse 13 we read, "Take fast hold of instruction; let her not go: keep her; for she is thy life." That was what David taught his son Solomon. Solomon got wisdom and understanding by asking God for them. (1 Kings 3:9.)

If you will read James 1:5, you will find that we are to pray for wisdom. Search the Scriptures, seek knowledge, and pray for understanding; for "there is a way which seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12). The following are quotations of Paul confirming the foregoing:

"Awake to righteousness, and sin not; for some have not the knowledge of God" (1 Cor. 15:34). "Study to shew thyself approved unto God" (2 Tim. 2:15). "Prove all things; hold fast that which is good" (1 Thess. 5:21). "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Let us "take time out" of our busy days to study God's Word, and keep oil in our lamps, for His coming draws near.

THE KINGDOM OF GOD

(Continued from page 7)

companion in tribulation, and in the kingdom and patience of Jesus Christ." The text may appear to teach that there will be tribulation in the Kingdom for the called and exalted Church, but other passages of Scripture

forbid such a view, as in Acts 14:22, where Paul declared: "We must through much tribulation enter into the kingdom of God." Revelation 1:9 teaches that whether John was in tribulation, or in the Kingdom, he was still a brother to those in Christ. Another text that is relied on to prove that the church is now the Kingdom is Colossians 1:13, and reads, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." We have a similar passage in Luke 16:16, which reads, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

Here a preparatory work was being done, and the Kingdom was still in its preached state, or prophecy, and you will notice that the word "into" as herein used comes from the root *eis*, which is used in a prospective sense. The Greek *eis* is also translated "into" in Colossians 1:13. If it is prospective, "looking forward to" in Luke 16:16, it teaches the same thought in Colossians 1:13. All Scripture points to the second coming of Jesus Christ, when we shall see the Kingdom of God established in power and in great glory; then we shall see Him on His throne, and before Him all nations gathered. (Matt. 25:31, 32.)

May this day find us ready and prepared to enter with Him upon His throne (Rev. 3:21) to perform the work that will be before Him and the saints. He will come to judge the earth, to cleanse the earth of sin, and forever destroy therefrom those kingdoms that have brought wreck and ruin and oppression to the people of the earth.

THE FOOL HATH SAID

By Mary Mae Nedrow

The fool hath said, "There is no God,"
Yet in His vast design,
His beauty He reveals to us
In glory so divine.

The wild rose by the meadow brook—
The redolent summer air,
A baby's smile of innocence,
All tell us of His care.

The fool hath said, "There is no God,"
Yet all around I see
The wonders of the universe—
He sheds on you and me.

"Amid the tireless breakers of the billows on the shores of experience, there is no surer anchorage than a friendship that beareth all things, believeth all things, hopeth all things."

WAGES OR GIFT?

(Continued from page 6)

tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath" (Job 21:29, 30).

Destruction is the wages of sin, but let us not confuse 1 John 3:8 ("For this purpose the Son of God was manifested, that he might destroy the works of the devil") with the destruction of the sinner. If we want our sins (the works of the Devil) blotted out, it may be accomplished now through belief of the gospel, repentance, and obedience. Indeed, only by so doing will we be eligible for the gift of God (eternal life), and if we obtain this gift, we will escape destruction. Jesus said that destruction awaits those who continue in the broad way. (Matt. 7:13.)

Of the destruction of the wicked, it is written, "Evildoers shall be cut off . . . yet a little while, and the wicked shall not be . . . the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away" (Psalm 37:9, 10, 20). Herein may be seen the same picture as shown in the aforementioned Jude 7, destruction by fire which will send up smoke that will ascend (be gone up) forever, leaving the wicked reduced to ashes. (See also Mal. 4:1, 3 and Heb. 6:8.) Will you have wages or gift?

A NATION BORN AT ONCE

(Continued from page 5)

the United States Army, is thoroughly Jewish—and has unbleached hair almost as light as the hair of the average Scotsman. He is only one of the great many well-known examples who might easily be mentioned.

In 1 Corinthians 1:22, Paul declared that the Jews demanded "a sign." By that very demand, they were themselves a sign—a sign of the fulfillment of God's purposes and God's predictions. Today, they are even more a sign—a sign not only in the sense of an initiatory return to their Promised Land, a sign not only in the sense of their world-wide persecution, but a sign in the sense that they are indeed a nation being born at once. Zion—symbol of the Jews since David set his capital upon the hill—has travailed; Zion has given birth to her children, the sort of children who properly descend from the greatest of the ancient Jewish kings.

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her. . . . For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. 66:10, 12). The evidence is potent—potent to the last detail. A nation is being re-created; a nation is being born anew. The peace, which is to follow hard upon the travail, is not far off.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

In 1929, Dr. Lloyd C. Douglas was a clergyman quite as obscure as Arlen Marsh. Then he wrote *Magnificent Obsession*. Twenty-eight publishers in succession rejected it; finally, the twenty-ninth took what it considered to be a long gamble—and won. Dr. Douglas has been a best-selling novelist ever since.

The Robe, far and away his most popular book (it has sold 1,500,000 copies in the last two years, at \$2.75 per copy), is not, we think, Dr. Douglas' best effort. It may have earned him a fortune—\$100,000 for motion picture rights alone—but it has historical and Biblical inaccuracies which simply cannot be ignored. We have a strong suspicion that most of those 1,500,000 copies went to people whose profession of religion is considerably greater than their knowledge of the Bible and of history.

It must be conceded, however, that *The Robe* (Houghton Mifflin Co.) is a beautifully done story. An Ohio department store clerk started the idea back in 1940 by asking Dr. Douglas in a letter whatever became of Jesus' robe, for which the soldiers cast lots. *The Robe* is the Douglas way of fictitiously answering the question.

As literature, the book is good, although we do not like it so well as *Ben Hur*, which, by the way, is much more accurate both historically and Scripturally. As a pure story, the book is very well worth reading. As a source of knowledge of events and thinking in the apostolic days of Christianity, it is, by and large, sheer bunk.

In spite of all this, we recommend it. Peter was not, as Dr. Douglas would have him to be, an old man in Jesus' day; the apostolic church did not baptize by sprinkling; Stephen did not cry to Jesus to "take him" when he was stoned to death; and John, not Marcellus Gallio, was with Peter when the lame man was healed at the Beautiful Gate of the Temple. But these errors may be overlooked if one reads for the sake of the story alone—and for the sake of the story alone, the book may be said to have something important. It paints a fairly good picture of economic and social conditions in apostolic times, and of the general official reaction to the beginnings of Christianity. The plot is gripping; *The Robe* runs to more than five hundred interesting pages.

* * * *

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

THE CHILDREN'S PAGE

Prepared by Madge Savage

Waite Park, Minnesota



"They 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 that cover the sea." (Isaiah 11:9).

Thy Word Is Like a Garden, Lord

"Thy Word is like a garden, Lord,
With flowers bright and fair;
And everyone who seeks may pluck
A lovely cluster there.

"Thy Word is like a deep, deep mine
And jewels rich and rare
Are hidden in the mighty depths
For every searcher there.

"Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.

"Thy Word is like an armory
Where soldiers may repair
And find for life's long battle day
All needful weapons there.

"O, may I love Thy precious Word,
May I explore the Mine,
May I its fragrant bowers glean,
May light upon me shine!

"O, may I find my armor there!
Thy Word my trusty sword—
I'll learn to fight with every foe
The battle of the Lord."

—Edwin Hodder.

In the Beginning

In the beginning, God spoke—and what He had spoken was done. The earth brought forth living creatures, each after his own kind: cattle, creeping things, and beasts—and "God saw that it was good" (Gen. 1:25).

Then 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 of the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26).

So God made man to live upon the earth. He made man and beasts of the dust of the ground. (2:19.)

Adam named the beasts: Adam gave names to all

cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him" (v. 20.)

We know how God put Adam to sleep, took one of Adam's ribs, and formed a help meet for him. Adam called his wife "Eve."

That is the way this earth was in the beginning. We know how sin entered and changed all things. Adam and Eve were put out of the beautiful Garden.

At the End of Time

There is a time coming when time shall be no more. When Jesus comes again, the Garden of Eden will be restored. The whole world will be in this paradise. The Prophet Isaiah gave us a fine picture of this Kingdom:

"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).

This condition of peace is far from us now. Wild beasts kill one another. They are fierce and harmful. Little children dare not go near where they might roam. The snakes cannot be played with, for the poisonous ones would bite.

The Kingdom of God will be filled with people who know His will. They will not kill or hurt one another, either. They will live in peace in a world like the Garden of Eden of long ago.

Happy Birthday Wishes

Mary Overholser, Feb. 12, age 6, Lawrenceville, Ohio.

Rebekah Jane McLain, Feb. 15, age 8, Oregon, Ill.

Sara Beth Savage, Feb. 15, age 10, Waite Park, Minn.

Wayne Thoms, Feb. 15, age 12, Eden Valley, Minn.

Tommie Kennedy, Feb. 16, age 7, Hammond, La.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

The Light of Happiness

* * *

By LaVonne Sorenson, Omaha, Nebr.

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

The "light" of which the Psalmist spoke is bright and, as it shines, it creates happiness—a happiness that only a true Christian has. You ask, What about those who do not believe in Christ? They seem to have joy and gladness in their hearts, enjoying the pleasures and luxurious gifts of the world. How can a person who has not heard the Word of God be happy when he has nothing to which to look forward but death—a death which he considers to be the end of everything? Those who follow the well-lighted path fully realize what the morrow brings, and they are joyful and have gladness in their hearts. Their hope is based on the verse in Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The heathen think only of the slogan, "Eat, drink, and be merry, for to morrow we die." To them, death means nothing but the end of life. To Christians, it means only a peaceful rest until their Saviour comes, and the dead are resurrected.

There are two paths from which to choose. One is—figuratively speaking—the rainbow path, chosen by Christians. It is lighted by the Word which shows a lamp at the end, shining to aid in the walk of the Christian path. Far more than a pot of gold at the end of the rainbow will be the great reward, the reward for which all Christians are praying. "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 other path is shadowed and dark at the end. There will be no gold. In other words, there will be no blessing awaiting those who have walked the dark path. Those who do not accept the message naturally want to be happy while still living, and so they participate in worldly lusts, in evil things which bar the unrighteous from the reward of eternal life. They may consider the road smooth, but how can it be? If they are not hoping for any favor for their works, can they have joy in living?

Which is better, then, the path of happiness, which is lighted by the Great Lamp, or the way of life which is shadowed by ignorance?

At times, even the Christian worries. Or, does he? If

he truly believes, he has no fear of the future. No, God cares for those who are true and obedient. There is no object in a faithful believer's worrying. God cares for the needs of His servants. All a Christian requires is sufficient food, a shelter above his head, and a few pence to give in the name of the Lord. The person who does not accept the Word, of course, wishes more money—money to be used for movies, dancing, and other luxurious things—all of which bring forth, in due time, evil.

It takes but a short while to begin the hike on the rainbow path. Some may consider the path slippery, but it is not probable that one will fall if he has strong faith.

Busy Bereans in Oregon

Alva Huffer, junior at Oregon Bible College, submitted this interesting report about the variety of activities being enjoyed by the Bereans of Oregon, Illinois.

The Oregon Bereans conducted their annual business meeting, January 14, and the following officers were elected: president, Beth Hardesty; vice president, Luella Lippert; secretary-treasurer, Hazel Reed.

Betty and Barbara Claussen were appointed by the new president to be Berean pianists. The Berean choir has been revived, practice to be conducted each Wednesday evening following prayer meeting. Monthly collections will be the means of income rather than the former method of dues. Plans are being made for a *big Berean year* at Oregon!

Our New Lessons

The lessons which the Publishing Committee was instructed to prepare by the Berean Conference of 1944, are now ready for publication. The lessons have been thoughtfully and prayerfully prepared by Brother Lyle Rankin of Cashmere, Washington. Each lesson covers a subject of vital importance to every Berean and provides several interesting questions which will promote wide-awake discussions in every meeting. Plan now to use them as soon as they appear.

Have You?

Does your society have a member whose duty it is to see that all the activities of your society are reported to this page? You are interested in reading about other societies; others are interested in reading about *yours!*

AMONG THE CHURCHES

CALENDAR

March 3, 4—Northwest Conference at Corvallis, Ore.

ILLINOIS ACTIVITIES

In co-operation with National Evangelism and the Church-of-God brethren in Chicago, the Evangelistic Committee of the Illinois State Conference recently decided to begin immediately to put \$25.00 per month into the Chicago work of evangelism. It is expected that this amount will be increased to \$50.00 per month in June, at which time Bro. Harold Doan will, the Lord willing, take over the Chicago pastorate.

The above financial co-operation is in addition to the \$50.00 monthly allowance to Macomb.

Members throughout Illinois may contribute toward this increased need by sending remittances to Mrs. Tessa Laning, Treasurer, Rt. 2, Mount Sterling, Ill.

Paul C. Johnson, President.

ROCKFORD, ILLINOIS

The annual business meeting of the church, the Sunday school, and the Berean society of Rockford, Ill., was conducted on Thursday evening, January 11. The following officers were elected: John A. Railton, first elder; Harold Starbuck, second elder; H. W. Kasper, Gayle A. Somers, deacons; Mrs. Bess Kasper, Mrs. Mildred Somers, deaconesses; Mrs. Esta L. Starbuck, secretary; Mrs. Mildred Somers, treasurer; Mrs. Bess Kasper, music director; Gayle A. Somers, John A. Railton, Earle H. Mogle, trustees (the latter two continuing from 1944).

The Sunday school elected: Evan A. Knodle, superintendent; Earle H. Mogle, assistant superintendent; Mrs. Marjorie Mogle, secretary-treasurer.

The Berean society elected: Miss Mary Catherine Railton, president; Mrs. Wilma Knodle, first vice president; Mrs. Marjorie Mogle, second vice president; Mrs. Ruby Railton, secretary-treasurer. Arlen Marsh.

NATIONAL BIBLE INSTITUTION

| | |
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| A Friend | \$ 3.00 |
| Waterloo, Iowa, Church | 7.51 |
| Mrs. Hattie M. Poland | 5.00 |
| Arnold Capps | 5.00 |
| S. O. Ross | 10.00 |
| Church of the Open Bible, Pomona | 60.00 |
| Church of God, Oregon, Ill. | 17.67 |
| An Indiana Friend | 7.60 |
| Maurertown, Va., Sunday School | 18.62 |
| Pennellwood Missionary Society (Mich.) | 12.00 |
| Los Angeles, Calif., Church | 1,000.00 |
| Margaret Rankin | 10.00 |
| Mr. & Mrs. Wayne Wilson | 10.00 |
| Mrs. Hattie Long | 5.00 |
| Mr. & Mrs. Francis Burnett | 12.50 |
| Mrs. Joe Shelly | 5.50 |
| Mrs. Bottolfs & Esther | 2.00 |
| Mr. & Mrs. C. E. Lapp | 18.00 |

HAMMOND, LOUISIANA

At the regular church business meeting at Hammond, La., the following officers were re-elected: elders, Albert Siple and G. G. Landry; treasurer, Miss Ella Siple; secretary, Mrs. Albert Siple.

On December 24, 1944, Marie Landry became the bride of William B. Walker. They are residing in Tallulah, La., and Marie is greatly missed in church and Sunday school activities. We wish for them the best of life's blessings and a long and happy married life.

Mrs. Albert Siple, Secy.

PENNELWOOD CHURCH OF GOD

Grand Rapids, Mich.

We welcome into the fellowship of the children of God, Mrs. Allen Richardson, Rt. 2, Hudsonville, Mich., who was buried in the waters of baptism following the morning service, Sunday, January 28, 1945.

Thanks are also given to the Father for our temporal blessings. Last Sunday, when the Sunday school banks were opened for the twelfth time, it was found that a total of \$1,142.78 for the New Church Building Fund had come from the banks, the Sunday school tithes and the Rally Day offering during the past twelve months. The total Building Fund on the first of February was approximately \$5,170.00. Harvey U. Krogh, Jr., Pastor.

LITTLE ROCK, ARKANSAS

The Church of God Sewing Circle of Little Rock, Ark., met at Mrs. R. D. Stanton's home, Wednesday, January 17, 1945. A potluck dinner was served. The purpose of our sewing circle is to raise money for our building fund to build a new church which we have wanted for many years. We will have pillow cases, tea towels, aprons, and luncheon cloths to sell. We sell at reasonable prices. May God give us faith and courage to carry this work on in a way that will be pleasing to Him.

Lucille Cheek, Pres.

"I have trusted in thy mercy; my heart shall rejoice in thy salvation" (Psalm 13:5).

HERALD RECEIPTS

H. Scott Smith; Mrs. Arthur Otto; Mrs. G. C. Wrenn; Mrs. R. S. Cooper; Mrs. Victor Peterson (another); Mrs. Merle C. Alsbury; Ferris Zechiel (another); Mrs. E. E. Giesler (another); Alfred R. Reighard; Mrs. James Lambert; Beth Hardesty; Mrs. A. H. Randall; R. H. Judd (another); Mrs. Thomas Lewis; Howard H. Moore; Mrs. Joe Shelly (another); W. F. Bradley; B. A. Cummings; Miss M. Mason; Omaha, Nebr., Woman's Bible Class (18); Mrs. Eva L. Page; Freeman Fike (others); P. B. Ingram; Mrs. Frances M. Gillespie; Walter H. Weinberg.

Gleanings From the Field

"The field is the world."—Jesus.

Bros. James Siple of Hammond, La., and Dean Moore of Red Bluff, Calif., have arrived in Oregon, Ill., for the second semester of Oregon Bible College.

Sr. William Hanson of Caledonia, Mich., has been visiting Sr. Leota B. Hanson and friends in Oregon, Ill., during the past week.

Bro. and Sr. William Densmore accompanied Bro. J. R. LeCrone, Ripley, Ill., to Oregon, Ill., to visit their daughter, Mrs. Albert Logadon, matron of Oregon Bible College.

Ministers present at the Ministerial Conference were: M. W. Lyon, Harry Gockler, Walter Wiggins, Ellsworth Routson, Robert Hardesty, T. A. Drinkard, Emory Macy, Delbert Jones, C. R. Randall, C. E. Randall, Grover Gordon, Richard Smith, J. W. McLain, C. Alan McLain, Francis Burnett, F. E. Siple, Harvey Krogh, Richard LeCrone, Vivian Kirkpatrick, Sydney E. Magaw, F. L. Austin, James M. Watkins, H. Scott Smith, Gerald L. Cooper. Students of the College were guests at many of the sessions.

"I will sing unto the Lord, because he hath dealt bountifully with me" (Psalm 13:6).

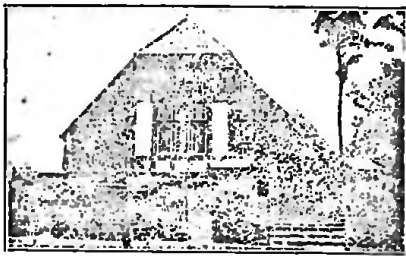
Following last week's Ministerial Conference at Oregon, Ill., Bro. Ellsworth Routson, Los Angeles, Calif., accompanied Bro. Emory Macy to Kokomo, Ind., where he was to preach Sunday morning, February 4. He was to speak at Hillisburg, Ind., Sunday evening, then go to Dayton, Ohio, to visit his mother and other relatives and friends.

The Magaw family was surprised and delighted, February 2, when son Ivan arrived home from Texas for a ten-day visit. Upon learning of his coming to Oregon, Iola Magaw, Saint Paul, Minn., and Ellen Van Fleet, Grand Rapids, Mich., also came to visit at the Editor's home.

Summer School Instructors: Bros. F. E. Siple and J. M. Watkins will be the instructors for the Summer Bible Training School at Oregon, Ill., July 3 - August 12.

Thanks to Bro. Arlen Marsh, pastor at Rockford, Ill., for obtaining rights to use the picture on the front page.

Bro. Linford Moore, senior at Oregon Bible College, conducted preaching services at Macomb, Ill., on February 4.



**GOLDEN RULE CHURCH OF GOD
of the Abrahamic Faith**

13905 Diana Avenue, Cleveland, Ohio

We cordially invite you to attend these
Church Activities

Sunday

- 9:30 a.m.—Sunday School
- 10:45 a.m.—Morning Worship
- 6:30 p.m.—Berean Bible Study
- 7:45 p.m.—Evening Worship Service

Thursday

- 8:00 p.m.—Bible Study

We believe in One God—all-wise, all-powerful, immortal—Creator of all things: and One Lord Jesus Christ, Mediator between God and man, the only begotten Son of God, who died for our sins, was buried and rose again from the dead and is now seated at God's own right hand on His Father's throne, and will come again in like manner as He was seen to go into heaven: then He will sit upon the throne of His glory, the throne of David, from henceforth even forever. All nations shall serve Him, and there shall be abundance of peace. There shall be a resurrection of the dead, both of the just and unjust—the righteous to eternal life to inherit the earth, the wicked to perish. We believe man is mortal and appointed once to die, but after this the judgment. Therefore, **WHAT THEN?** . . . The "Bible Way" to salvation and to be accounted worthy to stand before the Son of man when He comes is: Belief in the gospel of the Kingdom of God and repentance: baptism by immersion in the name of Jesus Christ for the remission of sins, followed by a life fashioned after the example He left us, endeavoring to attain unto the measure of the stature of the fullness of Christ. We believe in the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.

Golden Rule Church of God, Cleveland, Ohio, is putting on an intensive advertising campaign in the vicinity of the church. Above we give the content of a 2 3/8 by 4 1/4 inch card which Pastor Grover Gordon had printed while in attendance at the Ministerial Conference. If your church can use something of this kind, the National Bible Institution will be glad to do the printing.

"Thus saith the Lord . . . Seek ye me, and ye shall live . . . for it is an evil time. Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the earth" (Amos 5:4, 13-15).

SIXTIETH WEDDING ANNIVERSARY

On January 8, 1945, Mr. and Mrs. J. H. Williams of Rochelle, Ill., celebrated their sixtieth wedding anniversary. Because of Mrs. Williams' illness, only a quiet family dinner was planned.

All their married life has been spent in Ogle County, Ill. They lived on the farm on which Mr. Williams was born until December, 1920, when they moved to Rochelle, where they have since resided.

They were baptized by Elder D. M. Hudler on September 10, 1893, and since that time their chief interest has been in the Church of God, their home life always conforming to the needs of the church. Their membership was in the Antioch Church near their farm home, and largely to their zeal goes the credit for continued meetings there until they moved away. They cleaned the building, cut wood for fuel, built the fires, taught classes, played the organ, and, on occasion, Mr. Williams filled the pulpit acceptably. The old church building is no longer there, but their love for the faith it represented is still a living thing.

They have numbered among their church intimates Bro. Moyer, Bro. Stephenson; Bro. Hudler, Bro. and Sr. H. V. Reed, Bro. Lindsay, Bro. Conner, and many others. Mr. Williams has served on the Illinois State Conference board, and on the board of the National Bible Institution. Mrs. Williams comes from several generations of Church of God members. Their membership is now with the Oregon, Ill., church.

The many cards, flowers, calls, telephone messages, and gifts showed a friendly interest for which they are deeply grateful. May they live to serve for many more years.

Grace J. Marsh.

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"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6).

CHURCH SECRETARIES, ATTENTION

Have any persons associated with your church moved into Chicago or its suburbs? If so, the secretary of the newly organized Church of God in Chicago would appreciate a list of these names. Her address is, Mrs. Jeanne Hall, 7629 N. Greenview, Chicago, Ill.

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.

HELL—WHAT IS IT?

Anonymous

A concise study of all the occurrences of the word "hell" in the Bible, giving the original Hebrew and Greek words from which it is derived, and showing "that through the Bible excepting in twelve instances, hell has reference to the grave and the grave condition." In the remaining instances it does not refer to a place of eternal torment.

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THE RESTITUTION HERALD

VOLUME 34

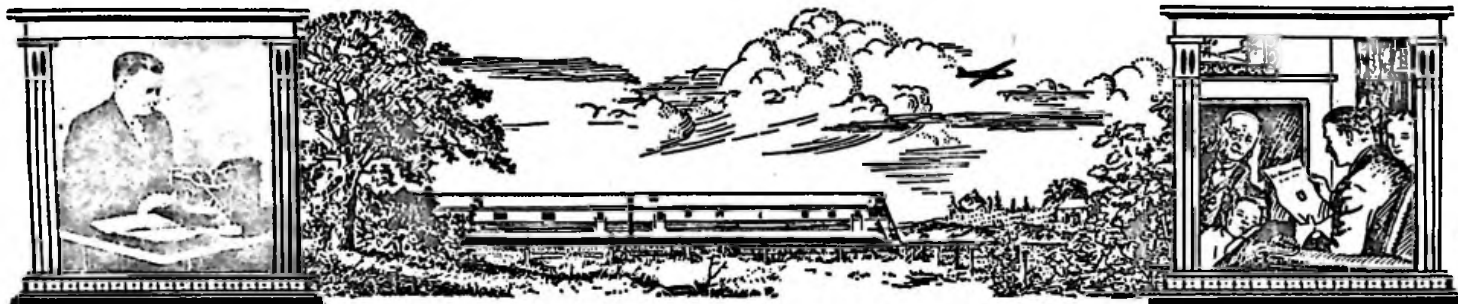
OREGON, ILLINOIS, FEBRUARY 13, 1945

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TWIN ZEPHYRS ALONG THE MISSISSIPPI



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Shorter Sermons? Fewer Sermons?

Twenty-seven centuries ago, Israel "commanded the prophets, saying, *Prophesy not*" (Amos 2:12). God's spiritual leaders of Israel stooped never to tickle the ears of their parishioners. Their "burden" was to declare the Word of God. Stiffnecked Israel, and spotted like the leopard, invited God's chastisement and call to repentance through the prophets. Who, though, acknowledges wrong? Every man's way is right in his own eyes. The more the prophets preached, the more Israel commanded "prophesy not." . . . Possibly, objections were first raised against *long* sermons, then to there being too many sermons. Finally, whatever the prophets said seemed old-fashioned, uninteresting, or it gouged hearts and offended. "Prophesy not, prophesy not," was the consequence.

Who was at fault: the prophets, or the people? "Holy men of God spake as . . . moved by the Holy Ghost"!

Twenty-seven hundred years ago, the Lord, speaking through Amos, rebuked Damascus for repeated sinning against Gilead "with threshing instruments of iron" (Amos 1:3). Twenty-three hundred years ago, the Lord rebuked Gaza for her repeated sinning of horrible captivities. Similarly, the Lord rebuked Tyrus, Edom, Ammon, Moab, and Judah. All this was pleasant preaching to the ears of Israel—but Israel did not escape! Ammon had "ripped up . . . women with child," but Israel had done worse. Israel had "sold the righteous for silver, and the poor for a pair of shoes." Israel had turned "aside the way of the meek: and a man and his father (went) in unto the same maid" (Amos 2:7). Who was worse than Israel? Yet Israel "commanded the prophets, saying, *Prophesy not.*" The reason is obvious.

Then God said: "Behold, I am pressed under you, as a cart is pressed that is full of sheaves" (Amos 2:13). Israel was, in a sense, crushing God. The American Standard Version renders this verse as follows: "Behold, I will press you in your place, as a cart presseth that is full of sheaves." Whichever interpretation is accepted, one truth is paramount: Israel needed longer sermons, more sermons, and awakening sermons from the heart to the heart, even as the prophets, with God's help, were preaching them.

How is it, today? History tends to repeat. Sermons are "too long," "too dry," and, "Why do we need them at all?" The Christ commissioned His disciples to preach the gospel to every creature, to feed the flock of God, and sometimes "to reprove, rebuke, exhort with all longsuffering, and doctrine." God says, "Despise not prophesyings," but many ears are becoming "dull of hearing." Unfaithful ones "turn away their ears from the truth."

The ministry is not infallible, but the ministry is led of God. There is no higher oral authority. Preaching of the gospel is essential to a strong church. Clever plans of organization are risky—they lack Spirit. The cry for less preaching unwittingly betrays a waning interest and casts suspicion on the integrity of the complainer.

There is a far better cry for this dark day than the cry of, "Prophesy not, prophesy not." This far better cry, and prayer, is one for more preaching. It may be expressed in words of Paul: "Preach the word . . . do the work of an evangelist"! Or, it may be expressed in words of Christ: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send . . . labourers into his harvest" (Matt. 9:37, 38).

Divorce Statistics

Accompanying the article appearing this week on page 4, there came from Brother Grover Gordon, Cleveland, Ohio, a clipping that showed divorce statistics compiled before the war. We submit the same here, the table showing that there is one divorce for a given number of marriages in several countries, as follows:

| | |
|---------------------|------------------------------|
| France | 1 divorce per 21 marriages, |
| Denmark | 1 divorce per 22 marriages, |
| Germany | 1 divorce per 24 marriages, |
| Norway | 1 divorce per 30 marriages, |
| Sweden | 1 divorce per 33 marriages |
| Great Britain | 1 divorce per 161 marriages, |
| Canada | 1 divorce per 96 marriages, |
| Japan | 1 divorce per 8 marriages, |
| United States | 1 divorce per 7 marriages. |

Turn now to page 4, and enjoy Brother Gordon's message.

Baptismal Formula

By John R. Fisk

JESUS, in Matthew 28:19, commanded His disciples to baptize believers "in the name," not names, that is, in a "name" selected and used by the three as a representative "name." As "the God of Abraham, and of Isaac, and of Jacob" (Acts 3:13) certainly means one God, and one only, possessed or used by those three, so "the name of the Father, and of the Son, and of the Holy Spirit" may as certainly mean one name, and one only, possessed or used by three. This one name so possessed and so used, we repeat, is a representative one. That is, it is a "name" in which the three are represented. Whoever therefore performs a miracle, or baptizes a believer in that "name," thus honors the three represented in it. This "name" so selected and used as a representative "name" could be the name of any of the three; or it could be one not possessed by any of them. The former is the truth of the matter. The name so selected and used as a representative one is that of *Jesus Christ*, for these reasons:

(1.) Consider carefully I Corinthians 1:13-15; Acts 19:5; 4:12; Philippians 2:10. As baptism "in the name of Paul" meant the use of that "name," and that only, for he said, "Lest any should say that I have baptized in mine own name" (1 Cor. 1:13, 15), so baptism "in the name of the Lord Jesus" (Col. 3:17) means no other: for there is "none other name under heaven given among men, whereby we must be saved" (Acts 4:12). For at that "name" "every knee shall bow."

(2.) In Colossians 3:17, we read that whatsoever we do in word or deed, do all in the "name" of the Lord Jesus. Hence, all preaching (Luke 24:47), all prayer (John 16:23), all miracles (Mark 16:17), and all baptisms must be performed in that "name." (Acts 2:38.)

(3.) Jesus commanded His disciples to perform all miracles *in His name*. (Mark 16:17, 18.) In doing them, did they therefore say: "In the name of the Father, and of the Son, and of the Holy Ghost, arise and walk," or "come out of him"? They did not! When told to do miracles in His "name" they invariably said: "In the name of Jesus Christ of Nazareth, rise up and walk" (Acts 3:6; 4:10, 12). They commanded "evil spirits" "in the name of the Lord Jesus" to come out of the people. (Acts 16:18; 19:13, 17.)

So, when the Lord commanded believers to be baptized by "calling on his name" (Acts 22:16, R.V.), they were invariably "baptized" "in the name of Jesus Christ," or "baptized in the name of the Lord Jesus" (Acts 2:38; 19:5).

(4.) Jesus is God's great Representative in the salvation and judgment of the world. (John 5:22; 6:38; Acts 2:22; 10:36; 17:31.) Whoever therefore honors Jesus by performing a miracle, or baptizing a believer in His "name," thereby honors God. (John 5:22, 23.)

(5.) The apostles in obeying Matthew 28:19 invariably baptized believers in the name of Jesus. Here are six instances: 1) "Repent, and be baptized . . . in the name of Jesus Christ" (Acts 2:38). 2) "He commanded them to be baptized in the name of Jesus Christ" (10:48, R.V.). 3) "They were baptized in the name of the Lord Jesus" (8:16). 4) "They were baptized in the name of the Lord Jesus" (19:5). 5) "Be baptized . . . calling on the name of the Lord" (22:16, R.V.). 6) "Was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13.)

Here the thought is that if Paul was crucified for them, baptism in his name would be proper; but since Christ was the One crucified for them, baptism in His "name" was in order.

Now, shall we do as the apostles did in their interpretation of Matthew 28:19 by baptizing believers "in the name of Jesus Christ," or shall we do differently and thus defy the Spirit's own interpretation of Matthew 28:29? The question answers itself.

As to history, many eminent historians affirm the use of the name of one—Jesus—as being the formula used by the primitive church. Lange's comments on Matthew 28:19 as alluded to by Justin (Apol. 1:61) were: "It was only at a later period that the baptismal formula was drawn up according to these words." Neander's "T and P. of the Church" (p. 161), says: "This—the name of Jesus—was probably the most ancient formula of baptism." Hagenback's "History of Doctrine," says: "The words used in baptism, in the name of Christ alone, seems to be more ancient than in the name of the Trinity." Schaff's "History of the Apostolic Church," says: "The abridged form in the name of Christ as first used was valid to the third century." Hare's "History of the Church," says: "Baptism as an initiatory rite was performed simply in the name of Jesus."

Robinson's "History of Baptism," says: "There is no mention of baptism in the name of the Father, and of the Son, and of the Holy Spirit immediately in post-apostolic times." Presence's "Early Years of Christianity," says: "In these times . . . baptism was equivalent to the profession of faith administered in the name of the Lord Jesus." Meyer says: "There is no trace (Please turn to page 11)

Who Is to Blame for Sinful Conditions?

By Grover Gordon

SO THOU, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and *warn them from me*. When I say unto the wicked, O wicked man, thou shalt surely die; *if thou dost not speak* to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:7-9). Yes, that was told Ezekiel for Israel, but there is application today.

Notice: "Now the works of the flesh are manifest, which are these": 1—adultery, 2—fornication, 3 and 4—uncleanness and lasciviousness, which are descriptive of the first two, 5—idolatry, which has for its companion, witchcraft, which is number six. The next eight works of the flesh are sins that lead to number 15, which is *murder*. Next is drunkenness, which leads to revelings, and such like "of the which I tell you *before*, as I have also told you in time past, that they which *do such things* shall not inherit the kingdom of God." Please read Galatians 5:19-21.

Paul the Apostle said: "Now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. *For I have not shunned to declare unto you all the counsel of God.*" (Can I say as much, if I shun the very first two works of the flesh?) "*Take heed* therefore unto yourselves, and to *all the flock*, over the which the Holy Ghost hath made you overseers, to *feed the church of God*, which he hath purchased with his own blood. For I know this, that *after my departing* shall grievous wolves enter in *among you*, not sparing the flock. Also of your own selves shall men arise, speaking perverse (distorted from the right) things, to draw away disciples after them. Therefore, *watch*, and remember, that by the space of three years I ceased not to *warn* every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified" (Acts 20:25-32). Will the religious leaders of America have to answer for the sinful conditions into which the nation has drifted? Leading nation of the world? Yes, and it seems to be leading more ways than one. Israel's leaders were held responsible, but it seems there has always been a remnant who did not bow to Baal. See Romans 11:5.

Shall we return to the weak and beggarly elements of the world from which we came, and desire again to be in bondage? (Gal. 4:3-9.) Shall we return to the world simply because there are a few exceptions to a "code of law" given to a sinful kingdom, because of transgression, until the seed should come, to whom the promise was made? (V. 19.) Or, should we not rather follow the *standard of righteous principles* which were given by *the righteous Seed*, to choose out and develop a group of people to be joint-heirs or righteous rulers with Him over a righteous Kingdom, and thereby bring in "The New World Order," even a "new heavens and a new earth, wherein dwelleth righteousness"?

The Righteous Branch of David: "This is his name whereby *he* shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:6). Similarly, it is written of Jerusalem ("city of the great King"—Matt. 5:35), "This is the name wherewith *she* shall be called, *The Lord our righteousness*" (Jer. 33:16). Therefore, the "he" and "she" take the same name. Consider, too: "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*" (Rev. 3:12). Thus we see the overcomers, or the children, taking on the family name. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the *whole family* in heaven and earth is named" (Eph. 3:14, 15).

"*Watch ye, stand fast in the faith, quit you like men, be strong.* Let all your things be done with charity" (1 Cor. 16:13, 14). Please read Jude 14-25, and notice particularly verse 19: "These be they who separate themselves, *sensual*, having not the Spirit," or fruits of the Spirit. A sensualist is a person given to indulgence of the appetite or the senses; one who places his chief happiness in carnal pleasures, or we might say in the words of Scripture—"lewd fellows of the baser sort" (Acts 17:5). "*Let all things be done with charity.*" Now notice Jude 22: "Of some having compassion, making a difference: and others *save with fear, pulling them out of the fire*" (that is charity plus fear, lest I be found in the fire) "hating even the garment spotted by the flesh." I commend you to the Berean benediction in verses 24, 25.

We hear much about "grace," but Paul asked, "Shall we continue in sin, that grace may abound? God forbid.

How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1, 2.) "*Beware* lest any man spoil you through philosophy and vain deceit, after *the tradition of men*, after *the rudiments of the world*, and *not* after *Christ*" (Col. 2:8). Remember that "the tempter" used Scripture that seemed to justify the Master to yield, but Jesus "countered" (to give a blow while making a parry

or receiving a blow). Yes, Jesus countered, by using another scripture to show the misapplication of the one directed to Him. Should His ministers do less? When there is a scripture put forth which seems to justify something contrary to the standard of righteous principle, should we refrain from speaking? I realize that the Bible tells us not to judge. We need (Please turn to page 11)

God's Cup of Fury

By Lyle Rankin

ISAIAH spoke to the Israelites, saying: "Therefore hear now this, thou afflicted, and drunken, but not with wine: thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over" (Isa. 51:21-23).

In this prophecy, God declared He would at some time remove the cup (portion) given to Israel, and put it into the hands of those who would torment Israel. When God put this cup into the hand of the Israelites, they had to drink of it. It was their portion poured out to them because they had forgotten the true God and had served other gods. They did not only this, but committed other sins before the God of heaven who had so lovingly cared for them and who had made great promises to them if they would obey Him.

Verse 23 indicates there would be, in the course of their punishment, those who would say to Israel, "Bow down, that we may go over." Need anyone say this has not been true in Europe in these last years? The punishment of Israel has not been limited to the hand of Hitler; many nations punished Israel before Hitler's day, and their punishment is not finished yet. Even in this country, there are many people who would turn their hands on the Jews in violence. This will not correct sinners in Israel, but it will have a tendency to make them more sinful.

Verse 22 indicates the time will come when God will stop the persecution of Israel as administered by the Gentiles. God Himself will make the needed division that will remove the unacceptable from the acceptable of Israel. Verse 23 also says, "I will put it (the cup) into the hand of them that afflict thee."

Now let us turn to God's Word as written by Jeremiah, saying: "Thus saith the Lord God of Israel unto me; Take

the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people" (Jer. 25:15-19). First, we notice that God commands the giving of this cup and that it is put in the hand of, or given to, Jerusalem and cities about her, after which it is given to other nations, until it includes "all the kingdoms of the world, which are upon the face of the earth" (vv. 18-26). Can we allow ourselves to think that any one nation can refuse to drink and "get away with it"?

The result of drinking from this cup is referred to in verse 16, which says, "They shall drink, and be moved, and be mad, because of the sword that I will send among them." Let us notice verse 27, too: "Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you." Thus we learn of the punishment of the nations that drink of that cup. They shall fall and not rise.

The Word of God by His Prophet Daniel shows the overthrow and end of the kingdoms of this world, "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).

Where are we standing today? Are we advancing a kingdom that God will overthrow, or the work that encourages Jew and Gentile to walk "as strangers and pilgrims in the earth" while they prepare for an abundant entrance into the everlasting Kingdom that will be "under the whole heaven"? (Dan. 7:27.)

Only Jesus Has "Put on Immortality"

By George A. Waters

"That God 'only hath immortality' (1 Timothy 6:16)."

THE FOREGOING quotation is included in "Biblical Truths," Section (e) of Article XIV all members of the Church of God are required to affirm by "print and voice." (THE RESTITUTION HERALD, January 11, 1944, p. 7.) The "Qualifications for Ministerial Recognition" also require it, as well as the requirements for a delegate. (THE RESTITUTION HERALD, August 15, 1944.)

As a child, I was taught the theory of "immortality of the soul." When about ten years of age, I read the fifteenth chapter of 1 Corinthians, and God gave me logic enough to ask this question: "If people go to heaven when they die, for what is the resurrection?" I was sent to the preacher, and his answer was: "Oh, Sonny, you will understand that when you grow older." A few years later, I first heard the Church-of-God teaching, and I now have been a member for nearly fifty years.

When I realized that death is regarded in the Bible as a "sleep" (John 11:11-14), it was not difficult to understand Paul's saying: "Behold, I shew you a mystery; We shall not all sleep (some will be alive when Jesus comes), "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54).

Turning back to verses 20-23, we read: "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." There can be no question of the fact that when death is swallowed up in victory, we shall have been raised to immortality. Matthew 7:18 tells us: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." It necessarily follows that the "firstfruits" must be like that produced later. Hence, Christ must have been raised to immortality, or He was not the firstfruits. We need not depend upon this reasoning alone. "We know that, when he shall appear, we shall be like him" (1 John 3:2). If we

are to be "like him," He *must have immortality*—if we are to have it. If Paul's assertion that "this mortal must put on immortality" is true, then Christ *must* have "put on immortality" if He was ever mortal.

Has anyone the nerve to say in plain words: "Christ *did not* put on immortality?" Article XIV, (e), has the effect of saying that He did not. No amount of talk can *logically* make it say anything else. Thus, Article XIV, (e), repudiates Christ's birth of the Spirit, which He said *must* take place to "enter into the kingdom of God" (John 3:5). He proved His spiritual birth by coming and going as the wind, appearing and disappearing at will. (John 3:8; Luke 24:36.)

It is argued that because 1 Timothy 6:15 says, "The blessed and only Potentate," it must mean God, and that He is the Lord of lords and King of kings. If you will turn to Acts 8:27 (Emphatic Diaglott), you will find exactly the same word *dunastees* (Potentate), is there translated "a Grandee," meaning Mighty One.

It is also said that Christ cannot be called Lord of lords and King of kings until He comes in power. Let us begin reading at 1 Timothy 6:13: "I give thee charge . . . that thou 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." Notice that He will *show* these things "in his times" and at "the appearing." Read Revelation 19:11-16. Notice verses 13 and 16: "He was clothed with a vesture dipped in blood: and his name is called The Word of God. . . . And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." If you are not satisfied that this Personage is Christ, read Revelation 17:14, saying: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings." Surely, the Lamb must be Christ.

Now, let us see what Paul said about this subject. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). "(There be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and

we by him" (1 Cor. 8:5, 6). "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). It is not reasonable that Jesus would reveal to Paul that under the gospel plan there is "but *one God*, the Father," and "*one Lord*," Jesus Christ, and then tell Paul that God is the King of kings and Lord of lords, and finally reveal to John (Rev. 19:13, 16; 17:14) that that title belongs to Himself.

Brother W. H. Wilson is conceded to have been one of our best writers. Let us read his opinion on this subject. (See "The Student's Text Book," p. 43.)

"Q. Does the Bible distinctly state as to how many of earth's inhabitants have become immortal?

"A. Yes, Sir; it does. See 1 Timothy 6:15, 16: 'The blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality.'

"Q. I have often heard this text misquoted, 'God only hath immortality.' Is that right? (*Please turn to page 10*)

Speak No Evil

By Harold J. Doan

OUT of the abundance of the heart," Jesus said, "the mouth speaketh" (Matt. 12:34). One speaks as he thinks, and profanity is the result of profane thinking. Christians should remove profanity from their hearts, then it will be removed easily from their speech.

When one takes the name of Christ in baptism, it is a symbol that he has crucified the things of the flesh. Profanity is the product of the carnal, fleshly mind. The Apostle Paul illustrated that we must leave the things of the flesh behind, saying: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Surely the Apostle Paul, after his conversion, discontinued his blaspheming of Christ.

One is not born with the urge to blasphemy. In general, profane thinking and speaking result from contact with the unbelieving world. Many times, one is subjected to the irreverent speech of his fellow men. Unfortunately, no one can be like the three monkeys, "See no evil, speak no evil, hear no evil." 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). Likewise, if one rears a child amid irreverent babblings, when he is old he will not depart from them. It is too often the alibi of the swearing man that "a swear word now and then never hurt anybody." James was not in agreement with that theory, for he said, "The tongue . . . defileth the whole body" (James 3:6). Paul, also, was in disagreement, as plainly shown by his reference to leaven: "A little leaven leaveneth the whole lump" (1 Cor. 5:6).

The Mosaic law was very emphatic in its denunciation of blasphemy. One of the Ten Commandments was, "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7). In most instances, a blasphemer was

punished with death. This law was proposed to teach reverence to the children of Israel. We who are followers of Christ learn reverence not by law, but by love: and love God we should, for He is the great Creator. We take false comfort in believing that we shall not suffer death today if we are irreverent with the name of God. This is not truth, for Christ said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). If our words are pure, sincere, godly, we shall be justified; if they are evil or irreverent, we shall be condemned. Condemnation from Christ equals death. Christ taught forcefully against blasphemy. He said, "Never swear" (Lamsa—Matt. 5:34). Rather, "Let what you say be simply yes or no" (Moffatt—Matt. 5:37). In answering yes or no, and refraining from taking oath "by" Jerusalem, or "by" the Creator, or "by" the hairs of one's head, we acknowledge that we are mortal, sinful men who know not the future.

Underlying dangers of profanity are more destructive than are apparent dangers. We lose our tempers, we curse, we repent, but the evil is not undone. We have betrayed the spirit which lies dormant in our hearts. If our words are heard by a passer-by, a man of the world, a potential Christian, we have disgraced the Name we are pledged to honor. Can we expect a stranger to honor the Name of Christ when we, His followers, thus dishonor it? James said: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Can a fig tree, my brethren, bear olive berries? . . . so can no fountain both yield salt water and fresh" (James 3:10, 12). We deceive no one, not even the man of the world, if we attempt to make sweet and bitter sayings proceed from the same mouth.

The Resurrection of Christ

By T. A. Drinkard

"The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28:5, 6).

IT DOES seem very strange to us that with all the infallible evidence God has given in His Word concerning the death, burial, and resurrection of Jesus Christ, there are those who refuse to accept it at its face value. How anyone can read of His birth and life upon earth, His life of service in the cause of His Father, of His death and burial, and then deny over and over again that the same material Son of God was never resurrected is a question still unanswered by its advocates! I say it kindly, yet emphatically, that such a theory is based upon the belief in the pre-existence of a Spirit Christ. When such theory is questioned, the reply comes that nothing is impossible with God. Well, that is one way to evade settling a very fundamental question. Only recently, a friend in the flesh sought to justify the theory of the trinity faith by the same system of reasoning. It will not bring forth fruit to the glory of God and His truth by and through which men and women can and will be saved.

To us, such a denial of the plain teaching of the Word of God is a kind of religious infidelity which we learned in early life to reject. I am asked sometimes why I "reprove, rebuke, exhort with all longsuffering and doctrine" so much (2 Tim. 4:2). Well, to be brief, it is because the Spirit of God commanded His people to do so. Now, may I ask a few questions? Why were the true prophets of God so faithful? Why did John the Baptist denounce sin and all that it stood for? Why did Christ expose the sins of men to the sunlight of God's truth? Why did the apostles fight the good fight of faith? Go read the writings of the prophets: how those who remained true to God reprov'd Israel, and exposed Israel's sins before the world.

Go, if you will, and read the "rebuken" of Jeremiah to Israel for her unfaithfulness. Their trouble was on the inside; it was found among the professed people of God. They wore the name of God, but dishonored it by their ungodliness. Then come again and ask us why we are making the fight that we are making, seeking to point out to those who will hear the errors that lie in wait to deceive and lead you astray.

Read again the passage of Scripture at the head of this article, then let us read an excerpt from a religious periodical, saying: "Our Lord came in the flesh at His first advent for the purpose of sacrifice. (Heb. 10:5.) His human body He gave in sacrifice upon the cross, and having done so that body was no longer required. It was taken down from the cross and placed in the tomb, but what became of it thereafter is not recorded. . . . The Scripture is silent on the question of

what became of our Lord's body of flesh, so we have no authority for assuming what happened to it. We cannot believe, as some would have us do, that it was taken to heaven, for we are distinctly told that 'flesh and blood cannot inherit the kingdom of God' (1 Cor. 15:50)."

The Spirit of God caused John to write these words of warning: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). When a young man, and before rendering obedience to the gospel requirements, we read Mr. Russell's views on the resurrection of Christ in



T. A. Drinkard

Millennial Dawn (Vol. 2, page 127), as follows: "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor is such knowledge necessary."

We decided then that such teaching was religious infidelity, and though many years have since come and gone, we have never changed our decision then made, because God has never changed the angel's message that he gave as recorded in Matthew 28:5, 6. The teaching as given in the excerpt as quoted above, and that given by Mr. Russell, are the same kind.

Then, in the purple book distributed by the so-called Jehovah's Witnesses, called, "The Truth Shall Make You Free" (1943 edition, pages 263, 264), we read these excerpts: "What had happened to the fleshly body of Jesus? . . . According to Psalm 16:10 and Acts 2:27-31, the body was not permitted to corrupt. Hence, Jehovah God disposed of that body in His own way, just as He disposed of the body of Moses, who was a type of Christ Jesus; but no one knows how. (Deut. 34:5, 6)." If our readers will read Deu-

teronomy 34:5, 6, they will clearly see that Moses died (v. 5), and the Lord "buried him" (v. 6). Why should men who profess to be God's ministers "wrest" the Scriptures (2 Peter 3:16) as these writers do to prove such human and worthless speculative theories?

Let us review the statements of the first excerpt given above. It says that after Christ made the sacrifice, His "body was no longer required. It was taken down from the cross and placed in the tomb, but what became of it thereafter is not recorded. . . . The Scripture is silent on the question of what became of our Lord's body of flesh, so we have no authority for assuming what happened to it. We cannot believe, as some would have us do, that it was taken to heaven." The same Word of God that tells of the birth, life, suffering, death, burial, and resurrection of the Son of the living God also tells what became of what that writer lightly called the "Lord's body." To us, the Scriptures teach that the Lord's "body" was the Lord Himself; was the Son of God in person, and no amount of such spiritualistic fables will be able to shake the infallible Word of God which has stood the test of time, and will be here when all false teachers are crumbling into dust.

Now, let us see if we can find out just what became of that "body" of Christ that was crucified. The gentleman said he "cannot believe" that it was taken to heaven. The Spirit of God caused Paul to say: "He that descended is the same also that ascended up far above all heavens, that he might fill all things" (Eph. 4:10). Note this: "He that descended is the same also that ascended up." What was it that descended? In other words, He that ascended is the very one that "descended first into the lower parts of the earth" (v. 9). We read again: "He went to Pilate, and begged the body of Jesus. . . . When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb" (Matt. 27:58-60). Now read 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." What the first reference calls "the body of Jesus," Christ called "the Son of man." The "body of Jesus" was placed in Joseph's "new tomb." The "Son of man" was "in the heart of the earth." That which was crucified was "Jesus," according to the angel in Matthew 28:5. But the "Jesus" that had been "crucified" was not there in the "tomb," for He had been raised. (V. 6.) That which had been raised was "the Lord" (v. 6). The angel invited the women to "Come, see the place where the Lord lay." Not only this, but he said for them to "go quickly, and tell his disciples that he is risen from the dead; and, behold he goeth before you into Galilee; there shall ye see him: lo, I have told you" (v. 7). Let this gentleman tell us if the disciples actually saw with their eyes the real Son of God, or that they saw, as

Mr. Russell taught, just a body "erected" "for the purpose intended," and I might add one that was very deceptive, to say the least. This teacher can see that Jesus died, was buried, but he just cannot see what became of the "body" of the Son of God! If the "body" of Jesus Christ was not Jesus Christ, then tell us what it took to constitute Jesus Christ? The whole system is based upon deception; and that in America where we claim to be so wise!

Paul wrote these words to the church in Rome: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). "The Lord Jesus" was "raised from the dead," but, "the body of Jesus" was that which was "erucified" and put in Joseph's "new tomb." If that which was "erucified," was that which was "laid in" the "new tomb," was resur-

rected, therefore the subject of that resurrection was no other than the precious Son of God. And then to be told that he does not know what became of the Lord's "body"! In fact, their system does not need, or require, the resurrection of Christ; it is not based on that resurrection, but on the assuming theories of man. Do you know that the Russellistic fictional theory did not, and does not, require the bodily resurrection of the Son of God? All I know is just what he taught, and I quote: "After they (the disciples!—T.A.D.) had become partakers of the Holy Spirit and understood spiritual things (see 1 Cor. 2:12-16), they could have believed the angels at the sepulcher, that He had risen from the dead condition, even if they had seen the fleshly body of the man Christ Jesus still lying in the tomb; but not so before—the body must be away to make faith in His resurrection possible to them" (Millennial

Dawn, Vol. 2, page 123).

The very idea that the disciples "could have believed" that Christ had been raised "from the dead condition, even if they had seen" lying in the tomb the Son of God that had been erucified! We would not be surprised so much to hear this theory taught in so-called heathen lands, but in America! Not only did he teach this, but he taught that since 1878 those "who die since that date, the moment of death is the moment of change" (Dawn, Vol. 3, page 240).

There is nothing to be gained for the glory of God to study with those of this faith, when such faith is based upon the denial of the resurrection of the Son of God. "If Christ be not risen, then is our preaching vain, and (our) faith is also vain" (1 Cor. 15:14). Praise God for His truth that outshines all human error, to the end that man might serve and honor God.

Purpose for Living

By Arlen Marsh

BACK in the days when the West wore hair on its chest instead of empty filling stations, there was in Arizona a vast cattle ranch known as the Question Mark. On the side of the huge barn which stood beside the only trail was a gigantic ?—and it had not been put there long before it was so full of bullet holes that the wall of the barn threatened to collapse.

At least one suicide was known to have resulted from the self-interrogations stirred among passing punchers, drummers, and gamblers by that great ?—at least one suicide and half a dozen gun fights. Men whose most profound philosophy had been limited to finding new ways to acquire the next meal with a minimum of work and a maximum of liquor were driven into frantic knock-down-and-drag-out battles with the trail bosses and the foreman of the syndicate-owned ranch. *Why? Why? Why?* The question hammered at men until it drove them half mad with their own purposeless existence.

Precisely the same sort of situation, on a tremendously expanded scale, faces the world today. *Why? Why live at all? Empires rise and fall; political systems have their exits and their entrances; money threatens to be valueless in a coming universal cataclysm. Why? What point is there in our being?*

No very worth-while answer can be given by the majority of Christians. Those who cling to fundamentalist beliefs preach the necessity of doing good because doing good is right. But what difference does it make? Almost no one believes whole-heartedly in a hell that burns forever; hell has become only a place to joke about. The

doctrine of fear has been destroyed. Those who believe that Christianity's sole purpose is to alleviate conditions now preach the necessity for doing good because it will benefit mankind. But why? Why should mankind be worth saving? Why should mankind want to survive? What has mankind to do, aside from eating and sleeping like the animals? When both the doctrine of fear and the doctrine of reward have been destroyed, life becomes merely an instinctive effort to exist.

Jesus, however, knew the answer. In Matthew 5:16 He gave it: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Peter knew the answer. In 1 Peter 2:12 he gave it: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

The purpose of man's life was not merely to till the earth and subdue it, was not merely to fill the world with human debris, was not merely to accomplish righteous works. The purpose of man's life was to glorify Jehovah. And it is this purpose which is most often lost sight of by Christians as a whole.

Matthew 5:16 is, if anything, a far better Golden Rule than Matthew 7:12, which simply exhorts us to do for others what we would like others to do for us. Why should we do for others what we should like them to do for us? This is an unprofitable philosophy indeed! The frauds, the liars, the cheats, of this life produce far greater financial fruits and have far greater reputations than those

who are more honest. As for the future, what of that? We *know* we have this life to live; why sacrifice pleasure and possible wealth for the sake of a reward, either in heaven or on earth, that may not come to us at all if at the last moment we permit ourselves to slip?

As a matter of fact, God appears to have given man only incidental attention in His plans. Men were created to glorify Jehovah, not to be "saved" for their own sakes. Christianity was brought into being as one means to the great end: the glorification of the Supreme Deity, who, as He Himself declared now and again in Old Testament times, is "a jealous God." To assume, as men do assume, that Christianity was intended for our benefit is to be in error; that we do benefit from our faith and the rewards that faith brings is only secondary.

The first and greatest of the commandments, according to the Christ, was to worship God. So completely is this command ultimately to be fulfilled that those who do not bow in worship, who do not make the trip to Jerusalem annually to worship, are to be deprived of rain—are to be threatened with starvation. (Zech. 14:17.) Everything, no matter how trivial, is eventually—in the coming earthly Kingdom—to be dedicated to Jehovah and His service. (Vv. 20, 21.) The return of Jesus is not to be for the satisfaction of mankind and the solution of our economic and social ills; it is to be solely for the purpose of glorifying the Creator.

This, then, is why we live: so to conduct ourselves that, in the midst of our own trials and at the final Day of Judgment, men about us will come to worship God; and, in the future, to reign as kings and priests in a divinely sponsored Kingdom, not for the benefit of men, but for the benefit of God.

ONLY JESUS HAS "PUT ON IMMORTALITY"

(Continued from page 7)

"A. It cannot be right, because it doesn't read that way. Revelation 17:4 says who is this King of kings. "The Lamb shall overcome them: for He is Lord of lords, and King of kings."

"Q. Do most people who call themselves believers on the Lord Jesus Christ believe that 'He only,' of all earth's inhabitants, 'hath immortality'?"

"A. No, Sir; they do not.

"Q. Whose children are they?"

"A. They are the children of the father which they believe and obey. Choose ye this day which of these two fathers shall be your father."

Should Brother Wilson have been barred from preaching and from the General Conference?

Surely, enough evidence has been produced to prove

that Jesus does have immortality. But, someone immediately asks, "What are you going to do with 1 Timothy 1:17?" That text says: "Now unto the King eternal, *immortal*, invisible, the only wise God, be honour and glory for ever and ever. Amen." Other questions follow: "How are you going to explain that? You cannot deny that God is immortal. If God is immortal, and Jesus has immortality, how can only *One* have immortality?" Brother, an infidel asked that last question many years ago. He was well posted in our doctrine, and logical enough to see that the very foundation of our belief rested on the doctrine that we shall receive immortality at the resurrection, and that Jesus must have received it when He was resurrected. His statement was: "God only hath immortality, so your theory is all wrong." What would you have answered him? Was his statement true? or did he not misquote the text?

That is why I have sought an answer to this question. Allow me to quote from an article I wrote many years ago: "From the texts quoted, we would define 'immortality' as used in the Scriptures as follows: a spiritual body, having flesh and bones (without blood?), not subject to death, into which the mortal body is changed, or which it puts on, at the resurrection. If this definition is correct, Jesus is the only One who now has immortality, for He is the only One who has made such a change, having become the firstfruits of the resurrection. (1 Cor. 15:23.)"

In support of the foregoing definition, allow me to quote the Master Himself: "God is a Spirit" (John 4:24). "He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for *a spirit hath not flesh and bones*, as ye see me have" (Luke 24:38, 39). Apparently, these verses prove that though God is immortal, He does not have flesh and bones as Jesus did. Is not that the difference between being im (not) mortal and having im(not)mortality, being a "changed" mortal? (1 Cor. 15:51.)

Many words (printed in italics) have been added to the original text by the translators of the Bible to make the meaning clearer. Suppose we try it. (Now listen to the roar of protest.) Consider again, the term, "The King of kings and Lord of lords; who only hath immortality." If we apply this scripture to Christ, how did He obtain immortality? Jesus must have been mortal or He could not have died. Paul said: "This mortal *must put on* immortality" (1 Cor. 15:53). Now let us write it with the *must* idea of "putting on" immortality being inserted: "Who only hath (put on) immortality." Have we violated Paul's teaching in any way? No, but we have harmonized the Scripture on this subject. (Those who teach, God "only hath immortality," do not hesitate to substi-

tute "God" for "the King of kings, and Lord of lords." Have we made more of a change?)

As an illustration of the necessity of sometimes adding something to the text, Mark 16:15, 16 says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." There are at least three requirements that *must* be added to the last verse, to make it harmonize with other scriptures. 1. *Repentance*: "Except ye repent, ye shall all likewise perish" (Luke 13:3). 2. *Conversion*: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). 3. *Love and obedience*: "If ye love me, keep my commandments" (John 14:15). Now, if we wrote the verse like this, He that believeth (repents, is converted), and is baptized (and keeps my commandments) shall be saved, have we violated Christ's teaching in any way? Is the verse complete in thought *without* these additions? It is not, for Jesus plainly taught them, and expects us to take "all scripture" into consideration. (2 Tim. 3:16.) Just so with Paul's teaching: it must be considered as a whole.

In an article on this subject, September 14, 1943, this statement was made: "The only one possessing immortality' (Emphatic Diaglott) could not be Christ, for all desirable qualities originate with God. When God glorified the Son with His own Self, He clothed Jesus with His immortal nature." It is true that "every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17), but notice the clause, "He clothed Jesus with His immortal nature." If Jesus was clothed with God's immortal nature, *you cannot deny that Jesus has immortality*. You, yourself, have asserted that God and Jesus *both* have immortality. If that is true, it proves beyond doubt that the verse under discussion really means *Jesus*, who only hath (put on) immortality, God having "clothed" Him with it. After Jesus obtained it, it cannot logically be said that God *only* has it.

As for changing "whom" to "which" (1 Tim. 6:16), the same word, *on*, is translated "whom" in 2 Timothy 4:15, but in 2 Timothy 3:8, and 4:8, 13, it is translated "which." So, it would seem correct to translate it either way, according to the context. Notice that the word, *O*, is used in the sentence, "To *whom* be honour." This word is translated "to whom" in 2 Timothy 1:3; 4:18, and "in whom" in 2 Timothy 1:12. I do not see that they conflict, not being the same word.

I never speak, or write, *just to prove* a point. My only endeavor is to show myself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and to help other people learn the truths of God.

WHO IS TO BLAME FOR SINFUL CONDITIONS?

(Continued from page 5)

not. Jesus said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: *the word that I have spoken, the same shall judge him in the last day*" (John 12:48). The Bible does allow us, however, to be "fruit inspectors." "Ye shall know them by their fruits" (Matt. 7:16).

I imagine I can hear a question, and here it is: "Then said one unto him, Lord, are there few that be saved? And *he said* unto them, *Strive to enter in at the strait gate*: for many, I say unto you" (the finger is pointed at me), "will seek to enter in, *and shall not be able*" (Luke 13:23, 24). (I am not sure whether it is because they will be too crooked to go through a "strait" gate, or whether it will be because they are too broad to travel "the narrow way.") "*Many are called, but few are chosen*" (Matt. 22:14). Those who are said to be with the Lord of lords and King of kings are "*called, and chosen, and faithful*." Where will *I* be—with the many or with the few?

Another "beware" or "danger signal" appears in 2 Peter 3:13-18.

BAPTISMAL FORMULA

(Continued from page 3)

of the Trinitarian formula in the apostolic church." Dr. Priestly says that during "the first century period" baptism "in the name of Jesus Christ" was the formula used. The Encyclopedia Britannica declares that the use of the one name in the third century was so widespread that Pope Stephen declared it valid.

That these eminent historians are right in their declarations that the use of the one name is the "more ancient" formula is to be seen from these dates and what happened at the time:

A.D. 34: "They were baptized in the name of the Lord Jesus" (Acts 8:16).

A.D. 41: "He commanded them to be baptized in the name of Jesus Christ" (10:48, R.V.).

A.D. 56: "They were baptized in the name of the Lord Jesus" (19:5).

A.D. 60: "Be baptized . . . calling on his name" (22:16, R.V.). Hermes, to whom Paul alluded (Rom. 16:14), said: "They are willing to be baptized in the name of the Lord Jesus."

A.D. 96: "Baptized in his name."

A.D. 120-202: "Who . . . are cleansed by the water and invocation of the Lord from our old transgressions."

A.D. 187: Praxeans taught "one immersion" "in the name of one."

A.D. 206: Tertullian referred to the use of "one name" and "single immersion." (Please turn to page 15)

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



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

My Daily Prayer

"Help me, dear Lord, each day to live
In such a way that I may give
Forth from my life a fragrance sweet,
That will with Thine approval meet.

"May I the comfort often bring
To cause some lonely heart to sing:
May I make many lives more bright,
By making heavy loads more light.

"Help me to be more brave and strong,
And face the world with smile and song,
In such a way that friends may see,
I'm brave and strong through faith in Thee.

"I long that others daily see
In me some likeness unto Thee;
That lives of others I may bless.
Such gentleness of heart possess

"So pure and noble may I be
That I the best can always see
In those about me day by day,
And help them by the words I say.

"Help me that I some word shall speak
To help someone who's faint and weak:
And when my earthly race shall end,
May many feel, Thou art my friend."

—H. H. Ryland.

Faith through Righteousness

Peter, an apostle of Jesus Christ, was one who understood how we can be righteous. He wrote to the people who have obtained or laid hold upon the faith we hold dear. This is the same precious faith Peter had. We get this faith through righteousness, but it is not our righteousness. It is "the righteousness of God and our Saviour Jesus Christ." No matter how good and holy we become, it does not compare with the righteousness of God and Jesus. We are told that our own righteousness is as filthy rags. (Isa. 64:6.) Our own rightness and justice are generally selfish, try as we do to be unselfish. It is the justice of Christ in us which is right and holy and worth-while.

Did you see a little boy help a grandma across the street? Now, perhaps he did it so his playmates would think he was thoughtful. Or, he may have done it because he had been taught to be kind and respectful to the aged. He could have done it because he saw her stumble and knew she needed the help he could give her. You see, we cannot judge anyone in his actions or deeds, for we do not know his mind and heart. Our justice is as filthy rags. But Jesus and God read our hearts and minds. Their justice and rightness or righteousness are the kind we want working in our lives.

Peter's List of Helpful Things

Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are needed to be added to the lives of as many who will try to have the righteousness of God and Jesus.

Faith is first on our list. As we gain strength and knowledge, we add temperance and patience. Before we can have brotherly kindness, we need to live godly lives. Covering our entire life must be charity or love of God and man. The godly love is kind and giving, yet it is fair, honest, and upright. True love is shown by serving one's fellow man.

Without these character builders, we cannot please God. Peter clearly told us as he stated in the ninth verse, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9).

Surely, one is blind who has not faith, or knowledge of God and Christ.

We must always remember we are to work very zealously for Christ. We must do all the things Jesus said His followers should do. Peter said, "If ye do these things ye shall never fall." Let us remember Peter's advice that we may be in that "everlasting kingdom of our Lord and Saviour Jesus Christ."

Happy Birthday Wishes

Earl Poland, Feb. 21, age 9, Shady Springs, W. Va.
Norma Sue Richardson, Feb. 23, age 5, Hammond, La.
Charlotte Boyer, Feb. 24, age 10, Waterlick, Va.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 Conrad St., S.W.
Grand Rapids 8, Michigan

Living and Working, Now

Recently, we heard a speaker remark that it is human nature for man to compare his generation with generations in the past or in the future. Almost invariably, that comparison is one that puts the present age in an unfavorable light. One hears some person wishing he had been living fifty years ago because that was when things were accomplished and people had more ambition. Another person is heard expressing the desire that he had been born one hundred years later when the standard of living will be higher and chemistry will have caused many wonderful changes in our mode of living. It is not wrong to desire to improve one's condition in life, but why not effect that improvement with the means at hand, rather than with wishful dreaming or thinking of some past golden era or of a future wonderland?

There is an old quotation, "Ours is not to reason why, ours is but to do or die." Surely, this can aptly apply to the Christian way of life. Why should we waste our time wondering why God placed us on the earth at this particular time? Instead, if we "pitch in" and do our part to help right all the wrong that is in existence, it will not be long before we realize why it is our extreme privilege to be living *now*. In fact, after we have expended a little effort in this direction, we shall have earned the right to contemplate why we should be worthy of this privilege.

As Bereans, we wonder if perhaps we do not spend too much time wishing we could have worked with our society in its earlier years of existence. It is always easy to see accomplished acts that are a result of the labor and service of someone else. Thus, if we had time to permit ourselves the luxury, we could rightly look with envy upon the work of the founders of our society and wish that our work could have taken place then.

Remember, however, that they faced as many obstacles and problems as we do today. True, our membership has been temporarily diminished by the present war, but God has not intended that it should last forever. In years to come, future Bereans will be able to look back and be thankful that we labored to keep our society intact during these troublesome years.

As we work to keep our society alive and healthy, what better example could we choose than that of Christ!

We are a society living not just for today. We are

working to justify the efforts of our founders and to insure the future success of the Berean Society.

The *Berean Echo* Reports

The *Berean Echo*, published monthly by the Omaha, Nebraska, Berean Society, is literally filled with news and activities of its members. The first interesting item we noticed was that they are taking charge of one Sunday evening service each month. Sunday, January 21, La-Vonne Sorenson served as mistress of ceremonies, Faye White presented the Scripture reading, and Shirley Meth gave the evening message. As you can see, the practice of devoting one Sunday evening each month to the development of leadership talents in young people is becoming more and more popular. We want to hear about many more churches following the same plan.

Another item we found very interesting is that the Omaha Bereans have a definite schedule of leaders for their weekly meetings. This indicates they are not leaving the development of their meetings to only one person, but making it the duty of all to provide interesting lessons and discussions.

Increase at Brush Creek

By way of Floyd Kessler, Jr., we have a very interesting report from the Brush Creek Society. Floyd reports that the Berean choir and Sunday school presented one of the most enjoyable Christmas plays given at Brush Creek in a long while. The *Berean Bugler*, published by the society, has become the voice of the church and several hundred copies are distributed each month. In December, it was used as a means of inviting members of the community to the Christmas program; and it was a successful organ, as more than ten non-member families attended.

To the new-member list of the society, Floyd adds the following names: Edna and Richard Smith, Dorothy Moore, Dorothy Black, Lois Black, Lee and Billy Stine, Verna Stine, David Stine, and Douglas and Paul Pearson. Thus, the Brush Creek Bereans have an active membership of sixty-six Bereans.

"The Kingdom," "Prayer," "Christ's Second Coming," "Eternal Life," "Salvation"—are you wondering what these titles mean? They are the titles of some of the new Berean lessons which will soon be printed on this page.

AMONG THE CHURCHES

CALENDAR

March 3, 4—Northwest Conference at Corvallis, Ore.
 April 7, 8—Illinois Spring Conference at Ripley.

A CHURCH OF GOD HYMNAL

For more than a generation past, the desirability of publishing a good hymn book has been discussed among our people. Some small books have been published at times, but a good hymnal has never been compiled by those who believe the gospel as we understand it.

The Ministerial Association one year ago appointed a committee to investigate the possibilities and report back to the General Conference in August, 1944. This was done, and the committee advised that five thousand dollars would need to be in sight before a proper kind of book could be published. The General Conference then voted to appoint a permanent "Hymn Book Committee" to "go to work" on the project, and the planning committee voted to earmark one thousand dollars from the amount to be raised by the National Bible Institution during the present fiscal year, for this purpose.

Since the amount assigned to the hymn book publication project was only one thousand dollars for this year, it is evident that the book cannot be published at once. For this reason, the committee has not been pushing its work of compiling the hymns, but now, with another Conference session approaching, the committee is proceeding with its work, hoping that a still larger amount may be assigned for this purpose during the forthcoming year.

The objective is to publish a book containing between three and four hundred hymns, some of which are the well-known and loved songs of the church, and some of which are hymns with good music, not so well known.

Your committee will welcome suggestions from our people all over the country. If you are interested, you may mail a list of songs which you would like to see in the book. When naming a hymn, be sure to give the name accurately together with the name of the author and the name and address of the publisher in whose book you found it, together with the exact name of the book.

Please do not recommend any hymn which contains any statement contrary to the doctrinal teachings of our church. It is illegal to change even one word of a song for republication. Any person, or group, requesting the use of a song which has not been published, or for which a new plate would have to be made, might be asked to help raise the money necessary for making such a plate.

All lists and suggestions may be sent to the chairman of the Hymn Book Publishing Committee, which consists of Harvey U. Krogh, Jr., Mrs. Evelyn Austin, Miss Evelyn Barr, and F. E. Siple, Chairman, 147 Nottingham, S.W., Grand Rapids, Mich.

M. W. LYON LECTURES AT COLLEGE

Bro. M. W. Lyon, pastor Hope Chapel, South Bend, Ind., is giving a week's series of lectures at Oregon Bible College. Bro. Lyon is a graduate of the former Bible Training School and is deeply interested in progress of the College. His work with us is much appreciated.
 Sydney E. Magaw, Dean.

GLEANINGS FROM THE FIELD

Bro. John Railton, 1110 Rockton Ave., Rockford, Ill., submitted to surgery, January 29, for injury received at work. He seems to be enjoying his hospital stay. Upon leaving the hospital the end of this week, Bro. Railton expects to spend ten days at home before returning to his work.

"Thank you for sending me the January 30 issue of The Restitution Herald in which my article on Gobbledygook appeared. I am very happy that you saw fit to include this article in your publication."—Maury Maverick, Chairman and General Manager Smaller War Plants Corporation, Washington, D. C.

SOUTHLAWN CHURCH

Grand Rapids, Michigan

The workers at Southlawn have been busy, and a very prosperous winter activity is being enjoyed. We all grumble about the snow, ice, and cold, and long for spring, yet we realize that the enthusiastic part of the church year is this winter season.

At a baptismal service held on January 28, Mr. and Mrs. Raymond Bigelow of 1906 Jerome St., S.W., were inducted into the body of Christ. It gives us added strength and inspiration to have this young married couple added to our working group, and we trust that this is only the first of several such additions for 1945.

One outstanding incident of this winter was the sixty-fourth wedding anniversary of Bro. and Sr. Richard Skeels, of 1216 Eastern Ave. A group of church people gathered at their home to help them celebrate and to acknowledge the wonderful help which these fine people have given to the cause of truth here in the years past. Their daughter and husband, Bro. and Sr. Leon Pixley, are living with them and giving them tender care.

Work is now in progress on quite an elaborate Easter pageant. We hope that the Easter season will be the climax of our season's spiritual activity.

After a summer and fall of vacation, the Lindsay Club is again in operation, and a goodly number are memorizing a verse each week on a chosen subject.

The Pastor recently spent an inspiring period of two weeks with the Brush Creek Church in southern Ohio. These brethren were very faithful under difficult road and weather conditions. Another week was very profitably spent in ministers' conference at Oregon, Ill. But now it seems good to settle down to a period of steady work with the home church.
 F. E. Siple, Pastor.

ELDORADO, ILLINOIS

One must see the Restitution Church in Eldorado, Ill., to appreciate the effect the new entrance has on the appearance of the building. Different societies of the church have contributed to the fund and new doors were purchased and a cloak room enclosed and neatly finished. Directly beneath an archway over the doors is the name "Restitution Church," the letters being cut from wood and the whole painted white. We are indebted to Bro. J. M. Watkins and Bro. Herbert Edmister for this work of art.

The Dorcas ladies are very grateful, also, for the useful cabinets and sink—new additions to the kitchen in the basement.

A new society for the young people of pre-high school and high school age has been organized recently and has grown to a membership of seventeen. With two sponsors and their Pastor helping from the side, they conduct their own meetings with a different leader each Sunday evening at 6:30. Topics for discussion are given to different ones at each meeting. Results are proving very gratifying, and the work is excellent training for the future life of the church.

The older "young" people still meet in the homes each Wednesday for their Berean class, and the adult Bible class meets at the church on Thursday evenings. The Dorcas Society still quilts at the church every Thursday, and is overrun with work to do.

The church choir has practice after services on Sunday nights, paying special attention to learning the different parts to the hymns.

Pvt. Robert Leithliter has come home for a few days' furlough, after which he will report to Fort Meade, Md.

Virginia Davenport, Reporter.

NATIONAL BIBLE INSTITUTION

| | |
|-------------------------------------|---------|
| Mr. & Mrs. Grover Gordon | \$ 5.00 |
| Clyde Long | 100.00 |
| Gail Grimsley | 100.00 |
| Hope Chapel, South Bend, Ind. | 5.00 |
| Mr. & Mrs. Alfred R. Reighard | 25.00 |
| Church of God, Tempe, Ariz. | 6.03 |
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| Sgt. Vernon Lobell | 2.75 |
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| Mrs. Violet Updike | 3.00 |
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| Ivan Magaw | 5.00 |
| Oregon, Ill., Sunday School | 5.56 |
| Robert Mattison | 2.00 |
| Mrs. Etta Mattison | 5.00 |
| Gospel Glensers, Brush Creek (Ohio) | 3.00 |
| Mrs. Virginia R. Kincheloo | 10.00 |

ROCKFORD, ILLINOIS

The Rockford, Ill., church building fund showed a growth of \$833.45 during the year 1944, to a total of \$1,963.52 on January 1. The current fund, with annual expenses totaling \$1,227.66, showed a January 1 balance of \$788.89. The Sunday school treasury reported a balance (after transferring \$400.00 to the church building fund in 1944) of \$250.92.

The twenty-seven members reported by the secretary showed a growth of two members over the twenty-five reported on January 1, 1944; this growth was due, however, solely to an adjustment in the secretary's records.

Classes are conducted each Saturday, under the auspices of the Sunday school, at the Rockford Children's Home, by Mrs. Verna C. Thayer and various assistants furnished by the school. Beginning Saturday, February 5, additional weekly classes are being conducted at the Rockford Convalescent Home for crippled children.

Sunday services at present can be held only at 9:45 a.m. (Sunday school) and 10:45, owing to the fact that another church group has the only available hall rented for the evening. Steps are being considered already, however, looking toward the securing of a more suitable building; it has been found difficult, if not altogether impossible, to persuade strangers to visit church services held in a lodge hall which is devoted during the week to dances and drinking parties.

Special efforts are under way to unite isolated members of the church more firmly with local members. A monthly printed bulletin with an illustrated cover ("The Meeting Place") has been published since January 1; this, it is hoped, will soon be supplemented by still further means of keeping members closely in touch with each other and with church activities.

Arlen Marsh, Pastor.

OREGON BIBLE COLLEGE NEWS

Ministerial Conference adjourned at noon, Friday, February 2, after a week's session of inspiring meetings. College classes were resumed the following week.

The basketball team competed with North Park Seminary in Chicago, February 5. Although victory was not in store, the College boys experienced enjoyable recreation. One of the North Park team members has played the center position on the Connecticut State basketball team.

The College has been enjoying a visit from Ivan Magaw. He arrived February 2, and will be home during a ten-day furlough. Ivan attended College several weeks before it was necessary for him to leave.

Bro. Leonard Brown, Baraga, Mich., and Sr. Virginia Siple, Chicago, were last week-end visitors at Oregon Bible College.

The student body enjoyed a sermon delivered by Bro. Francis Burnett during chapel service on Thursday, February 9. His theme was based on Psalm 27 and concerned David's character and his dependence on God.

The students are looking forward to being addressed by Bro. A. J. Hoke of Dayton, Ohio, in another chapel service during the week of February 12. We will also be pleased to attend a series of lectures by Bro. M. W. Lyon during the same week.

Gary France, Reporter.

INDIANA QUARTERLY CONFERENCE

The second quarterly conference of the State of Indiana was held at South Bend, January 26-28. Approximately one hundred and twenty visitors and local people attended the services.

Morning Bible classes were held. The adults were taught by Bro. Rolland Stilson; the intermediates by Bro. Emory Macy; and the primary class by Sr. Lulu Stilson. The total attendance at these classes was about thirty.

Ministers present at the conference were: M. W. Lyon, Hope Chapel, South Bend; C. R. Randall, Morning Star, South Bend; Delbert Jones, Hillisburg; Emory Macy, Kokomo; A. Weldon McCoy, Sr., Rensselaer; and F. A. Stilson, South Bend.

The business meeting was held on Saturday afternoon. The following churches were represented at the conference: Hope Chapel and Morning Star churches of South Bend, Burr Oak, Kokomo, Hillisburg, Rensselaer, and Plymouth.

Evangelistic work was the main topic of discussion. Bro. Willard Naylor reported that the Plymouth church was holding a meeting to organize a Sunday school. Hillisburg church reported holding Berean services in Frankfort once each week in the various homes, with twenty-two members attending.

Summer vacation Bible schools were discussed, and two churches, namely, Kokomo and Hillisburg, reported their plans for holding a Bible school in their churches. Heretofore, Hope Chapel and Morning Star churches of South Bend and the North Salem church were the only churches holding vacation Bible schools.

The question of having a monthly church paper sent to the members in the State was thoroughly discussed and a committee was appointed to investigate this matter.

Bro. Delbert Jones extended an invitation from members of the Hillisburg church to hold the next quarterly conference in their church on April 27-29. This invitation was accepted by the conference board.

(Mrs.) Erma McChesney, Secy.

CHURCH SECRETARIES, ATTENTION

Have any persons associated with your church moved into Chicago or its suburbs? If so, the secretary of the newly organized Church of God in Chicago would appreciate a list of these names. Her address is, Mrs. Jeanne Hall, 7629 N. Greenview, Chicago, Ill.

HERALD RECEIPTS

Ernest E. Graham; Alan McLain; Jennie Salisbury; Mrs. Eska Evans (another); Mrs. M. F. Bramble; Almeda C. Wertz; Clint Scott (another); Mrs. W. J. Fine; P. D. Choat; Pearl E. Kellogg; Cpl. H. E. Choat; Mrs. Isabel Perkins; Mrs. V. R. Kincheloe (another); Mrs. James Galbraith; Paul Corbaley; E. E. Rogers; Claude B. Sandifer; Mrs. John Foreman; Mrs. Olive A. Dick; Alice A. Blyth; J. S. Lyon; Mrs. H. L. Davis; E. F. Carpenter; Mrs. Irene Holland (others); Mrs. Mary C. Jones; E. L. Boyer.

NATIONAL BIBLE INSTITUTION

| | |
|--------------------------|-------|
| Mrs. L. R. Hillard | 11.10 |
| Mr. & Mrs. W. H. Lindsay | 5.00 |
| Mrs. H. L. Davis | 2.50 |
| Mrs. Merle Alsbury | 3.00 |
| Weldon Holland | 7.50 |
| Ernest L. Boyer | 17.50 |

BAPTISMAL FORMULA

(Continued from page 11)

A.D. 253: Stephanus, bishop of Rome—pope—contended that those baptized in the name of Christ only were sustained in their views and practices by the apostles and traditions of the church.

A.D. 262: Paulus Samosatenus taught the use of one immersion into the name of one.

A.D. 325: The use of the one name was condemned by the Council of Nice.

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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| Four-second Series B (25 of each of four kinds) | | | .25 | What Is Man? J. A. Patrick | 12 | .25 | 1.75 |
| Essential Truths | 1 | \$.05 | \$.30 | The Sabbath, S. J. Lindsay | 13 | .30 | 1.85 |
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| Jehovah Is One God, Arlen Marsh | 4 | .10 | .60 | Name | Pages | Each | Per 6 |
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Competing for the Prize

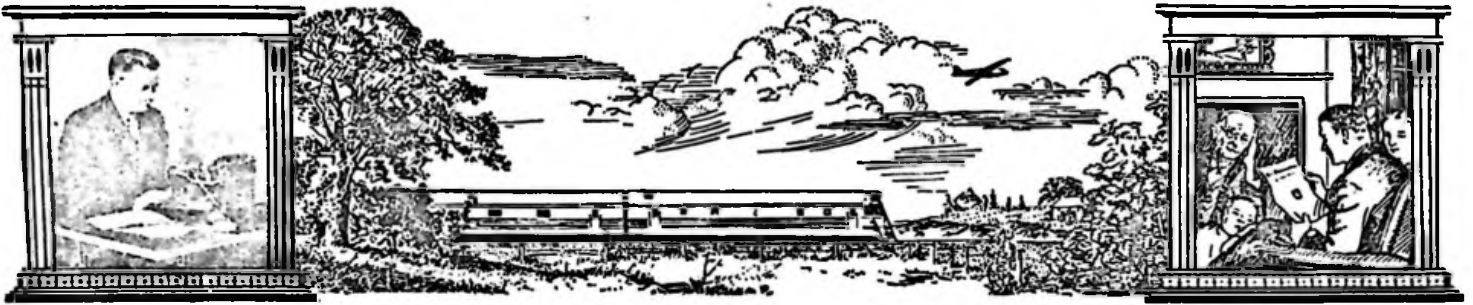
"Do you not know that in a race the runners all compete, but only one wins the prize? That is the way you must run, so as to win. Any man who enters an athletic contest goes into strict training, to win a wreath that will soon wither, but the one we compete for will never wither. So that is the way I run, unswervingly. That is the way I fight, not punching the air. But I beat and bruise my body and make it my slave, so that after I have called others to the contest I may not be disqualified myself" (1 Cor. 9:24-27, Smith and Goodspeed).

"Forgetting those things which are behind, and reaching forth"—as a runner toward the tape—"unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4). "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62), but Christ promises: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). More, Christ warns and pleads: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Christian, are you running "unswervingly" for the incorruptible prize? Are you beating and bruising your natural desires, bringing them into subjection, or are you "punching the air"? Are you pressing forward for the never-fading crown of glory that may be yours at Christ's returning, or are you "looking back" and plowing a crooked furrow?

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). "Be ye stedfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58). "Fight the good fight of faith, lay hold on eternal life."



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

A. J. Hoke Recovering

Brother A. J. Hoke, a member of the Executive Board of National Bible Institution, is slowly recovering from a severe heart attack. He may be addressed at the Warmolts Clinic, Oregon, Illinois.

Brother Hoke left his home at Dayton, Ohio, on Monday, February 12, coming to Oregon, Illinois, to attend a business meeting of the Executive Board the following day. He arrived in Oregon on Tuesday morning, and, according to schedule, addressed the student body of Oregon Bible College during a chapel service shortly before the noon hour. His address, challenging the student ministers to give their very best in service to the Lord, was much appreciated. A few minutes later, Brother Hoke was seated with the student body at the dinner table. Then, with little warning, he was seized with a severe heart attack. Quickly as possible, a physician was called and Brother Hoke was moved to the Warmolts Clinic. His condition was very critical, and it continues to be critical. There is increasing hope of his recovery, however, and the church is praying for him. When so nearly exhausted that he could scarcely speak, and making no other request, Brother Hoke asked, "Pray for me."

At this writing, Sister Hoke is at the bedside of her husband. Other visitors are not yet permitted in the room, but many cards, letters of cheer, and floral gifts are silently revealing to Brother Hoke the interest of his many friends. In addition to the care of the hospital staff, a heart specialist from Rockford has been called, and every possible effort is being made to assist Brother Hoke. Absolute quiet seems imperative. The physician in charge believes that Brother Hoke will recover, but that it will require at least six-weeks rest in the hospital.

M. W. Lyon's Lectures Enjoyed

Brother M. W. Lyon, pastor of Hope Chapel Church of God, South Bend, Indiana, presented a series of interesting lectures at Oregon Bible College during the school week of February 12-16. His addresses were designed especially to help the students to appreciate the Bible and to recognize certain standards for correct interpreta-

tion. This special work by Brother Lyon, plus a week of addresses by Brother Grover Gordon, supplemented a course of study about the Bible that had been under Brother F. L. Austin's direction, but which he relinquished to safeguard his health.

While Brother Lyon was at the College, he was privileged to visit many friends in Oregon—brethren with whom he became acquainted more than twenty years ago when he was a student in the first Bible Training School, a forerunner of Oregon Bible College. The Editor and his family were pleased to have Brother Lyon as guest in their home. . . . Come again, Brother Lyon, and in the meantime be studying, please, of the possibilities of an alumni association of graduates of the first Bible Training School. What they could do for the College!

The Hills Ahead

Sister Richard LeCrone, Ripley, Illinois, zealous to see the Lord's work prosper and appreciative of the many trials and problems that tend to discourage, has selected a poem by Douglas Malloch entitled, "The Hills Ahead," which she here dedicates to Oregon Bible College. It reads:

"The hills ahead look hard and steep and high,
And often we behold them with a sigh,
But, as we near them, level grows the road;
We find on every slope, with every load,
The climb is not so steep, the top so far—
The hills ahead look harder than they are.
And so it is with troubles,
Though they seem so great
That men complain, and fear, and hesitate,
Less difficult the journey than we dreamed,
It never proves as hard as once it seemed,
There never comes a hill, a task, a day,
But as we near it, easier the way."

Secretaries, Order Quarterlies Today

Sunday school secretaries, unless you have a standing order, please be prompt in ordering quarterlies for the second quarter, 1945. They are "in the making."

Who Will Win the Peace?

By M. W. Lyon

AS THE WAR drags forward toward its conclusion, many plans are afoot to "win the peace." All these plans are commendable, for they show that we have learned some valuable lessons from the last war.

What factors are essential for the making of an enduring peace? In the first place, the tragic experience of this present conflict has demonstrated clearly the need of some system for the forcible restraint of aggressors. Secondly, we cannot have enduring peace unless all peoples are provided their minimum needs of food and employment. But most needed of all is a genuine practice of justice not only between nations but between classes. There must be equality of trade opportunities so that no nation is deprived of the means of livelihood for its people.

Merely to look at this program necessary for world peace suffices to convince us of the futility of its accomplishment by human means. It is not possible that humanity can ever win the peace. To see the magnitude of the task, we have only to look at the economic and class warfare in our own country. Does any reasonable man think that we who have not learned as yet how to live at peace with our employer, or employee, with our neighbor over the backyard fence, or even within the family circle, will be able to live at peace with other nations? Peace, like charity, begins at home.

That this is no private opinion of the writer will be seen from these words of Dr. Walter W. Van Kirk, the famous authority on post-war plans, in the *New Century Leader*, of the issue of April, 1943: "I make the categorical prediction that after this war the peace will be lost as it was lost a quarter of a century ago unless the people of our church enlist, *en masse*, in a mighty movement to sheathe forever the swords of the nations." What hope have we that such a miracle will occur when all the history of past ages has been to the contrary? The high hopes for peace will as surely fail again, as they failed following the first World War.

This the Bible tells us clearly, as in Zechariah 14:1-4: "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 . . . 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." This passage, to be fulfilled at the very moment when the Lord returns, clearly portrays a world conflict raging at that time.

To this agree the words of Joel (3:9-17), "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

This is not the day, as many erroneously teach, when men are to beat their swords into plowshares, and their spears into pruninghooks, as another prophecy runs. That prophecy is for fulfillment in the Kingdom Age

after Christ returns, but for this present age, wars and rumors of wars in ever-increasing crescendo is the warning of Christ to His people.

As John the Apostle saw the end of the age (Rev. 19:17-21), he saw the earth heaped with the bodies of man and beast slaughtered in the final conflict in which the King of kings will put down the rebellious resistance of man to His rule.

Only Christ can win the peace which men so avidly seek today. Zechariah saw His day and was glad, predicting it in these words (9:9, 10), "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation . . . and the battle bow shall be cut off: and he 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." Micah, too, in glowing terms, described the glories of Christ's reign (4:1-8): "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 (at the head of the nations) . . . 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 (*Please turn to page 11*)



M. W. Lyon

Answered Prayer

(A Prophetic Study of Daniel's Seventy Weeks)

By E. H. Goit

THROUGHOUT many annals of history, from Gabriel's words to Daniel concerning the seventy sevens to this present writer, man has studied, figured, and said, "Eureka"—that is to say, "I have the solution to the matter and vision given to Daniel." In doing this, students have set dates for the coming of Christ, made excuses for their errors, and thus weakened the faith of many people. It is the express purpose of this writer not to set a date for the coming of Christ, not to weaken faith, but to establish faith upon the Word of God.

Seventy Sevens Determined

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan. 9:24). Within this verse, we see a partial answer to Daniel's plea in prayer to God.

Daniel requested, though his people were sinners, that God forgive them and not harm the city of Jerusalem. (9:17-19.) God, with His eye of time, foresaw that Israel would not repent of her grievous sins and, therefore, spoke to Daniel through Gabriel, saying: "Seventy weeks are determined"—cut off, divided off, from other years for six specific purposes:

- (1) to finish transgression (of Israel),
- (2) to make an end of sins (of Israel),
- (3) to make reconciliation (King of Israel),
- (4) to bring in everlasting righteousness (King of Israel),
- (5) to seal up the vision and prophecy, and
- (6) to anoint the most holy (place).

Prime factors we observe from the foregoing list are that the seventy sevens were cut off from other times and were pronounced upon Daniel's people, Israel. Recognizing these indisputable facts, we can proceed in the exposition of God's Word.

Transgression Finished

Within this space of time (the seventy sevens), *the transgression of Israel is to be finished*. She will no longer play the harlot, but will be reunited to God as God's wife. (See Jer. 3.)

End of Sins

This specified time is *to make an end of sins*. Israel will

no longer say, "His blood be on us, and on our children" (Matt. 27:25). She will gladly embrace Jesus the Messiah as the Son of God. God's people will no longer wail with pains of anguish and sorrow that those words have inflicted. This period is to make an end of her sins, of which the rejection of Jesus as the Son of God is chief.

Reconciliation for Iniquity

Seventy sevens are to include *reconciliation for iniquity*. Prior to the cross, Israel was lost in degrading depths of sin. Sin had embraced her in an assassin's grip of death. She no longer walked in the admonition of the Lord, but ran to be with the ear-tickers of men. She had transgressed: "Yea, all Israel have transgressed thy (God's) law, even by departing, that they might not obey thy voice" (Dan. 9:11).

Jesus came to save the "lost sheep of Israel," and He made reconciliation for their iniquity. He gave His life to atone for Israel's sins—and not only for Israel's sins; but for the sins of "whosoever believeth in him."

The stage is set—Israel still sits! Within this period of seventy sevens, she will no longer sit, but will rise in power and in one voice say, "Jesus, our Messiah." God will be satisfied! The sinners shall be forgiven. (See Ezek. 36:21-25.)

Everlasting Righteousness

Everlasting righteousness, the long-sought quest for the families of the earth will be established. No longer will man's rags of righteousness clothe society with a smug cloak of complacency. God's righteousness will renew a ravished earth, His righteousness will heal the afflicted, and His everlasting righteousness will be a fountain of peace for the nations. This is to be accomplished within the seventy sevens!

Sealing the Vision

Another reason for the "seventy sevens" is to seal up the vision and prophecy. This has to be done before the close of the seventy sevens, for Daniel shall stand in his lot at "the end of the days" (Dan. 12:13).

Anointing

Last, but of great significance, is *the anointing of the most holy, or holy place*. Some Bible students refer this to the *anointing* of Jesus as the "most Holy," on the basis of Luke 3:22, 4:18, and Acts 10:37, 38. It would thus seem to have been fulfilled at the baptism of Christ. We would

suggest on the basis of the Hebrew word *godesh* that this has yet to be fulfilled. The Hebrew *godesh* translated in the King James and American Standard "most Holy" is only a partial translation. In James Strong's Exhaustive Concordance of the Bible, the Hebrew dictionary lists for the full meaning of *godesh*—"sacred place, thing, or sanctuary." Smith and Goodspeed, Moffatt, and the marginal readings of the King James and American Standard Versions render *godesh*, "sacred place." Therefore, we can say with assurance this is yet to be realized. Some students would ask, "Was not the sanctuary cleansed by Judas Maccabeus twenty-three hundred days (or 6 years, 42-3 months) after Antiochus defiled the Temple of God?" No, brethren, the sanctuary was purified three years to the day after Antiochus desecrated the sacred place. Josephus, a learned and authentic Jewish historian, stated, "Now it so fell out, that these things were done on the very same day on which their Divine worship had fallen off, and was reduced to a profane and common use, after three year's time; for so it was, that the Temple was made desolate by Antiochus, and so continued for three

years. This desolation happened to the Temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apelleus, and on the hundred fifty and third olympiad: but it was dedicated anew, on the same day, the twenty-fifth of the month Apelleus, on the hundred and forty-eighth year, and on the hundred and fifty-fourth olympiad." (Josephus—Antiquities of the Jews, (page 367.)

With this quotation as a foundation, we would say Judas Maccabeus did not fulfill the prophecy that the sanctuary, or sacred place, would be cleansed twenty-three hundred days after being trodden down.

Three Periods

While Daniel was speaking in prayer, the man Gabriel told Daniel that by reason of the seventy weeks he was to know and understand that "from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times" (Dan. 9:25).

(Please turn to page 10)

A Woman Dressed in Red

Selected from Writings of S. J. Lindsay

IN REVELATION 17, we get a description of this woman. She sits astride a scarlet colored beast. Another red beast is described in Revelation 6:4. The character of this red beast was that it had power to "take peace from the earth, and that they should kill one another." Daniel 2 gives the story of Nebuchadnezzar's dream and Daniel's interpretation of it. Nebuchadnezzar, a heathen king, saw the kingdom of men as a great image. Man has ever seen man in this light since. The world still boasts of great manpower. "Beasts," then, stands for the kingdoms of men, and properly so, for it has been the characteristic of human governments to be selfish and blood-thirsty from the very beginning. Daniel 7 reveals the dream that Daniel, God's man, had, in which he saw what the kingdoms of men looked like before God. In place of a great man image, Daniel saw the worst beast forms.

The church, in its various forms, has been spoken of as a wife (Isa. 54:5, 6), a bride (Rev. 12:2), and a harlot (Rev. 17:5). Only the harlot church is engaged in the task of driving the beast, or the governments of men. If we understand the Scriptures right, any church organization that sets herself to the task of trying to run the political affairs of human governments is riding, or driving,

world governments.

The church that does that sort of thing must be under the condemnation of the woman of Revelation 17. To convert the world is not the ordained purpose of the church. The church's purpose is to "take out of them (the Gentile world) a people for his name" (Acts 15:14). James said that this is the purpose of God as revealed by the Prophet. Speaking of the church (John 17:9), Jesus prayed to the Father thus: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." His whole concern was for the church and all who might come out of the world into the church. It is not for members of the church to run the affairs of the world, but to separate themselves from the world.

Paul spoke of the duty of the church in its revelation to the world, saying: "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" (to what end?); "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1, 2). How can we come out of the world and at the same time try to run it? Let us get just as far away from the work of the world as we can, for in the end the world will be under the condemnation of God.

69 to Messiah

It's Time to Do Some Sober Thinking

L. L. Christenson in "The Bible Advocate"

DURING the past few weeks, much of the news that has come to us has been of a nature that should have caused every man and woman in America to do some definitely sober thinking. We have not yet won the war, and God knows the reason why. He has not yet, as it were, said to the angel with power to hold the winds of war, "It is enough; now stay thy hand," and then given us complete victory. The Bible helps us to understand the answer. Surely you are interested, at least to some extent, in what the Bible teaches in line with these things.

Thousands of our young men, in the prime of life, have been stopped in their tracks and there have made the supreme sacrifice, not because they were sinners above others who have been spared. What I want to say, however, is that it is high time for every one of us to be stopped in his tracks and get down to rock-bottom, sane thinking. Possibly, recent trends of the war have caused a number of people to do some real thinking, but it is my strong opinion that the percentage is yet far too small. I wonder, as better news comes, if many of these will virtually take off their "thinking cap" with a sigh of relief and slip back into their old tracks.

In many respects, we are like ancient Israel—history repeats itself. It will do well for all to read the Book of Judges. Many times we read, "The children of Israel did that which was evil in the sight of the Lord." Then God allowed their enemies to trouble them, and Israel would cry unto the Lord, and He would give them victory. But soon His people went right back into sin until more trouble came, and again they would call upon God, until finally later on in their history God said, "Thou hast rejected me . . . thou art gone backward: therefore have I stretched out my hand against thee, and destroyed thee; I am weary with repenting" (Jer. 15:6, R.V.). It is evident America has not yet sufficiently learned what God has been trying to teach us. May God help us to learn before it is too late, before "the battle of that great day of God Almighty." (See Rev. 16.)

We pause to look back a short time to the supposed date of the birth of Christ, the Prince of Peace. Thousands of programs were presented recently reminding us of that all-important event. Songs have been sung in praising the Saviour, sermons have recalled to our minds the meaning of His birth, and even news commentators have said good things about this greatest of all news stories. However, my friends, let me ask, If we pause a moment in the hurry of life to listen again to the story of Christ and then fail

to heed His teachings in our everyday lives, have we not become unbenefited hearers of the Word? If we sing praises to Christ's birth, but our words and actions from day to day are not in harmony with the same, are we not plain hypocrites? I am speaking plainly, but let us not beat around the bush in these things. It is time we do some thinking that will produce profitable action.

The Bible tells that the child Jesus was laid "in a manger; because there was no room for them in the inn." Today, far too many have given Jesus and His Word little or no room in their hearts. In an editorial of the December 21 *Evening Telegram*, I read these few words: "What is needed is a change of heart in the Russian and British governments." May I add—what is needed is a change of heart, letting Christ in, in the lives of millions, not only over there but right here in America!

Yes, we have thousands of churches and millions of Bibles which will stand as a witness in the day of judgment against those who have ignored them, but in looking into some of the causes for the world's dilemma, have we contributed to it by being like ancient Israel? Listen to what Jesus said to them: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me" (Mark 7:6). In connection with this statement, let us measure ourselves with the Israelites mentioned in Ezekiel 33:30-33, R.V. The Israelites often liked to go to church. They were pious, and after a fashion wanted to hear God's Word and put on an air of sanctimoniousness, but listen: "As for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray thee, and hear what is the word that cometh forth from Jehovah. And they come unto thee as my people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain (or covetousness). And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." Do you suppose any people are like that today?

The Israelites were not considered heathen. They claimed to be God's people. Listen to what Isaiah said of them: "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of me the ordinan-

ces of justice; they take delight in approaching to God." What did they ask the Lord?

The next verse gives the answer: "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge?" Do you know why God did not accept their worship? Do you know why He said, "I will not smell in your solemn assemblies. . . . Take away from me the noise of thy songs"? God said, "Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wicked-

ness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens . . . is it not to deal thy bread to the hungry?" (Isa. 58:2-7.) "When ye spread forth your hands, I will hide mine eyes from you. . . . Wash you, make you clean; put away from you the (Please turn to page 10)

The Consecrated Life

By Mary Mae Nedrow

"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

THE CHURCH OF GOD firmly advocates a consecrated life as essential to salvation. Consecration means separation. God, through Christ Jesus, is calling out a people for His name to "shew forth the praises of him who hath called (us) out of darkness into his marvellous light" (1 Peter 2:9). Jesus said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). We are only as strong as our faith, for "many are called, but few are (will be) chosen." Some will ask "Why?" although it should not be difficult to understand. There are many tempters in the world today who are not content to continue in their own ungodly way, but ever seek to pull others down to their own level. Some Christians are strong and will not be moved, but all have not the will power to resist when tempted, especially when the role of the tempter is played by a professed Christian. The true Christian will avoid all appearance of evil. "Woe unto them that call evil good, and good evil."

Today, the world hates the Christian as it hates God, and as it hated Jesus when He trod up and down the land of Palestine preaching the gospel of the Kingdom. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Likewise, the Christian will love his neighbor, even though he does not love the things his neighbor does. God "hath (shown) 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). Jesus said in one of His farewell discourses at the Paschal supper, just before His betrayal by Judas: "These things I command you, that ye love one

another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own" (John 15:17-19).

The Apostle Paul, in his Letter to the Romans, said: "I beseech you therefore, brethren, by the mercies of God, that ye present (yield) your bodies a living sacrifice, holy (set apart, consecrated), acceptable unto God, which is your reasonable (logical) service. And be not conformed (do not fashion yourselves) to this world: but be ye transformed (changed) by the renewing of your mind, that ye may prove (discern or recognize) what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

Known unto God are all our doings. God has a book of remembrance, and though one's name may be written there, it is also possible that unless his life conforms to the will of God, his name may be blotted out. As indicated by the Parable of the Tares, the ungodly are found even in the churches—but it is not our mission to separate the one from the other—"Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13:24-30). "Then shall the righteous shine forth as the sun" in the Kingdom of God.

May the words of the Apostle Paul, the greatest evangelist the world has ever known, be imprinted upon our hearts and minds at all times that we, too, may say: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Christ Is Our Comfort

By Cecil U. Wilson

THE CHRISTIAN'S Comforter is Christ. Many people look at the evils that have fallen on the world and lose all hope and courage. "Men's hearts (are) failing them for fear" (Luke 21:26). Grieve not, fellow Christians, Christ, our Comforter, will return and bring relief to this troubled world.

If man had not failed to trust God, and to abide in the comfort that there is in Christ, the world would be at peace today. The opposite, however, is true, there being conflicts throughout the world, and these conflicts increase one's need of the peace of God and the comfort that comes from Christ. Why do so many men choose to shun God when everyone can see the pathetic results from shunning God.

God has made many wonderful promises in His Word, and the men and women who have faith that He will keep these promises are the ones who love Him most. If we take the Word of God as our assurance, nothing can harm us, for God protects everyone who has faith in His promises.

Christ has invited all mankind to come to Him. Many have accepted the invitation, but many millions have not. Christ taught that neutrality in Christian life is impossible. He plainly stated: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Christ also said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (6:24). Jesus further showed that there can be no neutral ground, saying: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (12:25).

To claim Christ as our comforter, we must have faith in the works of the Father. It is not by one's own good works that he gains favor and righteousness before God, but it is by one's faith. Faith unites the soul with Christ as a bride is united with her bridegroom. Christ has set a high standard for His people. They must deny ungodliness and worldly lusts to attain His standard. All are invited—"Whosoever will may come."

When one's eyes are opened to perceive the blessings God bestows upon His children, he begins to appreciate the prophecy: "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). "Follow me," Christ calls, "I am the way, the truth, and the life." When one has learned how to trust God, momentarily, how

to let Him take charge of even the smallest details of daily life, he will never experience sudden intervals of doubt and despair. If the world were not blind to the comfort that is in Christ, it would not be turned upside down as it is today.

The Bible is a precious book because God is its Author and because it reveals God's plan for salvation through Christ. Within its pages is revealed the true way of living, the way of living whereby one can have communion and comfort with Christ. Blessed are they who love the Bible, who obey its teachings, and who triumph with it. Famous men have said many wonderful truths, yet few of their words are remembered. Jesus' sayings, however, will always be remembered. He said, "My words shall not pass away." Christ proved the dependability of His words by the dependability of His life. What better proof could anyone ask? Are the actions of men, or the wisdom of men, more stable than the proved Word of God? If not, why do people so hesitate to follow the strait and narrow path that Jesus taught and lived? If the answer is that people have never been shown the life and joy and comfort of Christ, we would reply with another question: "Is it not our duty, then, to teach them the difference between the true and the false way of living?"

In attempting to be "fishers of men," we must be careful not to be loud and disturbing in our speech. Another requirement of the Christian worker is that he must speak only that which is true and that in which he believes implicitly.

As a theme to persons of the world, the Christian should show that man needs God today more than ever before. Man needs God, and man needs Christ, to comfort and lead him through an almost impassable mass of obstacles. God can help all men, and He will help all men, but we who have already found the comfort God has provided in Christ must first teach men to seek, to desire that help. God knows His business, He knows it well, and it is God who made the requirement that men repent of their sins and seek forgiveness, if they would find the comfort provided in Christ.

The radiant Christ is today man's true source of inspiration, guidance, and illumination. Christ came that all men might know the love of the Father, to make paths light, and to comfort God's beloved people. Christ is ever with us in daily life, helping us to solve our problems and extending His helping hand to the grieved and to the afflicted.

During these latter days, God's Spirit is being gradually withdrawn from the earth, and men are being left alone with the false power of their evil passions. As in the days before the Flood, God said, "My spirit shall not always strive with man," the time is nearing wherein God's Spirit again will strive no longer with man, and the door of mercy will be closed. Then it will be a dark period, indeed, and the world will continue in darkness until God sends His Son the second time. When Christ returns, He will come not only to comfort and heal, but to reign forever as the heavenly King with His people.

We who now find comfort in Christ will then find a greater comfort in Him—dwelling with Him in the new heaven and in the new earth.

As the Apostle Paul was nearing the end of his journey, he 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). How many of us will be ready for "that day"?

"Resurrection Out of the Dead Ones"

By T. M. Ferrell

ONE of the greatest hopes of the Christian is that some day he will overcome the grave to come forth in actual newness of life. The Apostle Paul spoke in 1 Corinthians 15 of the importance of the resurrection by stating that if there is no resurrection, "they also which are fallen asleep in Christ are perished" (v. 18). There is no hope of a life beyond this life, if there is no resurrection.

In a study of the resurrection, one of the first things a person would notice is that not everyone will be raised at the same time. Paul brought this point out when he said, "Every man in his own order" (1 Cor. 15:23). It is the first resurrection of which I would speak at this time.

The first resurrection will be for those who are acceptable in Christ's sight. There will be no wicked or unjust persons in this resurrection. Some students would call to our attention those verses that speak of "a resurrection of the dead, both of the just and unjust" (Acts 24:15). To this objection, we would say that both the just and unjust being mentioned at the same time does not prove that they will both be raised at the same time. An example of this type of construction occurs in Isaiah 61 and Luke 4. In reading Isaiah 61:1, 2, we would not notice a change of time between "the acceptable year of the Lord" and "the day of vengeance of our God," if Jesus had not shown that there was a difference, when He was speaking in the synagogue as recorded in Luke 4:18, 19. If we believe that both the just and unjust will have part in the first resurrection, we also must believe that the unjust will be blessed and holy, or we must disbelieve Revelation 20: 6, saying, "Blessed and holy is he that hath part in the first resurrection."

Now, as the first resurrection will be for raising the just and the righteous, and as "the rest of the dead lived

not again until the thousand years were finished," it is only right to say that the first resurrection is to be "the resurrection out of the dead ones." (Phil. 3:11, Emphatic Diaglott interlinear.) Thus is implied that there will be "dead ones" in the grave after the just are raised. Though the Common Version does not emphasize the difference between resurrection in general and the first resurrection, the Greek text does emphasize the difference in the use of the words *nekron* and *ek nekron*. These latter words signify "from the dead" or "out of the dead," and are not once applied to the ungodly. The former word *nekron*, is applied to resurrection regardless of class or time. *Eκ nekron* is used in the majority of cases in speaking of the resurrection of Jesus. It is used also in reference to the supposed resurrection of John the Baptist, and in speaking of the raising of Lazarus.

Of the other occurrences, we especially want you to notice Luke 20:35, 36, which says, "They that shall be accounted worthy to obtain that world, and the resurrection from the dead" (lit., resurrection out of 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." Those who claim that both the just and the unjust will have part in the first resurrection will not claim that the unjust cannot and will not die. These verses in Luke are referring to "the resurrection of the just," which is the first resurrection, otherwise it teaches that the unjust will not be able to die after they are raised from the dead. That position none will affirm.

The first resurrection is "the resurrection of the just" (Luke 14:14), "the resurrection of life" (John 5:29), "the better resurrection" (Heb. 11:35), "the resurrection out of the dead ones." May we have a part in it.

ANSWERED PRAYER

(Continued from page 5)

Herein are the periods of time: (1) "7 sevens," or 49 years plus (2) "60 plus 2 sevens," or 434 years, 2 periods, equal 69 sevens (483 years) of 70 sevens (490 years.).

The Commandment

In the Scripture, there are four commandments that possibly would fulfill Daniel 9:25. It is only through careful perusal that the child of God can discern the commandment Gabriel mentioned. The four possibilities are the commandments of Cyrus, of Darius, the commission to Nehemiah, and the commission of Artaxerxes to Ezra:

- (1) Cyrus—536 B.C. (Ezra 1:1-4);
- (2) Darius—519 B.C. (Ezra 6:1, 2);
- (3) Commission to Nehemiah—444 B.C. (Neh. 2);
- (4) Artaxerxes to Ezra—457 B.C. (Ezra 7).

According to Gabriel, sixty nine sevens were to transpire from the commandment to the Messiah. This would be a period of four hundred eighty-three years. Using this as the sum to be added to the various dates of the decrees, we would eliminate the commandments of Cyrus and Darius on the grounds of falling short of the date of Christ's ministry.

The first period was to occupy seven sevens, or forty-nine years. In Nehemiah 6:15, we read that it took only fifty-two days for Nehemiah to finish the wall. Understanding this, the first three commandments would be eliminated, and only one would be left to examine. *The one:* "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel . . . which are minded of their own freewill to go up to Jerusalem, go with thee" (Ezra 7:12, 13). It was in the seventh year of Artaxerxes the king that this decree was issued. (Ezra 7:.) The question that immediately arises is, "Was the seventh year of Artaxerxes the year 457 B.C.?"

Ptolemy's Canon

Ptolemy's Canon authorizes us to say, Yes, the seventh year of Artaxerxes was 457 B.C.

"The Bible gives the data for a complete system of chronology, extending from the Creation to the birth of Cyrus—a clearly ascertained date. From this period downward, we have the undisputed canon of Ptolemy, and the undoubted era of Mabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon place the seventh year of Artaxerxes in the year 457 B.C., and the accuracy of this canon is demonstrated by the concurrent agreement of more

than twenty eclipses. This date we cannot change from 457 B.C., without first demonstrating the inaccuracy of Ptolemy's Canon."—*Advent Herald.*

"The era called *Anno Domini* was first fixed by a monk (Denys le Petit, commonly known by his Latin name, Dionysius Exiguus), about A. D. 532. It did not come into general use for some centuries. Charles III of Germany was the first who used the expression, "In the year of our Lord"—in the year 879. It was found afterward that a mistake had been made by fixing the era four years too late." (Bullinger's Companion Bible.) Hence the year called 30 A.D. was really A.D. 26. This year (26) added to four hundred fifty-seven years makes exactly four hundred eighty-three years, or sixty-nine sevens of years "unto the Messiah the Prince" (Dan. 9:25).

This leaves one prophetic seven to be fulfilled.

(To be concluded next week.)

IT'S TIME TO DO SOME SOBER THINKING

(Continued from page 7)

evil of your doings from before mine eyes; cease to do evil; learn to do well" (Isa. 1:15-17).

Friend, do these words mean anything to you? America is called a Christian nation; many of us claim to be God's people, but just where are we spiritually in God's sight? It is time for us to think. It is time for us to read the Bible and learn what terrible things sin and hypocrisy are, and turn to God whole-heartedly.

When Israel displeased God, He allowed terrible things to come upon them. Isaiah said, "Your country is desolate, your cities are burned with fire: your land, strangers devour it." God brought their enemies upon them "who slew their young men with the sword." Jeremiah said to disobedient Israel: "Return ye now every one from his evil way, and make your ways and your doings good," but they said, "We will every one do the imagination of his evil heart." Therefore the Prophet said, "Shall evil be recompensed for good? for they have digged a pit for their soul. . . . Pour out their blood by the force of the sword . . . let their young men be slain by the sword in battle" (See Jer. 18:11-21.)

Yes, this people, by following the imagination of their own hearts, had dug a pit for their own souls and brought terrible calamities upon themselves. "Now therefore thus saith the Lord; Consider your ways," but they would not do it. "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." "O that they were wise, that they understood this, that they would consider their latter end!" But they would not be wise in these things. They refused to consider their ways, that they were inviting punishment and digging a pit for their

souls. God has said, "My spirit shall not always strive with man," and there comes a time when man must reap as he has sown.

Paul plainly said these things were written for our learning. How about it? Are we learning the lesson we should? Let us begin now, right today, this very hour, to consider our ways in the light of the Scriptures, and learn God's ways. It is indeed high time we stop in our very tracks, take the Bible, read it, learn God's will and think on these things. May the Spirit of God strive with us to earnestly seek Him before the Lord ceases to bear with man, and we, like the simple, pass on and are punished more and more.

When Christ Calls His Loved Ones: "Rise up, my love, my fair one and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come . . . the fig tree putteth forth her green figs; and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Song of Solomon 2:10-13).

WHO WILL WIN THE PEACE?

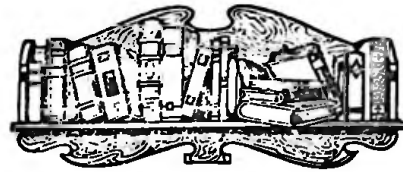
(Continued from page 3)

shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Not in our day, but in the future Kingdom of God on earth, will these things come to pass. Only the coming of Christ in person to this earth can solve the complex problems that baffle the finite minds of the world's statesmen today. His is the only adequate force which shall be able to crush the opposition of all enemies. His is the only adequate wisdom to solve the intricate tangles of international interests which so vex the world. His is the only adequate justice which can provide international fair play and true righteousness among the nations. Thus, the program of Christ, and only His program, is capable of meeting squarely each and every need for a permanent peace. We Christians have a program for peace better than they all.

Let us not be misled by false hopes for peace through human means. Even if an effective world organization should be formed after this war, it might well develop into the Antichrist by becoming the tool of wicked men, as has happened with some labor unions.

Who will win the peace? No one but the Prince of Peace Himself at His coming!



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

More than one hundred of the greatest examples of religious oratory in the history of the human race have been assembled by Editor S. E. Frost, Jr., in *The World's Best Sermons*" (Garden City Publishing Co.; \$1.98).

These sermons range from the Sermon on the Mount, Peter's address on the Day of Pentecost, and Paul's exhortation to the Greeks at Athens, to up-to-date speakers like Daniel A. Poling, editor of the *Christian Herald* and long-time president of the Christian Endeavor movement. In between, they cover a considerable number of both the ancient and medieval Christian leaders—leaders such as Tertullian, Chrysostom, and Athanasius, who interpreted the Christ's teachings in the days immediately following the apostolic era.

There is cause, of course, to disagree with the theology expressed by these sermons. So great is the variety of thought, however, that it would be impossible to accuse Dr. Frost of subscribing to any one identifiable viewpoint in his work as editor, except that viewpoint expressed in his own Preface: that the sermon has always had a fundamental position in Christian teaching, and that a truly great sermon is one which closely touches on the outstanding needs of men of all ages.

As models of speech, the sermons are with few peers. But it is not alone because they are models of speech that the sermons in this book are recommended. They give a very fair picture of the shifting of religious thought; they show at once the unity and disunity of Christendom; they prepare the reader, not only for further Bible study, but for a better understanding of the efforts and doctrines of those with whom he finds himself at traditional—and often unreasoning—disagreement.

Prefacing each sermon is a paragraph sketch of the author—a valuable piece of encyclopedic lore in itself. Between the Table of Contents and the Index, this biographical information, together with the subject matter of the sermons themselves, is put at the easy disposal of anyone who wants to learn.

Each sermon is mercifully short. It is seldom that one of the addresses covers more than three and a half printed pages. Reading, therefore, is easy, and may be done at odd moments without sacrifice of thought.

* * * *

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

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

In the Cloud and in the Sea

We know how Moses, with the help of God, led the Israelites from Egypt. They went through a path in the sea. The cloud that was continually with them every day, at first was behind them. It cut them off from the view of the Egyptians. Then it spread over them. With the sea piled high on both sides of them and the cloud covering them, Paul said they were "all baptized unto Moses" (1 Cor. 10:2). They were baptized "in the cloud and in the sea" (1 Cor. 10:2). Thus they were completely cut off from their past, their old friends, and, in fact, their whole lives. They were led forth from the Red Sea to follow Moses into a new life, planned by our mighty God.

To "Fulfil All Righteousness"

John was a cousin of Jesus, six months older than Jesus. John had been teaching men to prepare the way for the Lord. Now He had come! John had been baptizing men into repentance of their sins. Here was One who came to be baptized who had no sin, yet He asked John to baptize Him. John knew he was unworthy to baptize Jesus the Christ, but Jesus said he should baptize Him: "Thus it cometh us to fulfil all righteousness." In our language, Jesus said, "This is the way we must do it to fulfill all righteousness."

A Command of Jesus

We are told in the Word that if we love Jesus we will keep His commandments. Jesus once said that we are His friends if we do whatever He commands.

To Jesus' own loved followers, He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:15, 16). So you see it is a command of Jesus to be baptized. However, He plainly said it would do no good to be baptized unless one believed in Him.

Today we join a church of our choice. We are baptized. Many times we go on about our everyday living as usual. That is not right. If we do not become "new creatures" with new hopes and direction in life, we will not be saved. Our aims are no more for self. We are to live for Christ. Our life is hid in Him, for He died for us.

His blood covers our sin. He that "believeth and is baptized" shall be saved.

Following Our Saviour

The best way to follow in His footsteps is to keep His commandments.

We should bring forth good fruit. The fruits of righteousness are the fruit of the Spirit. You know the list: peace and love are two of the best.

Pray and study the Word. The Lord will give you understanding if you ask Him. One must seek very earnestly to receive a blessing; but He never fails us. God wants us to receive salvation. Jesus, too, wants us to be saved. So it is up to us to do what is right to be saved when Jesus returns.

Shut-Eye Town

"Baby is gone to Shut-Eye town,
Robed for the trip in her little white gown;
Sheltered and safe and snug and warm,
Cuddled up close in her mamma's arm,
She's on the way to Winkum.

"Gazing about so baby wise,
Now she closes her winsome eyes,
What cares she if the winds do blow,
Or that the ground is covered with snow?
She's passed the place called Blinkum.

"Over the fields where the poppies grow,
As mamma rocks her to and fro,
Her rosy pink lids are freighted down,
With sleepy seed by fairies sown,
Within the gates of Shut-Eye town."—*Selected.*

Happy Birthday Wishes

Sally Lee Shellhaas, Feb. 26, age 9, West Milton, Ohio.
Roger Swanson, Feb. 27, age 13, Eden Valley, Minn.
Betty Claussen, Feb. 28, age 11, Oregon, Ill.
Russell H. Magaw, Feb. 28, age 6, Tipp City, Ohio.
Dean G. Pearson, Mar. 2, age 10, Tipp City, Ohio.
Shirley M. Robinson, Mar. 4, age 7, Hammond, La.
Marie Barnett, Mar. 4, age 12, Hickory Ridge, Ark.
Shirley Ann Saatzer, Mar. 4, age 8, Saint Cloud, Minn.
Anita Jean Litchfield, Mar. 4, age 1, Macomb, Ill.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

It Is Hard

* * *

By Shirley Noske, Cleveland, Ohio

Jimmy, a young, gay, and carefree boy, has started to live the romantic, active life of a teen-age person. Although he has been in his teens for several years, he has not had the life that a person between the ages of seventeen and twenty only can live. It will be difficult, but does he realize it? No, he is like any other boy or girl who faces the future unaware of what is before him.

Jimmy, an orphan, was reared by his aunt and uncle, who loved him very dearly. Being members of the church, his aunt and uncle have faithfully reared him in the faith, hoping that someday he might be ready to accept Christ.

In his junior year at high school, Jimmy met a boy who seemed to possess the same qualities that he himself had. His friend, not being a Christian, knew nothing of right and wrong and frequently took part in the latter. Following a spree of the night before, he would come to school and tell Jimmy what he had done. Jimmy tried to convince him that he was doing wrong.

One night, after his friend had related to him his most recent story of a drunken rendezvous, Jimmy told his friend that he would never be accepted in the Kingdom unless he tried to improve his behavior. His friend, having been told that he was bad and wicked, grew very angry; and in his anger, he laughed and mocked Jimmy, using extremely vile language. He scoffed at the fact that Jimmy had been led to believe that there was a God and a coming Kingdom. He declared that if being a Christian meant having no fun and seeing nothing of the good times the world has to offer, he certainly was glad he was not a Christian.

Jimmy, thoughtful and disappointed, went home and to bed deep in thought. As he considered whether or not he were missing all the fun of life, he looked over his past life and the habits he had developed. He neither smoked nor drank, and tried never to use vile language. Had he been following the proper pattern of life, or was Christianity making others label him as a "sissy"? His aunt had spoken to him about being baptized, but he realized he could not do so if he were not convinced in his own mind that he believed.

At the next meeting of his Bible study class, Jimmy con-

sulted his pastor as to what was required of Christians to keep them separate from the world and still find enjoyment. "Yes," his pastor declared, "it is hard for a young person to remain on the path, though he has been reared to follow in the Master's steps, especially when a young heathen is trying to lead him astray by filling his mind with thought of worldly pleasures and looking for a good time even when it means forsaking righteousness."

After a long chat with his minister, Jimmy went home with a clear mind. His aunt advised him that it would be profitable for him to meet friends of his own faith. Jimmy recalled that he had met such a boy sometime ago, and decided to renew the friendship. After seeing him and enjoying his company, Jimmy realized that a person could have a good time without doing himself harm or violating God's laws. By cultivating Christian friendships, he soon learned that he did not have to worry about how he could have a good time without drinking, smoking, or swearing.

Are you doing your best to help your young people, giving them advice, a place for clean recreation, helping them to interpret the Scriptures correctly?

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

New Officers at Brush Creek

Faithfully executing his duties as secretary of the Brush Creek, Ohio, Berean Society, Floyd Kessler, Jr., sends us this report of their business meeting which was conducted February 2, 1945. Officers elected were: president, Lorna Pearson; vice president, Verna Stine; and secretary-treasurer, Floyd Kessler, Jr.

They discussed possible improvements of their Berean publication, the *Berean Bugler*, and the response they have received from this paper. Incidentally, any society which enjoys the privilege of supporting such a publication is indeed fortunate, for it is one of the finest ways to advertise your society and its activities. We are hoping that many more societies will realize this worth and promote such a project for themselves.

You Will Be Hearing from Us

Soon the heads of your societies will be receiving a letter from the chairman of the publishing committee relative to the new lessons. Be looking for it and be prepared to use the information contained therein.

AMONG THE CHURCHES

CALENDAR

March 3, 4—Northwest Conference at Corvallis, Ore.

April 7, 8—Illinois Spring Conference at Ripley.

CHICAGO, ILLINOIS

An inspiring day was experienced in Chicago on February 4, beginning with the regular services at 11:00. Bro. Francis Burnett gave the sermon, and we were pleased to have present, also, Bro. and Sr. J. W. McLain, Bro. and Sr. Harold Doan, Bro. and Sr. Burnett and two children, Bros. Kirby Davis and Milan Hall, and Sr. Leota Hanson. Bros. Davis and Hall rendered a duet for the services. Afterward, the entire group, with the Chicago members, enjoyed dinner together in the Y.M.C.A. cafeteria. Following dinner, we had the use of one of the clubrooms for our first social gathering, where we combined business with pleasure.

Bro. McLain showed some very interesting motion pictures of the work in different fields. Later, a business meeting was conducted, and the following plans were mapped out:

National Evangelism and the Illinois Conference are co-operating generously in helping financially to get the work under way here. Since Bro. McLain was leaving for an evangelistic tour, Bro. Burnett is taking over his work here until June 1, after which time Bro. Harold Doan will become full-time pastor. The work of both Bro. McLain and Bro. Burnett has been sponsored by National Evangelism. After Bro. Doan takes over his duties as pastor, the Chicago church is to pay half of his salary and the State Evangelistic Committee has undertaken to pay the other half. This, of course, is done with the thought that the work in Chicago eventually will be self-supporting. The members here are greatly appreciative of this generosity, and are eager to do all in their power to make a success of the effort, and to increase their share of the obligation as they are able. God grant that we, as an individual group, may be worthy of the confidence that has been shown in us by National Evangelism.

The Chicagoans are especially appreciative of the work of Bro. McLain, who has been so faithful in his efforts here this winter. We welcome Bro. Burnett and family, and are also looking forward to having our pastor with us on Sundays, and, later on, for full-time work. Jeanne Hall, Secy.

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WENATCHEE, WASHINGTON

When they were here in December, Bros. Kirby Davis, Alva Huffer, and Gary France gave short sermons to the Wenatchee congregation. Alva Huffer spoke on Sunday morning, Gary France on Sunday evening, and Kirby Davis on Wednesday evening. Everyone was deeply interested in these Oregon Bible College students, and each boy spoke to a good-sized crowd. One evening remained on which the Cashmere Church wished one of them to speak there. Alva Huffer kindly consented and spoke in Cashmere, Gary having spoken there last August.

Over half the people who heard these students' discourses commended and praised the work of the Oregon Bible College instructors in bringing these students to the stage of the exceptional progress they have made in only a year and a half of study. Members in both churches agreed generally that the tone of the boys' budding aptitude reflects clearly the capability and expertness of their instructors.

In business meeting of the Church of God of the Faith of Abraham in Wenatchee, Wash., in early January, the church voted a letter to the College stating our deep appreciation to the faculty and complete satisfaction with the progress made by the boys. We feel that they are under good, strong, and capable leadership to be doing so well.

Vivian France, Secy.

FREDERICKTOWN, MISSOURI

The Month of January brought to a close a very successful, as well as interesting, contest at our Sunday school here at Fredericktown, Mo. Sr. Roy Graham (our pastor's wife) offered the suggestion that we have a three-month contest for the purpose of obtaining new members for our Sunday school. I am happy to report we achieved the purpose, as we have twenty-one new members in our Sunday school, which brings our enrollment to sixty. We also have several visitors which we hope to have as members in the near future.

Our average attendance per Sunday for the three months was forty-six—an increase of eight persons over the three months prior. Eighteen persons had perfect attendance. We had an average of ten visitors each Sunday, making a total of one hundred thirty visitors over the three-month period.

For the benefit of other Sunday schools that might be interested in a contest, we made a chart adding every member's name to the chart, and giving so many points for attendance, visitors, and new members. A visitor attending three Sundays in succession was counted a member, and the largest number of points was given for new members.

The first prize of a nice Bible was awarded to Pansy Lee Cooper (of the intermediate class) who worked hard to make the contest

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Delbert Jones, pastor of the Hillisburg (Ind.) Church of God, started a Sunday school in Frankfort, Ind., February 18.

Sr. Leota B. Hanson, office manager of National Bible Institution, spent Saturday, February 17, in Chicago, returning to Oregon on Sunday.

Bro. Gary France, junior of Oregon Bible College, preached an interesting and helpful sermon, Sunday night, February 18, at Oregon, Ill., at the monthly Berean church service.

Bro. Alva Huffer, junior of Oregon Bible College, preached at Macomb, Ill., Sunday, February 18.

Bro. and Sr. Dale Dunbar, Swanton, Ohio, were in Oregon, Ill., three days last week—Bro. Dunbar, treasurer of National Bible Institution having come to attend a business meeting of the Executive Board.

Oregon Bible College thanks Bro. Arlen Marsh, 132 Gardiner Ave., Rockford, Ill., for his gift subscription to the "Christian Herald."

Correction: Referring to "Divorce Statistics," an editorial in The Herald dated February 13, 1945, the data for Great Britain and Canada should be corrected to read—"Great Britain—1 divorce per 96 marriages; Canada—one divorce per 161 marriages."

Bro. Clell France, Wenatchee, Wash., and James Siple, Hammond, La., are living at the College while attending the Oregon High School. Bro. Dean Moore, Red Bluff, Calif., freshman of the College, is also doing a little work at the High School, sufficient to get his diploma in June. We enjoy all these newcomers at the College, and hope all eventually will be enrolled in the College.

Bro. Arlen Marsh, pastor Church of God, Rockford, Ill., was in Oregon, Ill., Saturday, February 17, to write an examination in extension work from the Iowa University.

It is time to order quarterlies for the second quarter of 1945—both the Senior and Intermediate Truth Seekers' editions. Prices are: packages of three or more to one address, per year, each 60 cents; per quarter, each 15 cents; single copy, 17 cents; single copy to subscribers, per year, 65 cents.

a success, as well as to have a few points more than Sr. Lulu Zeigler (of the adult class) who was second, and who also received a Bible concordance. Third place was so nearly a tie between Bill Henry Cooper (of the intermediates) and "Babe" Graham (of the young people's class) that they were both given Bible dictionaries. You will note we have one member from each of three classes as winners of this contest. We were glad of this because it proved all ages were interested in the contest.

We are happy to report, too, that our attendance is not dropping after the contest, as on February 11, 1945, we had an attendance of sixty—still showing an increase in visitors. With our weather here in Missouri improving, we trust and believe our attendance will continue to grow. In these perilous times, it behooves each and every one of us to put forth every effort to bring souls to Christ.

Mrs. Ralph Thomas, S. S. Secy.

A FRIEND

By Mary Mae Nedrow

I have a friend who cheers me
When everything goes wrong;
When darkest clouds surround me
And days seem much too long.
She knows all my shortcomings,
Somehow she loves me still.
Her doors are always open—
Flowers adorn her window sill.
The Lord gave dew to the flowers,
The song bird to the tree;
To children He gave the sunshine—
But He gave a friend to me.

ALICE PRICE

Mrs. Alice Theresa Price died at her home (830 Chelan St., Wenatchee, Wash.), Saturday morning, February 3, following an illness of three days. She was born August 18, 1872, at Paintsville, Ky., where she grew to womanhood and was married to John O. Price on January 16, 1890. Only last month they had celebrated their fifty-fifth wedding anniversary. She lived in Paintsville until 1908, when she moved to West Virginia, coming to Wenatchee in 1910, locating at Waterville until September, 1912, when she came to Wenatchee. She lived many years near the Wenatchee River bridge, and was an active member of the Church of God, faith of Abraham.

Survivors are her husband; four sons, J. K. Price of Bremerton, J. A. Price of Richland, J. E. Price of Wenatchee, and J. B. Price of Grand Coulee, Wash.; two daughters, Mrs. T. D. Foster of Enumclan, and Mrs. O. M. Best of Everett, Wash.; two brothers, James Akers of Wenatchee and Jerome Akers of Kenava, Ky.; five sisters, Mrs. Verline Smith of Chicago, Ill., Mrs. Lucina Stambaugh of Paintsville, Ky., Mrs. Grace Perdue and Mrs. Hester Adkins, both of Huntington, W. Va., and Mrs. Lincha Stambaugh of Russel, Ky.; seventeen grandchildren and ten great-grandchildren.

Three songs were sung by Bro. J. Eagleston, the Twenty-Third Psalm was read by Bro. T. D. Foster, and a message of vital truths from the Scriptures with an urge for the living to prepare for eternal life was presented by the writer. Sr. Price then was laid to rest to await the call that will raise the dead.

Lyle Rankin.

AN OPEN LETTER TO THE CHURCH

To whom it may concern in the church:

Certain trends in organization in the church have bothered me for some time. These are misunderstood principles of organization. I speak regarding the Oregon Bible College. I noticed the same mistaken judgment in the public schools. Budget framers always lay emphasis on buildings and equipment. The emphasis should be on teachers' salaries.

The schools of the United States are noted for their fine buildings, but the teachers' salaries are notoriously low. Fine buildings, elegantly equipped, are well worth while. But they are not the school. The teacher is the school. Even books are secondary to the teacher. How much thought do budget engineers give to the salary for teachers?! What teacher can live on the pitiful sums given him for a salary?! They truly meet the original meaning of the word "salary"—money to buy salt! This is about all they would buy.

Especially is this true regarding church salaries in wartime. I find that in most places in our churches the preacher is expected to live on a salary of about \$125.00 a month. That is ridiculous! If the pastor has a family, his grocery bill alone will be almost that much. As long as such salaries are offered, teachers who have had the education to make the school really a college are absolutely unobtainable. At present prices, \$200.00 per month should be the very minimum. A plain dirt gardener can get \$1.00 an hour. A welder in the shipyards gets more than \$300.00 a month. The teacher's or minister's salary should be provided first. Then, if there is anything for other items, let them follow. Better is it to have one or two teachers well paid than a larger faculty half paid. Better is it to have good teachers teaching in a barn with a leaky roof, than the best of buildings with teachers that do not have sufficient training.

Several people have scolded me for not being in the ministry, or for not having accepted the position in the Oregon Bible College that was offered me in 1939, but I cannot keep my wife and family on the meager funds offered for such a position. Geoffrey Morgan, a prominent speaker for school affairs, has said that we expect our preachers to do a lot of high thinking and plain living, and that the congregation says to him in effect: "You do the high thinking, and we'll see to it that you do the plain living!" I feel

that I can do more good by working in the shipyards as I am doing and helping to contribute to the support of the work through my own church body. I think that the church as a whole and the Executive Board of the National Bible Institution in particular should keep these facts in mind in organizing Oregon Bible College.

Yours in Christ's service,
Norman J. McLeod.

HERALD RECEIPTS

Wm. Kilfoyle; Lucy Hiott; Mrs. L. M. Revis; Mrs. Ray Saylor; Mrs. C. V. Doll; M. Fairbrother (another); Mrs. Chas. Warren (another); J. W. Cooper; Mrs. E. C. Railsback (others); H. H. Hawkins; Mrs. Vivian France, (others).

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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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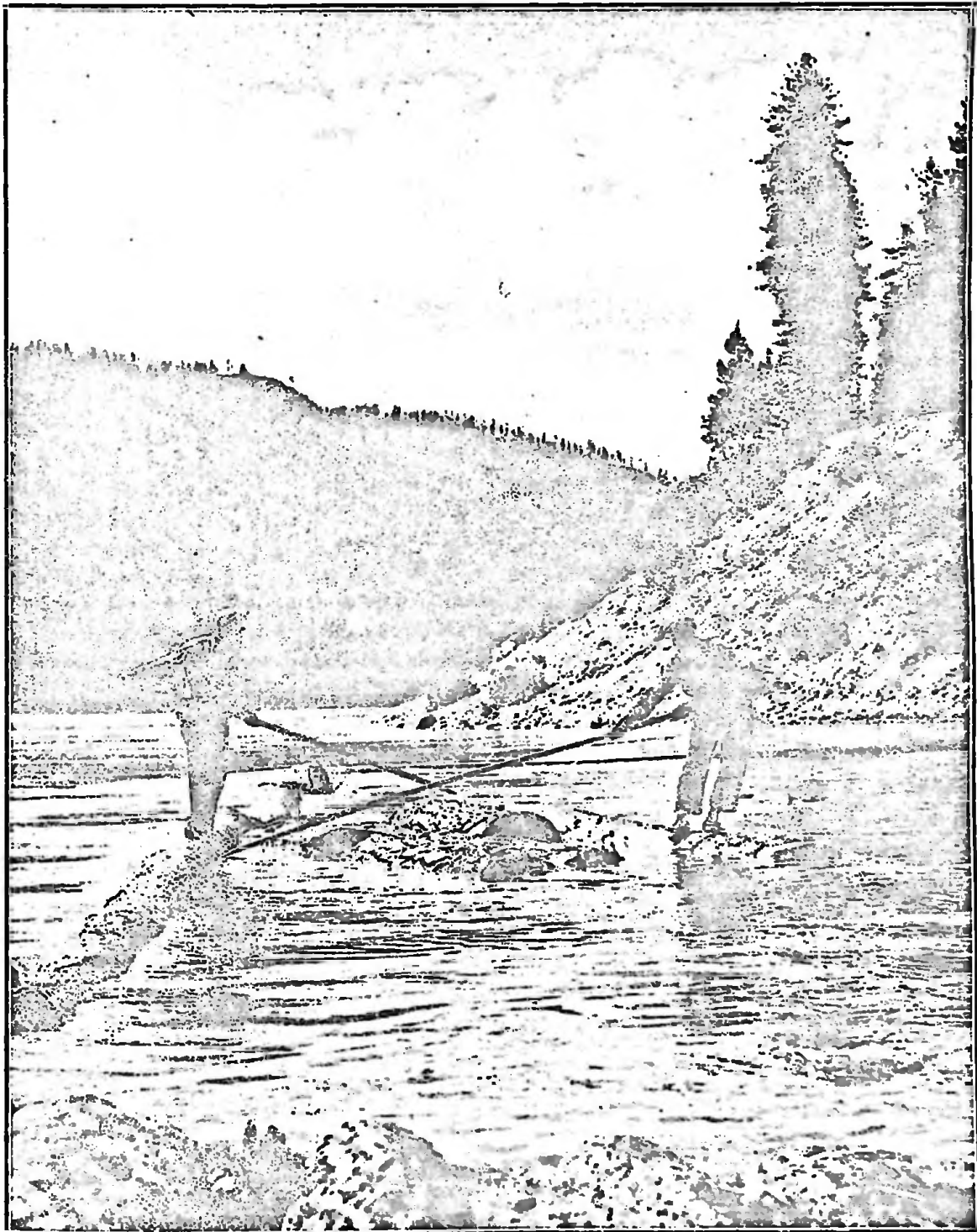
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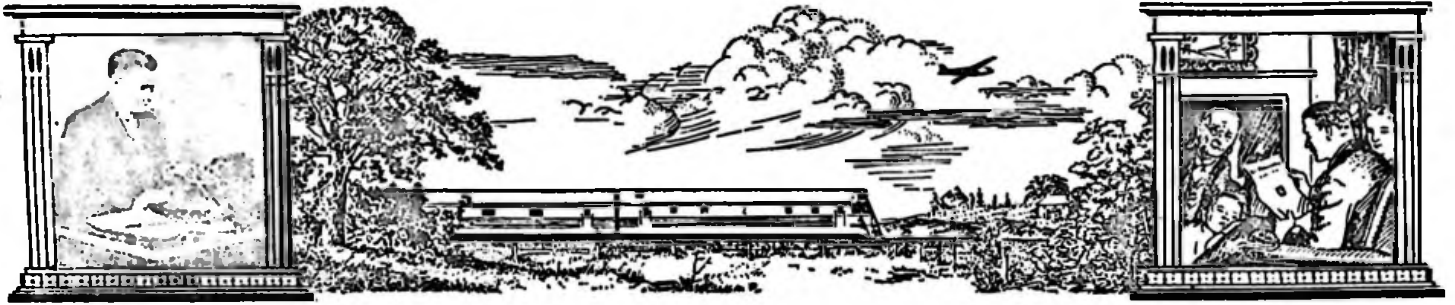
OREGON, ILLINOIS, FEBRUARY 27, 1945

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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Golden Rule Church True to Its Name

Recently, an interesting letter came from Brother G. J. Gordon, pastor of Golden Rule Church of God, Cleveland, Ohio, presenting a sizeable check for Brother Gerald L. Cooper, Ripley, Illinois. The check would have been sent directly to Brother Cooper, but the Cleveland brethren anticipated other churches, or brethren, would wish to render similar assistance to this faithful brother and minister. We quote:

"The reason we are sending the money to you is that we wish to give it some publicity, not for the purpose of being seen for the gift, but that others may become acquainted with his urgent need and perhaps want to do something for him, too. . . . Here is a brother in need *now*; let us give it to him *now*. He did not ask for it and does not know this is being done, because it was only by chance that we heard of his need. Of course, we all knew his physical condition, but were not aware of the money needed and certain requirements to enter a sanatorium. . . . We hope to be able to do more later, but this will be a starter, and we want him to have this money now."

The foregoing letter was considered at a recent meeting of the Executive Board of National Bible Institution, decision being made that the Editor prepare this public presentation. In all probability, Brother Cooper will be entering a sanatorium, soon, a matter that is no little burden to him because of its necessitating a long recess in his ministerial work. His burden can be lightened considerably, however, by brethren showing sincere and prayerful interest. The Golden Rule Church of God, showing the way, has given a kind and helpful hand—living *true to its name*. Other churches or brethren interested similarly in assisting Brother Cooper should address him, directly, at Ripley, Illinois.

Carelessly Fulfilling Prophecy

Prophecy will be fulfilled in ways other than in falling stars and hailstones, the moving of mighty armies, or in earthquakes in many places. Doubt is a fulfillment of prophecy—so is indifference, disobedience to parents, and other taken-for-granted last-day signs. Recently Brother

Edward Goit, senior of Oregon Bible College, handed us a clipping that shows men to be fulfilling a prophecy by use of a slang expression that sneers the hope and promise of Christ's returning. It reads:

"Slow as the Second Coming of Jesus"

"These words are no doubt shocking to the average person who reads this article, but how much more shocking they must be to the hundreds of people who hear the expression every day! I first heard it yesterday, here in Canada, where I am told that it is commonly used by the worldly-minded people to describe anyone who is very slow or who may be late for an engagement. 'As slow as the second coming of Jesus'! What an expression! And what a fulfillment of the prophetic Word of God! I could not help but remember the words of 2 Peter 3:3, 4, where we read: 'Knowing this first, that there shall come in the last days scoffers . . . saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.'

"After hearing this statement in the morning, I asked several people if they had ever heard it before, and one fine Christian Flight Sergeant in the RCAF said, 'Sure, we hear it every day. It's a common expression among those who know not the Lord Jesus as Saviour.' Another young business man answered, 'I hear it in the office all the time. It's fast becoming a slang expression up in this country.' . . . 'As slow as the second Coming' . . . How little do the people realize what they are saying! It comes close to blasphemy. It is more than a slang expression. It shows the attitude of the heart of the unsaved man as regards the most precious truth in God's prophetic program. . . .

"While it may be true that two thousand years have passed since the promise of His coming, we are told that when Christ does come, it will be suddenly, and without warning. But, the same chapter (2 Peter 3) also tells that 'one day is with the Lord as a thousand years and a thousand years as one day.' So, after all, in God's sight His coming has not been delayed but a little more than 'a day.' He has not yet been away two days."

"Christ Liveth in Me"

By Alva G. Huffer

"Ye are dead, and your life is hid with Christ in God" (Colossians 3:3).

CHRISTIANS have heard much concerning the next life. They have heard how the Kingdom will be established and how righteousness will be brought to the earth. They have heard of the new nature of the resurrected Christians who will dwell in that land where is neither sorrow nor death. Without distracting from the beauty of that glorious hope, we would consider the present life of a Christian. Not all the blessings of eternity are reserved for the Kingdom. There are blessings of happiness, peace, and satisfaction in this life for the Christian.

Speaking to Christians, Paul made a startling statement: "Ye are dead, and your life is hid with Christ in God." Christians are dead, actually dead, to the reign, love, and practice of sin. The thief, drunkard, and the murderer are dead to their former lives when they accept Jesus. We were slaves "sold under sin," but God has redeemed us by the precious blood of Jesus. We cannot use our lives as we would like because our bodies belong to God. "Ye are not your own . . . ye are bought with a price" (1 Cor. 6:19, 20).

Evil habits and scars of sinful living must be cleansed from an individual who belongs to God. An empty life is a better picture of desolation than is an empty house. Jesus told a story to His disciples to warn them of the perils of an empty life. A poor, sinful human being had been possessed by an unclean spirit. Finally, the spirit had departed, but could find no place of rest. Then it said, "I will return into my house whence I came out." The evil spirit discovered that the house was still vacant. He peered through the window. "My house" was empty. He looked closer. It was swept, garnished! He stepped inside, surveyed the empty spaces, and then went to the door and called seven other devils. Jubilantly, the seven evil spirits entered the empty life. Jesus said, "The last state of that man is worse than the first" (Matt. 12:44, 45). Often our lives remain empty when they should be filled with the holy presence of Jesus and "the fruit of the Spirit."

In Galatians 5:24 is recorded this thought, "They that are Christ's have crucified the flesh with the affections and lusts." Accordingly, the Apostle said, "I am crucified with Christ." Consider the life of the man who made this statement. Saul of Tarsus was an outstanding man. He

was well educated and had great influence. He was proud and haughty. He always did as he wished. On the road to Damascus, however, he was blinded by a light far brighter than his own. In his repentance, he asked, "Lord, what wilt thou have me to do?" Saul had to die! God could not use this man in working with the Galatians and Ephesians. In the waters of baptism, the old life of Saul perished. He became a new individual, lowly and meek in heart. Thus could he say in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me.*"



Alva Huffer

Did Christ actually live in Paul? Have we misinterpreted the scriptures which speak of Jesus being in heaven at the right hand of God? It was the influence and the characteristics of Jesus that had control of Paul's life. That same Christ is *living in us*, if we are true Christians. He is shaping our lives. We are not doing the living.

Only through Christ's living in Paul, could God work among the Colossians and Philipians. Only through Christ's living in us, can God accomplish His work in the Church of God. The church will be changed at the resurrection, that it may work with Christ in bringing righteousness to the earth. He changes us now, that the church may accomplish His work in this life.

Truly, there is a great work for the church today. The world is passing through bitter years. History provides no parallel to the confusion that engulfs us. It is as though a hurricane has struck the world, tearing everything to pieces and leaving in its wake destruction. Everything that men once thought to be permanent is collapsing in the tumult—old cities, old landmarks, old ideas, old laws, old principles. In the midst of the turmoil, men know not what to do, or what to believe, or even what to think. It seems as if the present condition is accurately described in 2 Chronicles 15:5, 6: "In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city."

It seems to be the attitude of the modern individual to remedy this situation by burying himself in sin. Above the confusion can be heard voices presenting different plans for establishing order (Please turn to page 11)

Answered Prayer

(Concluding article about Daniel's Seventy Weeks)

By E. H. Goit

IN A STUDY of these prophetic sevens, one must know the extent of Gentile Times to understand the time period called the Seventieth Week.

Gentile Times

The term, "Times of the Gentiles," or "Gentile Times," places a time period for the Gentiles. This time period is marked with signs as to its beginning and end. These signs are: 1) the dispersion of Israel, and 2) the "trodden down" (ruling) of Jerusalem—according to Jesus' words in Luke 21:24.

The Prophet Daniel, aware that the release of his people from Persian-Median captivity was impending (9:2), prayed for the forgiveness of their sins (v. 17). Then, if Israel was to be released and not dispersed, the Gentile Times could not have begun with Nebuchadnezzar or Cyrus, according to the first sign of Luke 21:24. Accordingly then, Gentile Times were not being measured at the same time the Seventy Weeks were. As told to Daniel, these "seventy sevens" were "determined" (cut off) from other times. As told to us by our Saviour, the Gentile Times did not begin until the dispersion of Israel. Thus, the student must accept that these are two separate periods of time, measured upon two separate peoples, and for two specific purposes. The Seventy weeks pertain to Israel ("thy people") and not to Gentiles. Therefore, by no theory, no mathematics, or stories, can one make the four hundred ninety years (seventy times seven) a portion of Gentile Times.

Two of the three prophetic periods of Daniel have been fulfilled: the Messiah has been cut off, and the Israelites (Daniel's people) have been dispersed. Therefore, the counter of sevens has ceased, and in their stead the Gentile Times are being measured. Today, God is taking out a people from the Gentiles for His Name. Then will come the Seventieth Week. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:14-16).

The Mawsheeah

Prior to considering the third period of Daniel's "seventy sevens," we feel it is necessary to examine the context of verse 26: "After threescore and two weeks shall

Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

The Messiah, according to the prophecy, was to be cut off after sixty-two weeks had transpired after the first period of seven sevens was consummated. There are students who believe that *mawsheeah* (anointed, consecrated person, and specifically the "Messiah" of 9:26) fulfilled the Seventieth Week. There are students, also, who believe the Hebrew *mawsheeah* does not refer to the real Messiah, Christ, but that it was fulfilled in the person of Onias III, a consecrated person, an anointed person, the high priest. We quote an authority who holds this view: "There can be no reasonable doubt," says Farrar in his book on Daniel, "that this is a reference to the deposition of the high priest Onias III, and his murder by Andronicus (171 B.C.)." (Abingdon Bible Commentary.)

We are forced to accept that the Seventieth Week was not fulfilled by the Messiah, but that the word *mawsheeah* does refer to the true Messiah. If the Messiah (Jesus) was cut off at the end of the sixty-ninth week as Daniel records, how could He have begun His ministry and have been cut off in the Seventieth Week? The word *mawsheeah* also appears in the preceding verse and is likewise there translated *Messiah*. Ptolemy's canon shows the fulfillment of this prophecy—that there would be exactly four hundred eighty-three years (sixty-nine sevens) unto the Messiah the Prince. Our Lord and Saviour did begin His ministry four hundred eighty-three years after the seventh year of Artaxerxes, the year he made decree to Ezra. (Ezra 7:7.) Onias III did not!

Two Princes

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There are some students who recognize only one prince in the prophetic seventy sevens. We urge that no one overlook that there is not only one Prince, the Messiah, but a destroying prince (Antichrist) in the Seventy Weeks. The "prince that shall come" is the Antichrist, as you will see. He will be of the same people as was the Roman army which destroyed Jerusalem.

Under the legion banners of Titus, the Roman hordes destroyed Jerusalem, not only defiling the sanctuary as Antiochus had done, but they trampled it into the dirt where it died. It was with this onslaught in the year 70 A.D. that Daniel's people were dispersed—and Gentile

times began. Israel is still dispersed, but the budding of the fig tree is drawing near. Israel is still ruled by the Gentiles, but there is a Seventieth Week determined upon Israel yet to be fulfilled.

According to the American Jewish Year Book for 1938-'39, the Jewish population of Europe was 9,137,051, which was 59.75 per cent of the world's Jewish population. Today, Eliahu Dobkin, head of the Immigration Department of Palestine, states that only a little over one-half million Jews survive in Europe outside of Russia. (Jewish Era, Jan., 1945.) There having been approximately two million Jews in Russia in 1938-'39, according to the American Jewish Year Book, nearly two-thirds of Daniel's people have been annihilated by Hitler's butchers. One can readily see how large a group of the remaining population is in the Land of Promise, and how near mankind is to this Seventieth Week!

Spiritualizing

Nevertheless, there are many church people who no longer look for a Seventieth Week. They spiritualize the coming of the Antichrist. They spiritualize the second coming of our beloved Redeemer. Thus, mankind has relaxed its witnessing. Our Saviour is to appear literally unto us. God's Word says, "This same Jesus, which is

taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). The men of Galilee saw our Saviour when He ascended, and we shall see Him when He descends. We cannot relax our witnessing. The Seventieth Week has not passed!

He

If Jesus was cut off at the end of the sixty-ninth week, He could not be cut off again in the midst of the Seventieth Week, for "Christ is not entered into the holy place made with hands which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:24-26).

Furthermore, these spiritualizing students and grammarians say the "he" of verse 27 has to refer to the true Messiah, yet anyone with good perception readily can see that the "he" does not refer to Jesus. To realize who the "he" is, one must first recall the fact that there are two princes in the prophecy: Messiah the Prince of verse 25, the other being the one whose (Please turn to page 10)

Israel's Double

By J. E. Hatch

UNTIL CERTAIN prophecies had been fulfilled and events of the last times had transpired, the prophecies of Jeremiah 16:18 and Zechariah 9:12, regarding the "double" that God would render to Israel, were not made clear.

The word "double" means repetition or duplication. The prophecies mentioned are made clear, now, that God's favor to Israel should last a certain period of time and His disfavor a corresponding length of time.

Historians agree that the final overthrow of Israel occurred A.D. 73 by the Romans. The Jewish Encyclopedia says: "With the fall of Masada, the war came to an end on the fourteenth day of Nisan, A.D. 73." The Jews were scattered into all nations and have so remained to this day. They have been left to their fate until the "double" is complete.

Jacob died and the nation was organized 1845 years before 73 A.D. Counting forward 1845 years from A.D. 73 brings us to A.D. 1918. It was in the spring of 1918 that Dr. C. Weizmann (a Jew) was appointed Official Com-

missioner by the British Empire, the Mandatory over Palestine, and opened offices in Jerusalem and began laying the foundation for a new Jewish empire.

Since that time, a great number of Jews have settled in Palestine. They are returning to their land in unbelief and selfishness, but God will put a "new heart" of love for Him in them, and they will eventually accept their true Messiah—Jesus Christ. At that time, God's full favor will come upon His chosen people Israel.

Watch the movements of God's people toward their ancient home—Palestine. This is the greatest sign given to the world that we are living in the times of the end.

Editor's note: The foregoing, though written two decades ago, bears a truth of present and increasing interest as World War II passes its climax. What will Europe do with the Jew? Will of the Arabs notwithstanding, Jerusalem is capital of the Jew. Homeward hunted fowl must take its flight!

When the Morning Cometh

Selected by Mary E. Hatch from
Pastoral Bible Institute

"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 coming on the earth" (Luke 21:25, 26). "Thy kingdom come. Thy will be done, in earth, as it is in heaven" (Matt. 6:10). "He that sat upon the throne said, Behold, I make all things new."

THOUGHTFUL minds the world over recognize that humanity today is at the crossroads and threatened with the most serious political and economic crisis of all time. Modern knowledge, the application of science, inventions, and so forth, in connection with man's selfishness have resulted in introducing industrial problems and issues of the gravest character such as are baffling the skill of the world's most brilliant statesmen. Note the following questions coming from people of sober reflection everywhere: Is the present tottering civilization to endure? Will it stand the tests imposed by present-day conditions? Is the handwriting on the wall? What of these present-day developments in human affairs long predicted by the ancient Hebrew Prophets? Is Christ's prayer, "Thy Kingdom come. Thy will be done in earth as it is in heaven," to be fulfilled? Will there be a morning of joy? Is the truth revealed?

Humanity has long hoped for, and believed in, a new day, in which sorrow, pain, and death would cease, and in which peace, righteousness, and life would prevail; in brief, a dispensation in which the power of evil would be crushed and mankind would be delivered from the reign of sin and death, which has so long obtained. The literature of the world shows that many intelligent people have refused to believe that the Divine purpose in the creation of our earth has yet been attained. Aside from the Bible, we continually find reference to the morning of the new day, to the Golden Age, and so forth.

Not to the longings of men's hearts, however, but to the promises of our God do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a nighttime. The Prophet David explained, "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). Thus prophetically we are assured that there will be a morning, whose glory, brightness, and blessing will fully compensate for all the dark shadows of the nighttime past.

One of the most signal promises of the Bible was made some four thousand years ago by God to Abraham. It says, "In thy seed shall all the families of the earth be blessed." For centuries, Abraham's posterity waited for

the Messiah of promise, with the anticipation that He would use them in connection with His work of blessing all people. The prophets of Israel foretold the coming King of the line of David—that He would be a great reigning Priest, Prophet, and King. To Him, "every knee shall bow, every tongue confess," and through Him a blessing extend to all nations. (Isa. 45:23; 25:6.)

Still other prophecies respecting Messiah's Kingdom were repeated and amplified in the Parables of Jesus, in the teachings of His apostles, and finally, and graphically, in the last book of the Bible, the Revelation which Jesus gave the church, through the Apostle John. It declares that "he that sat upon the throne said, Behold, I make all things new" (Rev. 21:5). This is without doubt a proclamation respecting the Kingdom of Messiah. Through it, God is to wipe away all tears from off all faces; and the King of kings and Lord of lords, whom Jehovah has appointed as earth's new Ruler, assures us that He Himself will "make all things new."

Even the heathen poets sang of the Golden Age to come—quite probably borrowing their thoughts from the Hebrew Scriptures and perhaps realizing in some measure that a gracious God would not forever permit a reign of sin and death, but would somehow, sometime, and through some agency bring to earth blessings to supplant the curse.

The promise of a new Age of blessing for humanity is in full accord with the prayer which our Lord taught us as His followers: "Thy kingdom come. Thy will be done in earth as it is in heaven." Why, then, should we hesitate for a moment to accept the explicit declaration of the Scriptures that a great change of dispensation is coming, when instead of the world being subject to the prince of this world, Satan, who "now worketh in the children of disobedience" (Eph. 2:2), it shall be under the domain, the rulership of the Prince of Glory, who redeemed Adam and his race from the curse of death, by the sacrifice of Himself?

"In the Time of the End"

After all these centuries of waiting, hoping, and praying, "Thy kingdom come," many thoughtful people today are more and more awakening to a realization of the

fact that we are living near the very dawn of the glorious epoch for which we have waited, prayed, and hoped. The past century and particularly the last fifty years has witnessed vast changes; modern knowledge, science, inventions, and so forth, bringing in labor-saving machinery, has revolutionized the affairs of humanity. Means of communication by telephone, telegraph, and wireless, and modes of travel by steam and electric trains and by air ways have introduced marvelous opportunities and advantages to mankind. . . .

How comforting and illuminating is the explanation of the Bible! It explains that the wonders of our day are the foregleams of Messiah's Kingdom and its blessings, the foregleams of the Golden Age. It explains that we are in the day of Jehovah's preparation for the Kingdom of His Son. We have numerous Scriptural declarations pointing to the end of this Age and the dawning of a new Age, and assuring us that at this time many would run to and fro, knowledge should be increased, and the wise should understand. (Dan. 12:1-10.)

"Knowledge Shall Be Increased"

This prophecy of Daniel is worthy of the most careful note, not only because Daniel was a prophet greatly beloved of the Lord, but because Jesus the Redeemer specially quoted a portion of this prophecy and thus attested its genuineness. The many running to and fro could seemingly refer to nothing else than the wonderful traveling which is a feature of our day and no other. In no other time was running to and fro a possibility to any extent. It is less than a century since the first crude locomotive was built, and only a little more than a century since the first steamboat by Fulton was tried. It might be said that there was no opportunity for running to and fro until within the past fifty years. Now, the world is grid-ironed with rails. Now, the ocean voyage of four months is cut down practically to as many days by mammoth vessels carrying three thousand to four thousand at a time. But still more wonderful, almost beyond the wildest flight of human expectation, is the achievement of recent date, of the ocean voyage in midair without a stop, by means of both the dirigible and airplane, the latter covering the distance in but a few hours—at almost incredible speed.

Who knew, at the time of Daniel's prophecy, of these wonderful facilities for running to and fro? Who knew that these facilities would be so generally used in this our day? Only the Almighty! And He gave this as one of the particular signs of the ending of the present Age—the dawning of the New Dispensation—the long-promised Messianic Kingdom.

Likewise, the marvelous increase of knowledge of our day along all lines marks another significant fulfillment of the Prophet's message. The next statement of his proph-

ecy is that the wise of God's people shall understand. Now, in the appropriate time all over the world, there are Bible students who, as the wise referred to, are trimming their Bible lamps and being well supplied with the oil of the Holy Spirit, are receiving light, and understanding the things kept secret from past ages and generations.

Preparing for the Reign of Righteousness

One more token of the end of this Age and the dawning of the new: God declared through the Prophet Daniel that "there shall be a time of trouble such as never was since there was a nation." The Redeemer, we believe, quoted Daniel's prophecy and referred to the same time—the present time of general distress, uncertainty, and trouble which we recognize on every hand and which, in all the nations of the earth, is threatening the foundations of society, political, financial, and religious. The Saviour bade His followers rejoice even in the midst of the trouble, because it marks the day of deliverance from the power of sin and death. He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

That the coming chastisement upon the world, representing God's rebuke of the nations, will prove a great blessing to humanity, we are fully assured. Well may our hearts rejoice then to note the Scriptural declaration that the Day of Vengeance is limited, that it will be cut short. We are assured that "a short work will the Lord make on the earth." To this end, instead of allowing the time of trouble to run its course and practically to exterminate the race in the reign of anarchy, the Lord declares that in the midst of the trouble He will establish His Kingdom on the ruins of the present civilization, and that under the ministration of the Kingdom, order and peace and blessing will soon be established on the earth, on a sure foundation, on a foundation of righteousness and truth.

John the Revelator assures us that Satan with all his blinding influences will be bound, restrained, that he may deceive the nations no longer. The new Day for which all creation has so long been waiting and longing, will have been fully ushered in; the fulfillment of the prayer of our Saviour will then begin to be realized, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Very early in this new Day there will be realized the hope of all the waiting, suffering saints who, from the days of Jesus down to the present time, have been walking in His footsteps and looking forward, according to His promise, to share in the Kingdom by having a part in the first resurrection. (Rev. 20:5, 6.) "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21).

The Kingdom Suffereth Violence

But notice now the course of all belonging to the Kingdom class, throughout this Age: they are not reigning with Christ, but are suffering with Christ. Jesus explained

this. They are indeed of the Royal Family, because begotten of the Holy Spirit; they are indeed the Kingdom class, because they are affiliated with the Great King; but they have not yet entered into their glory. They will do so only by the power of the first resurrection. Thus it is written, "We must all be changed," because "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50, 51).

Our Lord Himself was the Pattern, the Forerunner, of all these. After His consecration and His begetting of the Holy Spirit, He was tested unto death, even the death of the cross, before He experienced His glorious resurrection change and ascended and sat down at the right hand of the Majesty on High. Similarly, all of His followers, after consecration, must be tested, their loyalty must be proved, before they can share with Him in "his resurrection."

Partly for the testing of these, their development takes place in a time when Satan is the prince of this world, and when his power is permitted to be exercised against their Lord. The message to these is, "The kingdom suffereth violence, and the violent take it by force." As our Lord suffered violence from the prince of this world, so will His followers: for "the disciple is not above his Lord." His promise to His followers is, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Meantime, for eighteen centuries, the Scriptures declare, "The world knoweth us not, even as it knew him not." God's saintly ones have not been generally the great, the influential, either in church or state, just as Jesus and the apostles were not in their day. Nevertheless, the Lord knoweth them that are His. Scattered here and there during the past eighteen centuries, they have been dealt with by the Lord and been fitted and polished as jewels. And He tells us that at our Lord's second coming, He will make up His jewels—they will constitute the Kingdom class; for "if we suffer with him, we shall also reign with him."

The purpose of the establishing of the Kingdom of God on earth in the hands of Christ and His faithful church is that it may overthrow entirely the dominion of sin, ignorance, superstition, as they now control the human family, bought with the precious blood. His Kingdom will cause the knowledge of the Lord Jehovah to fill the whole earth, that every creature may receive a blessing through that knowledge, and if they will, may have everlasting life.

The Apostle Paul assures us that in due time God will give this Kingdom to the Christ. He tells us that Christ "must reign until he shall have put down all insubordination"—everything contrary to the Divine will, everything sinful; until He shall have uplifted mankind out of the miry clay and the horrible pit of sin and death. This is the thought brought before us by the Apostle Peter, saying: "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 retain until *the times of restitution of all things* which God hath spoken by the mouth of all his holy prophets since the world began." These times of restitution are the Kingdom times, the times of resurrection, the times of human uplifting from sin and death conditions to life and joy and peace for all who will receive the Lord's favors upon His terms.

The Resurrection of the Dead

Another viewpoint of the work of God's Kingdom is represented in what the Scriptures term the "judgment day," which will be a thousand years long, in which all humanity will be individually on trial for life. The clear knowledge of God will then be given to all, as we read, "The knowledge of the Lord shall fill the earth," and "all shall know him." It is written that under that judgment-trial in which wholesome disciplines will be administered to all, it shall come to pass that the soul that will not hear that great Prophet shall be destroyed from among the people. (Acts 3:19-23.)

To give all of Adam's family that trial for life, there is to be an awakening of the dead, as we read: "There shall be a resurrection of the dead, both of the just and the unjust"; in harmony also with the Master's words, "All that are in the graves shall hear the voice of the Son of God, and shall come forth." (Acts 24:15; John 5:28, 29.) We thank God for the wideness of His mercy "like the wideness of the sea"—that the Divine Plan is no respecter of persons, that every member of the race, condemned through Father Adam's disobedience, redeemed from the condemnation by the death of Jesus, shall have a full opportunity of coming to a knowledge of the facts and of using that knowledge for his own recovery from sin, sickness, sorrow, pain, and death—the ultimate attainment of human perfection and everlasting life in Paradise—the restored earth.

The very essence of the gospel of the Kingdom, then, is seen to embrace the hope of the awakening of all the dead—the coming forth from the sleep of death of all the millions of Adam's posterity, in order that they may benefit by the sacrifice given once for all by Jesus nineteen centuries ago. The angels proclaimed good tidings for all people when Jesus was born; but the vast majority have gone into the tomb having but little knowledge of the message, and without deriving any benefit from our Saviour's death. Hence, the Resurrection Morning will mean the awakening of all in order that they may come to a knowledge of the Truth, and if they will, may attain everlasting life. (John 3:16.)

The divine law, however, will be the same in the future as now. God never changes, and His law will never change. Hence we are told that all the wicked will God

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"Honesty Is the Best Policy"

By Harold J. Doan

HONESTY is the best policy" is an axiom known throughout the world. Though well known, it is too often overshadowed by the other popular proverbs: "God helps those who help themselves," and, "The end justifies the means." The Greek philosopher Diogenes was so cynical about the world's possession of honesty that he spent his latter years looking with a lantern for an honest man.

To Christians, honesty should be more than an axiom; it should be second nature. To be a natural instinct, honesty cannot be a surface virtue, but must be instilled in the heart. Honesty comes from within. Jesus, in His famed Parable of the Sower, explained that the good seed which brought forth much fruit, represented "they, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience" (Luke 8:15). An honest heart is required to *become* a Christian and to *remain* a Christian.

Practical honesty in daily life takes form in many ways. It refrains from lies, yes, even from "white lies." It does not rob, it does not cheat, it does not misrepresent, or deceive, and many times it makes one admit, against his carnal desires, that he has been wrong.

Lying is one of the most simple and numerous forms of dishonesty. One of the two immutable qualities of God is that He cannot lie. (Heb. 6:18.) In this life, we cannot hope that this is said of us. Psychologists tell that lying is a method of escape used by those who have one of several kinds of complexes which make them afraid to face the dark, cruel world. To us of lesser mind, the explanation of the origin of lies is more simple. Jesus said, speaking to an unreceptive audience, "Ye are of your father the devil . . . when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Jesus indicated strongly that when we lie it is his Satanic Majesty shining forth. How sad this is, for Paul taught that we should have put off this old man and his works, if we would call ourselves Christians! "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9). We must replace the old man with a new man, Paul taught in later verses. If this new man is Christ living in us, how can we lie to one another? "Doth a fountain," James said, "send forth at the same place sweet water and bitter?" (3:11.)

Dishonesty in business dealings is pathetically prevalent in modern trade. With the many laws limiting free commerce, it is difficult always to do the just thing. Whatever

the temptation might be, it is always best to remember that "honesty pays," *for Christ*. An undertaker once said, speaking of one of our ministers, "He was a square shooter." There is no halo encircling the heads of Christians to make them shine out in a crowd. People of the world cannot see our doctrine, nor can they determine from our faces that we are followers of Christ. They know us only by our reputation and by our business dealings with them. If we are dishonest, we shame the name of Christ; but if we are honest, we are respected as was the minister. If we are respected, we glorify Christ, which is our ultimate purpose.

Peter, who wrote in a day when the Gentiles were closely watching the Christians that they might catch them in some evil act and persecute them, said, "Have your conversation"—business dealings?—"honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God" (1 Peter 2:12).

We can learn further from Paul who was himself a business man. It is hard to imagine Paul selling a tent "over ceiling," or charging an exorbitant price to a man who needed a home. He said to the Thessalonians, "Do your own business, and work with your own hands, as we command you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thess. 4:11, 12). How sound would be our economic system if this advice were followed by the whole world!

People are so gullible that they can be easily deceived. In his own theatrical way, Barnum said, "There's a sucker born every minute," and no doubt he was right. The carnal minds of our day take pride and pleasure in deceiving one another, and so common is the practice that we sometimes place ourselves precariously near their methods. How easy it is for us to overstate or underestimate, and how hard it is to admit we have done so! Often we leave a wrong impression in someone's mind concerning another person, or concerning a choice piece of "news." The Christian thing to do, yes, the honest thing to do, is to admit our error and erase the deception.

"Honesty *is* the best policy," and the end does *not* justify the means. We must always keep in mind that the world will judge us and our leader Christ by the characteristics we portray in our dealings with it. Will you be dishonest and disgrace your Saviour? or will you let the light of your good and honest works shine before men?

WHEN THE MORNING COMETH

(Continued from page 8)

destroy. All who willfully reject the grace of God during that full opportunity will be destroyed in the second death, from which there will be no recovery. (Rev. 21:8.) But the way to everlasting life will be easier than now. No longer will it be a narrow or difficult way: no longer will it call for the sacrifice of every earthly right and interest in order to attain eternal life. No longer will the Adversary place darkness before the minds of men as light, and cause light to appear to be darkness; for his power will be restrained. No longer will it be true that "all who live godly . . . shall suffer persecution." On the contrary, those living godly will receive more and more of God's blessing; and instead of faithfulness leading to death, it will lead upward and onward to human perfection and everlasting life under the blessed conditions of the Kingdom which God has prepared for the whole world. *Why the Narrow Way of the Church?*

The way of the church in the present time is narrow, difficult, because evil is dominant now. The Lord makes use of this opportunity of evil's dominance to issue His call for soldiers of the cross, in order that the conflict between the evil and the good may serve to prove and to test the faithfulness and loyalty of those whom He has called to so high a station. And since the trials are more difficult, it does not surprise us that the reward is greater. The earthly reward for the world, as we have seen, will be everlasting life as human beings, in Paradise restored, on God's footstool made glorious. But the reward of the church, if faithful, will be a change of nature from human to divine, and a share with the Redeemer, Messiah, in His glory, honor, and immortality.

No More Death

But, blessed thought, when the Prince of Life has put in force the laws of righteousness and equity with an iron rule, the masses of mankind will learn that "righteousness exalteth a nation, but sin is a reproach to any people." They will learn that God's Plan and laws are best in the end for all concerned, and ultimately will learn to love righteousness and hate iniquity. (Psalm 45:7; Heb. 1:9.) Under that reign, all who have not learned to love the right will be counted unworthy of lasting life and will be cut off from among the people. (Acts 2:23; Rev. 20:9; Psalm 11:5-7.)

Witness then the consummation of the divine plan at the close of the thousand years of Christ's reign—a restored paradise, with all pain, sin, death, and the curse removed, and with all tears wiped away, and every voice in heaven and on earth praising God. (Rev. 21:1-4; 5:13.) Shall we not the more earnestly pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," and

hail with joyful hearts all the signs and indications of our day that mark the dawn of the New Age and the fact that earth's glorious King draws near!

ANSWERED PRAYER

(Continued from page 5)

people were to destroy Jerusalem and the holy place of verse 26.

"To confuse these two princes, as if they were both the same person, as is done by those who, because of verse 27, say that our Lord preached 3½ years and thus confirmed 'the (Abrahamic) covenant' for seven years, the seventieth week. (3½ years in His own personal ministry and 3½ in the ministry of the apostles as recorded in the Book of Acts), being crucified in the middle of the 70th week (as they say), instead of at the end of the 69th, as is expressly stated in verses 25, 26, does violence to the times of the prophecy, as well as blasphemously making our holy Saviour the destroyer and desolator of the holy city." (J. W. Williams.) *Who is he? The Antichrist!*

Our Messiah did not make or break a covenant with Israel or with the Gentiles. He sealed the New Covenant, but God made the Covenant.

The Antichrist shall confirm a covenant with many for one seven. The Antichrist is the "he" of verse 27. "He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and 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."

Christ gave us pictures of the time of the end. The historic destruction of Jerusalem and the Temple by Titus are but dim fulfillment beside the work of 666. (See Rev. 13 and 14.)

The Seventy Weeks of Daniel have been partially completed. The Gentile Times are running and will be fulfilled before the Seventieth Week begins. Then the Antichrist will be revealed, and the tabernacle will be rebuilt. Then will the sanctuary be cleansed—not when Christ was crucified.

We kindly urge that men watch for the Saviour, but not set dates. If the date is revealed to some modern prophet, then Christ could not have said, "No man knoweth the hour" (Matt. 24:36). Beware of date-setters.

Watch! Watch! Watch! Jesus is coming! The Seventieth Week shall be fulfilled. Is your prayer of salvation answered? Daniel's was! He was told of the times of trouble. He was told that he would stand in his lot at the end of the days (at the end of the seventy sevens). Will you stand for Jesus? Will you be covered with the blood of the Lamb that takes away the sins of the world? Is your prayer of salvation answered? Daniel's was!

THE BLESSEDNESS IN PRAYER

By Mary Mae Nedrow

Into the church he came that day—
My heart rejoiced—what could I say?
My eyes were blurred by tears of joy,
For standing there I saw my boy.
How could he know that night and day
With anxious heart I'd always pray;
That nightly vigil I would keep
While others lay in slumber deep.
By transport plane across the sea
My loved one had come back to me.
My life to God I gave that day—
To use me in His special way.
There is a blessedness in prayer,
For God is listening everywhere.

"CHRIST LIVETH IN ME"

(Continued from page 3)

and peace; but, as is prophesied in Jeremiah, they are crying, "Peace, peace; when there is no peace."

The Church of God has a great opportunity. Now is the time to present to the world the King of Peace. He who accepts Christ as his Saviour can have happiness in this life and eternal life in the Kingdom.

Jesus told His disciples, "Ye shall hear of wars and rumours of wars: see that ye be not troubled." This instruction should determine our attitude toward the present world crisis. A Christian should be an optimist. He has God's protection and loving care to guide him through-out the storms of life. Langbridge wrote:

"Two men looked out through prison bars,
The one saw mud, the other stars."

Why? Because one looked down, the other looked up. They saw what they were seeking.

Twelve men went to search the land of Canaan. Ten men brought back a report of walled cities and certain defeat. Caleb and Joshua reported a land of milk and honey, presenting a picture of victory. Unbelief looked down and saw defeat; faith looked up and claimed victory.

When Paul and Silas preached the gospel in Philippi, they were thrown into prison. In the darkest surroundings, they "prayed and sang praises unto God: and the prisoners heard them." If we would glorify God instead of worrying about the affairs of the world, perhaps the prisoners of sin would hear us also. Only through Christ's living in Paul and Silas could they be joyful in prison. Only through Christ's living in us can we attain happiness and peace in this present life.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Now and again there comes a translation of some foreign religious utterance that is truly outstanding. Among these translations, in recent years, has been none more potent, none more delightfully written, than the brief essay by Jacques Maritain: *A Christian Looks at the Jewish Question*.

The little book (it contains only 90 pages) is founded on a lecture given by the author in Paris on February 5, 1938, at the *Theatre des Ambassadeurs*; it is, consequently, possessed here and there of a somewhat out-of-date point of view—war, since the lecture was delivered, has wrought a few changes in French thinking—but on the whole, it is as up-to-date as any book on the Hebrew question can be.

Monsieur Maritain has a whole-hearted respect for the authenticity of God's Word. His work is refreshing on that very account; far too many educated writers on the Jewish problem have regarded the Bible with both suspicion and ridicule. M. Maritain, however, believes firmly in the divine appointment of Abraham to father the Chosen People, and in the divinely given mission to Israel of keeping the religion of Jehovah alive and expanding.

The author does, to be sure, have the Catholic outlook. This becomes evident only occasionally, and as a matter of fact adds something of interest to the work, inasmuch as most Protestants are wholly unfamiliar with the pronouncements of Catholicism on the place of Israel in modern times. The remark of Pope Pius XI in regard to Paul's reference in Galatians to our being joint heirs with Abraham—and quoted by M. Maritain—is one of the most resounding attacks yet hurled at the fast-growing ranks of anti-Semitic forces in the Christian church.

M. Maritain has little time for the British policy in Palestine, which he bluntly terms "hesitant and weak." He—M. Maritain—is one to gladden the life of the late Boake Carter, whose virulent comments on British misrule in the Holy Land still rankle among anti-Semites and among British officials. The book concludes with the comment that this "is an apocalyptic period," that the universal persecution of the Jews is a warning for us to prepare for things to come.

Published by Longmans, Green & Co.; \$1.00.

* * * *

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

THE CHILDREN'S PAGE

Prepared by Madge Savage

Waite Park, Minnesota



"They crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots" (Matt. 27:35).

Isaiah Pictured Jesus

"He was despised and shunned by men, a man of pain, who knew what sickness was; like one from whom men turn with shuddering, he was despised, we took no heed of him. And yet ours was the pain he bore, the sorrow he endured! We thought him suffering from a stroke at God's own hand; yet he was wounded because we had sinned, 'twas our misdeeds that crushed him; 'twas for our welfare that he was chastised, the blows that fell to him have brought us healing.

"Like sheep we had all gone astray, we had each taken his own way, and on him the Eternal laid the guilt of all of us. He was ill-treated, yet he bore it humbly, he never would complain, dumb as a sheep led to the slaughter, dumb as a ewe before the shearers. They did away with him unjustly; and who heeded how he fell, torn from the land of the living, struck down for sins of ours?

"They laid him in a felon's grave, and buried him with criminals, though he was guilty of no violence, nor had he uttered one false word.

"But the Eternal chose to vindicate his servant, rescuing his life from anguish; he let him prosper to the full, in a posterity with life prolonged.

"Yes, many shall hold my servant blameless, since 'twas their guilt he bore. Therefore shall he win victory, he shall succeed triumphantly, since he has shed his life-blood, and let himself be numbered among rebels, bearing the great world's sins, and interposing for rebellious men." (Isa. 53, Moffatt.)

Jesus Died

The above account was taken from Moffatt's translation of the Bible. Compare the chapter with Isaiah 53 in your own King James Version.

Jesus certainly suffered much pain and agony for us. He did not have to do it, but He gave His life that we might be redeemed. We are truly "redeemed by the blood of the Lamb." Christ was without sin, yet He suffered silently, bearing our sins to the grave, that we would have a sacrifice acceptable to God.

Some persons say Jesus did not really die but that He went to heaven. Isaiah said that He "shed his life-blood"

(Isa. 53:12, Moffatt); or that He "poured out his soul unto death" (King James Version). If He shed His life-blood, He would most certainly be dead. We read that the "blood is the life" (Deut. 12:23). Jesus really gave up His life for all who will hear His call and accept His free salvation.

While Jesus Suffered

The soldiers nailed our Lord Jesus upon the cross. They nailed His hands and His feet. Then the cross was lifted up and dropped into a hole. Perhaps the cross dropped hard, causing Jesus pain. The soldiers were not thoughtful. They had spit upon Him and hit Him. Jesus had been clothed in a royal purple robe. A crown of thorns had been pushed over His brow. You have seen the big stickers, or thorns! Our perfect Sacrifice said not a word against it. They took off the royal robe, and put His own garment on Him again. Then they led Him away to be hanged upon the cross.

While He prayed and sorrowed in pain, the soldiers cast lots to see who would win His robe. David had prophesied hundreds of years before that they would do that very thing: "They part my garments among them, and cast lots upon my vesture" (Psalm 22:18).

The soldiers did not have any sorrow in their hearts for the suffering of the One who was dying for their sins. They cast lots while they could see Him suffer. They thought only of the material advantage they might gain should the lot fall to have the garment of Jesus.

Today, some people see only the material side of this life. They care not that a Saviour died to offer them life eternal.

The offer of salvation is still the same: whosoever will may come! If we love Him, we will do whatsoever He suggested was good and just and lovely. Let us love God and our fellow man. Serve one another with Christian love. Use your talents to show forth God's love.

Happy Birthday Wishes

Iris M. Hamilton, Mar. 6, age 6, Watkins, Minn.
 Barbara Ann Litchfield, Mar. 6, age 11, Macomb, Ill.
 Ronald Randall, Mar. 7, age 10, St. Cloud, Minn.
 Sylvia Ballentine, Mar. 8, age 12, Springfield, Ohio.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

So Close, Yet Far Away

* * *

By *Loramae Karnett, Omaha, Nebr.*

Several years ago, an express package from England came to a South African town. The man to whom the box was consigned refused to pay the delivery charges, and for more than fourteen years the box was used as a footstool in the express office. The consignee died, and later the box was put up at auction with other unclaimed articles. Out of curiosity, a man bid it in at a low price. When he opened it, he was greatly surprised to find several thousand pounds sterling in English banknotes. Because the consignee had refused to pay the comparatively trifling delivery charges, he had missed a considerable fortune.

Is not the one who refuses to meet the requirements of Jesus and His Kingdom equally as short-sighted as the man who refused to pay the small delivery charges? Christ asks so little in return for so much. His requirements may seem too much to non-Christians, as they did to the rich young man mentioned in Mark 10:17-22; but He has promised us so much more than we can give Him. We could never earn eternal life; it is a great gift of God.

What are the requirements that Christ asks each of us to meet?

Unlike the package at the express office in South Africa, Christ's gift does not have the address of only one individual. His is issued to all people. There is a package of untold treasure for all who will pay the price of postage.

Let us compare the cost of the two requirements. The requirement for the redeemer of the package in South Africa was that he have a thorough knowledge of the location of the express office, as well as the power of the one in charge of the package. He must then take from his purse and pay the requirement.

We, as Christians, to receive the treasure that our Express Agent has for us, must have a thorough knowledge of the location of the express office. God, who gave His Son, is located in the heavens. It is He who gave, and is giving, the promise of priceless treasures to all who accept, and continue in, the knowledge of Christ.

This knowledge, or faith, is not the only requirement that is to be met; for we know that as soon as the requirements were met at the express office, the package was given to the redeemer. Therefore, we realize that as soon

as we meet the requirements of Christ, we shall be given the priceless treasure.

Let us consider the requirements of Christ. In John 3:15 we read that "whosoever believeth on him should not perish, but have eternal life." We do believe on Him. What do we lack?

Paul, in 1 Timothy 6:12, gave Timothy an exhortation that we can very well apply to ourselves. He said, "Fight the good fight of faith." Have we fought the "good fight of faith," or have we, thinking our lives are definitely sealed in Christ at baptism, sat back and watched the world destroy itself in sin? If we have, we have violated the last commandment of Christ, to "go . . . into all the world, and preach the gospel to every creature." Can we meet the requirements of Christ merely by believing that Christ is the Son of God?

This is not the completion of faith. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of baptisms, and of laying on of hands, and of resurrection of the dead and of *eternal judgment*. And this will we do, if God permit" (Heb. 6:1-3).

Satan Bound a Thousand Years

* * *

By *Timothy Pearson, Oregon, Ill.*

For the length of fifty generations men will not be tempted. A period as long as from the Middle Ages to the present will give men perfect peace. On one thousand anniversaries of Christ's birth men will be happy. For the same number of New Year's celebrations we will "kiss the Son." We will drink of living waters, not of deadly wines.

Satan, that force which induces our tongues to rattle, our eyes to wander, our feet to stray, yes, even dares us to deny our Lord, will be "shut up." Can you picture him shut up even for *one* day? War would cease; men would speak loving words. The sun would warm us; God's Word would feed us. No one would try to make us do wrong. We would not think of such things.

The nearest we can come to experiencing such paradise at present is when we read of that Millennium in God's Word. The Books of Daniel, Isaiah, and Revelation contain many beautiful descriptions of the world minus Satan. Read them. Their precious beauty will challenge you to forget that Satan *shall* be bound a thousand years.

AMONG THE CHURCHES

RIPLEY, ILLINOIS

Our Ripley church is to be host to the Illinois Spring Conference, April 7 and 8. All churches please bear this in mind. If tires and gas permit, come.

Bro. J. R. LeCrone has been giving some very interesting sermons this winter: historical, prophetic, and practical—a balanced diet.

Esther Laning, daughter of Bro. and Sr. Frank Laning, now a second lieutenant in the Army Nurse Corps, is stationed at Camp McCoy, Wis. T-Sgt. Francis L. Howell of the USMC surprised his parents by coming home a few weeks ago on a thirty-day furlough, the first since November, 1942. He had been stationed at Guam since the island was retaken by the Americans. He left on February 12 for Fort Dearborn, Mich.

Bro. Gerald L. Cooper, because of a temporary physical breakdown in his pastorate at Macomb, Ill., is resting with his father, J. W. Cooper, in Ripley. Bro. and Sr. William Densmore and daughter Isabelle Smith are again with us—couldn't stay away long.

Having sold our farm in January, the writer and wife are now free to carry out our plan of moving to Arizona. We hope to leave about April 1, and to locate in Tempe, but desperate housing conditions may compel us to go elsewhere.

Bro. William Fey, in the produce and feed business at Mount Sterling, has taken on a sideline by buying a farm near Rushville.

Laurence Howell, Secy.

LITTLE ROCK, ARKANSAS

The church at Little Rock, Ark., recently enjoyed a wonderful visit with Evangelist J. W. McLain. He made our hearts very happy in the Lord's work while with us. He and Bro. H. Scott Smith came from the Ministerial Conference at Oregon, Ill., to Little Rock on Wednesday, February 7, and conducted services that night. Bro. Smith left for his home, Thursday morning, but we had Bro. McLain with us until the following Sunday morning. We surely did enjoy a wonderful sermon on Saturday. We felt that he needed rest, so we did not call on him every night.

Ammie McEntire, Reporter and Secy.

OREGON BIBLE COLLEGE NEWS

College classes are interesting, especially those concerning the Bible. In Minor Prophets, we are considering the historical background of the prophets. In Bible Types, we are completing our consideration of Revelation. Emphasis is placed upon knowing what is written, instead of dogmatic interpretation.

A week-end visitor to the College was Mrs. Milan Hall, Grand Rapids, Mich.

In Chapel, February 22, Bro. Magaw gave an appropriate talk on "Honesty." He showed that the simple virtues have an important part in forming Christian character.

Alva Huffer, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

The front-page picture, showing logging on the upper end of Lake Columbia, above Grand Coulee Dam on the Columbia River, is presented through courtesy of the "Wenatchee World," Washington. Bro. Kirby Billingsley, Wenatchee, Wash., is the editor of the "Wenatchee World."

Oregon Bible College sincerely thanks ladies of the Dorcas Society in the Washington (D.C.) area for two comforters and kitchen towels contributed via Sr. V. R. Kincheloe, Fairfax, Va.

"We very much enjoy The Restitution Herald, and especially like the beautiful cover pictures."—Mr. and Mrs. Olaf Lewis, Seneca, Ill.

"I am truly happy to read of the progress being made in the various departments of our National Bible Institution. May the Lord bless and direct your efforts as you endeavor in these dark and perilous days to bring the message of salvation to a dying world, presenting this message in all its truth and beauty. May the Redeemer soon come."—Mrs. Nora Johnson, 730 Wesley Ave., Oakland, Calif.

Stephen Patrick Moore was born to Bro. and Sr. Linford Moore, Oregon, Ill., February 20, 1945. Congratulations.

Many readers of The Herald, having met Bro. and Sr. Ben Johnson at General Conference, will be interested in learning that they are temporarily at Frederick, Wis., care of Dr. Charles Lindfield. Bro. Johnson has been bedfast several months with a heart ailment. He and Sr. Johnson recently left their home at Willmar, Minn., for their present residence, hoping to get better professional assistance.

Bro. Roderick McIlwain, 235 Main St., Cromwell, Conn., would be interested in hearing from any Church of God members living in Connecticut.

Bros. F. E. Siple and J. M. Watkins, instructors of the coming Summer Bible Training School, are hoping for a large and enthusiastic student body. Coming?

College basketball scores have been "in the red" recently. Final game of the season will be with Stillman Valley, February 26. We won the first game of the season—and we hope to win the last. February 23, we lost to Bethany Seminary, Chicago, 51-40, after leading until in the final quarter.

The condition of Bro. A. J. Hoke, Dayton, Ohio, now a patient in Warmolts Clinic, Oregon, Ill., continues very serious. His wife and two sons, Samuel and George, are with him.

"Dependability" A. M. Jones, pastor Lawrenceville (Ohio) congregation, made no excuse when an eye affliction made reading and writing painful, but faithfully prepared his copy for the next Truth Seekers' Quarterly. Thank you, Bro. Jones.

Mrs. John E. Miller, Saint Jacob, Ill., is a patient at the Saint Joseph Hospital, Highland, Ill., recovering from an operation submitted to on February 15.

Congratulations are extended to Bro. and Sr. David Bender, Moorefield, Nebr., who are happy parents of a son, Edward David, born on February 15, 1945. Sr. Bender, nee Emily Fyfe, was bedfast seven weeks preceding the birth of her baby. Both she and the baby are doing well at this writing, though the mother submitted to surgery on February 19. She may be addressed at the Harvey Hospital, Gothenburg, Nebr. Bro. Bender, too, has been sick during much of the winter, having been a hospital patient upon two occasions.

Word from Bro. Cooper. Recently resigning his pastorate at Macomb, Ill., to safeguard his health, Bro. Gerald L. Cooper writes: "The Macomb Church thinks Harold Doan and Linford Moore are wonderful, and they are happy that the latter will be visiting them regularly in the future. . . . If the churches and individual brethren desire to help me, I will accept it gratefully as one of God's blessings, but if not, I will be equally happy and thankful." . . . See first editorial.

Bro. Leland T. Hanson, Leaf River, Ill., and president of the General Conference, is confined to his bed with an ear infection. We hope he will be well by the time these lines appear in print.

Bro. E. F. Marsh, Seward, Nebr., now "well along" in his eighty-first year, writes that he is looking for the soon coming King and for permanent peace that Christ will establish.

"May God give spiritual insight to each organization which is working for the salvation of souls whether it be India, the United States, or elsewhere. It seems we need to awaken as never before to the fact that God wishes to work through His people, so the lost and dying can see His truths can be lived by those who claim His name."—Mrs. Kate Olmstead, Bemidji, Minn.

A CHURCH OF GOD HYMNAL

For more than a generation past, the desirability of publishing a good hymn book has been discussed among our people. Some small books have been published at times, but a good hymnal has never been compiled by those who believe the gospel as we understand it.

The Ministerial Association one year ago appointed a committee to investigate the possibilities and report back to the General Conference in August, 1944. This was done, and the committee advised that five thousand dollars would need to be in sight before a proper kind of book could be published. The General Conference then voted to appoint a permanent "Hymn Book Committee" to "go to work" on the project, and the planning committee voted to earmark one thousand dollars from the amount to be raised by the National Bible Institution during the present fiscal year, for this purpose.

Since the amount assigned to the hymn book publication project was only one thousand dollars for this year, it is evident that the book cannot be published at once. For this reason, the committee has not been pushing its work of compiling the hymns, but now, with another Conference session approaching, the committee is proceeding with its work, hoping that a still larger amount may be assigned for this purpose during the forthcoming year.

The objective is to publish a book containing between three and four hundred hymns, some of which are the well-known and loved songs of the church, and some of which are hymns with good music, not so well known.

Your committee will welcome suggestions from our people all over the country. If you are interested, you may mail a list of songs which you would like to see in the book. When naming a hymn, be sure to give the name accurately together with the name of the author and the name and address of the publisher in whose book you found it, together with the exact name of the book.

Please do not recommend any hymn which contains any statement contrary to the doctrinal teachings of our church. It is illegal to change even one word of a song for republication. Any person, or group, requesting the use of a song which has not been published, or for which a new plate would have to be made, might be asked to help raise the money necessary for making such a plate.

All lists and suggestions may be sent to the chairman of the Hymn Book Publishing Committee, which consists of Harvey U. Krogh, Jr, Mrs. Evelyn Austin, Miss Evelyn Barr, and F. E. Siple, Chairman, 147 Nottingham, S.W., Grand Rapids, Mich.

Boxed Personal Stationery—for personal use or gifts. Nokoosa Bond, white wove finish; 100 sheets, 7¼ in. by 10½ in.; 100 envelopes, 3¾ in. by 7½ in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

CHARLES T. LINDSAY



Charles Thomas Lindsay was born at Adeline, Ill., March 6, 1882, and died in Freeport, Ill., February 21, 1945. He was united in marriage in 1905 to Lena Borchers, who survives him. He leaves, also, a daughter and a son, Mrs. Nota Longanecker, Rockford; and Glenn Charles Lindsay, Freeport; also two brothers, William, Kewanee; and Lewis, Oregon, Ill. There are five grandchildren.

"Charlie," as he was called by his many friends, was firm in the true gospel and hope of the coming Kingdom. Though a meat cutter by trade, he was ready always to discuss Bible subjects, and he preached a few sermons: supplying at least once for the writer at Oregon, Ill., and he preached a sermon or two at Eden Valley, Minn. The Church of God in Illinois has lost a faithful worker. (Next week's Restitution Herald will republish a message that came from his pen.)

Funeral services were conducted from parlors in Freeport and from a church in Adeline, Ill., burial being in the adjoining cemetery. Hope of the coming of Christ, of resurrection, and of service with Christ in His Kingdom stay the hearts of those who mourn. Sydney E. Magaw.

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MARGARET J. DONALY

It is with great regret that we are compelled to announce the death of Sr. Margaret Donaly (a daughter of the late Peter Jeffrey), whose death came in the Herrin Hospital (Ill.), February 8, 1945.

Sr. Donaly, who has lived the major portion of her life at Carterville, Ill., was a staunch supporter of the Faith until the time of her death. The overflow crowd of friends and neighbors at the Riggins' Funeral Home in Carterville, Sunday, February 11, was tribute to the good will with which that faith was reflected in her attitude toward others. Until the time of her death, Sr. Donaly maintained an active interest in our Eldorado church.

The undersigned presented to her many friends the substance of the faith by which she lived and died, as it reflected her hope of the resurrection; after which she was laid to rest in the Carterville Cemetery to await the Master's call. James M. Watkins.

HERALD RECEIPTS

Mrs. G. W. Marrs; Mrs. John Rose; Robert Hall; Benjamin Carpenter (another); Mrs. L. E. Conner (another); Mrs. Frank B. Fox; Mrs. M. D. Newell; W. W. Booth; C. J. McCrone (another); Dorothy Magaw; John Lehman (another); Beatrice Walter; Mrs. Andrew Forsberg (another); Mrs. John S. Taylor; Mrs. J. W. Hammond; Herman Dickel.

THE RESTITUTION HERALD

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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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| The Two Sons of God—Adam in Type and Antitype, S. J. Lindsay | 12 | .25 | 1.75 | | | |

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Oregon, Illinois

THE RESTITUTION HERALD

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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

The Rensselaer Church of God

The Church of God at Rensselaer, Indiana, traces its history to pre-Civil War days. Brother A. Weldon McCoy, Sr., present pastor, is sound in the Faith and consecrated to his ministry for Christ. The church should prosper under his leadership. A message from his pen appears on page 3.

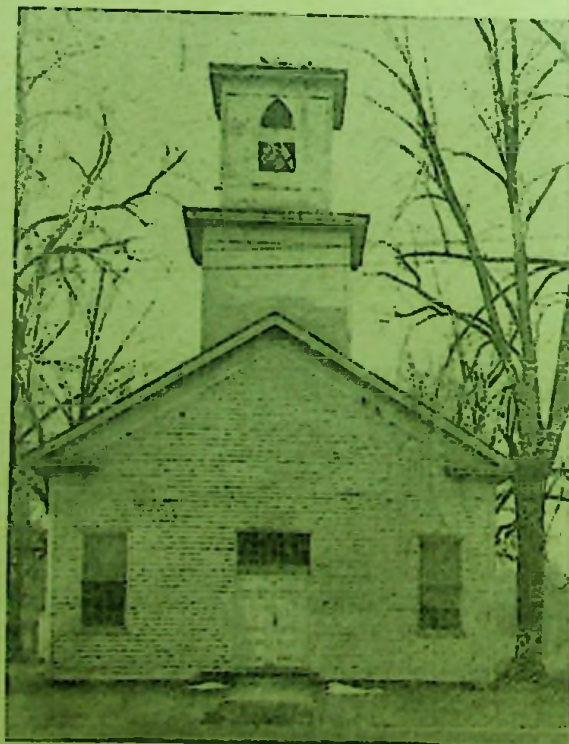
We are pleased here to present a historic sketch of the Rensselaer church, same being submitted by Sister Mary Halstead, but much of the data coming from Brother J. A. ("Uncle Abel") Grant, senior member of the congregation.

"The Church of God of Abrahamic Faith at Rensselaer, Indiana, was organized about the year 1860, when Elder Schokey held a series of meetings in a hickory grove on the then Billy Grant farm. That meeting was attended by a band of listeners from various denominations who studied the Word of God and formed the above-named church.

"The present church building was built soon thereafter—the logs and stone being hauled by ox teams about the beginning of the Civil War. Many of the workers soon left for service in that War.

"Beginning this work and study of the Holy Bible, Elder D. T. Halstead was chosen leader and minister to a large congregation, and he served in that office about fifty years. (See page 15 for a picture and life sketch of Brother Halstead.—Editor.) Other ministers were: Elders D. E. VanVactor, F. L. Austin, L. E. Conner, S. J. Lindsay, H. V. Reed, J. W. Williams, and J. H. Anderson.

We are now few in number. Hundreds of our members lie buried about three city blocks from the church building in the beautiful Weston Cemetery, there awaiting the resurrection.



"Brother Abel Grant, who will soon be eighty-nine years of age, is the senior member—not in actual age, but in length of membership, having been a member for more than seventy-four years. Sisters Teresa Martindale and Mattie Benjamin, aged ninety-four and ninety-two years, respectively, are active members and both have attended recent preaching services.

"We are now encouraged by having with us Elder A. Weldon McCoy, Sr., who came to us from the church at Piedmont, South Carolina. He preaches for us on the second and fourth Sundays of each month."

It is not uncommon for the present generation to be so engrossed in duties, activities, and plans, as practically to forget the faithful work of leaders a generation and more ago. It is natural, and dangerous, so to esteem present success as to discountenance the success of former workers. Actually, any progress that the church may be making today is largely the result of former faithful service. Faithful workers built the Church of God at Rensselaer, Indiana; let us keep it alive and prospering. Faithful workers built all our churches; let us keep all the churches alive and prospering.

There is further challenge: let us, like our fathers in the faith, do evangelistic work in new fields and actually build some new churches. Very few of today's ministers have organized new churches. Young ministers are almost too ready to accept pastorates. Let all of us become more conscious, and more conscientious, concerning the call to new fields. Nearly one hundred years ago, somebody had faith to preach the gospel at Rensselaer, Indiana. A church is today's monument to that faith. What are we doing for the Lord that will leave similar monuments for our children and their children?

The Abrahamic Faith

By A. Weldon McCoy, Sr.

"What saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3).

WHAT do we Church of God members mean to convey to others when we annex the words "of the Abrahamic Faith" to our church name, The Church of God? Is it just a name to be worn, or does it carry a more worthy interpretation than that of a mere name to the child of God? After one has become a child of God "by faith in Christ Jesus" (Gal. 3:26), that name, "of the Abrahamic Faith," assumes a new significance and meaning if that child has sincerely put on the name of the Lord Jesus Christ by baptism and has "risen with Christ" (Col. 3:1). He is also seeking "those things which are above, where Christ sitteth on the right hand of God," "by patient continuance in well doing" (Rom. 2:7). To that class, the name, "of the Abrahamic Faith," becomes a part of the individual, for he, or she, conducts himself, or herself, as did Abraham. First, they believe God; second, they act upon God's instruction, hence their faith begins to work by love. (Gal. 5:6.) That is why Abraham believed God; he loved God, therefore, he could and did render "unto God the things which be God's" (Luke 20:25). Complete obedience comes by faith.

"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" (Heb. 11:8, 9). Of these ancient worthies—Abraham, Isaac, and Jacob, not mentioning a number of others—it is written: "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).

How, then, will God make good this promise He made to Abraham? Just like He said He would! "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15). Abraham and his seed are not only to receive all the land that Abraham saw, but are to receive the world as well. "The promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13).

Abraham was interested in those promises of God: why is it that people today are not interested in the same promises? Is it because those promises are not popular? Abraham's interest was manifested in the question he asked: "Lord God, whereby shall I know that I shall inherit it?" (Gen. 15:8.) He was instructed what to do by the Almighty God. Had he exercised the same attitude of those who surrounded him, he would never have been called "the friend of God" (James 2:23). We are told that "he staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God" (Rom. 4:20).



A. Weldon McCoy

The Scriptures record the death of Abraham, Isaac, and Jacob. How, then, is God to fulfill that oath-bound covenant to Abraham, Isaac, and Jacob? Could He fulfill that promise by a resurrection of the dead? Was not Abraham taught that lesson when he was being shown by the Eternal God how he was to inherit the land for an everlasting possession? Yes, he was shown, in type, that he must first sleep the sleep of death, and through a resurrection from the dead, he and his seed would get the earth for an everlasting possession. (Gen. 15:1-17; Rom. 4:13.)

Who are the seed of Abraham? "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). "Ye are all the children of God by faith in Christ Jesus" (v. 26). Abraham believed God. Do we believe what God has caused to be written concerning His Son, the Lord Jesus Christ? Do we believe Jesus to be the Son of God? (Acts 8:37; 9:20.) Do we believe Jesus to be the Life-Giver? (John 10:27, 28.) Do we believe that "there is none other name under heaven given among men whereby we must be saved?" (Acts 4:12.) Do we believe the message of the angel as recorded in the Book of Luke (1:32, 33): "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"? Do we believe that Jesus is the one "whose right it is" to be King in the fifth universal world power, or Kingdom of God? (Ezek. 21:27; Isa. 9:6, 7; Dan. 2:44.) Do we believe that Jesus died according to the Scriptures, (Please turn to page 9)

The Gospel of the Kingdom of God

By Charles T. Lindsay

WE READ in Ephesians 3:6 that "the Gentiles should be fellowheirs, and of the same body, and partakers of his (God's) promise in Christ by the gospel." Of what body and what promise does this speak? Paul was speaking of the body of believers and of the promise made to Abraham, Isaac, and Jacob. Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). The one gospel was preached to Abraham, promising that "in thee shall all nations be blessed" (Gal. 3:8).

In making known the gospel to Abraham, God made a covenant with him, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). "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" (17:8). "In thee shall all families of the earth be blessed" (12:3). "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed" (22:17, 18). These same promises were made known to Isaac and Jacob. (26:2, 3; 28:3, 4, 12, 14.)

The seed spoken of in these promises, who is to "possess the gate of his enemies," is Christ, for Paul said, "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).

Abraham, and those of his faith, could not receive the inheritance of the land promised (in which he, during his natural lifetime, was a sojourner and a stranger), until Christ *the* "seed" to whom the promise specifically referred (Gal. 3:19) should come to bless all nations of the earth. Hence it is said of them, "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" (Heb. 11:13).

In looking "afar off," Abraham saw the day of Christ and "was glad" (John 8:56), believing that He would come as "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). The covenant was typically confirmed

Brother Charles T. Lindsay, Freeport, Illinois, fell asleep in Christ on February 21, 1945, (See RESTITUTION HERALD dated February 27, 1945, for his obituary.) Brother Lindsay was firm in the doctrines of the Church of God, and he wrote a number of articles advocating the faith commonly believed among us. The article here republished first appeared in THE RESTITUTION HERALD dated March 7, 1939.—Editor.

in the sacrificial offering that Abraham made (Gen. 15:7-18), also in his offering of Isaac, in which Abraham received Isaac from the dead "in a figure" (Heb. 11:19), which also pre-figured Christ's death and resurrection in the full confirmation of the covenant. (Gen. 22; Heb. 11:17-19.)

When Mary realized that she was to give birth to this very person promised to Abraham, as the *seed* in whom all nations of the earth should be blessed, she gave eloquent utterance to the wonderful work her heaven-begotten Son was to do in fulfillment (after confirmation) of the promises:

"He hath shewed great 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. He hath holpen his servant Israel, in remembrance of (or fulfillment of) his mercy; as he spake to our fathers, to Abraham, and his seed for ever" (Luke 1:51-55).

This beautiful prophecy has not yet been fulfilled; only confirmed. Its fulfillment requires the return of Christ to the earth. We are, therefore, assured that the heavens will retain Christ only "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." Then God will "*send* Jesus Christ" (Acts 3:20, 21).

That Abraham did not receive the inheritance during his natural lifetime is positively declared in the Bible. After giving a brief account of Abraham's removal to the land of Canaan, Stephen said, "He (God) gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would" (Acts 7:5). Here is a statement that God *did* promise the land to Abraham; also that He has not yet fulfilled that promise. Will God fulfill it? According to some teaching, the promise will be broken, but God's oath cannot be broken. His promise cannot fail. It was unconditional. Hence, Micah exclaimed: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20).

Now, if this is the one gospel, it follows that a gospel that offers to the father of the faithful and to the children

of faithful Abraham an inheritance in heaven must be that so-called gospel "which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6,7). We, therefore, submit a few questions for our readers' serious reflection:

If the place that Abraham was "after to receive for an inheritance" was in heaven, how do you account for the fact that he took a journey there to see it with his eyes, walked through the length and breadth of it, and so-journed therein "with Isaac and Jacob, the heirs with him of the same promise"? (See Gen. 12:1; 13:14-17; Heb. 11:8,9.)

If the Promised Land is heaven, and cannot be seen this side the grave, how was it that Moses ascended the hill of Pisgah to look at it? (Deut. 34:1-4.)

If the promised inheritance is in heaven, and not on earth, how was it that the Lord showed Moses "all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar," and then said, "This is the land"?

If good people are "carried across death's cold flood" into the Promised Land, how is it that the Lord said to Moses when he was about to die on the mount, "I have caused thee to see it with thine eyes, but thou shalt not go over thither" (v. 4)?

Consider these questions, and reflect upon the following:

(1) If it be said that the promise was fulfilled in Abraham's lifetime, the word, "He gave him none inheritance in it," will be denied.

(2) If it be said that the promise was fulfilled to Abraham's seed, that will not meet the case, because God said, "To thee (Abraham) and to thy seed will I give it."

(3) If it be claimed that the promise was only intended to apply to the temporary possession of the Promised Land by the many descendants of Abraham under Joshua, that will contradict Paul, who said, "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).

(4) If the promise of the land to Abraham's seed was fulfilled in the possession of it by the children of Israel under the law, how could Paul say that the law "was added because of transgressions, till the seed (Christ) should come to whom the promise was made" (Gal. 3:19)?

(5) If the promise made of God to the fathers of Israel had become obsolete and gave place to something else when Christ came, why should the Apostle say that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers"? (Rom. 15:8; Heb. 9:15.)

(6) If the promise had already been fulfilled to the twelve tribes of Israel, how could Paul have said, "Unto which promise our twelve tribes, instantly serving God day and night, hope to come" (Acts 26:6,7)?

(7) If the same Israelitish hope was not Paul's hope, how could he say, "For which hope's sake, king Agrippa, I am accused of the Jews" (Acts 26:7)? Again, Paul said, "For the hope of Israel I am bound with this chain" (Acts 28:20).

(8) If what was promised to Abraham refers to something he was to receive at death, how could the Prophet Micah say, some thousand years after Abraham's death, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20)?

(9) If either Abraham or his seed (the Christ) or his children by faith and adoption, have—any of them—entered into the promised inheritance, how is it that as yet they are only spoken of as "heirs of God, and joint-heirs with Christ"? (Rom. 8:17; Heb. 11:9.) How could Abraham be "heir of the world" unless he is yet (by a resurrection) to become a personal inheritor thereof? (Rom. 4:13.)

(10) How can the Promised Land be other than the country geographically defined to Abraham in the covenants of promise? (Gen. 15:18.)

(11) Where, throughout the whole Bible from Genesis to Revelation, are the words "Canaan" or "Promised Land" ever used to designate any place beyond the "bounds of time and space"?

(12) How could Canaan be a type of heaven or a pattern of what heaven is, when we are taught in the Lord's Prayer that heaven is a pattern of what the earth is yet to be? And upon what Scriptural principle can heaven be surnamed after the wicked and idolatrous Canaanites?

(13) Since the country Abraham looked for is described in Hebrews 11:16 as "heavenly," (which means like heaven), how is it possible it can be the very place which it is said to be like?

(14) How can we say that *land* means *sky*, and *earth* means *heaven*, or that the covenants of promise to "Abraham and his seed" shall not be fulfilled according to the obvious and grammatical sense of the words used, without stultifying our own reason, perverting language, making the Deity a liar, and rendering ourselves liable to condemnation for contempt of His Word?

(15) How dare any man say that Christ is not the rightful owner, and His brethren the rightful heirs of the earth, in view of Jesus' words, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5)? (Read also Psalm 37.)

Now the natural descendants of Abraham became God's favored nation. To them was revealed this one gospel of an everlasting inheritance (Please turn to page 9)

Son of God, of David, of Man

By Alfred Anthon

JESUS is mentioned in the Bible as being the Son of God, the Son of David, and the Son of Man. Why are these three titles used?

In Psalm 146:3, David said: "Put not your trust in princes, nor in the son of man, in whom there is no help." David, in God's stead, was admonishing people not to put trust in any class of men—not in any of men's great princes, preachers, rulers, nor in the rich. Put no trust in one great in man's estimation, nor in any "son of man." This last expression seems to be in contrast to "princes." That is, put no trust in the common people, or in a commoner. God here divided mankind into its two main classes: the great and the small. Put no trust in either class. Christ, however, spoke of Himself as the Son of Man. At other times, He was called the Son of God, and the Son of David. Let us examine a number of texts to see how these three titles apply to Christ.

Matthew 4:3, 6: "If thou be the Son of God." Would Satan have said, "If thou be a common sort of fellow"? Satan could have said, "If thou be the Messiah, the son of Prince David." Note carefully, however, Satan's thoroughly studied flattery: "If thou be the Son of God"—using the very highest possible title.

Matthew 8:20: "The Son of man hath not where to lay his head." Jesus was here speaking to a certain scribe who thought he wanted to follow Christ. Should Jesus have bragged about Himself, saying, "I am the Messiah," or, "I am the Son of David," or "I am the Son of God"? Should Jesus have used those more noble titles, titles that would be the equivalent of saying, "Sure, you ought to follow me"? No, Jesus painted Himself in His lowliest role, so the man would not follow Him except for righteousness' sake. Disciples of Christ must do what is right when it is hard to do it. Jesus never made it flesh-satisfying to follow Him. All His followers must follow because of godliness. Those who are flesh-satisfiers get no encouragement: they must be *godly* men, not *manly* men.

Verse 29: "What have we to do with thee, Jesus, thou Son of God?" According to this text, two men "possessed with devils," being somewhat afraid of Christ, addressed Him with that title (Son of God) that set Him far apart from them and as superior to them as any title could possibly do.

Matthew 9:6: "That ye may know that the Son of man hath power . . . to forgive sins." Jesus again entitled Himself with the Jewish estimation of Him. The Jews thought Him a commoner, so He unboastingly used their pre-

ferred title, though He was about to give them a sign to prove who He was—even the Messiah.

Verse 27: "Two blind men followed him, crying, and saying, Thou son of David, have mercy on us." These two blind men knew that the Messiah of Old Testament prophecy was to be a Son born of the children of David. They would not say, "You commoner."

Matthew 10:23: "Till the Son of man be come." Again Jesus spoke lowly of Himself.

Matthew 11:19: "The Son of man came eating and drinking." Here the humble title was used in speaking of Christ as "a friend of publicans and sinners."

Matthew 12:8: "The Son of man is Lord even of the sabbath day." All Jews knew that the Messiah (Christ), Son of David, Son of God, was to be Lord of the Sabbath, but for an ordinary man to make such an assertion was shocking. Again, appearance and big "I" was not to be the sign of the Messiah; it was to be deeds done from the heart that should identify Him. Those who were not "up and about" enough to notice this were "called" but not "chosen"; they were left, rejected.

Verse 32: "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost (Holy Spirit, Spirit evidence), it shall not be forgiven him." This is a most notable text. Anyone, seeing this lowly sort of person, and making some slighting remark about Him, having never known His works, would not be judged guilty of a serious offense. But a person who had seen Christ, and had come to a knowledge of His works, would not dare say, "Those works are not God's works, not the works of the Holy Spirit." A person who would not admit a miraculous cure was the work of God, although performed by a lowly man, would not be forgiven. Again we see Jesus using works from the heart, *not appearances*, to identify Him to be the Christ.

Verse 40: "So shall the Son of man be three days and three nights in the heart of the earth." No one except the Messiah was to give this evidence to anyone. This ordinary-sort-of-fellow would prove by the sign that He was the Christ.

Verse 23: "All the people were amazed, and said (concerning the lowly Son of man), Is not this the Son of David?" They identified Him by His deeds, though He appeared to be nothing but a "Son of man."

Matthew 13:37: "He that soweth the good seed is the Son of man." "Yes, I am the One: note that my works

identify Me. I never encourage men to follow Me by appealing to their vanity. I appeal only to their recognition of right and wrong—to their recognition of right, though it be in a poor, common fellow.”

Verse 41: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend.” “Therefore, those of you who love eternal life should study Me, see My works, take advantage of your opportunities now.”

Matthew 14:33: “Then they that were in the ship came and worshipped him, saying, Of a truth, thou art the Son of God”—not an ordinary Son of a man.

Matthew 15:22: A Gentile woman said, “Have mercy on me, O Lord, thou Son of David.” Should she have said, “Thou Son of man”? or “Thou common Jew”? No! It was proper, yea, needful, that she use the highest title that could be used.

Matthew 16:13: Jesus asked: (*Please turn to page 10*)

“SAY THEY”

The reason for the pen name at the close of this article, is that the Word of God might be seen, not this man.

IMAGINE yourselves to be in the days of the Apostle Paul. “His letters, *say they*, are weighty and powerful; but his bodily presence is weak, and his speech contemptible” (2 Cor. 10:10). Whether or not *they* spoke the truth concerning the Apostle, it is evident that if he did possess the power of eloquence or possess a commanding personality, he did not use it in preaching the gospel to the Corinthians, for he said: “I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in *weakness*, and in *fear*, and in *much trembling*. And my speech and my preaching was *not with enticing words of man’s wisdom*; but in demonstration of the Spirit and of power!”

Note that Jesus said: “The words that I speak unto you, they are *spirit*, and they are *life*” (John 6:63). Also, Paul said, “The preaching of the cross is to them that perish foolishness; but *unto us* which are saved”—or being saved—“*it is the power of God*” (1 Cor. 1:18).

What was the basis of Paul’s demonstration of *power*? “The *word of God* is quick, and *powerful*, and sharper than any twoedged sword” (Heb. 4:12, 13). What was the reason for Paul’s decision? “That your faith should not stand in the wisdom of men, but in the *power of God*” (1 Cor. 2:5).

Paul also answered his critics by telling what God had told to be the reason for calling him, notwithstanding all the defects he may have had, also the reason God refused to remove them, though Paul had entreated thrice that they (or it) be removed. “*Lest I should be exalted above measure* through the abundance of revelations, there was given me a thorn in the flesh, the messenger of Satan to

buffet me, *lest I should be exalted above measure*. For this thing I besought the Lord thrice, that *it* might depart from me. And he said unto me, My grace is sufficient for thee: for *my strength* is made *perfect in weakness*” (2 Cor. 12:7-9). Paul’s satisfaction is shown in verse 9, saying: “Most gladly therefore will I rather glory in my infirmities, that *the power of Christ may rest upon me*.”

“SAY THEY” of today: “His composition was altogether erroneous and his grammar terrible, also his personal appearance was revolting and his speech unbearable! What would Jesus say to this? ? ? Well might He reply: “This people’s heart is waxed gross, because they pay more attention to appearances than to the message from God’s Word; and their ears are dull of hearing, because all they seem to hear are the mistakes in grammar; and their eyes they have closed, save to a crooked tie!”

It is wonderful to have an education in the wisdom of the world, and to have an attractive personality, but too often those assets detract from the more weighty requirements, and it seems that God seldom, if ever, chose such a one to show forth His glory. Even the word picture of the Messiah, as given by Isaiah, indicated that He “hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him” (Isa. 53:2). Christ’s beauty was in his *deeds*. It is also said of some of His apostles: “Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, *they marvelled*; and *took knowledge of them, that they had been with Jesus*” (Acts 4:13)—with the greatest Teacher the world has witnessed.

“SAY THEY” of old time: “*Mun* looketh on the *outward appearance*,” but forget not that “*the Lord looketh on the heart*.” And I say,

A. Man.

"I Have Prayed for Thee"

By C. E. Randall

"I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." — Jesus.

IT MUST have been a source of encouragement to Peter to know that the Master was praying for him. He did not realize at that time his need for help that would come through intercessory prayer. Jesus was helping Peter when He prayed for him. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). To what extent Peter was aided by the prayers of Jesus, we do not know, neither do we know the measure of help that comes to those for whom we pray. We are enjoined to "pray one for another." There would be no value in coming "boldly unto the throne of grace" in behalf of others, if such petitions did not bring blessings to the ones in need. "Ask, and it shall be given you" (Matt. 7:7), most surely applies to prayer. The "prayer of faith" cuts through all red tape, goes direct to the Father, and is given an answer in some way that will "work together for good to them that love God." No doubt but what we neglect to use this medium of helping others, and in so doing rob them of help which is within our power to call down upon them from heaven.

Too, when we pray for others, we are thereby strengthened ourselves. "It is more blessed to give than to receive." When we give of our spiritual resources to others, it is like casting our bread upon the waters; it returns after many days multiplied manyfold. As we carry the problems of others to the throne of mercy, we find our own difficulties diminishing in number and size.

"That Thy Faith Fail Not"

Peter had faith. It was "little faith," therefore it needed strengthening. He needed help to walk in the path of righteousness. "We then that are strong ought to bear the infirmities of the weak" (Rom. 15:1). Jesus was strong; Peter was weak. Jesus helped this little lamb over the difficult places until his feet were firmly established on firm ground.

If the faith of the believers is to be maintained in a "lively" state, they must have the help of each other. "Ex-

hort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). Not only do we have a responsibility toward keeping others active in the faith through exhortation, but we need to "provoke" one another unto "love and good works" in order to keep ourselves faithful to the end. We increase our own faith by bracing the faith of the brethren. It is a good tonic for the strong to support the weak with their prayers. When Samuel reproved the

Israelites for rejecting him and choosing Saul, he said, nevertheless: "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (1 Sam. 12:23).

"Strengthen Thy Brethren"

Peter was told to do this when he was converted. He was not in position to aid others when he himself needed a change of heart. After Peter was "thoroughly" converted, he was able to energize the faith of multitudes. What a difference conversion made! After the crucifixion of Jesus, Peter said, "I go a fishing," and the others said, "We also go." Peter was the leader. After his complete overhauling, when he was genuinely and thoroughly converted, he became a stone of steadfastness. It was Peter

who, in sermons and epistles, encouraged the brethren to remain flexible in the hands of the great Potter as they passed through their "fiery trials" that they "might be found unto praise and honour and glory at the appearing of Jesus Christ."

Lack of stability, absence of zeal, wanting in earnestness indicate the need for genuine conversion. Those who follow the Lord afar off are, like Peter when he so followed, not converted. They need a new heart, a new mind, and a new spirit. There is not much satisfaction in a partially surrendered life. Such a life is intertwined with confession and denial. Peter was not a happy man in his walk "afar off." When he gave up this half-way kind of life and gave "all diligence to make (his) calling and election

WATCHING FOR JESUS

"I am watching for the dawning
Of that bright celestial day,
When the Lord in glory cometh
To translate His saints away.
I desire to be among them
And to hear the Saviour say:
'Come, ye blessed of my Father,
Come, and reign with Me for aye.'

"I am watching for that city
That has gates so pearly white,
And its walls are built of jasper
And are garnished wondrous bright:
When all darkness will be banished
And the Lamb is fadeless light;
There the saints will live forever
In that city of delight.

"I am watching for the Kingdom
Where the ransomed host will shine,
In that glory world a-coming
Where all things will be sublime.
There through grace I'll live in splendor,
With immortal ones I'll dine
At the festal marriage supper
Of the kingly Lamb divine."

—E. B. Arnold in
"Present Truth Messenger."

sure," he came into possession of a hope that makes one "pure, even as he is pure." The work of strengthening the brethren is the work of a converted person. "When thou art converted, strengthen thy brethren." Measure your conversion by this rule.

THE GOSPEL OF THE KINGDOM OF GOD

(Continued from page 5)

in the earth which, of necessity, involved the promise of eternal life. Those of the nation of Israel who understood the covenant made with Abraham looked forward to Christ—in whom the promises centered—as the end of the Mosaic law. Like Simeon, they could see that seed (Christ) to whom the promise was made would be "for the fall and rising again of many in Israel," and would be *Israel's consolation*. (Luke 2:25, 34.)

These "precious promises," and the "oracles of God" were all committed to Israel, not to Gentiles. How, then, may Gentiles share in this gospel? Let Paul explain: "By revelation he (Christ) made known unto me . . . that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:1-6). Gentiles are fellow heirs in Christ only. How may they get into Christ, and be of the one body to partake of the promise? Mark! Christ is the nucleus of a great body, composed of many members. He who becomes a member of that body will finally partake of the blessings of the Abrahamic promise. Let Paul explain again, "Know ye therefore that they which are of faith (the Abrahamic faith) the same are the children of Abraham" (Gal. 3:7).

By faith in God's promises, Abraham became a son of God. Now the same one faith is come to the Gentiles, "for ye are all the children of God by faith in Christ Jesus."

Again we ask, How do Gentiles get into Christ? Paul answered: "As many of you as have been baptized into Christ have put on Christ." There is then no difference between Jew and Greek in Christ Jesus. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:7, 26-29).

Remember the promise. Look back over the testimonies given. See that the promise was *not heaven*, but *the earth*, and remember that by the promise Abraham was made heir of the world; not heir of heaven. (Rom. 4:13.)

Since Abraham was "heir" and died, not having received the inheritance promised (Heb. 11:13), he *must* be raised from the dead and joined with the multitude of the redeemed, which John heard singing: "Thou hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10).

For all nations to be blessed in Abraham's seed (Christ),

and all who compose the one multitudinous body to be rewarded, a great revolution must first take place among the nations of the earth. The mighty must be brought down from their seats, as Mary prophesied. The God of heaven must set up His Kingdom upon the earth, and break in pieces all other kingdoms, as Daniel declared in 7:44. "The kingdoms of this world (must) become the kingdoms of our Lord, and of his Christ" (Rev. 11:15).

When the Kingdom of God is thus established in the earth, with Christ as its powerful, peaceful, righteous, and merciful King, truly the covenant with Abraham to bless all nations will be fulfilled. The news that God will set up such a Kingdom is good news, or *gospel*—the one gospel. It was this message that Jesus "went throughout every city and village, preaching" as "the glad tidings of the kingdom of God" (Luke 8:1).

THE ABRAHAMIC FAITH

(Continued from page 3)

that He was buried, and that He rose again the third day according to the Scriptures? (1 Cor. 15:1-6.) Do we believe that one of these days the heavens are to give up the Son of God, and that He is to come personally to this earth, raise the sleeping saints, change the living ones that are in Jesus at His coming, and, together, we are to be caught up to meet the Lord in the air, and so shall we ever be with the Lord? (1 Thess. 4:13-18.) Not that we shall "ever be with" Him in the air, but from that point of time, we will ever be with Him.

Almost every point I have mentioned was taught Abraham in type. Then, if Abraham believed God, and had that faith accounted to him for righteousness, how serveth faith in my instance? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). His Son has taught us to believe the gospel. (Mark 16:15, 16.) This gospel was taught Abraham. (Gal. 3:8.) Paul taught that the gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16). This gospel is "glad tidings" of the Kingdom of God. (Luke 8:1.)

The Apostle Paul called the curses of heaven down upon men or angels that preach any other gospel. (Gal. 1:6-9.) Regardless of how well you believe these truths, it will profit you nothing unless you are Scripturally baptized into the Lord Jesus Christ, thus becoming Abraham's seed, for "as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

SON OF GOD, OF DAVID, OF MAN

(Continued from page 7)

"Whom do men say that I the Son of man am?" If "Son of man" had been a title of high honor, would Jesus have used it thus?

Verse 15: "But whom say ye that I (the Son of man) am? . . . Thou art the Christ (Messiah), the Son of the living God." Should Peter have said, "Thou art nothing more than we, a Son of a man"?

Verse 27: "The Son of man shall come in the glory of his Father (the living God) with his angels; and then he shall reward every (son of) man according to his works."

Matthew 17:9: "Tell the vision to no (son of) man, until the (appearing-to-be) Son of man be risen again from the dead."

Verse 12: "Likewise shall also the Son of man suffer."

Verse 22: "The Son of man shall be betrayed."

Matthew 18:11: "The Son of man is come to save that which was lost."

Matthew 19:28: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This ordinary-appearing Man going to do this? ! Yes! The works from His heart prove He is the Christ of God.

Matthew 20:18: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed"—as was prophesied of the Messiah in the Old Testament. "This will be evidence that I, appearing to be nothing but a son of man, am the Son of the living God."

Verse 28: "The Son of man came not to be ministered unto." If Jesus were nothing but a son of man, He would have wanted someone to minister unto Him.

Verses 30, 31: Two blind men bestowed honor on Christ, saying: "O Lord, thou son of David," the title suggesting His princely office.

Matthew 21:9: "Hosanna to the son of David: Blessed is he (this is He) that cometh in the name of the Lord (God)." They sang, praising Christ with titles of honor and respect. He conducted Himself meekly—riding an ass, as if He were only a "son of man." He did nothing to encourage praise except godly works out of a pure heart. No one praised Him except those who praised godly works, even though they were done by a "son of man," a common, lowly person.

Verse 15: This "sore displeased" those who would not praise godliness in a poor, apparently ordinary fellow.

Matthew 22:42-45: Watch these texts carefully Jesus said, "What think ye of Christ? whose Son is he?" Jesus here did not allude to Himself as "the Son of man." Whose Son was the Old Testament Messiah to be? Jesus did not say He was the Messiah. He asked the question, Who is the father of Christ? Whose Son is He?

They said, "The Son of David."

Jesus then reasoned, "Are you sure that the Messiah is to be a son of David? If that is true, then answer this question, 'How then doth David in spirit call him Lord?' Does a great king call his own son 'Lord, Lord'?"

Never! Now if David called the Messiah, "Lord, Lord," how is the Messiah David's son? None of the scribes and Pharisees were able to answer Him a word. Why? Because they did not know the Old Testament. Because Jesus Christ, the Old Testament Messiah, was *not* a son of David, neither was He a son of any of *David's sons' sons to any generation*. Jesus Christ was the Son of God, born of Mary, a forty-first generation daughter of David through David's son, Nathan, one of Solomon's brothers.

The Old Testament prophesied that Messiah Christ would be the Son of God, born of one of David's "seeds" (descendants), a handmaiden—virgin.

Psalms 132:11: "The Lord hath sworn in truth unto David; he (God) will not turn from it; Of the fruit of thy body (thy seed) will I set upon thy throne." "The Lord God shall give unto him the throne of his father David (his forefather David), and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke 1:32). "He shall save his people from their sins" (Matt. 1:21). God "would raise up Christ to sit on his (David's) throne" (Acts 2:30). "O (Lord God) turn unto me, and have mercy upon me (David); give thy strength unto thy servant, and save the son (Son) of thine handmaid" (Psalm 86:16). . . . "and the son of thine handmaid" (116:16).

David never would have alluded to himself as the "son of a handmaid." He would have said a "son of Abraham, Isaac, and Jacob," or some such title.

It seems conclusive that David was prophesying concerning Jesus Christ. David knew that in himself, or in any of his natural descendants, was no strength and ability to save, and sit on his throne forever. The only One who had such strength was the Messiah, Son of God: and God promised David that this Son of God should be born of one of the handmaids born of David's descendants.

Matthew 24:30: "Then shall appear the sign of the Son of man in heaven . . . coming in the clouds . . . with power and great glory." Verses 37, 39, and 44 similarly show the lowly Jesus as one yet to come in power. Also, consider 25:13 and 31—speaking of His coming in "his glory, and all the holy angels with him."

Matthew 26:63, 64: The high priest asked of Christ, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus replied, "Thou (Caiaphas) hast said. . . Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Matthew 27:40: "If thou be the Son of God, come down from the cross."

Verse 43: "For he said, I am the Son of God."

Verse 54: "Truly, this was the Son of God."

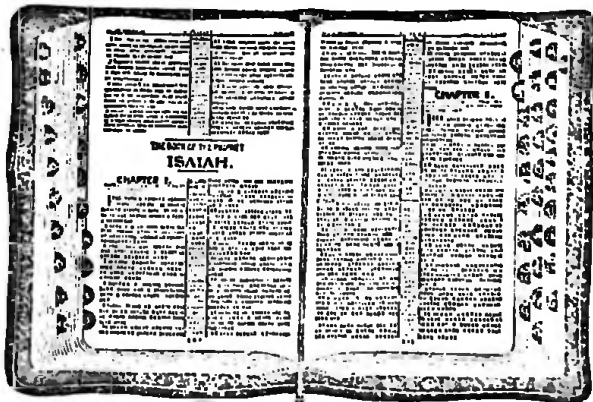
Thus, according to Matthew, Jesus never alluded to Himself as the "Son of God" until His trial before the high priest. Why should the high priest have suspicioned He was Christ when Jesus never said He was? Only because some *identified Him by His works*. They could not tell it by looking at Him. Also, Matthew never recorded that Jesus ever spoke of Himself as the "Son of David." Jesus always alluded to Himself as being what *He appeared to be*—a "Son of man."

John 5:36: "I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, *bear witness of me*, that the (My) Father hath sent me."

John 10:24 25: "If thou be the Christ, tell us plainly. Jesus answered them (the Jews), I told you (by working Messiah's works), and ye believed not." They would have known if they had studied the Scriptures, but they had to suffer. "The works that I do in my Father's name, *they bear witness of me*," said Jesus. They bore witness as to whether or not He was the Christ.

The title "Son of man" had no reference to Jesus' ancestry. It had reference to the class of Jews of whom He was born; of the class of His city among the other cities of Jewry; the class of Jews with whom He consistently associated. The great lesson for us is: we must study the Bible so we will be able to identify godliness, though it be smeared with unpopularity.

It is said that many of the gold prospectors out here in the Rockies were so ignorant of that for which they were looking, that when they found *gold in the rough*, they did not recognize it! According to 1 Corinthians 1:21, man, by worldly wisdom "know not God." Let us not be as those foolish gold prospectors, not knowing the One for whom we seek. Let us study the precepts from God, that we may be able to recognize them, identify them, be benefited after we find them, and always to see the humble Son of Man as the true Son of God.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although it was not prepared with Christian workers in mind, *Planning and Producing Posters* (John deLemos, author) will be of enormous value to those who believe in visual education in the church and Sunday school. Mr. deLemos speaks on his subject with authority; he is the art director of the Latham Foundation of Palo Alto, California, and has borrowed for a large part of his material from such sources as the California School of Fine Arts and the Chicago Academy of Fine Arts.

Planning and Producing Posters (The Davis Press, Worcester, Mass.; \$2.75) is far and away the most comprehensive treatment of the problems of poster-making we have ever seen. Liberally illustrated and carefully written, the book offers not only all the theories of layout and lettering, but also the exact methods to be followed in using such diverse forms of poster production as the air brush technique and painting with ten-cent-store water colors. Even the silk screen process is discussed in considerable detail; not that most of our church workers will be particularly interested in the silk screen process—although it can be adapted to use by any Bible teacher.

Posters are simply pictures and letters or pictures and words or diagrams or words alone. They have, unfortunately, been largely restricted to teaching children; but actually, they have, like the flannelboard, quite as valuable a use in teaching adults. Ministers will do well to study poster-making; charts—often effective means for outlining sermons or lessons visually—are no more than overgrown posters.

Lettering, one of the primary gremlins that beset poster-makers, is given special attention. How to letter in a number of different and exceedingly legible alphabets is made so clear that grade-school children can easily understand and apply the principles. Layout is not quite so plain, perhaps; layout presents more complex problems, oftentimes, than lettering. But the problems of layout are, nevertheless, presented in such detail that anyone can easily solve them with the aid of Mr. deLemos' book. How to secure effective contrasts in light and dark colors, the specific points to be checked while planning and preparing a worth-while poster—are of the very essence of the book.

* * * *

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

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"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).

We Need Faith

When we study the Word, we find faith, hope, and love are the three things that abide. Dreams may fade. Present problems may be heavy; but if we have faith in God and in His promises, we will have hope. Yes, we will also find love for others as Christians should love.

"Faith cometh by hearing . . . the word of God" is another truth found in our Bibles. Can you find it? (Rom. 10:17.)

We need faith because we were not living when Jesus walked and taught on earth. We must take the word of those who were living then, and before. If we believe their testimonies and find we trust in God's promises, then we are getting a measure of faith. The more of God's promises we read or learn by hearing a minister or other teacher or leader proclaim, the more faith we will receive.

In our lesson text today, we read of several faithful people of olden times. (Heb. 11:1-13.) Do you need more faith? Turn to the accounts of Noah or Abraham or some other mentioned in the lesson. Learn the faith of one or more of these and you will find it will strengthen your faith. They looked forward to Christ in faith.

A Test

Do you have faith? faith in God? in Jesus as a Saviour? The Word you read or hear will be of little or no value to you if you do not have faith. (Heb. 4:2.) We read that if our gospel is hidden, it is hidden to the people who are lost. (See 2 Cor. 4:3.)

If we have faith, we will know it. The proof of our test is found in the text, "Even so faith, if it hath not works, is dead, being alone" (James 2:17).

Works of Faith

What works of faith, or ways to use our faith, do we find for ourselves today? Let us examine some of the examples we have before us in our lesson text.

Abel offered an excellent sacrifice of his best handiwork to God which God accepted.

Enoch lived so that "he pleased God."

Noah built an ark in a dry place where there was no water, because God had told him to do so. Most likely,

his neighbors scoffed and called him queer. It did not rain in those days. The world had been watered by dews and mists. Noah obeyed God, and was so faithful that he "became heir of the righteousness which is by faith."

Abraham was called to leave his people. He obeyed God's command. He did not even know where he was going! We cannot see very far into the future these days. If our lives please God, we need not worry about tomorrow. We are to keep ourselves from evil *today*. (1 John 5:18.)

Abraham lived in a land God said would be his, yet he did not own any of it then. When Sarah died, he bought a piece of ground to bury her.

Abraham looked forward to the establishment of the very same heavenly Kingdom that we, too, are now expecting soon.

When Faith Becomes Sight

We have faith in the future. When Jesus returns, it will become a reality. We will live in a new land with Him if we bear good fruit for Christ now. John the Revelator said: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Rev. 21:1). All things will be made new. There will be no more sorrow or tears, sickness or pain.

There is a time coming when these words will be fulfilled: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).

Today we can say, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Today we can still come out from those in sin and be separate for God's use. Accept Him now.

Cultivate your faith. Increase your hope and you will find yourself "abounding in the work of the Lord" in Christian love.

Happy Birthday Wishes

Robert McKinney, March 13, age 12, Hammond, La.
David Bowser, March 14, age 6, Lawrenceville, Ohio.
Dennis C. Pearson, March 16, age 6, Tipp City, Ohio.
Joyce Hamilton, March 17, age 11, Watkins, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Are We Like the Weather?

On a recent trip, we overheard the conversation of two young people who were discussing a mutual acquaintance. In the course of the conversation, one of the participants remarked, "She is a nice girl, but you never can tell how she will treat you. One day she is so sweet, but other times she acts almost horrid, and many times without any cause." After hearing this remark, we were caused to wonder if perhaps our own actions did not often cause others to question our behavior.

Many times a thoughtless act or remark can destroy a friendship of many years. Though it is true that a real friend should understand our actions and remain loyal through many situations, nevertheless, our attitude must be constantly friendly, or those who would wish to be friendly with us would become discouraged. We are told in Proverbs 18:24: "A man that hath friends must shew himself friendly."

To cultivate a personality and disposition that will be pleasing to others and encourage their friendship should be the aim of every young person. To create such a personality, what better example could we use than that of Christ! He was constant in His devotion to the needs of others. He was confronted with all types of situations, yet His manner and attitude remained the same. This was apparent to those who wrote about Him, too, for the writer of the Hebrews called attention to this fact when he wrote: "Jesus Christ, the same yesterday, and to day, and for ever" (Heb. 13:8). Should we not attempt to reflect the fact that we are friends of Christ, by following His example in all our actions?

"Every man is a friend to him that giveth gifts" (Prov. 19:6). One might conclude from this statement that to have friends, we must be persons of wealth, but it is not necessary to have money to "buy" friends. The gift of a smile to a person who has experienced some sorrow cannot be given a monetary value, for the benefit that could be derived from such a gift could not possibly be purchased with money.

While striving to create a friendly personality which will be attractive to those about us, do not neglect to gain the friendship of Christ which is more to be valued than that of all others. When He sacrificed His life for us, Christ fulfilled His statement: "Greater love hath no man than this, that a man lay down his life for his friends"

(John 15:13). To have such a friend should be one of our most precious possessions, and we must do all possible to be worthy of such a friendship.

Attention, Please!

This week your editor is presenting an earnest plea for articles from all you readers. If you find it monotonous to read these little excerpts, there is only one thing you can do to see that they do not appear so frequently—write.

Please do not think that we are lazy or unwilling to write, but it is impossible for one person to realize the needs and desires of more than five hundred persons. As the official organ of the Berean Society, the purpose of the Berean page is to serve all Bereans. Reports of the activities of the local societies are important, but more necessary are articles which instruct us in the essentials of Christian living and those which are doctrinal and help us to grow in the Truth. By writing an article, perhaps you may be responsible for helping some other young person to better understand God's Word and lead him to accepting Christ as his Saviour. What better service could you render for the good of the Berean Society?

One of God's most important gifts to us was the Bible. Without it, we would find it almost impossible to know how to live a Christian life or to be familiar with the coming glory of His Kingdom. To those who do not have access to a church, the Bible is a special comfort and inspiration. While we would in no way compare this page with the Bible, yet we are sure that some of the thoughts which are found here must, in some way, help those Bereans who do not enjoy the privilege of having their own society. If we are wrong in the supposition that some Bereans are finding value and help in reading this page, then there is no reason for it to continue in existence. The finest way for you to prove that this page is important to you, and that you enjoy reading it, is to write an article which you think others will enjoy and find profitable and send it to us as soon as possible.

It is not our purpose to make those persons who have written such fine articles for our page feel that their efforts were not appreciated but only to encourage new writers to develop their talent which at the present time may be latent. Thinking about writing an article is fine, but see that those thoughts culminate and produce an article. Please do not procrastinate, but do it today!

AMONG THE CHURCHES

CALENDAR

April 7, 8—Illinois Spring Conference at Ripley.

July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.

BEAUMONT, TEXAS

Elder T. A. Drinkard and wife came to Beaumont, Texas, February 19, 1945, and spent a week with my sister (Mrs. Olive Stephenson) and me. We surely were uplifted by their visit, and we hope they will be permitted to come back.

We are very anxious to get a Church of God work started here. Bro. Drinkard is a worker for the Lord, and he is very firm for the Bible. We surely should support him with prayer and finance. We feel that a tent, and the necessary equipment to travel, should be provided for Bro. Drinkard. Then he could preach without any worry about a building.

Bro. Drinkard understands the Southerners and should be busy in the South twelve months of the year. The time is here when we need to be very careful about our influence and keep the cause of Christ uppermost all the time.

I surely enjoy The Restitution Herald—especially the articles against vile language. Some folks may claim to be Christians, but judged by Luke 7:45, they seem to know nothing of living for Christ and their end will be Luke 7:49.

That God will bless all in the Master's service is my prayer.

(Mrs.) Rachel (Humphreys) Morris.

Does your neighbor see The Herald? Send it to him!

NATIONAL BIBLE INSTITUTION

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|-------------------------------------|---------|
| Delta, Ohio, Bereans | \$25.25 |
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| Fred & Edna Tavenier | 10.00 |
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| Elmo J. Gaspar | 10.00 |
| Dorothy Magaw | 2.00 |
| Hillisburg (Ind.) Sunday School | 5.17 |
| Mrs. Earl Bowen | 10.00 |
| Church of God, Tempe, Ariz. | 6.23 |
| Mr. & Mrs. Francis E. Burnett | 12.50 |
| Marjorie Burnett | 1.00 |

HERALD RECEIPTS

F. C. Stilson; Ezra E. Boyer; Mrs. Frank L. Heaton (others); Mary K. Harris; Lucy Lee Bankston; Jessie M. B. Kauffman; L. P. Marsh; O. F. Marsh; Mrs. Page Mills (another); H. S. Hunt; Carroll A. Bennett (another); Alice E. Sword; Elmo J. Gaspar; Mrs. Earl Bowen; Mrs. Clara Claypool; Curtis Vance; Harvey Krogh, Sr.; Mrs. E. H. Berek; Mrs. Morris Zeller; Mrs. W. J. Griffith; Mrs. Hazel Moore; Wayne L. Laning; W. E. Wharton; Robert McInturff; Sunshine Class, Lawrenceville, Ohio (others); Kirby Davis; J. J. Schaumburg; Mrs. Helen Schaffer; Mrs. John Fyfe; Willie Stone; Sgt. Robert L. Jones (others).

Illinois Spring Conference and Board meeting are scheduled to be held at Ripley on Saturday and Sunday, April 7 and 8. Plan to be there.

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.

Gleanings From the Field

"The field is the world."—Jesus.

The Church of God at Little Rock, Ark., recently encouraged by a contribution via National Evangelism, is looking forward to the day that a new church building may be raised. So writes Sr. R. D. Stanton, Rt. 3, Box 352, Little Rock.

Does resurrection today seem more incredible than radio seemed incredible a generation ago? What may the next generation see?

Bro. Edwin Smith, a student of Oregon Bible College preached for the Rockford (Ill.) Church of God on Sunday, March 4, 1945, suppling for Bro. Arlen Marsh, the pastor, who was sick.

It is not too early to plan to attend the coming Summer Bible Training School. Bro. F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Mich., and Bro. J. M. Watkins, pastor of the Church of God at Eldorado, Ill., will be the instructors.

Bro. and Sr. Francis Burnett, care Walls Trailer Camp, Rt. 2, Elmhurst, Ill., visited briefly in Oregon, Ill., last week, returning home on Friday to be ready for the Chicago services on Sunday.

Bro. Leland T. Hanson, President of National Bible Institution, has been confined to his bed some ten days or more, being afflicted with "strep" throat and an ear infection. He is much improved, however, at this writing. Bro. A. J. Hoke, Second Vice President of the Institution, continues in critical condition. Sr. Hoke is with him.

The Herald for March 20, 1945, will probably be the Easter number. Submit copy now for that issue.

Bro. Cecil U. Wilson, somewhere in France, writes: "The snow in some places is about fourteen inches deep, making travel rather slow. Nevertheless, we expect to continue toward Berlin, even if the Russians heat us there. It is a rough campaign, and I am afraid if the Master does not get here very quickly He may not find anyone here to meet Him."

David Glenn, weighing nine pounds and nine ounces, arrived February 6, at the home of Bro. and Sr. Glenn Dunbar. Congratulations!

"I am thrilled with my new Bible class. Another one is well on its way in Portland."—Alfred Anthon, 435 Kings Road, Corvallis, Ore.

Sr. Leota B. Hanson, office manager of National Bible Institution, accompanied by Srs. F. L. Austin and Leila Whitehead, were weekend visitors to Chicago, Saturday last.

Stephen Terry arrived, March 2, 1945, at the home of Bro. and Sr. Terry Ferrell, Holbrook, Nebr. Bro. Ferrell, pastor of the Holbrook Church of God, is a graduate of Oregon Bible College. Sr. Ferrell, nee Orpha LeMasurier, was for several years treasurer of National Bible Institution. Sr. Ruth Hoskins, grandmother to the new arrival, is assisting at the Ferrell home.

A CHURCH OF GOD HYMNAL

For more than a generation past, the desirability of publishing a good hymn book has been discussed among our people. Some small books have been published at times, but a good hymnal has never been compiled by those who believe the gospel as we understand it.

The Ministerial Association one year ago appointed a committee to investigate the possibilities and report back to the General Conference in August, 1944. This was done, and the committee advised that five thousand dollars would need to be in sight before a proper kind of book could be published. The General Conference then voted to appoint a permanent "Hymn Book Committee" to "go to work" on the project, and the planning committee voted to earmark one thousand dollars from the amount to be raised by the National Bible Institution during the present fiscal year, for this purpose.

Since the amount assigned to the hymn book publication project was only one thousand dollars for this year, it is evident that the book cannot be published at once. For this reason, the committee has not been pushing its work of compiling the hymns, but now, with another Conference session approaching, the committee is proceeding with its work, hoping that a still larger amount may be assigned for this purpose during the forthcoming year.

The objective is to publish a book containing between three and four hundred hymns, some of which are the well-known and loved songs of the church, and some of which are hymns with good music, not so well known.

Your committee will welcome suggestions from our people all over the country. If you are interested, you may mail a list of songs which you would like to see in the book. When naming a hymn, be sure to give the name accurately together with the name of the author and the name and address of the publisher in whose book you found it, together with the exact name of the book.

Please do not recommend any hymn which contains any statement contrary to the doctrinal teachings of our church. It is illegal to change even one word of a song for republication. Any person, or group, requesting the use of a song which has not been published, or for which a new plate would have to be made, might be asked to help raise the money necessary for making such a plate.

All lists and suggestions may be sent to the chairman of the Hymn Book Publishing Committee, which consists of Harvey U. Krogh, Jr, Mrs. Evelyn Austin, Miss Evelyn Barr, and F. E. Siple, Chairman, 147 Nottingham, S.W., Grand Rapids, Mich.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7 1/4 in. by 10 1/2 in.; 100 envelopes, 3 1/2 in. by 7 1/2 in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.



AN OLD-TIME WORKER

"Uncle David" T. Halstead was a member and one of the first ministers of the Church of God of Rensselaer, Ind. He began preaching in the early sixties and was for two years State evangelist for Indiana, after which he moved with his invalid wife to Mississippi, where, in 1878, she died. He then returned to Rensselaer and resumed preaching. In 1885, he went to Andover, S. D., where he taught and baptized about twenty-five members. Later, in 1900, he returned to Rensselaer, where he spent his declining years. (See Editorial Page for other mention of his work.)



LUCY DRISKILL

Lucy Glen Dennie Driskill was born May 10, 1867, in Saint Charles County, Mo., and died February 11, 1945, in her home at Jordan, Mo. A fall on the ice, December 28, 1944, broke her hip, the complications of which resulted in her death.

She united with the Christian Church at the age of eleven years, and was later baptized into the Church of God by Dr. George Kidwell of Saint Paul, Ark., always living a consistent Christian life.

Mrs. Driskill leaves to mourn her loss, one daughter, Geneva, and her husband, Alfred, of Jordan. Services were conducted in the Jordan Church of God, February 13, 1945, after which she was laid to rest in the Jordan Cemetery to await the call of Him, whom to know is life.

Below is a poem entitled "The Fairest Rose," written by Geneva in loving memory of her mother:

"Mother is life's garden's fairest rose,
But she is now in sweet repose.
There is no toil or care she knows;
Mother—the dearest, fairest rose.

"There is an emptiness in my heart;
No earthly friend can ease the smart,
Lull the sting and pain—no other
Can fill the place of my dear Mother!

"Mother in her little old chair
Who read her Bible with daily care,
Always studying of God's holy way,
And talking of His Great Coming Day.

"Loyal Mother and wife so true—
The dearest friend we ever knew;
Who guided over pitfalls every day,
And taught of the higher, noble way.

"A loyal friend of eternal love
Who sought to always look above—
There will never be another,
The fairest rose, my darling Mother!"

Richard Smith.

"Only the coming of Jesus can bring real liberty, true freedom, and abiding peace."—
(Mrs.) Virginia Kincheloe, Box 1568, Fairfax, Va.

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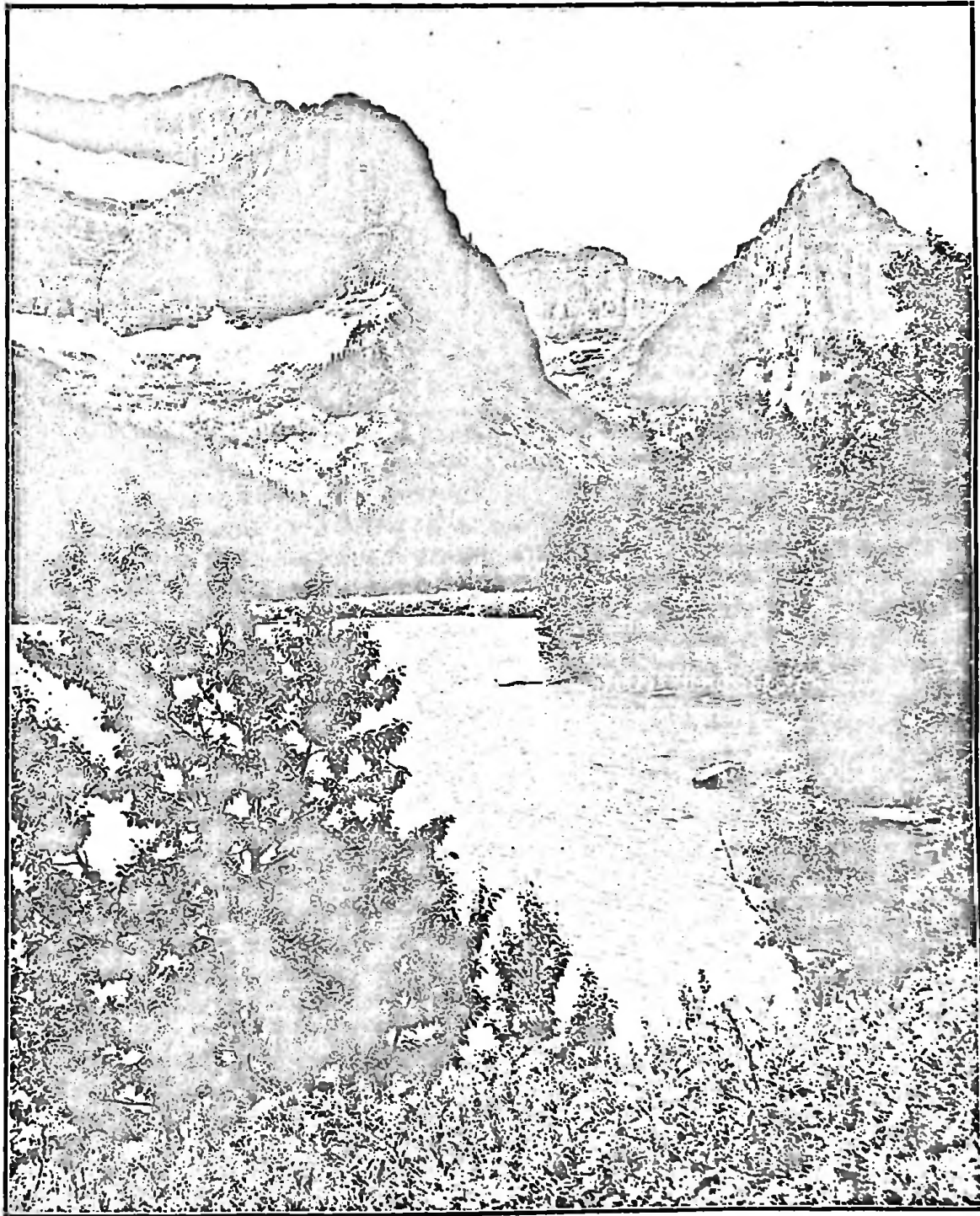
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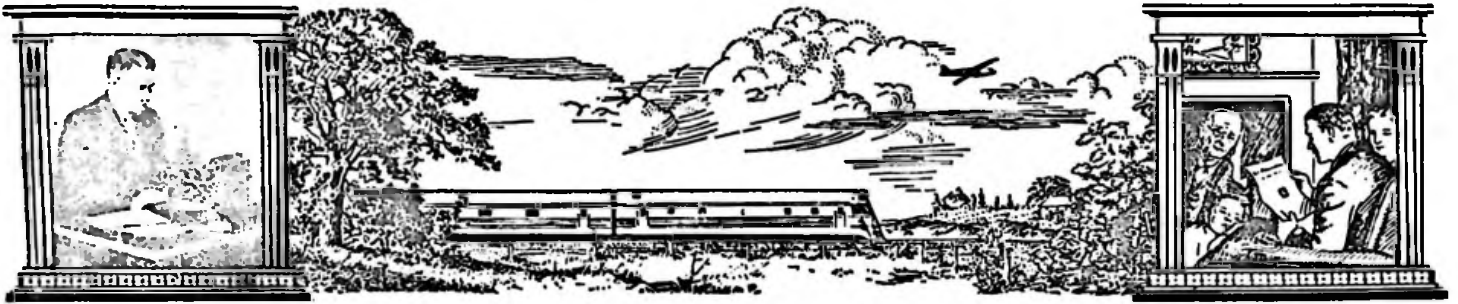
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The Power of Prayer

Whatever men may believe or disbelieve about prayer, there is no mistaking that the early church believed implicitly in prayer. Jesus prayed. Paul prayed. Peter prayed. All the church prayed. Indeed, prayer was so intrinsically a part of the early-church faith that it was seldom discussed. It was practiced. That "effectual fervent prayer of a righteous man availeth much" (James 5:16) was the testimony of the first elder in Jerusalem.

Many incidents in the life of Christ, in the lives of the apostles, and during the first century of the church, proved the power of prayer. Jesus, foreseeing that Peter's faith would hang by a thread, said to him: "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32). Christ's prayer was answered: Peter "remembered," "went out, and wept bitterly." Not long thereafter, he "lifted up his voice" in most convincing oratory that led many of his brethren to repent and to be baptized.

Cornelius, who "prayed to God always," received answer to prayer, an angel informing: "Thy prayers and thine alms are come up for a memorial before God" (Acts 10:4). Shortly thereafter, Peter "went up upon the housetop to pray," and the Lord almost immediately showed him three men coming from Cornelius, standing "before the gate." Soon, Peter was preaching to Cornelius and to "his kinsmen and near friends," and when they believed, Peter "commanded them to be baptized in the name of the Lord." How rapidly moved the Spirit of God! How rapidly the church grew!—when men like Cornelius and Peter constantly prayed!

Again, Peter was in prison—"sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison" (Acts 12:6). Nearby, in "the house of Mary the mother of John," members of the Jerusalem church "were gathered together praying" (v. 12). Suddenly, a light shone in the prison, an angel awakened



Peter, the "chains fell off from his hands," they passed the first and second ward, and the great iron gate "opened to them of his own accord." They then "went out, and passed on through one street." The angel there left Peter, but Peter continued on his way to the home of Mary, the mother of John Mark. Everybody was overwhelmingly surprised at the

power of his own prayer.

Paul and Silas had been stripped of their clothes. They had been beaten and whipped. Their backs were bleeding and they were "fast in the stocks," apparently helpless in "the inner prison." (Acts 16:22-24.) Then, at midnight, "Paul and Silas prayed." "Suddenly there was a great earthquake, the foundations of the prison were shaken," and "immediately all the doors were opened, and everyone's bands were loosed"! Soon the jailer and "all that were in his house" were baptized—even before the break of day!

"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). There is power in prayer. Seeming impossibilities occur. Doubters are puzzled, astonished! Christians perceive the hand of God. Once, there "came a voice from heaven" in witness of the Christ. (John 12:28.) Some of the people who "stood by, and heard it, said that it thundered." Others said, "An angel spake." What do I hear? What do I see? Can I recognize the voice of God? Can I see the electric power of prayer?—or hear I only so much thunder!

"The Lord Among His People"

"Truth is stranger than fiction" and far more *interesting!* More, there are certain experiences so cherished as seldom to be mentioned—held in secret as being too sacred for the public gaze and smirk. Condense your testimony into three hundred words, or less, and mail to the Editor. The Lord is among His people. Tell it!

Caesar's Friend?

By Lyle Rankin

"If thou let this man go, thou art not Caesar's friend."

IN CONSIDERING the expression "Caesar's friend" (John 19:12), we first quote Hebrews 12:1-3: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Jesus knew of the joy to be attained—joy that was "set before him." Loving the Father as a true son and friend, Jesus walked before God doing always those things that would please His Father. The joy to come would be of such great value that Jesus suffered much, despised the shame that came from His persecutors, and hung upon the cross with love in His heart for sinners, desiring that they should be forgiven and thus come into obedience to God. Jesus knew of the promise that He, though crucified, would be raised from the dead, sit at God's right hand, and some day be exalted to the Kingship of this earth. Wonderful promises for Him, were they not? And wonderful perseverance in love was shown by Him when the Jews mocked Him, placed a crown of thorns upon His head, and spit upon Him! Jesus turned from any temporal promise or pleasure that would hinder His gaining the eternal promises and blessings.

Among Christ's persecutors, there were those preferring the friendship of Caesar to the friendship of Jesus, God's Son. Caesar was the ruler of the universal kingdom of Rome at that time, to whom they had to pay heavy taxes, and a wicked, worldly ruler he was. They so much preferred the friendship of the world to the friendship of the Son of God, that they prevailed upon another temporal ruler (Pilate) to have Jesus crucified. Pilate seemed to realize in some measure that Jesus was the Son of God, and sought to release Him, "but the Jews cried out, say-

ing, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." (See John 19:8-12.)

What may be gained by "looking unto Jesus" during His trying days that may be of value to the sons and daughters of God living now? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Jesus was an overcomer in the face of all obstacles, and, just as surely as He was rewarded with the "joy set before him," so will His followers be rewarded if they endure unto the end and are found overcomers of their trials. Jesus said, "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matt. 10:22).

The saints are looking forward to the time they will reign with Jesus on this earth. Yes, the saints will sit with Christ in His throne which He will occupy when He comes with all the holy angels. Christ will come in His Father's glory, in the glory of the angels, and in His own glory. (See Luke 9:26.)

Jesus was no ruler's enemy. It was God who promised Jesus He should rule the earth, and we learn from God's Word that He (God) "giveth it (the kingdom of men) to whomsoever he will" (Dan. 4:32).

John, by revelation, wrote of the coming of Jesus as being at the last trump when the people of God should be rewarded with the joy now set before them, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign on the earth" (Rev. 11:15).

Paul wrote: "If we suffer (with Christ), we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12). Jesus promised His faithful followers temporal blessings—"an hundredfold now . . . with persecutions" (Mark 10:30); and He promised personal help. (Matt. 28:20; 2 Cor. 10:13.) Paul wrote, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). They will (*Please turn to page 11*)

TILL HE COMES

"Tell me not with deep emotion,
Of a heaven in the skies;
This will draw no true devotion
From a sinful soul that dies;
While the grave remains the portal
All must enter till He comes—
Till He comes, the King immortal,
Who Himself the victory won.

"Tell me not with mournful sadness,
Evil things will never cease;
This admit no ray of gladness,
Gives no hope of joy or peace.
But tell out this, yea, tell it ever
That the righteous King will reign;
He that lives and fails us never,
Will the Eden bring again.

"Then the saints in Jesus sleeping,
Will awake at His glad voice:
And with those in patience waiting,
In the rapture will rejoice.
In the gathering, there, together,
To the Saviour from above,
In the ineffable forever
All will live, for 'God is love.'"

—Selected by Cecil U. Wilson.

The Miracle of Resurrection

In Two Articles—Article One

By R. H. Judd

"Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8).

A GAIN AND AGAIN, and yet again, the Scriptures instruct us to *meditate* on God's Word. Out of quite a number of occurrences of the words "meditate" and "meditation" in the Scriptures, all but a few of them have reference to meditation on God's Word and His works. One earnest student of Scripture is said to have remarked: "The intense force of every verse in the Bible has not been felt until it has been read over as many times as there are words in it." To many, the great number of varied readings has been, and still remains, a cause of stumbling, because they fail to see how, under such conditions, there can be any valid argument in favor of Divine inspiration. The persistent searcher after truth has found them to be of inestimable value. The themes of God's Word are so multitudinous, and so interlocked, the one with the other, that the wonderful choice of language thus introduced links together the varying topics, and opens up new and unending horizons that make the Word of God a never-ceasing source of pleasure and profit that is foreign to any merely human production. David, the best loved, and probably the best known of the human authors of the Scriptures, found meditation to be necessary practice both by day and by night: and Paul the great Apostle to the Gentiles bade Timothy to "meditate upon these things; and give thyself wholly to them; that thy profiting (progress, R.V.) may appear to all" (1 Tim. 4:15). Then he added: "Take heed to thyself and thy teaching" (v. 16, R.V.).

Resurrection is not a new doctrine, as some think. (See Acts 17:19.) Not a few persons, even Christians, would be surprised if told that the beginnings of it are to be found in that "Book of Beginnings" which we call "Genesis," and that, too, in the very first chapter. Many students of the Word have much sympathy with the claims of the Hebrew people that in Genesis is recorded "the beginnings" of all that affects human life; teaching not only of the past, but reaching forward into events yet to happen. These are not evident to the casual reader. Consequently, we need to echo the prayer of David, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:18).

Perhaps, the first directly stated reference to resurrection occurs in Deuteronomy 32:39: "I kill, and I make alive; I wound, and I heal: neither is there any that can

deliver out of my hand." (It may be worthy of passing notice here that the word translated "kill" in this verse, is from a different Hebrew word than that used in Exodus 20:13, and its companion passage in Deuteronomy 5:17. In these latter passages, the word is correctly rendered "murder" by the Revised Version: and in other passages this distinction is made.) Not only is the order of the two actions as named in Deuteronomy 32:39 proof of resurrection, but the very character of the Hebrew conjunction by which the phrase "make alive" is expressed, indicates strong, indeed violent, premeditated performance. It is not merely a "coming to" of life, namely, resuscitation, but the definite act of *making alive* that is here laid claim to by Jehovah.

There is still another point of interest and vital information enfolded in this remarkable verse when reverend meditation is given to it. When God says, "I kill and I make alive," we have positive *proof* that the person killed *does not live*; else the further statement, "I *make* alive," would be devoid of meaning. God told Hezekiah, through the prophet, that he should "*die and not live.*" No dictionary has given, nor can give, a better definition of death; and the verse thus properly understood is a standing and striking rebuke to those who maintain that when a man dies he does not cease to live.

In former articles on "The Bible and Science," we gave what we believe to be ample evidence that there was a creation preceding that of Genesis 1:3; and that through *supernaturally directed* mighty upheavals it "*became* waste and void." Having fulfilled its purpose, a new era was determined by the Creator. That the former creation had both vegetable and animal life we think there are good reasons for belief, for results very plainly point to that fact, for it was the basis of the abundant supplies of the world (age, or creation) that now is. That such events are proof in themselves of predetermined plan, necessitating the prior existence of the One who predetermined it, few, if any, will be disposed to deny; for the logical and inevitable outcome is the frank acknowledgment that "*He (God) is.*"

In the age before that now present (see Eccl. 1:10, R.V.) —the one preceding Genesis 1:3—*man was not in existence.* This conclusion is not arrived at hastily. Indeed, it is the conviction of the writer that Scripture supports it

in remarkably well-chosen language. Without going into lengthy exegesis, we would call attention to one or two outstanding features.

In the first chapter of Genesis, which, as previously asserted, we believe to be descriptive of a *surface* creation (Psalm 104:30), all life, except that of man, is brought into active being by the commands: "Let the earth bring forth," and, "Let the waters bring forth." These phrases at least suggest that already in the earth, and in the waters, was that which was capable of coming forth into immediate *active* bodily existence (1 Cor. 15:38, R.V.), given the proper conditions. When, however, the crea-

tion narrative comes to *man*, there is a remarkable and distinct change of wording. Then it is said, "Let us *make* man"; a phrase which is indicative of that which required to be made because of non-existence. (When the whole 26th verse is taken into account, it becomes an unassailable bulwark against the doctrine of evolution as ordinarily understood.)

That Scripture uses the phrase "created and made," we will not, at this writing, make comment; but it in no sense antagonizes the thought above expressed. (In this connection, it would seem that there is some confirmation of what we have said *(Please turn to page 10)*)

The Span of Life: How Shall One Use It?

By Glenn M. Birkey

THE SPAN OF LIFE—short or long—how shall one use it? James wrote: "What then shall we say of those who say, Today or tomorrow we will go to a certain city, and will work there a year, and will trade and prosper? They do not know what will happen tomorrow! For what is your life? It is but a vapour, which appears for a little while, and then vanishes away" (James 4:13, 14, Lamsa). James thus cautioned Christians against boasting, which he defined as evil. He intended not that Christians should entertain the thought of death in their minds continually, but that they should know life is uncertain, and that they should not boast and live carelessly as do many. They have the idea that at some distant time in their old age they will attend to spiritual matters, after wasting the prime of life in worldly and evil activities.

The Psalmist wrote that we "spend our years as a tale that is told," and that "the days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psalm 90:9, 10). Then David added: "So teach us to number our days, that we may apply our hearts unto wisdom" (v. 12). "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever" (Psalm 111:10).

All about, one sees the lack of wisdom in that so many people pay no heed to the commandments of God, and break them wantonly. As a result, misery and woe come on the human family, which sorrows in too many cases are laid to "bad luck" when they should be laid to the love of sin.

True, many good people suffer also, people who really try to obey God's rules of life. A father recently asked me

why his son was cut down by death at the age of only seventeen years, when he was active in church work and had a good influence on a class of boys in the Sunday school. I confess it was a perplexing question, and the only answer I could give him was that "all things work together for good to them that love God" (Rom. 8:28).

Could it be that God regulates the span of life, even among His people, to warn people of the world of the uncertainty of life, so they might be "up and doing" while it is day? If everyone was reasonably sure he was going to live to a "ripe old age," would he become interested in the Lord's work in his youth? Christ's life and ministry were short, and His life was perfect. So, this thought might be a consolation to the father who asked concerning his son. Christ, starting His work at twelve years of age and ending it in His early thirties, did more than all others combined—regardless of their span of life.

May we pattern after the Master and do our work while we are in the beginning of our span of life. Then, if we are cut down before our "threescore years and ten," or fourscore, we shall not have lived in vain. The Apostle Paul told the Galatians: "Do not be deceived; God is not deceived: for whatsoever a man sows, that shall he also reap. He that sows things of the flesh, from the flesh shall reap corruption; he who sows things of the Spirit, from the Spirit shall reap life everlasting. Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:7-9, Lamsa).

Is it not best to heed the admonition of the man to whom God gave great wisdom, when he said: "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.)

"Reasonable Service"

By the Editor

This article is a summary of a chapel talk by Brother Vivian Kirkpatrick, presented recently to students at Oregon Bible College.

WRITING to the Roman brethren, the Apostle Paul pleaded: "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). He who serves God, he who would be Jesus' disciple, must lay his life on the altar of service. He is not his own. He is purchased, not with silver or gold, but with the precious blood of Christ.

Men of the world fully surrender themselves to their work to attain success. Christians, seeking to glorify the Christ, dare not be less consecrated to Him than carnal men are consecrated to themselves. Our first-Love is Christ. Christ says, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me" (Matt. 10:37, 38).

Considering that the Christ never erred, that He is the Son of God, and that He will give immortality, any possible service becomes only "reasonable."

At best, we are "unprofitable servants"—doing only what we *ought to do*. Statistics show that few Christians fully sense the challenge that there is in "reasonable service" to Christ. It is said that Roman Catholic youth receives only three hundred annual hours of religious study; that Jewish youth receives only three hundred five annual hours of religious study; and, most appalling of all, Protestant youth receives only twenty-five annual hours of Christian schooling! It is not surprising that many Christians are unable to "give a reason" for their hope. *They have no reason*, and they have a very vague hope.

Certain statistics for 1943 further revealed that seventeen million children and young people in the United States, ranging between four and eighteen years of age, attend no Sunday school. What of the other millions who

attend occasionally? rarely? Briefly, a large percentage of American youth has very little touch with the Christ. Now, the challenge of the hour is not for these young people to offer "reasonable service" to the Lord, for they have scarcely heard of the Lord, but the challenge is that we who know the Lord so thoroughly lay ourselves on the altar of service as to present the Christ to the neglected, to the multitudes of uninformed youth.

Jesus, the One we love, the One to whom we owe unlimited service, "saw the multitudes" and "was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). Jesus said: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (vv. 37, 38). Jesus presented His life a "living sacrifice" to God. He saw and served the multitudes. He is the Pattern for us.

There is tendency on the part of Christians to postpone service. Jesus said to His disciples: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). The Apostle Paul, directed to go as an evangelist wherever God might lead, said, "I was not disobedient unto the heavenly vision" (Acts 26:19). Paul went.

Possibly, we who serve the Christ today have not sufficiently seen a "heavenly vision." Jesus said of the Jews in His day, "Ye have neither heard his (God's) voice at any time, nor seen his shape" (John 5:37). Isaiah, however, had vision of God, saying: "I saw . . . the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (6:1). Isaiah saw the seraphim at the throne of God, crying one to another: "Holy, holy, holy, is the Lord God of hosts" (v. 3). Isaiah "heard the voice of the Lord,

FACE TO FACE

"I had walked life's path with an easy tread,
Had followed where comfort and pleasure led,

And then by chance in a quiet place
I met my Master face to face.

"With station and rank, and wealth for a goal,

Much thought for the body but none for the soul,
I had entered to win in life's mad race,
When I met my Master—face to face.

"I had built my castles and reared them high,
Till their towers had pierced the blue of the sky,

I had sworn to rule with an iron mace,
When I met my Master—face to face.

"I met Him, and knew Him, and blushed to see

That His eyes, full of sorrow, were fixed on me.

And I faltered and fell at His feet that day

While my castles melted and vanished away."

—Author unknown.

saying, Whom shall I send, and who will go for us?" (V. 28.) Then Isaiah replied, "Here am I; send me." When we Christians have proper vision of God, when we see the multitudes fainting as sheep without their Shepherd, we shall more concertedly present our bodies in "living sacrifice" to the Lord.

Instead of seeing a "heavenly vision," we have made our own visions, our own goals, our own delusions. The poem, "Face to Face," appearing on opposite page well suggests our need of proper vision.

In seeing need of Christian service, and slothfulness of the church, G. J. Chesterton said, "Christianity has not failed; it has never been tried." Somewhat similarly, Margaret Slattery said that Christians pray, "Thy Kingdom come, but not now." "If I would serve the Lord," a minister recently said, "I must quit the ministry." Can it be that the church is so out of step with Christ, its Head, that it is becoming difficult for a member in the church to serve the Head? Long years ago the Apostle Paul said, "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10). Today, Demas is legion, and his love for "this present world" is nineteen centuries intensified.

The story is told of a young Christian complimenting a senior Christian who had rich and fruitful experiences with the Lord. The young man said, "I would give the world for your Christian experience." The elderly man replied, "That is exactly what it cost me."

In youth, especially, a Christian is likely to measure his success by his position, his honor, his acceptance among men. He forgets to sing and to pray:

"Take my life and let it be
Wholly consecrated, Lord, to thee."

He forgets that he is to serve, rather than to be served. He sometimes stoops to sin, forgetting that he is called of God to become a king. Once, facing temptation, Louis XVII, king of France, said: "I will not do it. I dare not do it. I was born to be a king." Faltering Christian friend, we are redeemed by the blood of Christ to be "kings and priests: and we shall reign on the earth" (Rev. 5:10). We must live in keeping with the call of highest Royalty!

The most loyal life possible, the most loyal service possible, is only our "reasonable service" to God and to His Son, the Christ. In conclusion, we quote a poem, "Ministry," by Amos R. Wells:

"Not to sit on a lifted throne,
Not to rule superbly alone;
Not to be ranked on the left or right
In the Kingdom's glory, the Kingdom's might;

"Not to be great and first of all,
Not to hold others in humble thrall;

Not to lord it over the world,
A scepter high and a flag unfurled;
"Not with authority, not with pride,
Vain dominion, mastery wide—
Nothing to wish for, nothing to do—
Not, in short, to be ministered to!

"Ah, but to minister! lowly—
Down where the waters of sorrow flow,
Full-baptized in the stream of woe;
Out where the people of sorrow are,
"Known to sin,
To the poor and the wretched comrade and kin;
So to be helper, the last and least,
Serf in the Kingdom, slave at the feast,

"So to obey, and so to defer,
And so, my Saviour! to minister.
Yes, for never am I alone;
This is Thy glory and this is Thy throne.
Infinite Servant, well may I be
Bondman and vassal and tartar with Thee."

ANSWERED PRAYER

By *Abbie C. Morrow Brown*

MUCH that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience, and God sends tribulation; for "tribulation worketh patience" (Rom. 5:3-5).

We pray for submission, and God sends suffering; for we learn obedience by the things which we suffer. (Heb. 5:8.)

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. (Phil. 2:4; Matt. 27:42; 1 John 3:16.)

We pray for victory, and the things of the world swoop down upon us in a storm of temptation; for "this is the victory that overcometh the world, even our faith" (1 John 5:4).

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal. (2 Cor. 12:7.)

We pray for union with Jesus, and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us; and calls on us to walk "alone." (Isa. 51:2; 63:3.)

We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked. Love beareth all things, believeth, hopeth, and endureth; love never faileth. (1 Cor. 13:4-8.)

Confessing Jesus as the Son of God

By E. H. Goit

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15).

CONFESSIONS exemplify one's faith. If one has faith, it is of little value to secrete it in a dark dungeon of hesitancy. That faith is not worth having which is not good enough to advertise. We illuminate signs to further advertising. Our Saviour tells us we are the light of the world. Indeed, in this world of darkness, Christ's followers bring the rays of light to mankind. Jesus said, "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; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). These cities that are built on hills reach up into the air, scraping the sky with proclamation, "*We cannot be hid, we cannot be hid, we cannot be hid.*" Skyscrapers viewed from the harbors of man cannot be hid. Christians, scraping the sky in the spirit of Christ, stand forth to mankind as spires of inspiration.

Perhaps Jesus visualized the gospel seed of the good news of the Kingdom of God spreading across the earth when He viewed the sunrise at the base of a city that was set on a hill. Noticing how the sun's rays shone on one section and then another until the area was lighted, He could easily see the preaching of the gospel to all nations by these lights in a darkened world. These followers are to shine forth in splendor, uniting into a group the body of Christ. They are to be useful lights. As a candle had a specific purpose in the time of Christ of giving forth light in darkness, so followers have a concrete purpose today. Christians are to be lights in the darkened port of man, lighting the lighthouse beacons, beckoning salvation to man as long as they are shining. Without these lighted lighthouses, many ships would be shipwrecked. Unless Christ's followers are lighted, there will be many men wrecked in the pitfalls of sin.

Confession manifests our love for God, and if our faith truly rests in Christ, it will be proved by love. Hereby we know love: "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). Abraham's faith was his righteousness. His heart believed unto righteousness. Do we believe unto righteousness and with our mouths confess unto salvation?—E. H. G.

have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:12-16). If we have love we will testify 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). We will not deny Christ as the Son of God and the Saviour of all who believe. We will testify, we will confess unto our salvation!

Try the Spirits

False-faced Christians will be unmasked with their farce. We can prove the spirits, whether they are of God or false prophets. If they are of God, they will have love. If they are pseudo prophets, they will be worldly in mind: teaching doctrines in accord with worldly men, and being eagerly followed by such. In the age in which we are living, we have opportunity to try the spirits. Many so-called ministers of God today are without love. They are worldly in mind, teaching doctrines in accord with worldly men; namely, that man can secure a permanent peace, a peace without love, without the Christ, and established through their brutal power of force. They testify in one breath that they will establish a permanent peace, and in the next breath refute their claim by stating, "We have to establish universal military training for youth. Legislation must see that each youth has one year of military preparation." If there is to be a permanent peace, what need of trained soldiers? These false spirits recognize with their puny minds they cannot establish a permanent peace. They admit this when they desire the cream of youth.

Yes, try the spirits to see if "they be of God." Try the spirits! The spirits of God will be the salt of the earth. Salt with its savour is a preserver and purifier. We can test false spirits. If their gospel be without the atonement (savour and Saviour), it is as worthless salt. Love for brothers should be true. Without the Saviour in their salt (love), their love for their brother is a worthless love.

It is a professed love and dirt thrown at God. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

Jesus' admonition was to have salt within ourselves. "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mark 9:50).

Confessions of Act

Confession of act, as confession of word, is a testimony of faith!

It is through the act of baptism that the convert "puts on" Christ, for, "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). The convert is like a builder. He lays the foundation of his faith on a tried corner stone, yea, the Christ. He has a firm foundation, a solid rock. When assailed with trial, his faith will stand. Yea, he shall not be moved. "Why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great" (Luke 6:46-49).

It is the Christian's duty to confess Christ, not once, but daily. He is to take up his cross daily, denying himself, and follow Christ. Jesus said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

We who know the truth are not to become selfish with the gospel. True Christianity has no place for misers. Christ's followers are to follow Him. They will let no grass grow in the path they trod. In early Christian life, love and zeal cause a path of righteousness to be worn. Later, as time passes, each one must be careful that he continues to walk righteously, and not carelessly.

Confession of Christ is witnessed by nations as well as by individuals. Nations confess or reject Christ by their treatment of the Jewish people. Nations shall be judged according to their treatment of these people. (See Matt. 25:35-40.)

The Call to Battle

We who know the truth must preach Christ crucified and the good tidings of the Kingdom of God! This is the correct call to battle against sin. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.) We must not give a false call.

Christian lives must be living confessions. No one part

of the body of Christ can be ashamed of the gospel of Christ, for, "It is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16, 17). With this gospel, the Christian will shine forth as the light of the world. No true Christian will let position of honor, love of man's praise, or worldly love sway him from the body of Christ. If a man does, he is denying Christ, and to deny Jesus is to be denied by Him. "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" (2 Tim. 2:11, 12).

If we are not *for* Him, we must be *against* Him. There is no room for fence-straddlers. "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

Be not deceived by snares. Hunters dig pits in the earth, then cover them and place bait nearby to attract the prey, that the prey may venture upon the treacherous place and fall into the trap. Thus false prophets make this world their fatal vault, which they strew with pleasures and delights. The way seems smooth, but it is slippery. Beware! Prove the spirits with the love of God. The love of God was manifested "toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:9, 10).

Jesus is the covering of mercy for our sins. Through His offering and the love of God we are granted the gift of life. Herein is the love of God.

Actions confess faith. Proclaim Christ as the Son of God to the world as the Saviour. Confess the Lord to all, be not ashamed. Moody said, "In a prayer meeting at Boston I once attended, most of those who took part were old men, but a little tow-headed Norwegian boy, who could speak only broken English, got up and said, 'If I tell the world about Christ, He will tell the Father about me.' That wrote itself upon my heart, and I have never forgotten what that little boy said."

May the words of this little child of God write their message with an indelible pen on our hearts. Then let us act and proclaim Jesus as the Son of God to the world.

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones . . . only in the name of a disciple . . . shall in no wise lose his reward."

THE MIRACLE OF RESURRECTION

(Continued from page 5)

relative to Genesis 1:26 in Isaiah 26:19, where it is latent, suggesting a *difference of process* to that of Genesis 1:26, which is that of fashioning something that had no previous existence. Isaiah 26:19 reads: "The earth shall *cast forth* her dead"—resurrection being the theme.)

There is yet to be noted that, which to the writer is astonishing corroboration of our remarks concerning the former creation not having man as an inhabitant. In an earlier paragraph, we drew casual attention to Ecclesiastes 1:10, but verse 11 carries the argument a step further. Here the Authorized Version reads: "There is no remembrance of former *things*." The last word, being in italics, implies that it is not in the original, or that it does not specifically convey the thought of the "Preacher." Turning to the Revised Version, we find that the word is rendered "generations," but here again it is printed in italics. Further search in the *Variorum Bible* (Eyre & Spottiswood, H. M. Printers, London, England) reveals the reason of our astonishment, for there the word "men" is given as the most acceptable translation, and without any suggestion of italics the verse then reads, "There is no remembrance of former men." This reading is sponsored by Dr. Heinrich Ewald, Dr. E. W. Hangstenberg, Dr. C. W. Ginsburg, Dr. Frank Delitzsch, Dr. Otto Zockler, and Dr. Charles Hamilton Wright. It may be said that the persons mentioned are mostly German higher critics; but the interest here lies, not in exegesis, but in the *translation* of noted scholars. (If we consider the rendering of the Revised Version and the *Variorum Bible* as practically identical—for there cannot be "generations" without "men"—considerable support is given to the *Variorum Translation*.)

That the Apostle Paul had very definite reference to Genesis 1 is a natural conclusion from the language he used in Romans 8, R.V. In calling attention to the "earnest (or intent) expectation of creation," he made use of an arresting phrase which will not be misunderstood, but which will be appreciated by the student who is not hidebound to the formality of unpoetic expression within the confines of legitimate statement. He followed that by one of the most precise affirmations of fact occurring anywhere in the Scriptures. He said: "The creation was subjected to vanity, not of its own will, (namely, not merely natural phenomena), but by reason of him (God) who subjected it in hope; because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

If the reader will look up the various instances of the word "vanity" as outlined in Young's Concordance, he will readily notice the evident similarity of Paul's lan-

guage with that of Genesis 1:2; bearing in mind that "was" in the last mentioned reference has the sense of "became" (see Companion Bible where Gen. 2:7; 19:26; and Deut. 27:9 are given as further examples), thus indicating a condition different from that which had existed previously. The statement would then read: "The earth became waste and void." Referring to the same event, Paul phrased it: "The creation was subjected to vanity"; in other words, it was emptied of its former condition. Several commentators and compilers of references (though not all) connect this occurrence with Genesis 3:18, 19. The statements in these verses do not imply an empty, or even useless (see Young's definition) condition; for thorns and thistles are eminently prolific, and are not valueless. Further, it will be noted, the conditions in Genesis 3:18, 19 were distinctly applicable to Adam and Eve on account of *personal* transgression, and in fairness could not be applied to the whole earth. Closer examination will reveal that it was the "*ground*" out of which Adam was formed, and upon which he lived, that was made, at least in part, the medium of his punishment. The same remarks apply to Cain in Genesis 4:12. Paul's reference is to a vastly wider conception—"the whole creation"; a plan so momentous and gigantic in its proportions that his entire being became thrilled by the wonder of it, and the glorious results which, in mercy, would flow therefrom.

Notice particularly Paul's statement that "the creation was subjected to vanity . . . *in hope*." Can any person deny that the last two words indicate a *predetermined* purpose as the cause and the reason? We think not. Then, in matchless language for brevity of expression, Paul told the *why* of the whole matter. Having already, in verse 11, spoken of the death and resurrection of Christ, and in verse 17 of our own death and resurrection with Him (see also Luke 24:46; Acts 3:18; 17:3; Heb. 9:26; 13:12; 1 Peter 3:18, where "suffer" and "suffering" have direct reference to death), Paul went on to declare that "the creation itself *also, shall be delivered* from the bondage of corruption" (i.e., death), into the "*liberty of the glory*" (see 1 Cor. 15:43; James 1:12; 1 Peter 5:4, R.V.; Rev. 2:10) "of the children of God."

For the supply of the need of this present creation (a surface creation), the former creation suffered (was subjected to) "*the bondage of corruption*." That accomplished, a new *hope* is inspired into a new creation by bringing man upon the scene; temporarily subject to death, it is true, but accompanied by the promise of "the hope of eternal life" by a *resurrection* from the dead, when ultimately death shall be no more, and every aspect of man's wide domain shall rejoice in the prospects of the ages to come. *(To be concluded next week)*

CAESAR'S FRIEND?

(Continued from page 3)

suffer because of a godly life — as the friends of God and not of Cæsar. Abraham had faith supported by his works, and because he believed God he was called the "Friend of God" (James 2:21-23).

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:35.) Our love for Christ and His Father must endure unto the end. To keep our love for God and Christ, we cannot be friends of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

Which shall we seek, to be "Cæsar's friend," or to be the "Friend of God"?

The Right Way: "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother" (Deut. 22:1).

BEWARE OF LITTLE SINS

THE following significant story was related in an address made by a converted Burman to a group of natives in his country:

A little banyan seed said to a tall palm tree, "I am weary of being tossed about by the wind; let me stay among your leaves."

"Oh, yes," agreed the tall palm tree, "stay as long as you like," and by and by forgot that the little seed was there. But the little seed was not idle. It sent out minute fibers and tiny roots that crept around the trunk and under the bark and into the very heart of the tall palm tree. Then the tree cried out, "What is this?"

"It is only the little seed you allowed to rest among your leaves," said the banyan.

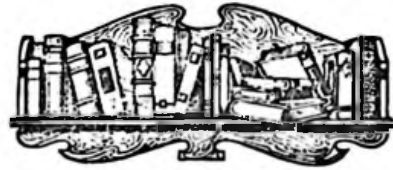
"Leave me now," commanded the tall palm tree. "You have grown too large and too strong."

"Ah, but I cannot leave you now; we have grown together. I would kill you if I were to tear myself away."

The tall palm tree bowed its head and tried to shake off the banyan but could not, and the long leaves of the palm tree withered, the trunk shriveled, and only the banyan could be found.

Beware of little sins!

—Selected from *The Pilot*.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The lighter side deserves mention here now and then. It happens, however, that Dr. John R. Rice, whose work is about to be discussed, was not intentionally funny when he did his writing; indeed, he was deadly serious. The rigidity and unyielding Puritanism of his convictions come naturally from Wheaton (his Illinois home town), where is located one of the most strictly governed colleges in the United States.

Bobbed Hair, Bossy Wives, and Women Preachers (Sword of the Lord Publishers, 145 N. Hale St., Wheaton, Ill.; 75 cents each; 3 for \$2.00) is the title of Dr. Rice's 91-page book, and it lives up to every suggestion its name contains. Long hair is, in Dr. Rice's estimation, an inescapable adjunct of Christian femininity; obedience to husbands is another such inescapable adjunct. Women preachers, of course, are simply works of the Devil himself.

The book is, despite its Victorian viewpoint, worth reading. Dr. Rice is not given to undocumented opinion; he draws heavily upon the Bible for his arguments, and his devotion to the Scriptures as the inspired Word of God is evident in every line he writes. His imagination works quite as actively as his devotion, however; and his Biblical interpretations, consequently, are not always to be taken without considerable quantities of salt.

Chapter headings can tell more of the book's argument than any comments by this reviewer: A Controversy and How to Settle It; Christians to Submit to Authority of Divinely Appointed Leaders in Church, Home, State; Wives to Submit Themselves, to Be Subject to, Obedient to Their Husbands; Women Preachers Forbidden in Bible; Bobbed Hair, the Sign of a Woman's Rebellion against Husband, Father, and God; The Horrible Sin of Rebellion.

It was inevitable that the book should have been written by a man. No woman would have dared produce it. The ideas expressed by Dr. Rice, while by no means new, rarely have been put in such positive, uncompromising language—and, for that matter, rarely have been supported with such a wealth of Scriptural reference. One thing is certain: either you will swear by, or you will be amused by, the Rice work. In either case, you will learn something.

* * *

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



"That he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:4).

A Lamp in the Night

"Lamps like these may soon go out
Over all the sea and land,
For men must wrap the world in night
Subject to war's grim command.

"Darkness may surround us here,
But a faith and hope divine
Still can shed a golden glow
Deep within your heart and mine.

"We must guard such treasure well—
We who strive for right:
For while faith and hope shall last
The world will still have light!"

—Selected.

God Watched Jonah

God knew Jonah by name. He called him to do a bit of missionary work for Him. God watched Jonah start in a different direction. He always knows each of us by name. He watches us choose the path we go every day.

Jonah ended his journey by getting into a ship. He went down into the ship and went to sleep. He was very sure he had escaped God's all-seeing eye!

God was not through with Jonah. He had called Jonah, and He expected him to obey. A very bad storm came upon the sea. The sailors were very much afraid. There had been many storms, but this one was terrible. They "drew straws" to find who was to blame for this storm. These men were idol worshippers. However, the lot fell to Jonah. Jonah finally had them throw him into the water, as he knew God was punishing him for trying to do his own will.

Jonah Obeyed

God wanted Jonah to preach to the people of Nineveh, so He prepared a great fish to swallow Jonah. "Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). He prayed to God who can hear us anywhere and who is able to bring our loved ones back to life from wherever they may be.

Is it not wonderful that Jonah was cast onto dry land near where he should go to preach?

Jonah did not have much love for these strangers of Nineveh. He went because God sent him. Nevertheless, the people of Nineveh knew God, even though they were not living as they should. They repented in sackcloth and ashes, and God spared the city from destruction.

Jesus and Jonah

Will you agree that Jesus must have believed the story of Jonah to be true? He used this happening to explain to His followers that He was the Christ, the Son of God.

We read: "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).

Now, if Jesus our Saviour was not in the grave for three days and three nights, then He was not the Christ! Can we carelessly follow along with the present trend of the season, keeping Good Friday as the day our Christ died on the cross for us? Christ died at the close of Wednesday. He was the last lamb to be sacrificed on that day.

As Thursday was a special holy day, He had to be buried before sundown. Friday was another preparation day for the weekly holy Sabbath day.

It was early the first day of the week that the women came to the tomb. They brought more spices to finish anointing our Lord's body, but Jesus' third day and third night were past. He was not there. He had risen! Thus the words Jesus prophesied concerning Himself were true!

Paul wrote: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

Membership Call

Join the ECE Club. Send your name, birth date, and address to Madge Savage, Waite Park, Minn. See your name listed in the Happy Birthday Corner! Send today and get your membership card.

Happy Birthday Wishes

Norman Paul, Mar. 20, age 12, Niagara Falls, N. Y.

Joan B. Savage, Mar. 22, age 6, Saint Cloud, Minn.



BEREAN DEPARTMENT

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The Great Sacrifice

By Shirley Karnett, Omaha, Nebr.

Hebrews 11:17-19 tells of the great sacrifice made by Abraham. He was prepared to offer his son Isaac to the Lord. He had faith that God could raise Isaac and fulfill the Abrahamic promises through him. God actually offered His Son Christ for the ungodly, as we are told in Romans 5:5-8.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Christ was the sacrificial Lamb of God. Our baptism is a type of His death. In a way, after we are baptized, we are sacrificing our lives to Him.

In John 19:16, 17, it is written that Christ was delivered to the multitudes to be crucified. "He, bearing his cross, went forth." If Christ, who was perfect, had to bear a heavy cross, how much more should we sinful creatures bear!

In several instances, Paul exhorted the Gentiles to sacrifice themselves for Christian living. We read: "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). Again: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:1,2). From these verses, as well as the familiar words of John 3:16, we learn that Christ was given by the love of God as an offering and a sacrifice.

Christ's sacrifice was not only for Gentiles, but for Jews, also, though they had their law. In Hebrews, we are told that "the high priest entereth into the holy place every year with blood of others" (9:25); but after Christ's death, this was not needed. The law was only a rough sketch of good things to come. The Jews offered sacrifices year after year, but this could not make the people perfect. Christ was born in fulfillment of the many prophecies, and we are made free from sin through the offering of the body of Jesus Christ. Paul, in mentioning the yearly sacrifice of the priests, emphatically stated that the one sacrifice of Christ was to endure throughout this earthly era.

There are many likenesses to be drawn between the Jewish laws of sacrifices and the death of Christ. Hebrews relates that the high priest offered the blood of beasts in the sanctuary, but the beasts themselves were burned outside the camp. In like manner, Christ was taken outside the gates of Jerusalem to suffer and die for us. In sacrificing our lives for Christian living, we should not limit our work to within one city or state, but should endeavor to preach the Word to everyone. Paul wrote that we ought to "offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." We should do good and communicate the gospel to others, "for with such sacrifices God is well pleased." Though it may sound simple and easy, think how seldom we do it. It will be simple if we keep always in mind the sacrifice that our Christ made in comparison with that which we might make.

Honor Your Parents in God

By Howard France, Wenatchee, Wash.

To honor means to love, obey, be grateful, and respectful. Do you, as an individual, honor your parents as you should? On the spur of the moment, you might say, "Yes, of course I do!" Think! Do you obey them, respect them, and show the proper love and respect for them? By that I do not mean that you would not sorrow for them if they died, but are you endeavoring to live for them, now?

There are countless Scripture references telling how we should treat our parents. In Ephesians 6:10, Paul wrote, "Children, obey your parents in the Lord: for this is right." In the same thought, he wrote, in Colossians 3:20, "Children, obey your parents in all things: for this is well pleasing unto the Lord." In all the references, obedience to our parents in the Lord is emphasized. As long as our obedience does not conflict with the will of God, we are to respect our parents.

Christ said: "He that loveth father or mother more than me is not worthy of me." By these words, He was not discouraging love of family, but was exhorting to enjoy a family relationship founded on love of God and Christ. By assuming an attitude of love toward our parents and serving God, we will have a correctly balanced program and be serving God through our parents and obeying His specific laws of respect and reverence for all our elders. Love, honor, respect, and obey your parents.

AMONG THE CHURCHES

CALENDAR

April 7, 8—Illinois Spring Conference at Ripley.

July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.

HOLBROOK, NEBRASKA

Sunday, March 4, 1945, was an ideal day for the all-day meeting of the Church of God at Holbrook, Nebr. The good attendance enjoyed Bro. Terry Ferrell's sermons and the fellowship of the day. We were glad to welcome Sr. Ruth Hoskins to our services and all others from a distance who are not privileged to meet with us regularly each Sunday.

The church work here is doing well under the leadership of Bro. Ferrell. We appreciate the co-operation and financial help all members of the Holbrook Church have given in the past. We earnestly urge that you continue to give your offerings and contributions, so the Master's work may still go forth in this place in a way pleasing to His Name. Send or give all money to the secretary.

May God bless the efforts of His people wherever they may be.

Irel Stedman, Secy.

HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

One hundred fifteen persons attended the Brotherhood dinner which was held in Hope Chapel on Thursday evening, February 22.

The program included speeches by representative Chinese, Negroes, and Jews. Rabbi Stephen M. Sherman and Miss Fannie Grunwald, both of Temple Beth-El, spoke for the Jews; Goody Mark, for the Chinese; and J. W. Crockett, pastor of the First A. M. E. Zion Church, John Frazier of Hering House, Faye Jean Davis, and Mrs. Crockett were on the program for the Negroes.

Bro. M. W. Lyon presented a song written by Mrs. Lottie Pickerl and himself. Mr. and Mrs. Frank Fox represented George and Martha Washington, and Mr. and Mrs. Elmer McChesney represented the Lincolns. Mr. Royal Mastain acted as master of ceremonies.

Chairman of the dinner was Mrs. Lynn Leighty. Mrs. Charles Sibert and Mrs. Lois Hunt were in charge of decorations.

(Mrs.) Erma McChesney, S. S. Secy.

NATIONAL BIBLE INSTITUTION

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| Evelyn E. Jones | \$ 5.00 |
| Lt. & Mrs. Oakley Krogh | 35.00 |
| Mr. & Mrs. A. M. Jones | 5.00 |
| Sisters' Society, Lawrenceville, Ohio | 10.00 |
| Anonymous | 14.00 |
| Mrs. G. Kuehne | 5.00 |
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| Mr. & Mrs. W. H. Lindsay | 5.00 |
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| A Friend | 40.00 |
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| Mr. & Mrs. Charles Netts | 5.00 |
| Faye White | 5.00 |
| Marion L. Long | 10.00 |

SPRINGFIELD, OHIO

Because of bad weather and icy roads, the annual business meeting of the Maple Grove Church of God was postponed from week to week, so was held February 21 instead of in January as customary. All officers were unanimously re-elected to serve in 1945, and are as follows: Charles Netts, president; Margaret Ballentine, secretary; Clark Ballentine, treasurer; David Beck and Charles Netts, elders; Paul Overholser and Earnest Poole, deacons; Mayme Jones and Erma Bowser, deaconesses; Lamoille Finch, Walter Poole, and Clark Ballentine, trustees. Sunday school officers are: Clark Ballentine, superintendent, and Emma Beck, secretary-treasurer.

Our Sunday school showed an average attendance of fifty, an increase of five over 1943. Our parsonage fund is nearing the \$1,800.00 mark.

Plans were made for the annual vacation Bible school, and tentative dates were set—July 2-13. We hope to secure the same teachers we had last year, Bro. and Sr. Harvey U. Krogh, Jr., and Sr. Ruth Tomlinson. Children in the village and vicinity are already asking about it, and unanimously ask for a longer duration.

We are all rejoicing over the return of Bro. and Sr. Charles Netts from their winter's sojourn in Tempe, Ariz. We missed them sorely, and are glad to have them in their accustomed places at all meetings.

The Sisters' Society met at the home of Mrs. A. M. Jones, Thursday, March 1. This was the first meeting since November 30, bad weather having made it impossible to get together as usual.

The eye hemorrhage that caused Bro. Jones

to return home from Chicago, on his way to Ministerial Conference, is clearing up, and a final examination by the doctor discloses no injury to sight. It was disappointing to get that near and then have to miss the fellowship, and benefit anticipated. We are very thankful no permanent injury resulted.

Mrs. A. M. Jones.

SOUTHLAWN PARK CHURCH OF GOD Grand Rapids, Michigan

Recently, we conducted a "Lamp in the Window" service in honor of the fifty-five boys from our church group who are serving in the armed forces. The church auditorium was filled to overflowing with relatives and friends of the boys, the families having been especially invited. A card for each boy was placed in the windows, and in each window an old-fashioned candle lamp burned brightly. Our pastor, Bro. F. E. Siple, presented a sermon in keeping with the type of service, exhorting each person to keep a light burning in his heart—even the Word of God, to guide the boys safely home.

To better acquaint the church members with those of our boys who are away, we are dedicating each Sunday to a different boy. The first ones to be so honored are baptized members of the church. Each Sunday the family whose boy is being so honored has furnished a floral arrangement and, where possible, a picture to be placed in the front of the church for that day.

A spiritual and impressive Easter cantata is being planned by our choir, and we are looking forward to a season of renewed growth as the spring season approaches.

Ellen Van Fleet, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. Charles Netts, having wintered in Tempe, Ariz., recently returned to their home in Springfield, Ohio. They write: "While in Arizona, we very much enjoyed Bro. C. E. Lapp's sermons. He surely is working hard and Louise (Sr. Lapp, nee Louise Brewer) is right by his side in all the work."

Bro. Ben Johnson, a hospital patient at Frederic, Wis., expected to return to his home at Willmar, Minn., last Sunday, March 11.

Spring's first robins in Oregon, Ill., are doing their best to "cheer up" the dreary end of a long winter.

Bro. J. M. Morgan, Kellyville, Okla., writes: that he has baptized "more than two hundred forty dear ones into Christ during the past forty-five years," and asks prayer on the part of brethren for continued blessings in the Lord's work.

It is not too optimistic to report that Bro. A. J. Hoke, a patient in Warmolts Clinic, Oregon, Ill., is gaining steadily. Though still very weak, there is daily increasing hope of his recovery.

Does your church have a capable, responsible reporter? A reporter is one who reports. Some weeks, church reports are nearly as scarce as interesting, faith-building, well-typed articles. Send the news while it is news. Write articles that will lift, instruct, correct, inspire.

Yes, the College boys won their last basketball game, making six victories and seven defeats for the season's record. One game was won by one point; another game was lost by one point. Three first-team men will be graduated this spring, so the team is hoping for some talent among next year's freshman students.

SECRET - HENNINGER

Charles A. Henninger and Virginia Leo Seerest were united in marriage by the writer at his home in Waterloo, Iowa, March 7, 1945, at 8:30 p.m. in the presence of relatives and friends. The bride was attired in a gown of robin-egg blue and the groom wore a dark gray suit.

Mr. Henninger is an automobile salesman, formerly of Washington, D. C., but has been residing in Waterloo for some time. Virginia is the oldest child of Bro. and Sr. Alvin E. Phillips of Waterloo.

The couple plan a wedding trip by way of Chicago and New York to Washington, D. C., where they plan to make their home. Virginia is a member of, and active worker in, the Waterloo Church of God. The church will miss her very much. We wish the couple God's blessing for a long, happy, and prosperous married life.

Charles W. Howe.

HERALD RECEIPTS

Edith C. Stirton; George L. Huffmon; Mrs. A. Ward (another); Corine James; Mrs. G. Kuehne; Mrs. Marie Coffman; Glen Starbuck; A. Harbert; G. C. Hammer; W. M. Naylor; Wm. H. Moore; Elizabeth Morse; Mrs. Franklin Moore; Mrs. Frank Henry; Mrs. Pauline Chapman; Mary J. Hatch; Mina Knodle; G. G. Landry; Mrs. Jerry Gainey.

NATIONAL BIBLE INSTITUTION

Church of the Open Bible, Pomona, Cal. 50.00
From Friends 5.00

"I will extol thee, O Lord; for thou hast lifted me up" (Psalm 30:1).

Threats and Promises of Isaiah

By Harold J. Doan

IT IS GENERALLY supposed by students that the first chapter of Isaiah is a condensation of his whole Book, written after he had completed his other writings. This is a logical deduction, as the first verse states the contents of Isaiah's Book, naming the kings who lived during his days of prophesying. "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" (Isa. 1:1). The entire Book is composed of visions Isaiah saw during the reigns of these various kings, while the first chapter is a summary of the meanings of these visions. The names of the kings could have been known only after Isaiah had lived under them and the visions summarized only after they had been seen.

The first chapter of Isaiah unfurls the history and fate of the depraved children of Judah who wallowed in sin in that day. Isaiah's prime complaint against the people was that they had committed iniquity in the name of religion. They were hypocrites in the first degree. They had a form of godliness, but no good could be found in them. "To what purpose is the multitude of your sacrifices unto me? . . . Bring no more vain oblations . . . it is iniquity, even the solemn assembly" (vv. 11, 13).

Isaiah reviewed the sins of Judah and pronounced woes upon it, not to reveal how much more righteous he was but, in some way, to bring the Jews to repentance. "Wash you, make you clean; put away the evil doings from before mine eyes. . . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool" (vv. 16, 18). God was advanced as a reasonable God, One who was fair and just and who was anxious to bargain with His children. Jehovah is not an unreasonable God. Though His own chosen people had turned against Him, God was willing to forgive them if they would repent of their sins.

Isaiah put teeth in his plea for repentance. His was not the hopeless whine of a pessimistic preacher, but the forceful, authoritative bark of an oracle of God. Warned Isaiah, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword" (vv. 19, 20). The Jews had a choice, they could repent and receive blessing, or continue in their wickedness and be destroyed. Unbelievably, they chose the latter and were eventually devoured by the sword of their enemy neighbors.

Regardless of this choice of the Jews, Jehovah still holds a blessing for His chosen nation. They would not learn through love to respect God, but they will learn through persecution to respect Him. When they turn to God and His Son, Jesus, they will "be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness" (vv. 26, 27). So God will one day pour out His cup of blessing on the head of the Jews, and their glory will dim the eyes of sinners who have plagued them.

Thus, Isaiah summarized his own prophetic masterpiece. He told of the sin of Judah, her call to repentance, her rejection, and the final blessing which will come.

Though this chapter, in fact the bulk of this Book of Isaiah, was addressed to the Jews, we may decipher in its message a warning for us. Would that there were more Isaiahs in the sin-drenched world of today. Isaiah would not glamorize his message or camouflage the truth to better please his hearers. He perhaps would sting us as he stung his neighbors with denunciation of the nothingness of form and learning without inner conviction.

We have a decision to make. Will we "learn to do well, be willing and obedient," or will we "refuse and rebel"? Will we receive the "good of the land" and the blessings of the future Kingdom or will we "be devoured"? Choose quickly, but choose well!

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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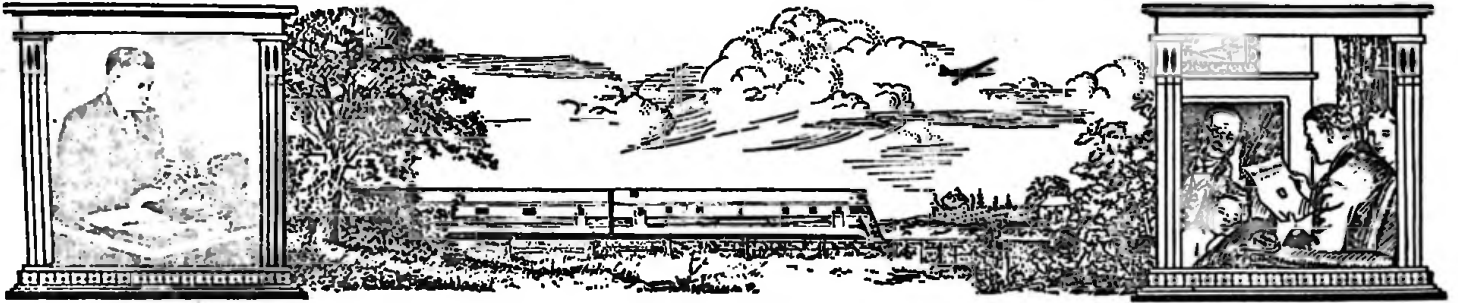
OREGON, ILLINOIS, MARCH 20, 1945

NUMBER 24



The Lily — Pledge of Love and Immortality

“Consider the lilies . . . how they grow. . . . Even Solomon was not arrayed like one of these. Wherefore, if God so clothe the grass of the field . . . shall he not much more clothe you, oh ye of little faith?” Nor is God’s love limited to present life. He will clothe His lilies with immortality, when we shall “bear the image” of Christ. “We shall be like him,” arrayed with glory, in the Resurrection Day. *May the Christ come soon!*



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Sydney E. Magaw, Editor

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When Lilies Never Fade

Beautiful as is the lily, its delicate white petals soon color and beauty falls pathetically to the ground. In contrast to the fragrance that lasted so briefly, the stench of decayed flowers is almost unbelievable. That day is coming, though, in which Paradisaical beauty will never fade, when luxuriant flowers and ferns and trees will adorn the new creation of God in a universal Garden of Eden. "There shall be no more curse." "There shall be no more death." "There shall be no night." "There shall in no wise enter . . . anything that defileth."

Beautiful as is the lily, it is not the highest creation of God. It is, rather, a symbol of delicate purity of life God would see in His children. Beauty of character has no peer. Man, however, like the lily, flourishes only a short time, then withers and fades into corruption. Indeed, he must be buried beneath the earth, so offensive does death become. Here, Christianity offers its greatest help. Here, the Easter message applies. Jesus "saw no corruption." He was raised from the dead in glorious beauty—a beauty even surpassing the beauty of His former spotless life. His resurrection to glory and power is proof of the gospel hope, is proof of other resurrection. He promised, "Because I live, ye shall live also" (John 14:19). He is "alive for evermore . . . and (has) the keys of hell (the grave) and of death" (Rev. 1:18).

There is coming a Resurrection Day! "The trumpet shall sound, and the dead shall be raised incorruptible, and we"—the living—"shall be changed" (1 Cor. 15:52). Then will be fulfilled the saying, "Death is swallowed up in victory" (v. 54). The Lord "shall change our vile body, that it may be fash-

ioned like unto his glorious body" (Phil. 3:21). He "died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:10). "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

There is coming a Resurrection Day! "The hour is coming, in the which all that are in the graves shall hear his (Christ's) voice, and shall come forth" (John 5:28, 29). Carry the cross, Christian, *carry the cross*—not that you may now receive victory, for "thou shall be recompensed at the resurrection of the just" (Luke 14:14). In that Day, "Jacob shall not . . . be ashamed, neither shall his face . . . wax pale" (Isa. 30:22). There will be no sorrow, no shame, no waxing pale—no withering of life.

There is coming a Resurrection Day! In that Day, the redeemed "shall see the king in his beauty . . . shall behold the land"—the Promised Land—"that is very far off" (Isa. 33:17). "The inhabitant" of that Promised Land "shall not say, I am sick," and "the people that dwell therein shall be forgiven their iniquity" (v. 24). Lilies, withered and decayed, will be restored to life and beauty—a beauty not yet seen, 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).

In the Day that lilies never fade, when the saints of God are immortalized, the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." "Nation shall not lift up sword against nation." Then will the Lord "turn to the people a pure language," and all God's people "shall dwell . . . in quiet resting places" (Isa. 32:18). *A Resurrection Day is coming!*



Jesus' Resurrection Insures Our Resurrection

By James A. Patrick

IN THE first chapter of Luke, we read about the Angel coming to Mary and telling her that she would have a son, and saying to her, "Thou shalt call his name JESUS." She was further told: "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."

When the angels came to the shepherds, they said: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." "When eight days were accomplished for the circumcising of the child, his name was called JESUS."

This promised child was born and grew to manhood among the Jews, and they asked: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? The Jews thought He was a man as other men are. Were they mistaken? Paul, in writing to Timothy, said, "There is one God, and one mediator between God and men, the man (himself man—R.V.) Christ Jesus" (1 Tim. 2:5). Paul called Him a Man. The Man was Christ Jesus.

Christ very many times called Himself the Son of man. On one occasion, He said to His disciples, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again" (Matt. 20:18, 19). Again, 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" (Matt. 28:31).

Of what was this Son of man composed? Paul said in Hebrews 2:17: "Wherefore in all things it behoved him to be made like unto his brethren." If "all things" means all things, then Jesus was made up of flesh and bone and blood like other men.

This babe born in a manger, this "himself man Christ Jesus," this Son of man, went through life bearing these titles, and, "They crucified him." What was He in death? Let John tell us. In John 19:38-42, we read: "Joseph of

RESURRECTION

By Mary Mae Nedrow

*Lifted upon the cross to die,
To seal our pardon — justify;
On Calvary's hill He bore our shame —
Let all mankind exalt His name.
Three days in Joseph's tomb He lay —
Then angels rolled the stone away.
He arose! O holy dawn that spread!
He is firstborn of all the dead.
First of the faithful dead to rise,
God's promise to immortalize
Fulfilled that Resurrection Day
When angels rolled the stone away.*

Arimathæa . . . besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. . . . Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre wherein was never man yet laid. There laid they Jesus." He was still "himself man Christ Jesus."

In Matthew 28:5, 6, it is recorded that the angel said to the women: "I know that ye seek Jesus, which was crucified. He (who? Jesus) is not here: for he

(who? Jesus) is risen, as he said. Come, see the place where the Lord lay." Was it the same Jesus who rose from the dead that was crucified? The angels said it was. It was also the Lord that had lain in the grave. Could anything else have been the Lord, but that which had lain in the grave? You answer.

It was the Son of man that is to come and sit upon the throne of His father David. It is the same Son of man that was crucified that is to come and sit upon the throne of His glory?

Someone will ask, "Why stress this point so hard?"

Because if an immaterial spirit came out of the tomb, instead of the physical Jesus, we have no Saviour. An immaterial spirit could not die. "Christ died for our sins according to the scriptures." An immaterial spirit could not shed blood. "Without shedding of blood is no remission." So, you see if that theory is correct we have no Saviour. But, thank God, it is not correct. The sad part is those who hold that theory destroy the Saviour for themselves.

Besides all this, the Lord proved to His disciples that He was a material being after He rose from the dead. He appeared to them and they were afraid, for they "supposed they had seen a spirit." Jesus said to them, "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." Did Jesus have flesh and bones? He said He did, yet one of our fellows teaching a class (Please turn to page 10)

LIVELY HOPE

By Cecil A. Smead

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

TO PETER, the "lively hope" was of a resurrection to take place "in the last time" (v. 5), when the evils that plagued people would be abolished by the return of the resurrected Lord Jesus Christ to set up His world-wide Kingdom of God.

Since Peter's time, Christians have sought at times to bring to pass on earth an order of human civilization that would approximate as closely as possible the ideal that Jesus gave of the Kingdom of God. America has made the most nearly successful of these efforts. Even in America, however, there are glaring injustices out of harmony with the ideals of Jesus, as all well know. This failure is further accentuated by the world-wide wars of this generation.

To discouraged Christians, Easter comes again with its renewal of living hope. The living Christ will not fail, and in due time all the ideals for which Jesus stood will be fulfilled in the world of mankind—the real New World.

Today, as never before, humanity is longing for a new order without the inequalities and injustices of the present order. Humanity is feeling its inability to solve its physical problems, its race problems, war problems, capital-and-labor problems. The world itself is a problem trying to solve a problem. The best it can do is choose leaders who themselves become problems and who make problems that other problems can never solve.

Our real Leader is the living Christ. He alone, because of His great love, will get the world out of its trouble by setting up the new order He proclaimed nineteen centuries ago.

Many Christians feel it is the church's mission in the world today, as the representatives of Christ, to completely make over the world order in line with the ideals of Jesus, thus bringing in the Kingdom of God. We, with the opposite viewpoint, generally confine our efforts to the church and its converts, attempting to put into effect the ideals of Jesus in this church only, thus perfecting an instrument for the use of the Lord Jesus when He returns. He will need helpers, as indicated by Paul's expression — "joint heirs with Christ" (Rom. 8:17). We have felt that



the preponderance of Scripture supports this attitude toward the world's problems. The living Christ will make everything right when He comes.

Shall I stop with that? As regards the world's problems, shall we sit back and wait for Christ to come again and solve it all? Granted our position is true, there yet remains a doubt. Having known Jesus, and His wonderful love as revealed

in the Scriptures, can we be satisfied? Can our world outlook be the same today when we consider the enormous numerical difference between those who called themselves Christian in Peter's day and those who call themselves Christian today? The numerical superiority of those who owe a common allegiance to Christ gives this group a balance of power that is a responsibility we cannot longer ignore. That Christianity has ignored its responsibility too long is testified by the tragic sorrow of the world. Can we really feel the place of the living Christ—and therefore His church—in the world today is only that of a bystander or an actor who merely is waiting to come on the stage? A *lively hope* must give evidence of life, or it is dead.

What, then, are some of the ideals of Jesus we should encourage in the world, as well as in the church?

Jesus healed the sick! Yet, when we of the church are sick, our only thought is to get to the doctor. We "give up" to him. The doctor, reasoning from the physical conditions he sees in our bodies, says that more than half the cases of sickness are caused not by faults in the flesh, but by faults in the spirit—discouragement, fear, uncertainty, hatred, selfishness, emotional immaturity. Yet these are some of the very faults the Christian need not have so long as he has his living Christ. He has been "begotten . . . again unto a lively hope." We can help the world here.

Jesus Christ also had an attitude towards worldly riches. Yet, here again, we "give up" before we try the way of Jesus. It remains for business men here and there to prove the vitality of Jesus' practical teaching—that lives on earth as He lives in heaven. Concerning capital and labor, co-operation of each part of the body for the good of the whole, the value of a person (Please turn to page 11)

Resurrection Anniversary

By F. L. Austin

EASTER DAY is the day Christianity has set aside as the anniversary of the resurrection of the world's Saviour, Jesus, the Anointed.

Though all understand that present computation of calendar dates differs from God's computation as designated in Exodus 12:1-10, and, therefore, our Easter Sunday seldom falls on the 17th of Nisan, the date of Christ's resurrection, yet the spirit of the anniversary rightly becomes richly edifying to very many, especially to those who are earnestly devoting their all to the service of our Master, and of our God. How truly do the services of the day draw to the heart of our Saviour!



The Critical Lexicon defines the Greek word *anastasis* as meaning, "a standing up, rising up (as from the dead; hence), resurrection." *Anastasis* is always the Greek word translated "resurrection" in the New Testament.

God's Word refers to three classes of resurrection in the phrase: "But every man in his own order," namely:

(1) "Christ the firstfruits." (See 1 Cor. 15:23; Acts 26:23.) Then—

(2) "They that are Christ's."

(a) When?—"at his coming." Christ's return is the appointed date for the resurrection of such as are chosen by Christ. Their being raised seems to correspond with that of Christ, of whom it is written in verse 20, that He was raised "from the dead"—not just, away from the dead, but, "out from among the dead." He was raised; but all others remained in death. He was taken out from among them. Paul yearned for a similar resurrection, as expressed in Philippians 3:11: "If by any means I might attain unto the resurrection (Greek—"from among") the dead."

(b) Those partaking of this resurrection seem to be referred to in Luke 20:35, 36 as "children of God, being the children of the resurrection." John seemed to refer to them at 5:29 as "they that have done good, unto the resurrection of life." That is, "life" as translated from the Greek word *zoe*, meaning unending, immortal, "life"; but not life as translated from *psuche*, meaning animal, or carnal, life. Such seem to be mentioned as of "the resurrection of the just" in Acts 24:15 and Luke 14:14.

(c) Again, of the three resurrections of 1 Corinthians 15:23, 24, this second one seems to be referred to in Hebrews 11:35 as the "better resurrection"; that is, better than the third and final resurrection. It is this "better" resurrection, unto immortality, at the appearing of Christ "the second time, without sin unto salvation," for which Christian people eagerly yearn. But, according to 1 Corinthians 15:22-27, there follows another resurrection, a—

(3rd) "Then (cometh) the end," the last; the resurrection of the remaining dead; "the rest of the dead," as in Revelation 20:5.

There is vast difference between those raised "out of the dead" as mentioned in paragraph "2" above, and "the end," or "the last" (as translated by some) of verses 24-27. "The last" would seem to refer to the resurrection of the remainder of those having died "by Adam," who "by the Anointed also, will be restored to life," reads the Diaglott translation of 1 Corinthians 15:22.

Thus, as by Adam's sin and death, "death came upon all," so by Christ's death and resurrection, restoration comes to all. "Then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54, 55, 58.)

But, those in the third "order" of resurrection will be of an entirely different group, or company, or rank, than those in the "better resurrection."

Easter

Easter brings the gladdening remembrance of the resurrection of Christ, of that resurrection which intensifies the firm belief that the Anointed of God was His appointed Saviour of all that was lost by Adam's sin and death. It also points every Christian heart forward to His "return the second time, without sin (that is, not to be offered for sin) unto salvation." This second appearing of Hebrews 9:27, 28 is to be attended with "salvation" unto those whose resurrection follows next after that of "Christ the firstfruits," of 1 Corinthians 15:23.

Truly, let us honor Him on Easter Day, April 1, 1945, with a fullness of sincere faith and wholeness of consecration. Yes, and may that faith (Please turn to page 11)



Life Is God-Given

By Francis E. Burnett

"I am the resurrection and the life" (John 11:25).



LIFE is the dearest possession in the world. The state of affairs of any person makes little difference when that one's life is in danger.

One seldom takes time to realize that life is God-given. Everyone's genealogy goes back to Adam, the first man, the first human created by the Father in heaven. The "breath of life" was breathed into Adam's nostrils, and he "became a living soul" (Gen. 2:7). From that time forward, the same process has been in effect each time a child is born. Though the hand of God is invisible, the breath of life is breathed into the newborn child. Some might question that God still performs the act of giving life. We ask, Did the child do it? Was it the mother who gave the life?

Though we have not talked with medical men on this subject, there is no doubt in our mind that medical science would answer the latter question (preceding paragraph) in the affirmative. *Technically* speaking, it is true that a child receives life from its mother. Even before birth, the child lives because of the life-giving qualities of the mother's body. From whom, though, did the mother receive life? The answer would be, From her mother. We could continue asking this question and finding the answer until we would be back to the time God created Adam, and from him created Eve, the mother of humanity. Thus, life is God-given.

In the trouble-torn world of today, there are so many who are fighting to preserve their lives. By this I refer not only to those who are in the armies of our country. Numbers are lying on beds of sickness, desperately trying to "hold on" to that one possession which means so much. Others are fighting against pride, hate, failure, greed, and countless evils that cause them to stagger with pain because of that which is so dear. Still others are fighting man against man. Some are fighting that they and their fellow countrymen might have life, others because their leaders have incited them to become world conquerors and heroes. No matter what may be the conflict, individually, the most important possession is life. Man will strive many times, without a sound reason, to preserve his life. Of the thousands in this universe who are struggling

for existence, few believe on Him who said, "I am come that they might have life, and that they might have it more abundantly"

Jesus was thinking not only of the future when all who believe in Him shall be given eternal life. He knew that, upon acceptance of His Name, a person could know a happier life. A true, consecrated Christian is indeed happy in this life. In Jesus is found love, mercy, kindness, and other needs that bring comfort to this life. Jesus was made strong in these attributes by the heavenly Father. We must realize that God is the Source of all the goodness of the earth.

That a Christian's life is in the hands of Christ and God, surely no one can doubt. Paul said to the Colossians, "Your life is hid with Christ in God" (Col. 3:3). How inspiring it would be if all who have named the Name of Christ believed that He "is our life" (v. 4). Many so-called Christians have accepted the name of Jesus, not believing in Him. They merely joined the church because it is a commonly accepted fact that every person should be a church member. To become a church member, each person had to accept the divine ordinance, though it is not performed in the same manner in every denomination, never realizing the importance and true value of the act he was committing. This is one reason so many fail to recognize the assets in consecrated Christian living.

Jesus said to Martha, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26.) We cannot place too much emphasis on the last three words of the preceding quotation. "Believest thou this?" is a common question. Often after relating truths to others, we ask them if they believe. Do you and I believe those words of Jesus? Do we believe that as God gave Adam life in the beginning, when He beheld that everything was good, He will give us life when the new heaven and earth and righteousness will prevail?

Life is so precious to us that we forget its Source. In 2 Timothy 2:3, 4 we read: "Thou therefore endure hard-

ness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." As previously mentioned, almost everyone in the world is fighting in some way to preserve his life. Paul reminded Timothy that one who is a good soldier of Jesus Christ, and warring for Him, would not entangle himself with the affairs of this life. Why? Said Paul, "That he may please him (Christ) who hath chosen him (the individual) to be a soldier." We cannot be engrossed in the

affairs of this life and please Christ. Jesus plainly taught this, saying, "Ye cannot serve God and mammon."

If we desire to be in the resurrection, we *must* please Jesus. How true are the words to Timothy, "If we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim. 2:13.) The new life that we hope to receive is a "gift of God" (Eph. 2:8). May we, like Paul, "fight the good fight of faith," that when He who is the resurrection and the life shall appear we shall "also appear with him in glory" (Col. 3:4).

Peace at Any Price

By *Richard Smith*

A MAN AND WOMAN were hiding in a garden many years ago, when they heard the voice of the Lord, saying, "Where art thou?" Fearfully, they crouched beneath the trees, not desiring their Creator to see them. Sin had entered the world! God had said, "In the day that thou eatest thereof thou shalt surely die." Man partook of the forbidden fruit, willfully disregarding the command of God, thereby subjecting himself and generations to follow to the curse of sin and death, with all the chaos that such a curse would bring.

Was man everlastingly condemned to die? Was there hope that in some way he might be redeemed, the curse removed from the earth, and the peace and safety of the Garden of Eden restored? What could be the price for the restoration of Eden on earth?

God gave a ray of hope to the condemned when He, speaking to the serpent concerning the evil that had entered the world, said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Four thousand years later, Jesus the Son of God, He who had lived the perfect life before God and man, stood before the judgment seat of Pilate. Outside, the mob cried, "Crucify him, crucify him." Sin was preparing to bruise our Lord, that He might destroy the power of evil. (Heb. 2:14.) Pilate washed his hands before the multitude, saying, "I am innocent of the blood of this just person." Nevertheless, after he had scourged Jesus, Pilate delivered the Master to be crucified. We see Jesus, the crown of thorns on His head, led to Golgotha. There the cruel nails were driven into His hands and feet, the spear plunged into His side, there He

died for *you*. Jesus' blood paid for the sins that had nailed Him, the Prince of Peace, to the cross. Sin crucified Him, yet He prayed, "Father, forgive them; for they know not what they do"!

Three days and nights later, as it dawned toward the first day of the week, two women approached the tomb where Jesus lay. An angel spoke, saying, "He is risen; he is not here." Jesus had overcome sin and death; He was alive for evermore!

Forty days devoted to the teaching and preaching of the things pertaining to the Kingdom of God passed. Suddenly, while the disciples beheld, Jesus was taken up, and a cloud received Him from their sight. Angels which stood by them 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). Their Leader gone, to whom or what could the disciples turn? The angels' promise gave them a new hope and caused them to preach to the world this great message—Jesus is coming again. This message, with its wonderful promise of resurrection of the saints at our Lord's coming, has been the only hope of the Christian through the years that have passed since Christ left the earth.

It is written, "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). Job wrote, "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

(Please turn to page 11)



NOT UNTIL time has turned the lava, now flowing from civilization's blazing volcano, into the solid strata of history, will men be able to view calmly and in true perspective the world-shaking events taking place today. "It is when the hour of the conflict is over that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo, God is here, and we knew Him not!'" declared George Bancroft the noted American historian.

History, as it unfolds, establishes the truth of the Bible, and the Bible reveals and evaluates the logic and meaning of history. Each complements and explains the other. Without the key which Inspiration provides, history would be without purpose, or, as Gibbon describes it, "little more than the register of the crimes, follies, and misfortunes of mankind."

With the exception of the Bible, the contents of which are so largely devoted to history, there is no branch of learning to which one may apply himself with greater profit than general history. "General history reveals the constant presence of a superintending Providence," as Dr. John F. Hurst asserts in his *History of the Early Church*. To quote from another, "Providence conceals itself in the details of human affairs, but becomes unveiled in the generalities of history." (Lamartine.) The one who studies history with the Word of God open before him discovers God on every page and His purposes unfolding in every chapter. Enlarging on the thought that History is a revelation of God, Charles Rollin,

in the introduction of his world-famous *Ancient History* wrote as follows:

"Although profane history treats only of nations who have imbibed all the chimeras of a superstitious worship, and abandoned themselves to all the irregularities of which human nature after the fall became capable; it nevertheless proclaims the greatness of the Almighty, His power, His justice, and above all, the admirable wisdom with which His providence governs the universe. . . . Nothing gives history a greater superiority to many other branches of literature, than to see the manner imprinted in almost every page of it, the precious footsteps and shining proofs of this great truth, namely, that God disposes all events as supreme Lord and Sovereign; that He alone determines the fate of kings, and the duration of empires; and that He, for reasons inscrutable to all but Himself, transfers the government of kingdoms from one nation to another."

This latter observation is strongly supported by Biblical history—that the final disposal of political power is subject to

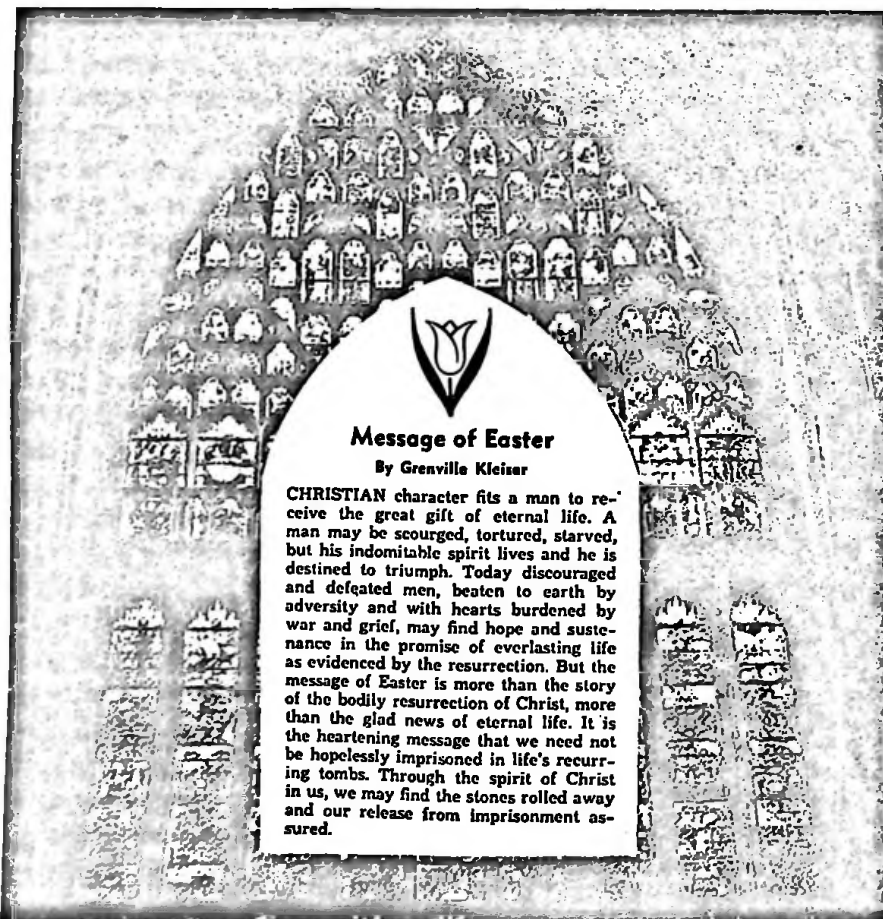
the will and purposes of God. It must not be forgotten, however, that such intervention in human affairs has not been of continuous and universal occurrence, but rather restricted to specified occasions and limited to the furtherance of specified plans of the Almighty. It is apparent that He whose "kingdom ruleth over all," has given human rulers untrammelled freedom to exercise their authority as they may see fit except where their designs run counter to His own and threaten their accomplishment.

Divine judgment is always indicated when God transfers political authority from one ruler, or from one nation, to another. To quote Dr. Hurst again, "The rise and fall of nations is not an idle play of human passions. Schiller's aphorism is a recognition of God's constant watchfulness and justice: 'The world's history is the world's judgment.' The wild currents have never been permitted to flow on without divine control. When the hour came for the wrong to cease, the controlling hand intervened. The result was always the triumph of the right."

In the study of profane history one should always remember that its truth and accuracy are wholly dependent on man's observations and conclusions. The uninspired historian can never be absolutely sure of the reliability of the sources

Footprint

By G



f Jehovah

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From which he draws his information. Few writers get their knowledge first hand. They must depend upon the testimony of other men. Examination of many different histories covering identical periods, shows conclusively that they were all based on the same "original" records. Owing to their diverse personalities and mental trends, the compilers of these various histories often differ widely in their interpretation of facts, and so each of them leaves on the mind of the reader a different impression as to their meaning.

"The source of all human history," wrote Dr. J. H. Kurtz in his *Bibel und Astronomie*, "is eye-witness, be it of the reporter, or of another whose account has been handed down." Consequently, all man-written history is subject to errors arising from various causes, such, for example, as faulty observation, limited scope of man's observation, incomplete data, and personal prejudices of the observer and recorder. These natural human weaknesses cannot be completely overcome no matter how conscientious and determined the writer may be to produce a true, unbiased account of what has taken place.

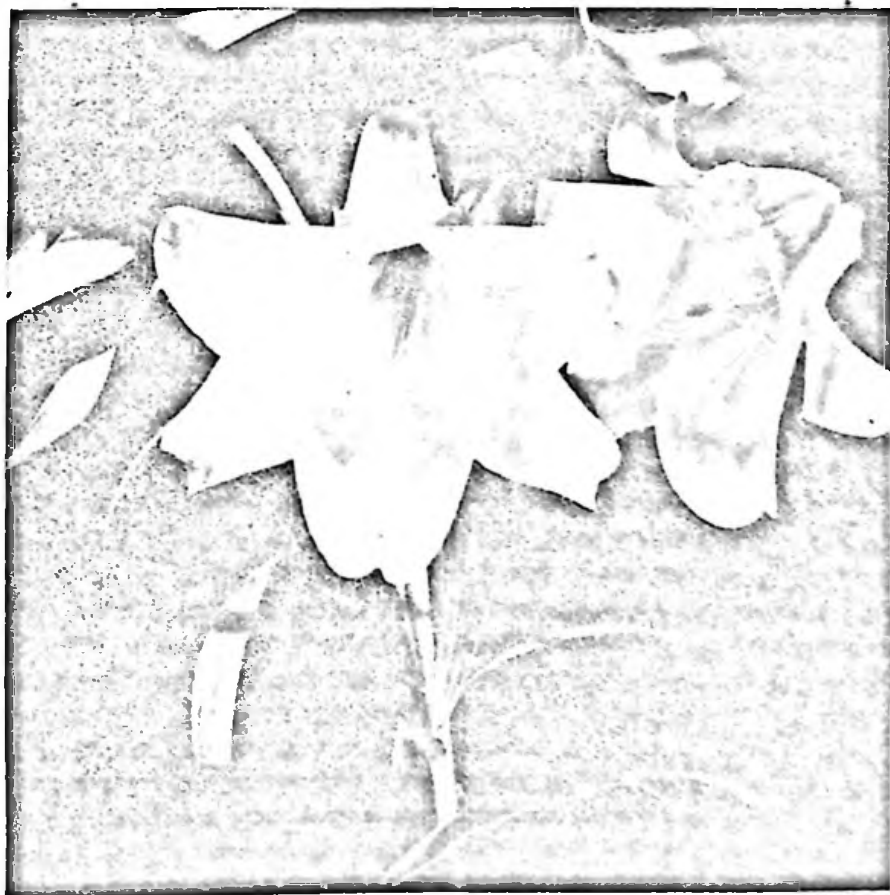
No such weaknesses, however, have place in the history recorded in the Bible. Human history, as has been observed, is based on information derived from what men have been able to see and hear for themselves. Sacred history, on the other hand, rests on the complete and accurate knowledge possessed by "God alone who, standing beyond and above space and time, sees backwards and forwards both the development which precedes the first *present* of men, and that which will succeed this our latest *present*. Whatever the difference of the two kinds of history may be," continues Dr. Kurtz, "they hold the same relation both to the principles of the human ignorance and the principle of the human knowledge. The principle of the ignorance is man's condition as a creature; the principle of the knowledge is the Divine knowledge; and the medium between ignorance and knowledge is objectively Divine revelation, and subjectively prophetic vision of man, in which he beholds with the eye of the mind what is shut and hid from the eye of his body." (Quoted by Hugh Miller in *Testimony of the Rocks*.)

Seeing with the "eye of the mind" which was enlightened by Divine inspiration, the sacred historians were able to record "the truth, the whole truth, and nothing but the truth."

To gain increased faith and comforting assurance from the study of the history of the past, or from the consideration of current history as it unfolds before our eyes today, or from the contemplation of the history of the future as it is brought to us by the prophets, we must never forget the fact of God's constant presence in the world, that now, as in the past, "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17). When we thoughtfully and prayerfully approach the study of history, sacred or profane, with this conviction firmly fixed in our minds, we shall be able to trace the Footprints of Jehovah throughout its entire course.

President James A. Garfield, who held many religious ideas in common with the Church of God, summed up the beauty and wonders of history like this: "The world's history is a divine poem of which the history of every nation is a canto and every man a word. Its strains have been pealing along down the centuries, and though there have been mingled the discords of warring cannon and dying men, yet to the Christian philosopher and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come."

The history of creation; of the deluge; of Abraham, Isaac, Jacob, and Joseph; of Israel's tragic wanderings in the wilderness; of their conquest and enjoyment of the "pleasant land" that God gave to their fathers by promise; the history of



Jesus, His birth, labors, death, resurrection, and ascension: all these marvelous historical records of the Lord's dealings with His people, and with their enemies, "were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

And, crowning all these rich and comprehensive annals of the past, Old and New Testament prophets, by Divine command, have recorded with equal fidelity the history of God's people, their conquests and achievements, their great and enduring successes (for they will know no failures!) throughout the endless ages of eternity! Prophecy

is "history written in advance." The prophets were all historians, historians of future events. They wrote the history of what "shall come to pass in the last days," and beyond the "last days," when time shall be no more!

Let us, then, give this heart-warming, faith-building, spirit-developing subject the place it so richly deserves in the curriculum of our School of Christian Development, that we may learn that the Lord our God is among us, "a mighty God and terrible" (Deut. 7:21), as we see Him display His incomparable wisdom and exert His omnipotent power in the past, the present, and the endless future!

Traditions and Facts Concerning Easter

By Gerald L. Cooper

THE DAY we know as Easter Sunday and several weeks preceding are days full of observances. Some of these latter are undertaken by all churches, others by only a few. Perhaps it would be well if we considered briefly what of these observances are based on fact and what on fiction, or tradition.

February fourteenth, this year, was known as Ash Wednesday. On this day, the ashes of palms used on the previous Sunday were distributed to members of the Roman Catholic Church and were used to show their need for cleansing. This day was also the first day of a period of forty days known as Lent, which is observed by many Protestant churches, as well. This is a period of time set aside for fasting and sacrifice. The thought behind it is commendable, and the period is probably in remembrance of the several times that forty days or forty years is used in the Bible. Lent is but tradition handed down by the Roman Catholic Church. It does no harm, but why limit the good deeds of Lent to just forty days out of the year? Let us be ready to fast or sacrifice whenever the need arises, not just during Lent.

The Sunday preceding Easter Sunday is known to all Christendom, Catholic and Protestant alike, as Palm Sunday and is traditionally observed in commemoration of Christ's ride into Jerusalem, the time that He could have become King if He had only spoken consent. Some authorities, such as the Companion Bible, say that Christ rode into Jerusalem on two different occasions, pointing out that Matthew 21:1-9 is a record of one of the rides while John 12:12-15 is a record of another. Another student says the day would correspond to our Saturday. However, we know that Jesus did make such a ride, a ride "previewing" the coming Kingdom of God when He will once again be hailed as King of the Jews.

On the Friday preceding Easter Sunday, many services are held in observance of Good Friday. Yes, and probably the most of our ministers (including the author) have taken part in such services. They are held, supposedly, in commemoration of Christ's crucifixion. Simple mathematics, though, will show anyone who really cares to know that Christ could not have been crucified on Friday, for all are agreed when He arose as recorded in the Gospels. So much has been written on this subject that it would be superfluous to review it here. It is sufficient to say that, if we observe "Good Friday," we are following tradition and not actual facts as recorded in the Bible.

We come now to Easter Sunday. The name "Easter" is recorded only once in the Bible—Acts 12:4. One shocking tradition connected with Easter is that often taught the children in regard to the Easter rabbit and eggs. If anyone can give a satisfactory explanation of what a rabbit has to do with Easter, I would be glad. The eggs may possibly signify a new life, but the rabbit—why? The name "Easter" is taken from that of a German God, called Eastre, or Ostra. This day, much like Christmas, was chosen to commemorate the resurrection of Jesus—chosen by the early church to solidify Christianity and paganism. We know from the Bible, however, that Jesus was indeed resurrected, and while there may be a little dispute as to the exact hour, we know that He showed Himself on the morning of the first day of the week.

Thus, we commemorate Christ's resurrection each Sunday by gathering to worship in His Name, with a special observance on the Sunday which tradition has named Easter. With these thoughts in mind, perhaps we can more easily understand the observances, be they tradition or fact, concerning Lent, Palm Sunday, Good Friday, and Easter.

LIVELY HOPE

(Continued from page 4)

over riches, Christ had much to say. Do we now hide His message from the world in the hour it so needs guidance?

Jesus praised a Samaritan. A colored man was a teacher in the church at Antioch (Acts 13:1—Simeon who was called Niger) who laid his hands on Paul in ordination. The colored races are not inferior as such, as can be proved. The church can help to remove those silly prejudices if it will follow its Leader's attitude. If not, then it must share with the world its portion of the blame for the coming color war.

Jesus said, "Occupy till I come" (Luke 19:13). Christians can many times influence and vote for laws that express Christian ideals, can hold office that enables them to bring Christ's ideals of government to the people. When we consider the large membership in Christian churches in America, and with our present democratic setup, there is much we can do about pagan lawmakers and pagan laws. When at last the day arrives for us to have part in the government of God on earth, in the Kingdom of God, would it not be to our credit that in every way we could we had done our best for the ideals Christ will then Himself bring to pass on earth?

The resurrection of Jesus Christ has begotten us to a lively hope. Let us consider this: that the time passing, while we wait for the fulfillment of our hope in our own coming resurrection, be filled with the best expression possible of the truth that Christ is living in us.

 PEACE AT ANY PRICE
(Continued from page 7)

behold, and not another; though my reins be consumed within me."

The hope of the Christian, the hope of peace for this world, lies in the coming of Christ to establish God's Kingdom with resurrection of the saints and restoration of Eden on earth. What price for peace on earth? Jesus paid the price on Calvary. It is ours to repay a loyal, devoted, Christ-like life, with its unselfish devotion to the cause of God's Kingdom. Everlasting peace on the earth shall come as the nations pray for the coming of Him who said, "I am the resurrection and the life."

Victory over sin and death, freedom from every care, peace on an Edenic earth through Jesus Christ our Lord!

"The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding. The fear of the Lord is the instruction of wisdom."

JESUS' RESURRECTION INSURES OUR RESURRECTION

(Continued from page 3)

at General Conference was trying to "put over" the spirit-Christ idea. His attention was called to the foregoing scripture, and he read it, "As ye see me have"—laying special emphasis on "ye" to carry the idea that the disciples saw something that was not really there.

Some years ago Sister Patrick was talking to a follower of Pastor Russell, and called her attention to the fact that Christ ate material food after He rose from the dead. She said He had assumed a body for the occasion to convince His disciples of His identity. That seems to have been the idea of the teacher mentioned in the preceding paragraph.

Did Christ ever practice deception? Never! Would He have convinced His disciples of anything, if He had shown them something He did not at that time possess?

There is one scripture that is often used to prove the spirit-Christ idea. It is 1 Corinthians 15:44. "It" (what? the body) "is sown a natural body; it" (what? the body) "is raised a spiritual body." It is the same body in each case, only it is actuated by different powers. The word "natural" in this verse is *psuchikos*, and is defined by Dr. Young as "animal, sensuous." The body sown is actuated by the animal, sensuous, the body raised is actuated by spirit.

It would be well for all of us to read that beautiful fifteenth chapter of 1 Corinthians. It would strengthen our faith. As we see death and destruction coming if our Lord does not come soon, it gives "press on" to know that there will be a resurrection. "As in Adam all die, even so in Christ all shall be made alive."

Can you see Christ descending from heaven? Can you hear in your mind's ear the shout of the archangel, and the trump of God? Can you see with your eye the dead being raised and the living being glorified with them to meet the Lord in the air? Can we see ourselves in this glorified, happy throng? If so, we will be able to take our loved ones in our arms, for they will be real beings and we will have real arms.

Can you pray, "Come, Lord Jesus, and come quickly"?

 RESURRECTION ANNIVERSARY
(Continued from page 5)

remain so constant and so true that at His return He will call us out of this life, or out from among the dead, unto immortal life, in joint-heirship with Himself, as told by Paul in Romans 8:16, 17.

A loyalty of faith that deserves the immortal crown of life at His hand will be the greatest possible token of honor one can manifest to Him before His throne.

May it so be!

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—David.

According to Matthew

"Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (27:62-66).

He Is Risen!

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you" (28:1-7).

The Christ, Alive!

Words of ours cannot put the beauty of the resurrection into words as well as we find it in our Bibles. The wise ruler and his very wise guardsmen were shown that their wisdom was only foolishness in God's sight. They could not keep Christ from being raised. We know God raised Jesus from the dead. (Acts 2:24, 32.) "God hath both raised up the Lord, and will also raise up us by his own power" (1 Cor. 6:14).

He Lives—We, Too, Shall Live

Christ was "the firstfruits of them that slept" (1 Cor. 15:20). Because He was resurrected, we know that same

power is able to resurrect us. What a sad time we would have if we believed Christ was never raised to life again. We could not hope to live again either. All our loved ones who have died would then have perished with no hope of living again. But we, who believe God's Word, are happy indeed as we recall, especially at this season, that "Christ is risen!" Paul wrote to the people of Corinth: "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

We are not false teachers. We have proof from those who were eyewitnesses of these wonderful events.

The Enemy Death

Today we often hear sermons which cause us to think that some look upon death as a "gateway to heaven," or as a "friend." One minister said not long ago that some people think of God and death as meaning the same thing! How far from the truth! God is a spiritual being. Death is an enemy of mankind, not a being. It is not even a friend, for our Bible plainly says "the last enemy" that Christ will destroy is "death" (1 Cor. 15:26) when He comes to rule and reign upon the earth.

Would a friend take our loved ones and let them suffer pain and cause them to leave us, when we love and need them with us? No! Death came to us because Adam and Eve sinned. As long as mortal man lives upon the earth waiting for Christ's return, the enemy death will take loved ones from us.

When Christ returns, death will be conquered. When all has been restored and everything in this sinful earth made ready for the Kingdom of God, then death will end. The Kingdom of Christ's rule will become the Kingdom of God. All who are worthy to be in that Kingdom will need have no fear of death.

Christ has overcome the enemy of death by His resurrection. Christ will destroy the enemy death when He returns. Won't it be wonderful to live on and on with no sickness or pain or tears or death?

Happy Birthday Wishes

Roger Yows, Mar. 26, age 8, Purmela, Texas.

Glenda R. Wolfe, Mar. 31, age 6, Gatesville, Texas.

Marilyn L. Mercer, Apr. 1, age 5, Macomb, Ill.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

This is a young people's page, and each thought and idea which appear are written with the thought in mind of helping all young people to become better acquainted with Christ and the purposes for which He lived and died. At this Easter season, this page is dedicated to all those young people who are committing their lives to Christ at this time. It is a joyful welcome that we of the family of Christ extend, and we know that you will find joy in the fellowship of being a part of this family.

Christ, Our Dawn

To many persons these days, the question, "Have you ever seen a sunrise?" might prove somewhat embarrassing. It simply is not human nature to leave one's bed one minute earlier than necessary. As a result, we miss one of the most beautiful periods of the day. Technically, each day commences at twelve o'clock midnight. Yet, for the first four or five hours, all is darkness, and we do not think about the arrival of day until the light appears.

Before we are baptized into Christ, it is as though we had been living in darkness, the hours before the dawn. The darkest hours that this world ever knew were those hours which Christ spent in the tomb, but at the end of those hours the dawn arrived in all its full glory. For the first time, the world, that had spent centuries in darkness, saw its first rays of light. On the dawn of that morning, almost two thousand years ago, Christ was resurrected, "the firstfruits of them that slept." In like manner, when we are baptized, we see the first rays of light, and the early hours of dawn are shining into our lives.

At the hour of dawn, daylight has arrived, but the full beauty of the day does not arrive until the sun is completely risen. It is the same with our lives. At our dawn, or baptism, the first rays of hope have entered in, and it is not until we have exercised the principles and attempted to attain the ideals of Christianity that we have the full value of the sunlight of Christ. Enjoy the beauty of the dawn, but live so you can enjoy the value of full daylight.

Easter Wardrobe Shopping

Easter! Merely the sound of the word brings thoughts of new things: green grass, budding trees, warm earth, spring flowers, and so forth. Nature as well as human inhabitants garbs herself in a new wardrobe. How beautifully it illustrates the new life of that first Easter morn!

Throughout the world, Easter is recognized as a true Christian holiday. In the New Testament, however, we find no record of the early Christians dedicating a special day to the observance of the events which occurred on that day, but they observed the old Jewish festivals in a new spirit. For many years, the Jews had celebrated the Passover because generations ago their forefathers had been saved by a miracle which God had created. After Christ's resurrection, the early Christians continued to celebrate the Passover, not because their forefathers had been saved, but because they and all generations to come had been saved from eternal death by the sacrifice of one Man.

The word "Easter" is derived from the goddess of spring in old Teutonic mythology whose name was "Eostre," who received her name from "Eostur-monath," which corresponds on the calendar with our month April. Though a strictly Christian holiday, it has received its name from a heathenish source. In somewhat like manner, the observance of this day has been polluted by the things of the world. Year after year, it has become a bit more commercialized by the business world. Though to us who find so much significance and beauty in the observance of this day, the ways in which the people of the world celebrate it may become a bit disgusting.

We should not, however, allow our feelings where the world is concerned to disturb our joy at this season, but increase this joy by drawing a comparison. As the people of the world to whom Easter means nothing but a new wardrobe of outside adornment put on their new outfits, think of the beautiful hope of a new life to come with which we are privileged to garb ourselves. Ours is not a wardrobe which will be tattered and threadbare as the years pass, needing dry cleaning at regular intervals, but with each succeeding season it becomes more beautiful as our knowledge of this new life increases.

Also, our joy is increased as others present their lives to Christ as the price for the garment of this new hope. In keeping our garments clean and lovely by living always for Christ, we are able to assist these new ones in the care of theirs.

We should look not with envy on those who have only an outside wardrobe with which to celebrate this Easter season but, rather, with pity, praying earnestly that before another Easter season approaches, they, too, will know the joy and pride of wearing the garment of Christ.

AMONG THE CHURCHES

CALENDAR

April 7, 8—Illinois Spring Conference at Ripley.

June 17-July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.

June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.

July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.

NORTHWEST CONFERENCE

The Northwest Quarterly Conference (Oregon and Washington) of the Church of God met at Corvallis, Ore., March 3, 4, 1945. Bro. Alfred Anthon opened the meetings, Saturday morning, with a Bible lesson from 1 Peter 3. In the afternoon, he gave a lesson on Romans 7. The evening sermon by Bro. Horace Prosser was entitled, "The Bride."

Sunday morning, following Sunday school, Bro. John Eggleston gave a talk on "Christianity." A basket lunch, served at the home of Sr. Edith Barber, was greatly enjoyed. Sr. Inez Titus gave a very interesting Bible lesson on Galatians 1. The "Sermon on the Mount" was another fine sermon given by Bro. Prosser, followed by a Communion service.

Bro. Prosser closed the meetings with the sermon of "Burning Hearts," using Luke 24: 18-33 for a text.

We were happy to have Bro. Prosser again with us after his long illness.

Lena Hathaway, Secy.

Bro. Emory Macy, pastor at Kokomo, Ind., plans a vacation Bible school to be held the two weeks following close of public school. (Send exact dates for our Calendar. Thanks!)

OREGON BIBLE COLLEGE NEWS

Spring has arrived, bringing the birds, gentle breezes, and green grass. The College is lovely in its background of woods and stream.

The students are beginning to sense the coming of vacation and are working to complete the year with a good record.

Basketball letters are being ordered for the team.

A College annual is being planned. Harold Doan is our editor. This is a new project in the School. With everyone's support, we hope to make it a success.

We have gratefully received another comforter from Blair, Nebr.

"Pop" Logsdon and the boys have been at work cleaning dead wood and other debris from the campus. There has been much improvement in the beauty of the grounds.

The students are working in co-operation with the matron to run the school on an efficient basis.

We look forward to next fall, and urge Church-of-God youths to enroll in the College. When school closes this spring, we will once more scatter to the four winds: preaching the gospel, preparing for the Lord's service.

Timothy Pearson, Reporter.

HAMMOND, LOUISIANA

With spring approaching here in the sunny South, everyone seems very enthusiastic, and ready to go forward in the work here.

Plans are being made by the Blood River Church to build a parsonage near the new church. Bro. and Sr. Vernis D. Wolfe, who are working with us, are very zealous in this work. The scent of newly sawed lumber fills the air, and blocks, sills, roofing, etc., are being gathered near the building site. If plans work out, the building will be built this summer.

As the summer months are drawing near, the Sunday school teachers, along with the pastor, are holding meetings to prepare lessons for the vacation Bible school we are planning to hold the last of June. This is the first vacation Bible school we have undertaken, and we pray God's richest blessings to rest with us as we go forward in this work.

We were delighted to have with us the last week of February, Bro. J. W. McLain. He delivered a wonderful sermon on Sunday morning, February 18, and on Thursday night he presented pictures of the Evangelistic work from different parts of the country. This was greatly enjoyed by all. Thanks, Bro. McLain, to you and Evangelism. Come again, soon.

To you, our brethren in the North, who are tired of the ice and snow, how about paying us a visit and enjoy some of the beautiful sunny spring days and luscious strawberries we are having!

The Blood River group has within its congregation three new babies—a daughter born to Bro. and Sr. William McKinney, a daughter to Bro. and Sr. Melvin Richardson, and a son to Bro. and Sr. Maurice D. Robinson. The latter's father, has been overseas in the service of his country and recently has been wounded. He is now back in the States, and at present is enjoying a thirty-day furlough at home with his family.

Mrs. Columbus Breeland, Secy.

NORTHWEST SUMMER SCHOOL

Dear brethren, Christian greetings to each of you and all with whom you associate. Sr. Anthon and I have decided to undertake to start a Summer Bible Training School in the Northwest. Railroad fare to Oregon, Ill., costs about \$85.00. This is too much expense. Our charges are set the same as Oregon, Ill., Summer School. Our curricula will include Northwest Yearly Conference at Felida, Wash. We have bright prospects that Bro. Harry Sheets will be a resident of the great Northwest by that date. Dormitory will be our own home—two blocks from the church.

Students, please, if possible, buy a loose-leaf Bible to bring along. Also, a high school loose-leaf notebook and not less than four cheap or worn-out Bibles that we can cut up to make a scrapbook of sermons and lessons.

Alfred Anthon, 435 Kings Rd.
Corvallis, Oregon.

A GLIMPSE OF CHURCH HISTORY

I saw the name of Elder Schokey in the history of the early church at Rensselaer, Ind. He was the minister who baptized my father, Herman Mehrens, and the others of the early church in Blair, Nebr., vicinity. It was in the year 1860, I believe, the year Blair was established. . . . I thought you might find it interesting to know how far Bro. Schokey extended his work. My mother and father thought he was a grand preacher.

Mrs. J. W. Grimsley,
Little Sioux, Iowa.

SIMPSON - BUSH

At five o'clock, Wednesday afternoon, March 7, 1945, Miss Ruth Anne Simpson, daughter of Mr. and Mrs. Harold Simpson of Grandville, Mich., and Mr. Kenneth Bush, son of Mr. and Mrs. Floyd Bush of Blanchard, Mich., were united in marriage at the home of the writer.

Mr. Bush is engaged in farming with his father. These young people plan to make their home near Blanchard. Pennellwood is sorry to lose Ruth Anne, but we know her light will shine in other fields. We pray God's richest blessing to rest upon them throughout their life together.

Harvey Krogh, Jr.

ERNEST PLATTS

Ernest Platts died at his home in Welland, Ont., Friday, February 2, 1945, being in his seventy-second year. He was the son of William and Martha Platts, staunch members of the Fonthill Church of God. During his early years, Ernest became a member of the local church. He was preceded in death by his first wife, Louisa, who died October 18, 1936.

He was married the second time in 1938, and leaves his wife and two daughters, Gladys and Dorothy, and one brother, William, to mourn his death.

Funeral services were conducted from the late home in Welland, with W. S. VanEvery officiating.

Received unsigned.

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| An Isolated Sister | \$ 18.00 |
| Brush Creek Church of God (Ohio) | 131.00 |
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| Burton Hans | 30.00 |

"A prophecy constantly being fulfilled is the one in Daniel 12:4, saying: 'Many shall run to and fro, and knowledge shall be increased.' We probably shall see greater fulfillment."—Harvey Krogh, Jr., 110 32nd St., S.E., Grand Rapids, Mich.

A CHURCH OF GOD HYMNAL

For more than a generation past, the desirability of publishing a good hymn book has been discussed among our people. Some small books have been published at times, but a good hymnal has never been compiled by those who believe the gospel as we understand it.

The Ministerial Association one year ago appointed a committee to investigate the possibilities and report back to the General Conference in August, 1944. This was done, and the committee advised that five thousand dollars would need to be in sight before a proper kind of book could be published. The General Conference then voted to appoint a permanent "Hymn Book Committee" to "go to work" on the project, and the planning committee voted to earmark one thousand dollars from the amount to be raised by the National Bible Institution during the present fiscal year, for this purpose.

Since the amount assigned to the hymn book publication project was only one thousand dollars for this year, it is evident that the book cannot be published at once. For this reason, the committee has not been pushing its work of compiling the hymns, but now, with another Conference session approaching, the committee is proceeding with its work, hoping that a still larger amount may be assigned for this purpose during the forthcoming year.

The objective is to publish a book containing between three and four hundred hymns, some of which are the well-known and loved songs of the church, and some of which are hymns with good music, not so well known.

Your committee will welcome suggestions from our people all over the country. If you are interested, you may mail a list of songs which you would like to see in the book. When naming a hymn, be sure to give the name accurately together with the name of the author and the name and address of the publisher in whose book you found it, together with the exact name of the book.

Please do not recommend any hymn which contains any statement contrary to the doctrinal teachings of our church. It is illegal to change even one word of a song for republication. Any person, or group, requesting the use of a song which has not been published, or for which a new plate would have to be made, might be asked to help raise the money necessary for making such a plate.

All lists and suggestions may be sent to the chairman of the Hymn Book Publishing Committee, which consists of Harvey U. Krogh, Jr., Mrs. Evelyn Austin, Miss Evelyn Barr, and F. E. Siple, Chairman, 147 Nottingham, S.W., Grand Rapids, Mich.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7¼ in. by 10½ in.; 100 envelopes, 3½ in. by 7½ in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

Gleanings From the Field

"The field is the world."—Jesus.

Happy Easter to every Herald reader!

Bro. A. J. Hoke, still a patient at Warmolts Clinic, Oregon, Ill., is steadily gaining in strength and hopes to return to his home at Dayton, Ohio, within two or three weeks. Though unable to reply to the many get-well messages and gifts of flowers, and personally to thank those who have prayed in his behalf, Bro. Hoke is appreciative of these many remembrances.

"The Lord is risen indeed."

In the absence of Bro. James Mattison, pastor of the East Oregon Chapel, the Editor will preach the Easter morning sermon at the Chapel.

Bro. James Mattison and Sr. Mary Helen Landry, students of Oregon Bible College, plan to spend their Easter vacation at the home of Mary Helen's parents at Hammond, La. If the railroads were romantic, one ticket should be sufficient for the return trip.

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

"I expect to be in Indiana on Sunday, March 18, and again on Easter Sunday." So writes Bro. Harry Sheets, 820 Douglas Ave., Aurora, Ill., leading us to believe he will be preaching for one or more of our Indiana congregations.

Bro. W. S. Tomlinson, Chagrin Falls, Ohio, recently suffered a fall, necessitating a few days' rest in bed.

Mother McLain, Golden Rule Home, has recently been sick, but is much improved. Several members of her family also have been sick: Mrs. Chaffee, Mrs. Orem, and Mrs. March.

"I am the resurrection and the life."

How Terrible! The subscription list to The Restitution Herald is pathetically, shamefully, short. Certainly, The Herald is not perfect, but it is, we believe, worthy whole-hearted support of our brethren everywhere. The Executive Board has requested us to prepare an editorial to encourage a longer subscription list. Help us, as the Spirit of God moves, in increasing the usefulness of our leading church periodical.

Sr. Floyd Nedrow, organizer of the East Oregon work, wishes here to express thanks for a gift of five dollars for that work from Mrs. Edith Burchell, Oregon, Ill., the gift being in memory of her parents. Also, she recently gave money for the purchase of a Christian flag for the Chapel.

Thank You! Thank You! Many hours of faithful work, especially on the part of writers, have contributed to making this Easter number of The Restitution Herald one of life and interest. . . . Why should we not put forth more zealous effort to keep The Restitution Herald lively and interesting!

Sr. Elizabeth Ordnung, having spent much of the winter with relatives in Missouri and Nebraska, has returned to Golden Rule Home, Oregon, Ill.

"Humanity is feeling its inability to solve its physical problems, its race problems, war problems, capital-and-labor problems. The world itself is a problem trying to solve a problem."—Cecil A. Sinead, 2525 Jefferson Ave., Midland, Mich.

"He is risen; he is not here: behold the place where they laid him."

"If anyone can give a satisfactory explanation of what a rabbit has to do with Easter, I would be glad. Easter eggs may possibly signify a new life, but the rabbit—why?"—Gerald L. Cooper, Ripley, Ill.

"Ernest Alan arrived here, February 22, 1945. Mother and son are doing well, and he has three very proud sisters: Janet 9, Lila 7, Jean 5."—Ernest L. Boyer, Waterlick, Va.

Sr. Ruth Hoskins, returned from the home of Bro. and Sr. Terry Ferrell, Holbrook, Nebr., is busy again helping to make life cheerful at the Warmolts Clinic, Oregon, Ill.

The Lord willing, the Editor will serve in a Bible school and series of evangelistic meetings at the Blood River Church of God, southwest of Hammond, La., the probable dates being June 17 - July 1, 1945.

A recent letter from National Evangelist J. W. McLain was written at Riviera, Texas. He is probably now en route to Tempe, Ariz., and from thence onward to California. There, he will work with Sr. E. C. Railsback in several prospective fields outlying Los Angeles.

Young men and young women, and adults as well, should begin their plans to attend the Summer Bible Training School, Oregon, Ill., July 3 - August 10, 1945. The time will soon arrive. We hope shortly to have some messages about the coming School from the instructors, Bros. F. E. Siple and James M. Watkins. In the meantime, start your plans to come.

"I am he that liveth, and was dead; and, behold, I am alive for evermore."

N.B.I. Contributions 1943

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THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, MARCH 27, 1945

NUMBER 25

"The Lord Is in His Holy Temple"

By Timothy Pearson

"The Lord is in his holy temple: let all the earth keep silence before him" (Habakkuk 2:20).

MANY TEACHINGS of Christ that are accepted universally as feasible moral standards are discarded, nevertheless, because they are contrary to the modern trend. Holiness is advocated by all benevolent organizations as a good moral. Is it practiced?

Of all places, the house for communion with God should be a house dedicated to holiness. To be sanctified, it must make an impression of reverence and quiet on people's minds. If one cannot *feel* the presence of God, we doubt if God is there. It is very difficult to feel God's presence in a building devoted even occasionally to shouting and merrymaking.

One of the first houses of communion was merely a tent, but what an elaborate tent it was! Veils, golden boards, a beautiful ark, and many other priceless articles comprised God's tabernacle. Holiness reigned as the Lord directed.

When God's people stopped wandering, He directed the erection of a splendid Temple. Its beauties were nearly beyond expression, yet its quiet sacredness was far more pleasant than its decorations.

Later, the wonderful working body called the church was created. From this organization, we have derived the name for our modern meeting places. Too many churches are misnamed; they *should* be called meeting places. During the week, social functions, from Sunday-school class parties to Boy Scout drills, occupy the Lord's house. That leaves Sunday, the day we meet to visit and exchange gossip, for use by the Owner of the house. Probably He finds better locations for communion with men than such places. Parties take some of the sacred feeling from the church building; hilarious laughter spoils the solemnity.

It is little wonder that Christ was astonished when He observed the bazaars in the Temple. It is sad to think that Christ may need to give a second cleansing when He re-

turns. This time He may shout—merrymaking having drowned the sound of His natural voice—"My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13).

In the year 33 A.D., the children cried, "Hosanna to the son of David," as Jesus purged the Temple. Today, children play tag in the aisles or whisper annoyingly. Shall we blame the children for their misdeed?

True, we usually hold pleasure gatherings in the basement. We worship upstairs. The basement which houses the Sunday school, however, is the foundation of the church building. Sunday school is the organization which makes Christians, to a large extent. Is it any less sacred than the main auditorium?

David expressed feeling comparable to that which we enjoy as he thought of communing with God: "I was glad when they said unto me,

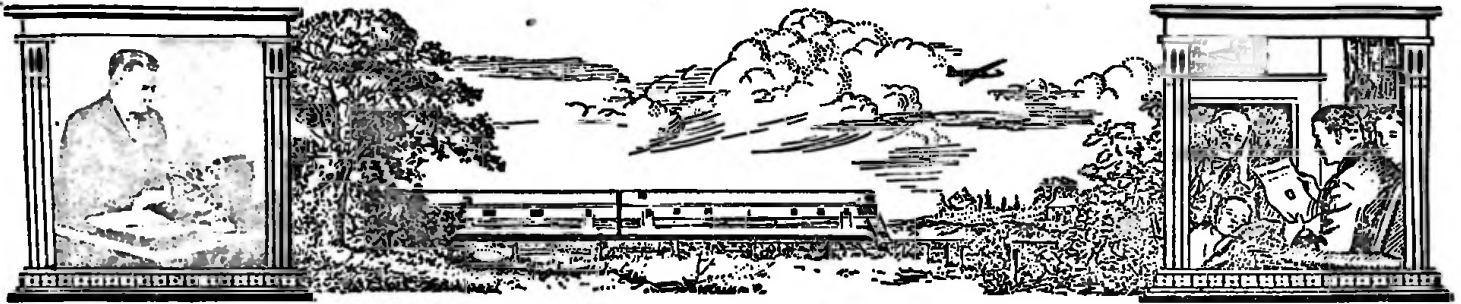
Let us go into the house of the Lord" (Psalm 122:1). Some of his gladness would have been absent if he had played games in the house of the Lord on Friday night.

On Sunday mornings, Christians' sobriety will be in proportion to the feeling they have of nearness to God. This thought is expressed poetically by Jules Romain:

"From hearts the fervor passes to the walls,
the rising Fluid magnetizes
The steeple, and the steeple brings down God.
God approaches, God descends,
He is quite near; the air
Weighs heavier.
Something compresses, heats it;
The choir is filled with incense
So that, arriving, God
Shall find here clouds
Like those He dwells in,
And feels less strange."



Timothy Pearson



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

Something New Under the Sun?

More than a year ago, war restrictions made it necessary to limit subscriptions to THE RESTITUTION HERALD. All subscriptions on the "charity" list were discontinued. Ministers were asked to become pay-subscribers. Effort to get new subscribers was practically stopped. Consequently, the subscription list gradually has fallen short of a healthy norm, and the Executive Board has asked the Editor to try to correct the situation.

Notwithstanding Solomon's saying, "There is no new thing under the sun" (Eccl. 1:9), we are recommending that all HERALD readers who enjoy their weekly visitor introduce the paper to their friends and neighbors. Send in new subscriptions. Pay your own subscriptions. Write articles. Send news reports. Read the Children's Page to your little tots too young to read for themselves. *Be* interested in THE HERALD, *show* an interest in THE HERALD, and the subscription list will gradually grow again as it did before we were obliged to throw cold water on it.

Isaiah prophesied of the Christ. "Smoking flax shall he not quench" (42:3). Keep THE RESTITUTION HERALD brightly burning with the true gospel light. Keep THE HERALD "on fire" for God—and the Lord will bless it. He will *not* "quench" the fire that burns for Him.

Challenge to the Lord's Watchmen

In every generation, there have been both faithful and faithless ministers. Isaiah and Jeremiah, spiritually, were "head and shoulders" above other prophets in their day.

Isaiah, speaking of the Lord's watchmen, said: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber" (56:10). The Lord's watchmen in 1945 must be wide awake. They must see and understand. Their senses must be keen. They dare not lie down in the presence of duty. They dare not love slumber. Blankly, when there is danger, they must "bark."

Isaiah, moreover, charged the prophets in his day of being "greedy dogs which can never have enough . . . they all look to their own way, every one for his gain" (v. 11). Preach truth, though you starve. You won't starve,

Compared with other professions, the ministry today cannot be accused of being overpaid—unless it be considered that many ministers who know the truth are neglecting to preach the truth, neglecting to "feed the church of God." Much "unionized" preaching is overpaid.

Jeremiah, too, charged the prophets of God as being unfaithful. Said he: "The prophets prophesy falsely, and the priests bear rule by their means"—by their financial and social standing?—"and *my people love to have it so!*" (5:31). "Woe . . . when all men . . . speak well of you!"

Against such prophesying and against such "loving to have it so," Jeremiah pleaded: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (6:16). The people impudently replied, "We will not walk therein." Jeremiah, though, *continued* to "walk therein."

Yes, Israel wandered far from God, but it was invariably because of her faithless leaders. James, sensing the sacred responsibility of religious leaders, said: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment" (3:1—R.V.). Lead aright, or lead not at all! "Fear the Lord, and serve him."

A letter is at hand, received from a modest Christian woman, telling of disappointment in her pastor. We quote in part: "He is not working very hard insofar as I can see, and I believe the membership generally feels the same. The members have all . . . tried to be patient and helpful. . . . People are let down by lack of preparation—I mean in poorly prepared sermons." Can it be true that ministers of the church of the living God are "sleeping, lying down, loving to slumber"? Unless we who are ministers fully sense that the issues at stake are life and death, and unless we are zealous after the pattern of our Lord, there will be a repetition of Israel's laxity and shame among our own people. He who is in service for the Christ must be as loyal to Him, and more devoted, than the soldier in battle is loyal to his commanding officer.

Plan to Attend Summer School

Page 16 presents Dean Siple's message about the coming Summer Bible Training School. Plan now to attend.

PURIFICATION

By Lyle Rankin

THE EPHESIAN CHRISTIANS, before coming into Christ, were "dead in trespasses and sins." They 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." They talked about, and took pleasure in "fulfilling the desires of the flesh and of the mind" (2:1-3).

The Roman Christians had previously been "the servants of sin." They had yielded their members "servants to uncleanness and to iniquity unto iniquity." The wages appointed for them while in such condition was "death." (Rom. 6:17-23.)

The Colossian Christians had lived and walked in the same sinful manner. They were told: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." More, they were told to "put off" these: "anger, wrath, malice, blasphemy, filthy communication out of your mouth." They were not to lie to anyone, because lying would be a deed of the "old man," which "old man" was to be "put off" while "putting on the new man." (Col. 3:5-10.)

Question: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." So wrote the Apostle Paul in Romans 6:21.

When Peter wrote to the scattered elect that were strangers on the earth, he admonished, "Pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:1, 2, 17-19.) Yes, it is the blood of Christ that can "purge your conscience from dead works to serve the living God" (Heb. 9:14).

It was by obedience to the truth through the Spirit that brought about the purification of the souls of those elect in 1 Peter 1:22. It is through obedience to the truth that one comes from under the penalty or wages for sin, which is death. (Rom. 6:23.) "The soul that sinneth, it shall die" (Ezek. 18:4). "Every soul, which will not hear that Prophet (Christ) shall be destroyed from among the people" (Acts 3:23).

Anyone's heart or mind can be made free and clean (purified)—purified by faith. (Acts 15:9.) "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" (Gal. 3:26, 27), and "were baptized into his death." "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4). "Being then made free from sin, ye became the servants of righteousness" (v. 18).

Jesus died for our sins, was raised for our justification, and there must needs be an understanding of the death, burial, and resurrection of Christ for us to have the faith, or to be "children of God by faith."

Do you believe Christ died in the sense the Scriptures define death? Death is not life. (Isa. 38:1.) Jesus defined it as a sleep, and so did the apostles and prophets. (John 11:11, 14; Acts 2:34; 13:36; Job 3:13.) Christ had been placed in the tomb, but, on the third day, God raised Him from the dead. The word of faith was, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:8, 9).

If you desire to please God, to glorify His Son, and to prepare for salvation, you must believe in the death and resurrection of Christ, yea, also His literal return to glorify His people and to set (Please turn to page 11)

IS MAN A UNITY OR A TRINITY?

Theologians, generally, have taught that man is a trinity—body, soul, and spirit—and that the soul and spirit act and think independently of the body, thus causing confusion in the understanding of God's Word. A writer, whose name is unknown, has composed the following lines on the subject, which illustrate the difficulties encountered by those who hold to the foregoing view:

Is man so great a mystery as theologians teach?
Possessing other entities, the eye can never reach?
The outer man of dust was made, in which they all agree;
And in this house there dwells a soul and spirit, making three.
By this arrangement, don't you see, a triune man appears,
Mysterious as the three-one God who centers everywhere;
For in the outer man there dwells the mystic man, the soul,
Also a third, the spirit man, which makes the compact whole.
Soon, body man returns to dust, the spirit man to God,
The soul man down to hell is cast to writhe in fire and blood;
So must Cain for six thousand years in these conditions dwell;
One Cain in dust, one Cain with God, the Cain in hell.

—Selected by A. C. Boyer.

The Joy of Victory

By Harvey U. Krogh, Jr.

ALL OVER the world there is great anticipation of the end of the war. It will be a glad day for most people, especially for those who have been under the heel of the oppressor. Most of us have suffered very little, but it will still be a wonderful day when we hear of the enemy's defeat. The greater joy will belong to the boys coming home and to their wives and mothers.

The recent United Nations' successes on the battle fronts have given courage to many. The day of victory, at least in Europe, cannot be far distant. Now, do not think we are trying to spoil your hope of soon coming victory, but we are compelled to face certain facts in the Bible. These facts may take from your joy of peace, but there are other facts that should give you far greater joy.

First, the Bible gives no hope that man can end all wars. Jesus said, "Ye shall hear of wars and rumours of wars." There have been wars, and there is war today.

There are many possibilities concerning the end of this war, and it would be very foolish to venture to say how and when it will end. Some time ago, it was suggested that Russia and Germany would make a separate peace. This seems impossible now, but consider what the effect would have been. The morale of many armies would have been ruined. It would have meant disaster for the plans of unconditional surrender. Others have suggested that Russia would come on through Germany to meet the British and the American armies, and say that she would take all that she had conquered. Now we have doubted that Russia will be so blunt about what she wants. These suggestions, however, were made by Bible students and may have logical foundation, though it does not now seem that things would work out that way.

In the Book of Ezekiel, we have evidence of an agreement between Russia and Germany. Many Bible students agree that Russia is the leader mentioned in Ezekiel 38, and that Germany and many others will be with Russia. It may be that Russia will want and get the big share of the spoils of Germany, or even unite with Germany and Turkey after the war. Regardless of this willfulness, Russia will undoubtedly make the rest of the world believe that she will ever live at peace. This is suggested by Ezekiel 38:13, when some show surprise at the people of the north coming down against the land of Palestine.

News reports have been released concerning a Russian-German organization of German prisoners held by Russia. It is no secret that the Prussian war lords want a leader to direct them in the conquest of the world. It is

evident that Hitler was not the strong man they thought him to be, and the attempts on his life were to save the German people and the military power for a third world war.

As to the ambitions of the northern peoples, God said concerning them: "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. . . . And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest. . . . To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. . . . And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. 38:9, 11, 12, 15, 16).

"I will bring thee." God does not put it into the hearts of men to do evil, but He uses them to purge Israel. God chooses the time and the destination of the wicked, but He is not the author of their wickedness. The wicked are intent upon the accomplishment of their own will, and there shall be no permanent peace by man's effort alone.

From a brief study of the human family and the different dispensations, we learn to be pessimistic about man's effort toward world peace. In an early period, man's conscience was his guide, the test being to see if he could live properly by it. The result was man failed. During the period of human government, man had opportunity to govern his fellow man, but again he failed. Later, God gave Abraham and his children a promise, but man failed to trust God. The law was added, and man failed to keep the law. Now we are living in the age of grace. The test is to allow Christ to compensate for our weaknesses. The result is that the majority of the human family has failed to do this. Can we expect any more than failure as long as God is not fully honored?

Our joy need not be marred when this present world conflict ends, if we think of it as just a small rehearsal of the time real peace will come. There is a promise of tribulation before the real peace: "Then shall be great tribulation, such as was not since the beginning of the world

to this time, no, nor ever shall be" (Matt. 24:21). "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" (vv. 29, 30).

In Zechariah 14, there is prophecy of the nations at war near Jerusalem. Isaiah 11 reveals the work of Christ putting an end to the war makers: "He shall smite the earth

with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Paul prophesied that Christ "must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

We have heard a song contemplating "when the lights shall go on all over the world," but *we* sing a better song: "As the waters cover the sea, as the waters cover the sea, so the earth shall be full of the knowledge of the Lord as the waters cover the sea."

We are looking for this world conflict soon to end, but oh! how we look for the time all the earth shall be at peace forever! Watch for the real *Victory Day!*

The Tekoah Herdsman Speaks

By James Mattison

DOOM was pronounced on the multitudes of both Judah and Israel recently in a series of absurd discourses given by an unknown, ignorant herdsman from Tekoah, a small village southwest of Bethlehem.

"Claiming to be compelled to speak by some inward power that burned like fire, this watcher of cattle, named Amos, pronounced his threats against our nation in these blasphemous words: 'The Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.'

"Accurate details of this plan to overthrow our nation were not given, but the uncouth fellow intimated that a plan for our destruction by Jehovah was already in existence.

"'Adulterers,' 'profaners,' and 'sellers of the righteous' were some of the slanderous terms thrown against the integrity of our priests, who scrub their arms to the elbow before every meal. Although some little disturbance was caused by this illiterate, egotistic, self-called 'Prophet of Jehovah,' little attention was given to his vain babblings."

So might a news article from the *Samaria News* have read some twenty-seven hundred years ago.

Destruction *was* pronounced on Israel by the deadly sentences of judgment given Amos by Jehovah, for Amos was one of His prophets.

Another fiery speaker, Paul, taught: "Whatsoever things were written aforetime were written for our learning" (Rom. 15:4). Thus, what Amos wrote speaks to us today. "Seek good, and not evil, that ye may live" (Amos 5:14). Always, throughout every age, the cry from messengers of God has been for men to seek righteousness lest they perish.

Therefore, we, too, must raise our voices above the

swelling din of the pleasures of this age that vibrate and hammer against our sensibilities, and must proclaim the never-ending gospel, "Seek ye first the kingdom of God and his righteousness."

A ceaseless struggle is waging between Satan's indefatigable forces that never surrender and our sensitive consciences. Never has it ceased, nor will it cease until all things are made perfect. No wonder, then, that Satan's bayonet-like thrusts prick our hearts time after time! The only way a servant of God can maintain a perpetual battle against the conglomeration of devices used by Satan is to cherish good thoughts, good words, good actions.

Doom was pronounced on wicked Israel because of her sin of shifting her trust from God to the questionable pleasures of life. That judgment has been fulfilled only partially. The day remains to come when "the famine" shall be in the land. It will be not a famine of food, but of the hearing of the Word of the Lord.

Impending doom is pronounced on *all* ungodly ones, also, not only on Israel. "The ungodly shall not stand in the judgment," wrote David. Paul wrote, "Every one of us shall give account of himself to God" (Rom. 14:12).

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (14:11). Yes, the sentence of death hangs over our heads like the sword in the fable. The string that holds it from our heads is typical of righteousness. As long as we hold fast to that (string) which is true, we will be in no danger. If we throw away those principles which are just and good, death may fall upon us. It will come sooner or later, we know. Are you prepared to hear your judgment? We can be prepared very easily by heeding the words of God's Prophet: "Seek good, and not evil, that ye may live."

Abram—Melchizedek

By Alfred Anthon

GENESIS 11:27 reads: "Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot." While yet young, Haran died in Ur. It seems Nahor married Milcah; Abram married Sarai (Iscah?). Genesis 11:31 is the text that interests most. Terah took his family out of Ur of the Chaldees to go unto the land of Canaan, and they came into Haran (of Mesopotamia on the route from Ur to Canaan). *Abram did not take Terah, Nahor, and Lot.*

Genesis 15:7 (God speaking to Abram) reads: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land (of Canaan) to inherit it." Evidently, Abram was "called out" through Terah.

Terah died in Haran. Nahor remained; but Abram took his protege, Lot, and moved into Canaan, about four hundred miles south.

The foregoing facts insinuate that Terah was not a worshiper of idols; but Laban, great-grandson through Nahor, had images (in his house) that he loved enough to quarrel and fight because they were stolen. (Gen. 31.) Also, Jacob commanded all his servants to put away the "strange gods" among them. (Gen. 35:2.) Joshua 24:2 says, "And they (the other Chaldeans?) served other gods."

Genesis 12:1-3: "Now (in Haran of Mesopotamia) the Lord had said unto Abram (Septuagint), Get thee out . . . and in thee and thy seed shall all the families of the earth be blessed." Abram, however, either took, or permitted, Lot to go with him. Later, a famine came to Canaan. Abram went to Egypt, rather than to suffer the famine, relying on God, though God had made such great promises. In Egypt, Abram lied to Pharaoh, fearing he would be murdered, instead of relying on God, and in spite of all the great promises God had made to him.

Later, back in Canaan, Abram and Lot separated. Then God gave Abram a *renewal* of the promises. After a short peace, there came the wars. Lot was taken prisoner. Abram's friendly nations were conquered (five of them) by five enemy nations. The law that God had spoken to Noah after the Flood had not yet been changed: "Whoso sheddeth man's blood, by man shall his blood be shed." (Notice that before the Flood, God's law was exactly opposite to this. God forbade man to execute murderers—Cain, Lamech.) When Lot became prisoner, that made Abram amenable to God's law to execute murderers. Abram obeyed. He won a miraculous victory without losing a man.

Of the spoils, Abram refused to take anything of that which he had brought back that had belonged to his five friends, kings of the nations about him, who were not able to protect themselves. Abram kept all spoils that had belonged to the four *enemy* kings. Of this spoil, Abram gave a tenth to Melchizedek, who, in turn, blessed Abram.

In Genesis 15:1, 2, Abram complained to God about having no children, though God had promised him children. God renewed the promise and confirmed it with a sign: while Abraham was in a deep sleep, the vision of a smoking, burning furnace and lamp passed between parts of Abram's sacrifices.

Time passed. Why! Abram was seventy-five years of age when he came into Canaan, and now he was eighty-six! Sarai persuaded Abram to marry Hagar, evidently reasoning that God had overspoken Himself, that God's promises needed adjustments. Sarai decided to apply practicability to God's promises, to help God out of His predicament. Time passed. Abram, reached ninety-nine years of age, Ishmael thirteen, and Sarai ninety. Again God said to Abram, "I am the Almighty God; walk before me, and be thou perfect. . . . I will multiply thee exceedingly." Abram was not perfect yet; but he was in God's school. God was the Principal, and Abram was learning fast how to be perfect. Someday he would be graduated, though making some awful "bobbles" in his "term exams." Isaac was promised. Sarai's name was changed to "Sarah." Abram's was changed to "Abraham." Circumcision was instituted about two years before Isaac was born. Abraham entertained three angels. Sodom and Gomorrah were destroyed. Abraham and Sarah each had a turn laughing at God's promise that they would have a child.

Though *Abram* had been in God's great school, and had passed to the "*Abraham* grade, he yet would doubt God's Word; he yet relied on man's wisdom to some extent, in some cases, under certain circumstances. Other times, God's Word was to be considered reliable.

Time passed, Abraham and Sarah wandered southward. Again Abraham lied—to Abimelech. He could not yet wholly rely on God. Abraham had some of man's wisdom left in his mind. God helped him again.

Isaac was born. Later, God tempted Abraham—oh so sorely! "Sacrifice thy son Isaac." "God, I will do anything You ask of me," and Abraham did it. Then what happened? Read, and shout for joy and rejoice. Then Abraham received the God-oathed promise as first indi-

cated in Genesis 17:16, the *unconditional* promise that of his "seeds" the Messiah should be born. "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" (22:16, 17). "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (v. 18). The writer of the Hebrew Letter said: "So, after he (Abraham) had patiently endured, he obtained the promise" (6:15).

After Abram had patiently stayed in God's school; letting God teach him, he finally came to graduation day. God kept telling him, Learn to obey Me; walk before Me, and I will bless thee exceedingly. After a while, Abram learned to throw away his man's wisdom and to rely solely on God. Then God gave him what He had been promising to give him, if he would stay in school and learn to walk before God perfectly: the Messiah shall be born of thy seed through Isaac.

Abraham, while he was Abram, staggered many times. As Abraham, he staggered some—the record is one laugh, one lie—but when it came to graduation day, he "passed" with a one hundred plus score. He "staggered not" in the final exams. Let us ever keep Abraham as one of our heroes. God, I will do anything You ask of me. Let us study and know what God asks of us, and do it.

Now we come to the controversial portion of our topic. "Melchizedek king of Salem brought forth bread and wine (for Abram and his men): and he was the priest of the most high God." Melchizedek blessed Abram, worshiper of the most high God, and Abram gave Melchizedek tithes—one tenth—of the spoils of God-commanded war.

Did Abram do this because he was thus directed of God, or only as friend with friend? Or, was it an example of, "You gave me bread and wine, and blessed me; so I will give you a present"? It is evident each knew that the other was a worshiper of the most high God, Owner of heaven and earth and all creatures therein. Also, Abram knew Melchizedek was a "priest," while he himself was a *layman*, in God's sight.

Next, we refer to Psalm 110:4, which reads: "The Lord (God) hath sworn, and will not repent (not change it), Thou (the Christ) art a priest for ever after the order of Melchizedek." In substance, the text says, "Thou art the immortal priest forever of whom Melchizedek was the blueprint, the pattern, the sample, the type, the shadow.

The only time Melchizedek is again mentioned in the Bible is in the Hebrews. It seems to me the writer in Hebrews 7:2, 3 was trying to say that Melchizedek received his priesthood not from his father, not from his mother, not from any of his kin. He had the office from his birthday. God foreknew he would be a godly man, and foreordained that he should be this one of His priests

—a very honored one. Melchizedek's priesthood came not to him after performance of a great feat of faith. Also, God decreed that He would not take this priesthood from Melchizedek as long as he lived. This is the order of Melchizedek's selection. God cast about among His people for a godly one to be this priest. He foresaw Melchizedek would be a man to "fill the bill," gave it to him. The way this priest was selected was to be a demonstration of the way Jesus Christ was to be selected.

Jesus did not get His Christhood from any parent—not from Abraham, David, or anyone else. He did not get it from His mother. The only part that Abraham, David, or anyone had in Jesus Christ was the honor that Jesus was to be born of one of their seeds (handmaidens, Psalm 86:16). Jesus did not perform a great feat of faith before God decreed that He was Christ. Jesus "was born" Christ. (Luke 2:11.) Melchizedek, the type, had his priesthood for life—but he died. Jesus, the antitype, has His priesthood for life—but He lives eternally. His Christhood duties included sleeping dead three days.

This makes Hebrews 7:3 read, "But made like unto *this* Son of God." (Melchizedek was made a priest in a way that typified Jesus, the Son of God, being made a Priest, Christ.)

We further notice, studying verse 6, that Melchizedek, who was not of Abraham's kin, received tithes of Abraham who had great promises. "And without all contradiction the less (Abraham) is blessed by the better"—by the greater, Melchizedek.

Now Jesus was Priest Christ after the order of Melchizedek, and *not after the order of Abraham's "seeds."* (Gal. 3:16.) Therefore, Jesus was not one of the "seeds" of Abraham; but was only born of one of Abraham's "seeds," handmaidens. According to Acts 2:30, God has "sworn with an oath" to David, that *out of* (born of) the seeds of him, God would "raise up Christ." ("According to the flesh" is left out of the Greek—Emphatic Diaglott.)

Now, turn back to Hebrews 6:20: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order (pattern) of Melchizedek." "Consider how great this man (Melchizedek) was" (7:4). He blessed Abram and Abram gave him tithes (as if Melchizedek were in God's stead).

Therefore, I conclude, that God gave Abram to understand how to conduct himself in the presence of Priest Melchizedek, to realize that this priest was a greater than Abram, that it was needful, proper, godly, and profitable to yield obedience to Melchizedek.

Why so?

We delve deeper; we hope not foolishly. The Hebrew name *Melchizedek* is a compounded word: *Melek* equals king, *tsedeq* equals righteousness. Instead of using the name *Melchizedek*, use the words "King Righteousness"—do not use "King of righteousness." (Turn to page 11)

Lessons from Jonah

By J. J. Schaumburg

THERE ARE many in the ministry today who deny that Jonah was a real historic person. To such we say that Jesus endorsed Jonah's missionary journey. (Matt. 12:40.) If carping critics do not believe, that does not invalidate the Book, the person of Jonah, nor his New Testament endorsers. Let us now look into Jonah's life.

Jonah's Call (Jonah 1:1, 2)

The "call to the ministry." I have met men who, from their own testimony, were never called to preach. They simply saw the need, and had the ability (each being his own judge, of course!) to meet that need, and that was all there was to their "call."

To me, this is thrusting oneself into the work of God without being "sent" by God; and I have no hesitancy in saying that "call" (?) is a fraud. If and when one gets a call for such a high office, he will know it by information as definite as that given to Saul, the persecutor. To assume to speak for God as an ambassador (2 Cor. 5:20) without divine credentials, other than self-appointed ones, is clear and positive presumption. All such men have simply gone before being "sent" by God.

Jonah's credentials were valid, and that is one reason he got results.

To bring tens of thousands to humble repentance is no small job. Jonah did that very thing.

A man who does not admit the historicity of Jonah and his great mission and message is unfit to preach the story to others.

One who heralds a fable to a congregation, and hurls Christ's affirmation back into His teeth, unfits himself, and disqualifies his "call" to the sacred office of a minister of the gospel.

Though this may be rank and frank, it is the naked truth, and the time has come to "call" these modernists! It is no time to lipstick a heathen fable and paint up an old fictitious narrative and call it the truth! A lie is a lie, no matter if we put paint on it, and put new handcuffs and collars on it, and lipstick it furiously! The preacher has nothing to do with the possibilities or impossibilities of the great sea monster's throat capacity to permit passage of a runaway prophet! A man who runs away from such a plain command and such plain orders from God would become, in the process, quite diminutive, anyway. Anything might swallow such a small preacher!

The matter of such possibilities as were necessarily involved is none of the preacher's affair. If God got into

difficulty with Jonah, I am willing to trust Him to get out of it all by Himself. Besides, He "created" a fish for the purpose, and it was a "great" one, the Bible says, and the Creator surely would not do as fallen man often does, make the thing to serve him too inadequate. God is a great Tailor, and provided clothes for Adam and Eve, and surely He could get Jonah's measurement, and make a fish with a mouth and throat sufficiently large to swallow a runaway prophet!

The Record says "the Lord prepared a *great* fish to swallow up Jonah" (Jonah 1:17). It would be no greater job for the Lord to prepare a "great" fish while He was at it than to prepare one too small, which would be a decided reflection of the Lord's wisdom and power.

These modernists have a "whale" of a lot of credulity in a "whale" of a fraud!

If Jonah's story is a fable, so is the solemn statement of our Lord about His own resurrection. (Matt. 12:40.)

Jonah's Disobedience

Jonah "rose up to flee" (Jonah 1:7). Nothing displeases the Lord as disobedience does. Often His own children are disobedient. Paul, for example, commanded us to "be filled with the Spirit;" but how much of Paul's language do we obey, as the children of God? How many of God's children halt at a plain command!

Romans 12:1-3 is Paul's command to all Christians to present themselves a "living" sacrifice, to be not conformed to the age in which they live, but to be "transformed by the Great Transformer. How disobedient we are at times!

Jonah's disobedience was a very expensive affair. So will be the disobedience of every child of God.

Jonah's Detour

"Going to Tarshish" (1:3.) The Prophet was disobedient. He bought passageway to Tarshish. We pay well for the trips we take when going oppositely from the divine orders. "Tarshish" always collects on the fare! It may be that the ticket is good, but the vehicle or mode of travel to "Tarshish" is bad, as in Jonah's case.

Some detours are very expensive. This is one of them. Traveling the road of "least resistance" is the thing that makes rivers crooked, and men and women, too.

When God calls us for some form of service, we must not go to the ticket office and lay down money for "Tarshish." We do not know, positively, where Tarshish was,

but we may know that it is figurative of any place we may be ticketed *away from God*.

If a man feels a definite call to the ministry, he must honor that call. God makes no blunders in His selections. To hear the call is to accept it as such. If we ticket to another destination, any "whale" may overtake us and swallow us, and silence our testimony for God until the "whale" is sickened and we are spewed out. Many good men have been "whaled" because they ran away from known duty. The moral of it all is: *Do not detour!* "Hike" for Nineveh. Obey God. In that way, you will keep the anointing, and the message will be perennial, fresh to the tops, and you will get results.

Any detours we may choose to make will mean money, shipwreck, drowning, perhaps, and an expensive ride in one of God's submarines, where breathing is bad, and life is a very great burden. *Do not detour!*

Jonah's Callousness

Jonah "was fast asleep" (Jonah 1:5). When we begin to disobey God, the searing processes are on! They commence to burn away our sensitiveness, and we are hardened little by little, until the conscience is well silenced in peaceful sleep!

In taking such sleep, we call in the picket lines, do away with all the conscience watchmen, and the hardening processes are hard at work! When we reach that stage, it is often necessary for God to send a "great storm" to awaken us for action. Such storms are necessary in such cases. A stern watchman arouses us, because of the storm, and we must get into action at once for God! Many are the things to dull our conscience monitor, if we lie down to slumber.

The child of God has many opportunities to go to sleep on the job. A calloused conscience produces sleep. Keep the conscience alive and active, and keep open the picket lines.

Jonah's Chastisement

"Cast him forth into the sea" (Jonah 1:5). The foaming sea may be a fitting emblem of the confusion, distraction, and commotion we get into as a logical result of disobedience.

When disobedience goes into "high gear," as in Jonah's instance, all sense of direction is lost and we are dropping to lower depths, daily, and the foaming waters are ready with open mouth to receive us! When once in, we have quite sufficient time to think!

If God can get us to think, the case is hopeful. When He chastises, the purpose is to bring us back to sobriety and good sense.

When we fail God, we are, perhaps, still His children, but the processes of chastisement begin! They continue on the "kill or cure" principle until the discipline has become effective and we call upon our heavenly Father to forgive us, and He restores unto us, not our salvation, but "the joy of (our) salvation" (Psalm 51:12). David lost the "joy" of it by his sinning. He prayed for the recovery of that "joy" and got it.

God's recovery acts are varied and wise. Many have fallen into grievous sins and failed God, but He has recovered most all of them. He knows how to bring us to our knees and to our senses, too.

Jonah's Surrender

"I will pay that which I have vowed" (Jonah 2:9). When the time came for Jonah to relive (for he was dead in the fish), he stacked arms and accepted terms of peace!

What a picture is this of the Christian! Disobedient, callous, and chastised, he surrenders. He is ready to seek God's face in sweet pardon. What a sense of joy comes, and what a feeling of security sweeps over the heart! The prodigal has come home! The calf is slain! The gold ring is placed, and the merry festivities are

on! Indeed, what joy of salvation fills the whole being!

Jonah's Prayer

"Then Jonah prayed unto the Lord . . . out of the fish's belly." Jonah cried: "By reason of mine affliction . . . out of the belly of hell (*sheol*) cried I . . . I went down to the bottoms of the mountains; the earth with her bars was about me for ever"—three days and three nights, said Jesus. (Jonah 2:1-10.)

Sheol holds the dead (Eccl. 9:1-10) always. Jonah was dead. He needed the power of revival, and God brought him back to life. This is typical of our Lord's resurrection. Jonah's prayer was shot to the very heart of God from the deep delevities of a submarine prison!

What does true prayer mean? If prayed from one's heart, it means everything! One can pray from the highest heights or the lowest depths, and if he is sincere, God will hear him. Such praying will make whatever has swallowed us to become sick. We shall be delivered from such a prison and live to declare the mighty works of our God. Hallelujah!

(Over)

DO YOU SEEK A SIGN?

In Jesus' day, the Jews constantly looked for signs of His Messiahship, and Jesus promised one outstanding sign—the "sign of the prophet Jonas." Do you seek a sign, today? The "sign of the prophet Jonas," the resurrection of Christ, continues to be our Lord's reply.

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. 12:39-41).

Heed the voice of Him who is greater than Jonah, and accept the sign of Messiahship that He gave.

Jonah's Success

"They turned from their evil way" (Jonah 3:10). It is by the foolishness of preaching that God saves those who believe. Such preaching as Jonah gave Nineveh at last produced conviction and conversion. There was punch in his preaching. Every word was pickled with conviction, every syllable was dipped in divine love, and every sentence was powder-powered and "hit the spot"; and every gesture was Spirit-moved, and his earnestness rang out in tones of appeal that thundered down the corridors of human hearts.

Oh, for the power of Spirit-directed preaching of the

Finney type, of the Moody simplicity, and of the persuasive eloquence of Spurgeon.

By such direct appeals, directed at human hearts, from a preacher on fire with Pentecostal eloquence, with the fiery empowerment of the blessed Spirit, what could we not do for God today!

Such preaching as Jonah gave to Nineveh is pitched against chastisement and a coming to a new life from "corruption" (Jonah 2:6) to purity, power, and perseverance, and the result will be that men and women will repent. The Spirit of God, in bringing conviction, will also bring salvation when fasting, prayer, and repentance precede it.

"All Things New"

*Selected by Mrs. Oscar Mathews
from "Signs of the Times"*

AS WE SEE strife, bloodshed, suffering, and death about us, discouragement is likely to overwhelm our hearts. But through this darkness gleams the light of the divine promise: "Behold, I make all things new" (Rev. 21:5).

But will God's new world satisfy us? Will it have the blessings and comforts of which so many are deprived in this life? Will it have the happiness that is so fleeting on earth today? Yes, indeed. All the deepest yearnings of the human soul will find their fullest satisfaction there.

Have you longed to see Jesus in all His glory? "They shall see his face; and his name shall be in their foreheads" (Rev. 22:4).

Have you wished that all sickness and death might be taken away? "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).

Would you like to own your home and know that there is no danger of losing it? "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" (Isa. 65:21, 22).

Are you fond of good food? "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:2).

Are you interested in agricultural pursuits? "The seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew" (Zech. 8:12).

As you work in your garden, do you wish that weeds and thistles might be eliminated? "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13). "There shall be no more curse" (Rev. 22:3).

Are you interested in the beauty of polished stones? "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 jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl" (Rev. 21:18-21).

Are you interested in music? "As well the singers as the players on instruments shall be there: all my springs are in thee" (Psalm 87:7). "Joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3).

Are you desirous of being perfectly healthy? "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5, 6).

"The inhabitant shall not say, I am sick" (33:24). "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

Do you wish to have perfect joy and happiness? "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).

Have you wished for an end of war and all its horrors? "They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25). "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (32:18).

Have you longed for sin to come to an end? "He will make an utter end: affliction shall not rise up the second time" (Nahum 1:9).

How can one be sure of enjoying these perfections of the new world? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

PURIFICATION

(Continued from page 3)

up His Father's Kingdom. You must come into Christ and continue in Him, cleanse your hearts and hands, and "seek those things which are above," or from God.

He who hopes in the coming of the Lord and expects to be made like the Saviour will fulfill 1 John 3:3.

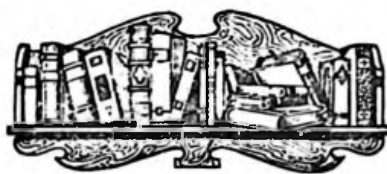
ABRAM—MELCHIZEDEK

(Continued from page 7)

Now consider the allegory, the antitype. the "body," the thing that all this history teaches: Of all the things, or of all the people on the earth, which or what could bless "Abram"? Be careful, not *graduated* "Abraham," but staggering "Abram." Nobody, nothing, except "King Righteousness"! Christ was, is, a High Priest forever after the order of King Righteousness.

Righteousness is the only standard that can bring blessings—full blessings, perfect blessings, to anyone. "King Righteousness" has power even to bless God and Jesus and angels—and us!

God is King Righteousness in Person. Righteousness has neither father, nor mother, nor ancestors, kin, nor descendants, has neither beginning of days, nor end of life, abideth High Priest continuously. Bring all your tithes to it. It is the High Priest of the most high God, Owner of heaven and earth. In person, He is Jesus, the Christ of God, the Son—express image—of God. Follow Righteousness.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Aids to Worship (Macmillan; \$2.00) is, at first glance, an odd book; it consists exclusively of samples of readings, responsive and otherwise, for public religious services. It is not the sort of book one sits down to for an easy evening's reading, nor is it the sort of book that one fully appreciates until it has been in regular use for a considerable period of time.

Aids to Worship was compiled by Albert W. Palmer, president of the Chicago Theological Seminary and Professor of Practical Theology at the University of Chicago. Dr. Palmer's dedication to his son illumines the whole purpose of his work: "To my son Philip, and to all other young ministers who are seeking to explore and pioneer better ways of public worship, hoping that through it, as St. Francis prayed for Assisi, 'many souls may be born into the Kingdom of God.'" With the Palmer theology one may argue, but not with the Palmer ideal.

The book contains hundreds of readings, most of them drawn from the Bible itself. Dr. Palmer planned the readings with the thought that ministers could reproduce them in local church bulletins for congregational use. As he declares in his introduction, "worship should be an act of the congregation, not something done for them"; and he has bent his efforts to finding readings that will not only give the congregation a means of participating actively in the service, but will simultaneously bestow a truly worshipful atmosphere upon the entire program.

Some of the readings—both responsive and otherwise—are not derived from the Bible; but nearly every one is usable by the Church of God. Now and then, outside-the-Bible readings may be used to give special point to some particular sermon—a prophetic sermon, perhaps, or a sermon on the philosophy of Christianity as compared with the philosophy of Confucianism or Buddhism. Primarily, of course, Dr. Palmer has clung to the Scriptures; his quotations come from both the King James and the American Standard (Revised) Versions. All readings are arranged by general subject matter and purpose. Even if they are not used for actual church services, the imaginative pastor or teacher will find in them many suggestions for sermons and lessons.

* * * *

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

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

A Prophet of God

Ezekiel was one of the men God chose to spread abroad His wishes among the Jewish people. Ezekiel foretold the fall of Jerusalem. The people were wicked and would not listen.

God said that whether they would choose to obey, or continue to sin, they would know there was a prophet among them.

The prophets did as the Lord God told them. They asked the ones to whom they were sent to stop sinning. Sometimes the sinners obeyed, and God spared them. Other times they did not obey and were punished for their sins. The main fact for us to remember is that God spoke to His prophet Ezekiel. Ezekiel heard His voice.

We learned not long ago how the Word was found in the Temple of God. Our golden text (2 Tim. 3:16, 17), above, tells us more of how God's Word is to be regarded. It was given "by inspiration of God."

Should we not profit by the teachings given by those who heard God speak? Should we not obey His voice today? He still speaks to us, but through the printed pages of His Word, through His Son.

Peter's Testimony

Peter thought it would not be long before he died, so he wanted to write what he had to say that after he was dead, we could "have these things always in remembrance" (2 Peter 1:15).

Peter, who followed Jesus afar off at one time, afterwards was a great Christian leader. He wrote, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (v. 16).

Peter was one of those privileged few who saw Jesus, walked with Him, ate with Him, and talked with Him! He remembered the time when Jesus was on the holy mountain, transfigured before him. Besides this, Peter wrote for us today, as well, "We have also a more sure word of prophecy . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (vv. 19, 21).

So, we see a man of God, moved by God's power, go and do God's bidding by speaking to the Israelites.

We also know that Peter and others saw Jesus. They were "eyewitnesses" to His life here in what we call the Holy Land.

After Jesus went to sit at the right hand of God, these men were filled with the Holy Spirit and remembered all things Jesus had said and done. These things they wrote for us. Let us study those things that we will not be ashamed when Christ returns.

Quit You Like Men

"Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks with a load of care—
But fare ye forth with a song.

"Quit you like men, be strong;
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the good with might—
So fare ye forth with a song.

"Quit you like men, be strong;
There's a work to do,
There's a world to be made new,
There's a call for men who are brave and true—
On! on with a song!

"Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed! speed with a song!"—*W. H. Hudnut.*

Happy Birthday Wishes

Janice Mae Alsbury, Apr. 2, age 12, St. Francis, Kansas.
Roxine Durkin, Apr. 4, age 12, Cleveland, Ohio.
Mary L. Anderson, Apr. 5, age 8, Mishawaka, Ind.
Dorothy Ruth Phillips, Apr. 6, age 11, Hickory Ridge, Ark.
Roy G. Hutchinson, Apr. 8, age 11, Hammond, La.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Be Like Jesus

* * *

By Kirby Davis, Oregon, Ill.

Faith is the one thing that saved people before Christ's birth. Realizing that faith alone was not enough but that people knew nothing else without an example, God gave Jesus to the world as an example of how He wanted men to live.

You have heard the expression, "Be like Jesus." That is a very good idea, but few follow it. Often we say it without thinking. The words are often said easily, but in many cases they mean nothing more than words. Whenever a difficult decision must be made, keep these words in mind and exercise them.

How can we find out what Jesus would do? The Bible, of course, is the only way. Jesus was given us as an Example to follow. "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). These are the words of Peter, a respected apostle of Christ. By giving further study and thought to the succeeding thoughts in this chapter, we can learn many more of the things that Jesus would have us to do.

Surely a man who sinned not would be an example to follow. Jesus spoke no guileful words. When He spoke, His words meant something. By speaking untruths, a person may cause his brother to go astray. When people abused Jesus by words or otherwise, He gave a different idea of how such persons should be answered, for He 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).

Jesus suffered much when He was crucified on the cross. Instead of threatening them, He asked His Father in heaven to forgive them, for they knew not what they were doing. It must have taken strength to forgive them, His own race, who were so cruelly tormenting Him. Jesus showed by His actions of love what we must do when confronted with situations that are created of the world.

Before His crucifixion, Jesus prayed earnestly to God. He asked that He might not have to endure crucifixion. He made it understood, however, that He did not want His will to be done, but the will of God. It was the spirit of "Lo, I come to do thy will, O God," that made Jesus God's perfect Man. If we could only see God's will done

in everything we do, we would be like Jesus. Jesus died so we could gain eternal life. Many of us may be called to give our lives for our faith. To be like Jesus, we must be willing to do God's will. It is comforting to know that God is a just God and will not cause us to bear more than we can.

Will We Accept Christ?

* * *

By Clell France, Wenatchee, Wash.

While Christ was on earth, He likened the Kingdom of God to a vineyard. In Matthew 21, He told of a householder who planted a vineyard, built a fence around it, dug a winepress, and built a tower in it. He then rented the vineyard to husbandmen and went on a journey into a far country. When it came time to harvest the fruit, the householder sent servants on three different occasions, and each time they were cruelly treated. Finally, in desperation, the householder sent his son to harvest the fruit, but he was put to death.

Of course, we know that the Householder in reality was God. He created the earth and gave it to man as a rental. The Israelites were His husbandmen, and many times they persecuted and rejected the prophets that were sent and inspired of God. Likewise, they rejected and killed Christ, the Son of God.

Many times we mention the second coming of Christ and how much we anticipate that event. Are we sure that we will not be deceived by the false prophets that are to rise up before His coming? "Many false prophets shall rise, and shall deceive many" (Matt. 24:11). Those who are deceived will not be ready to accept Christ when He does come and will therefore have a part in His crucifixion. There will be two types of false prophets that will deceive the people. The first type will say they are the Christ, the second type will say Jesus was an imposter.

Some will wonder how they can know Christ when He comes. The Bible has shown us ways that we can recognize Him. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit" (Matt. 7:16, 17).

The fruits of the false prophets will be evil. If we accept them, we will reap the evil fruit. It is important that we study to be sure we are ready for Christ when He comes, and be prepared to know Him.

AMONG THE CHURCHES

CALENDAR

- April 7, 8—Illinois Spring Conference at Ripley.
- April 26-28—Indiana Quarterly Conference at Hillisburg Church of God.
- June 17 - July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.

MACOMB, ILLINOIS

In grateful appreciation of Bro. Gerald L. Cooper's fine services at Macomb, Ill., the church has taken a special offering for him. Bro. Cooper has done much good work for the Lord in this locality. We sincerely pray that the Lord will strengthen him for future service.

Regular morning and evening services are being conducted at Macomb. Though the attendance was a little low, it has now risen above average.

Mrs. Richard Mercer has been suffering from faulty teeth and tonsils and plans to have them out soon. She was much comforted in her illness when her husband returned home from California on an emergency furlough. A word of cheer could be sent to her at 612 E. Carrol St.

Mrs. Harold Allen has also been ill, but has now regained strength and is attending services again.

The Lord is surely blessing the work at Macomb. On the Sunday of March 18, three young people came forward requesting baptism. The three, Mrs. Emory Carson (former Roberta Webb), Georgia VeNard, and James Venard, plan to be immersed in the river on Easter Sunday afternoon. May the Lord bless them in their decision for Christ.

We are prayerfully hoping that others, also, may take this essential step.

L. W. Moore, Jr., Pastor.

HERALD RECEIPTS

William P. Fisk; Mrs. David Spoonamore; Mary Barnum; Mrs. W. H. Hutchinson; Ella C. Boyer (another); Vernon Nichols; John R. Fiske, Jr.; Ruby A. Johnson; Cecil Smead; Linford Moore (another); Mrs. Eunice Pearson (others); Edward Goit; Gary Francee; C. E. Mills; H. D. Hathaway; Mrs. Clarence Dimmick; Mrs. C. E. Hoganson (another); D. Hatten; Ora Thompson.

Mrs. Eva Johnson; Mrs. H. L. Luper; Mrs. S. A. Parsons (another); Mrs. E. O. Frier; Marjorie Burnett (another); Mrs. F. M. McCrory; Delbert A. Jones; Mrs. Ernest Ransom; Mrs. Lottie Sealine; Mrs. Idona Romine; Mrs. Lewis Lindsay (another); Otto Dick; Mrs. Lillie Matthews.

BURR OAK, INDIANA

On Easter Sunday, Bro. Harry Sheets, Aurora, Ill., will preach morning and evening at the Church of God in Burr Oak, Ind. Anybody desiring baptism, or desiring to unite with the church should be present on that day. The attendance is increasing, and people are much interested in Bro. Sheets' very excellent sermons.

R. L. Currens.

OREGON BIBLE COLLEGE NEWS

During our regular Tuesday chapel service, Bro. Edward Goit was our speaker. Hearing our seniors speak proves to us the value of training in public speaking.

Definite plans have been made for the systematic construction of a College annual. To meet the expenses involved, we will gladly welcome contributions which we will acknowledge in the annual. Please address your donation either to Alva Huffer or Timothy Pearson at Oregon Bible College, Oregon, Ill.

Our regular first aid course has been completed. Now we will begin studying the advanced course. We feel that already we have received much benefit from the course.

Nine plus twenty-one equals thirty. Even our youngest readers will agree. Therefore, we need twenty-one freshmen next fall. After the seniors leave, we will have nine students remaining. We have a beautiful school, well equipped, but there are too few students. The test has come. Please help us to interest more students in attending. Why do we need thirty? That is not a definite amount, but a number set as a goal for 1945. Young men and young ladies, come, study with us!

Timothy Pearson, Reporter.

BAPTISM AT SOUTHLAWN

It was a real inspiration at the close of the morning service, March 11, to have eight young people come forward for baptism. Most of these will be reported later, as they come under the head of our pre-Easter work, but one young man, William Rhoades, was home on furlough and had to leave in a few days. So we went to the water that afternoon. There in the open stream, with a goodly number of the church family gathered on the bank, "Bill" was buried in the likeness of his Lord. We are more than glad to receive this young man into the fellowship of the church, and we commend him to our brotherhood at large as a faithful, serious-minded Christian. May God sustain him, and bring him home soon.

The church group is working hard to prepare services for Easter that will be appropriate to the importance of the occasion.

F. E. Siple, Pastor.

NATIONAL BIBLE INSTITUTION

| | |
|------------------------------------|----------|
| An Indiana Friend | \$ 12.00 |
| Oregon, Ill., Church of God S. S. | 6.55 |
| Mrs. Ethel M. Hall (deceased) | 251.00 |
| Mrs. S. A. Parsons | 2.50 |
| A Friend | 5.00 |
| Mr. & Mrs. Delos Andrew | 12.00 |
| Jennie Salisbury | 10.00 |
| Mrs. L. Drake | 2.00 |
| Gospel Gleaners, Brush Creek S. S. | 6.00 |
| Mrs. Alice S. Johnson | 2.75 |
| Ellen Van Fleet | 8.00 |
| Omaha, Nebr., Church of God | 13.00 |
| Mrs. H. C. Eickmeyer | 50.00 |
| Oregon, Ill., Church of God | 17.55 |
| Mr. & Mrs. Orval Lynd | 10.00 |

Gleanings From the Field

"The field is the world."—Jesus.

The church of God at Burr Oak, Ind., has bought a dwelling for a parsonage near the church. Bro. Ferris Zechiel is trying to heat a big financial thermometer in the church, a thermometer that registers a temperature of \$3,000.00.

Bro. and Sr. T. A. Drinkard, Handley, Tex., recently returned home from a trip to cities of south Texas, including Galveston, Beaumont, Corpus Christi, Riviera, and Yoakum.

Bro. and Sr. C. R. Randall and son David, South Bend, Ind., were recent visitors at the Zollinger home in Oregon, Ill. Bro. Randall called at Headquarters.

Bro. J. M. Morgan, Kellyville, Okla., writes: "Please express my thanks to all those who have given to my evangelistic work—the greatest work in this life of helping others to be ready for endless life as rulers in the Kingdom of God."

National Evangelist J. W. McLain is probably by this time working with the church at Los Angeles, Calif.

Bro. Delbert Jones, pastor of the Hillisburg (Ind.) Church of God, is attending the Ball State Teachers' College, Muncie, Ind. He has been invited to continue his present pastorate another year from September 1, 1945. He is praying that Oregon Bible College will have twenty students next fall. "Tim" Pearson is more enthusiastic, leading by ten. See the College news.

Bro. Arlen Marsh will address the students of Oregon Bible College at chapel services. Thursday morning, March 29.

The Paul C. Johnson family recently had as visitors his brother and wife, Mr. and Mrs. Russell Johnson of Sue City, Iowa, and their daughter. They were on vacation before Russell had to report for military duty.

TEMPE, ARIZONA

Bro. J. W. McLain stopped in Tempe, Ariz., en route to California. He preached a sermon Wednesday evening, March 7, on the "Glories of God's Kingdom." Sunday morning, March 4, his subject was "God's Organized Plan of Work," and Sunday evening he showed pictures of other churches over the country. A large audience attended both of the Sunday services. It is refreshing to hear the news of other churches. Come again, Bro. McLain.

C. E. Japp.

ROCKFORD, ILLINOIS

During the pastor's absence on March 4, Edwin Smith, junior at Oregon Bible College, filled the Rockford pulpit—and did, according to reports from members of the congregation, his college proud. Communion service was postponed until March 11, when the pastor returned to his regular duties.

Mrs. Verma C. Thayer, well-known vacation Bible school and conference worker and editor of the Truth Seekers' Quarterly for intermediates, is being obliged sharply to curtail, for reasons of health, her own labors. Temporarily, classes at the Rockford Children's Home and the Rockford Convalescent Home are being discontinued.

John Railton, first elder of the church, has returned to work after a five-week period of idleness resulting from an operation.

A church dinner, to which all members and friends of the congregation are invited, is scheduled to follow the Easter morning services on April 1. The dinner will be held in the I.O.O.F. hall, 115 N. 3rd St., in which Sunday services regularly are held (Sunday school, 9:45 a.m.; morning worship, 10:45).

Nearly forty were in attendance on March 11, one of the largest congregations to face the pastor since he moved to Rockford in September, 1943.

The Sunday school has sent Gerald L. Cooper, Ripley, Ill., \$25.00 to be added to the fund started by the Golden Rule Church of God, Cleveland, Ohio, on Bro. Cooper's behalf. The Rockford group hopes that additional Illinois churches will go and do likewise!

Arlen Marsh, Pastor.

FRANKFORT, INDIANA

The new work at Frankfort, Ind., which was started by the Hillisburg Church of God, has been progressing very well. It was started due to gas rationing and the tire situation. Frankfort is twelve miles from the Hillisburg Church, and it was impossible for the members in town to be with us in worship. From a comparatively small beginning, the number present has increased steadily.

There were eighteen present at the first Berean class, which was held on January 10. On March 14, there were thirty-two in attendance. At the last meeting, we decided to change from Wednesday evening to Friday night. When the services were first started, we met in various homes; however, Mrs. Orville Clark (nee Maggie Anderson, daughter of the late J. H. Anderson) offered the use of her home. We were very thankful and accepted promptly. On February 18, we also started a Sunday school in her home. We meet at 9:00 a.m. The first Sunday there

were thirteen present, and on March 11 there were twenty-three. It has been an inspiration to watch the growth of outside interest. At the present time, there is a feeling of the need of a bus for the transportation of members to the various services. May God continue to bless the congregation as they do His will.

The sudden death of Sr. Loretta Huffer on March 1, 1945, was a shock to all who knew her. On February 19, she left Frankfort, to visit her son and daughter-in-law, Mr. and Mrs. Oral Huffer, in Durham, N. C. Her body was sent back to her home, which was with Bro. and Sr. Claryl Huffer near Michigantown. She was laid to rest in the Whiteman Cemetery following the services in the Church of God conducted by the writer.

Sickness has severely cut the attendance at all the church services this winter. Not one family has escaped sickness—the sicknesses ranging from common colds to a very serious operation. We are praying for the speedy recovery of all, and are anxiously looking forward to the time all members are again on "active duty."

The third quarterly conference of Indiana will be held at the Hillisburg Church of God, April 28 and 29. All are invited to attend and worship with us. If possible, please write how and when you are planning to arrive, and transportation will be provided to the church.

Delbert A. Jones.

MRS. MOLLIE PACK WIGINGTON

With great regret, we announce the death of our dear mother who died January 26, 1945. She was a daughter of the late John and Martha Wigington Browning. She was twice married—first to John H. Pack, second to Jake M. Wigington. Mother lived all her life in Anderson County, S. C. She was a strong supporter of the Abrahamic Faith, being a member of the Guthrie Grove Church of God near Pelzer, S. C. Bro. E. M. Anderson, father of Bro. J. H. Anderson, baptized her into Christ in 1899, at which time my father and I were also baptized.

Mother leaves to mourn her death five children, all members of the Faith: G. M. Pack, J. T. Pack, Mrs. Eunie Stone, Mrs. Evie Smith, and Mrs. Othello Jones; also, twenty-five grandchildren, and seven great-grandchildren. She was laid to rest in the church cemetery at Guthrie Grove. Funeral was conducted by Elder M. O. Williamson. She is sleeping, waiting the coming of her Saviour. Come, Lord Jesus, come quickly!

Emmie L. Stone.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7½ in. by 10½ in.; 100 envelopes, 3⅞ in. by 7½ in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompaniment order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, ID

Send The Restitution Herald to your friends. Yearly subscription price—\$2.50.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

The members and friends of the Cleveland church have enjoyed several pleasant occasions together during the past two months. Among them have been a Sunday school party and two fellowship services.

The Valentine party was given by the men and girls of the Sunday school who lost a membership and attendance contest to the women and boys. The basement was decorated to suit the occasion and everyone (including the lovers) had a memorable evening. At the first fellowship service, five new members were received into our church by transfer. A very fitting service was conducted by Bro. Grover Gordon, assisted by various elders and members of the church who offered personal testimonies and words of welcome to the new members, Mr. and Mrs. George Keiffer, Mrs. Emma Edwards (a sister of Mr. Keiffer), and Mr. and Mrs. Paul Louzecky. A very lovely contribution to the service was made by Mrs. Ellis Onderdonk, who sang an appropriate song with words of her own composition.

The second fellowship service was held Friday evening, March 16, at which seven additional members transferred their membership to our group. This service, very similar to the one previously described, was preceded by a pot-luck supper at which everyone appeared to be enjoying himself, both old members and our new members, Mr. and Mrs. Daniel Hayes, Mrs. Mildred Donahoe, Mrs. Helen Green (mother of Mrs. Hayes and Mrs. Donahoe), Mr. and Mrs. George Tabor and their son, George, Jr. We appreciate their fine spiritual contributions to the study groups and enjoy the Christian fellowship with them.

The sympathy of the entire Cleveland church and Sunday school is extended to the Soder family of this city who lost their son Clyde in action in northern Italy. Memorial services were conducted for Clyde, a member of our church, on Sunday morning, March 18. We all thought a great deal of him and are deeply sorrowed by his death, which is the first loss of its kind that the Golden Rule Church has suffered in either of the World Wars.

Bro. M. W. Lyon came to Cleveland to conduct the service, and, although we were sorry his return was on such a sad mission, we were very glad to see him again.

Eunie Halls, Reporter.

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. 60:1-3); 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.

The Summer Bible Training School

Plan to Attend

Oregon, Illinois

July 3 - August 12, 1945

The eighth consecutive Summer Bible Training School will be conducted, D.V., July 3—August 12, 1945, at Oregon, Illinois. There will be two departments: 1) the *Young People's Department*, and 2) the senior department which this year will be organized, largely, as a *Teacher Training Course*. There will be two instructors: Brother F. E. Siple, Pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, and Brother James M. Watkins, Pastor of the Eldorado, Illinois, Church of God. Brother Siple will be the Dean. Brother and Sister Albert A. Logsdon, Caretaker and Matron of Oregon Bible College, will continue their present services into the Summer School. Additional information will be presented as plans develop. We are pleased at this time to give a message direct from one of the instructors.

COMING TO SUMMER SCHOOL?

By Dean F. E. Siple

The time is drawing close when it will be necessary for decisions to be made about attending the 1945 Summer Bible Training School. These decisions should be made as soon as possible, and those who plan to attend should send in their names for registration at National Bible Institution office.

ADULTS

We are urging Sunday schools, Berean societies, and churches to send teachers, active workers, and prospective active workers to take the course that will be offered in the Adult Department. There will be four classes each day in this Department. The first will be a class studying a textbook on teacher-training, the theory of teaching. Then will be a period of practice, in which we will try out among ourselves the principles which we studied in the previous period. A third will be a regular Bible class.

The above three classes will be taught by the present writer. The fourth class each day will be taught by Brother J. M. Watkins, and will deal with the art of knowing, working, and living with children. Brother Watkins is especially good in this field, and we will let him present his own thoughts on the matter of lessons in an article on this page soon.

There is hardly a Sunday school that could not afford to send at least one teacher to this Summer School. The



F. E. Siple

benefits to be obtained by a Sunday school in the added enthusiasm and ability of its workers is beyond estimate. All our churches need more trained workers, and our work will be prospered and benefited in proportion as we put forth utmost efforts to use the best methods in teaching the gospel.

YOUNG PEOPLE

For this year's Young People's Department we are especially inviting high school sophomores, juniors, and seniors. The Executive Board has authorized us to announce that those under fifteen years of age not be encouraged to attend, as there are to be only the two divisions of the School and the spread in age would be too great if younger ones should attend. Those past high school age are urged to enroll in the Adult Department.

Student Council and Activities

It is the intention of the instructors that discipline problems be handled largely by a student council elected by the School, and that activities be planned largely by a committee for that purpose. This latter should plan games, hikes, and all kinds of recreation, as well as necessary chores in the building and on the campus.

The School is scheduled to begin Tuesday morning, July 3, and continue through Sunday, August 12. During the first four weeks, all students will live at the College and follow the schedule referred to above, but the last two weeks will be spent in co-operating with the General Conference and the Illinois Bible School at the Oregon Church.

It is the desire of the faculty that the days of the Summer School shall be profitable, happy, and inspiring. Come and help us make this dream true.

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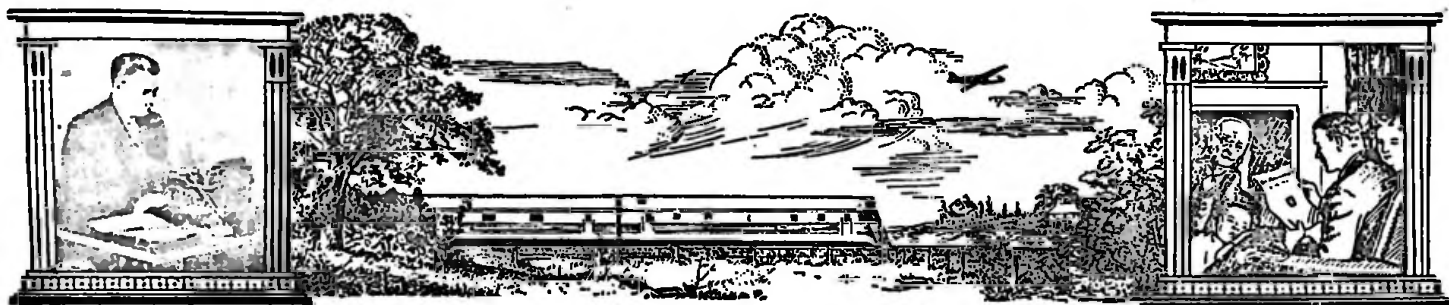
The Incomparable Greatness of Jehovah

“Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of justice, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All the nations are as nothing before him; they are accounted by his as less than nothing, and vanity.

“To whom then will ye liken God,? or what likeness will ye compare unto him? . . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing; that maketh the judges of the earth as vanity. . . .

“To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking. . . .

“Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.” (Isaiah 40:12-27, R.V.)



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Sydney E. Magaw, Editor

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Ready for the Bridegroom?

"I am jealous over you with godly jealousy," wrote Paul to the Church of God at Corinth, "for I have espoused"—or engaged—"you to one husband, that he may present you as a chaste virgin to Christ" (2 Cor. 11:2). Engagements are always interesting. How came lovers first to meet? What words were first spoken? Is their love sincere? pure? What experiences developed the affection? How should proper announcement be made?

Consider the magnitude, the expanse, the depth of Christ's love for men—throughout the world and centuries! Much as Jesus loved His first disciples, He foresaw other disciples coming into the sunshine and warmth of His affection. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). Praying for His disciples, Jesus said: "Neither pray I for these alone, but for them also which shall believe on me through their word" (17:20). Jesus commissioned His disciples to "go . . . into all the world, and preach the gospel to every creature" (Mark 16:15). "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). As sung of Jehovah, "There's a wideness in God's mercy like the wideness of the sea," we might also sing of Jesus, "There's a wideness in His mercy like the wideness of the sea."

As the life of a beautiful flower traces backward to initial and pure life in the Garden of Eden, the life of Christianity traces backward to the Garden of Gethsemane. First the Lord prayed, obeyed, and gave Himself in sacrifice; then the Twelve; then the Apostle Paul and the early church fathers; then their converts; their ever-multiplying converts' converts; and finally today's "church of the living God"—"pillar and ground of the truth" (1 Tim. 3:15). Through all this continuous preaching and living of the Word, the Lord has shown unfailing love for men. He is yet true to His promise: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Good news of the coming Kingdom of God still warms the hearts of men and wins their affec-

tions to the King. "The same Lord over all is rich unto all that call upon him" (Rom. 10:12).

Deep faith results not from mere formal introduction. There may be curiosity, interest, but there cannot be abiding faith. Deep faith results from growing acquaintance and understanding. Similarly, in the Christian life, faith comes not by mere knowledge that Jesus lives, but "faith cometh by hearing," and by *repeated* hearing. Further, the *source* of hearing is important—"hearing by the word of God" (Rom. 10:17).

As one hears of Christ, learns of Christ, increases his faith in Christ, he becomes increasingly aware of his unworthiness. Lovers are usually of similar social, financial, and moral standing. Rarely will one of superior circumstances condescend to the weak, the fallen, or the despised. Thus, when Peter recognized he was in the presence of the Son of God, he cried, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). The Lord did not depart. Jesus *loved* floundering Peter.

"I am so glad that Jesus loves me,
Jesus loves me,
Jesus loves me,
I am so glad that Jesus loves me—
Jesus loves even me."

The warm love of Christ, the condescension of the pure and spotless Life, makes it easy, even desirable, to repent of sin and to turn quickly in love to Him. Only the proud, the rich, the selfish find it difficult to repent. One sinner, at least, washed Jesus' feet with her tears. *Three thousand* men and women repented on Pentecost. "Except ye repent, ye shall . . . perish" (Luke 13:3).

Repentance, though, does not constitute engagement. As in the social life, so in the religious life—the engagement is a separate and exceedingly important experience. *There* is the giving of the ring—outward token of love. Token of love with Christ is being "baptized into his death" (Rom. 6:3). There our sins are washed away. There we "put on Christ." There public announcement is made of the prospective marriage. There life's grandest decision and pledge are made. The wedding draws near!

Mortality of Man

By Mrs. William Stine

"Shall mortal man be more just than God?" (Job 4:17.)

THE FOUNDATION text for the Scriptural teaching that man is mortal is Genesis 2:7, saying, "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." Notice, God said, "Man became a *living* soul," not an *immortal* soul. Had God created man immortal, it would have been futile for the Lord to say to him after he had sinned, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

Now, let us consider the similarity of the teaching of those who believe the soul is immortal and that of the Serpent as recorded in Genesis 3:4. "The serpent said unto the woman, Ye shall not surely die." How often we have heard words like those spoken at funerals to comfort the bereaved! "Your loved one is not dead. He has simply passed into a more glorious life. Right now he is in the presence of God, looking down upon this service!"

Yes, it was Satan, not God, who first made the statement, "Ye shall not surely die," who uttered a lie as a comforting truth! Many are Satan's deluded followers!

Once we understand the true nature of man—that after Adam was condemned to death, and without hope of a future life—we can readily see man's need for a Redeemer. At the time God cursed the Serpent for deceiving Eve with his lie, God also promised that the seed of the woman, the Lord Jesus Christ, would bruise the Serpent's head. (Gen. 3:15.)

"Without shedding of blood is no remission" of sin. (Heb. 9:22.) "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4, 5)—even Jesus, who shed His blood "for the sins of the whole world" (1 John 2:2). Those

who appreciate Christ's wonderful sacrifice will come under His blood, so becoming heirs of immortal life.

Concerning the faithful ones of old, Paul wrote: "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" (Heb. 11:13). Of David,

a man after God's own heart, 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. . . . For David is not ascended into the heavens" (Acts 2:29, 34).

Job did not expect to be rewarded at death, for when he was suffering great pain, he prayed: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:13-15).

If all these, and many other faithful ones after their time, received their reward as soon as they died, they would surely be praising the Lord! The Scriptures say, however, "The dead praise not the Lord, nei-

ther any that go down into silence" (Psalm 115:17). Jesus comforted those who were in sorrow, but not by suggesting that their loved ones were not really dead. Jesus frankly acknowledged that they were dead. He then pointed to the resurrection as the glorious hope to which men must ever cling. "Marvel not at this," He said, "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 (Please turn to page 10)

TEXTS THAT ARE IN YOUR BIBLE

Proverbs 10:30: "The righteous shall never be removed: but the wicked shall not inhabit the earth."

Proverbs 2:21, 22: "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."

Psalms 37:9, 11, 22, 29, 34: "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."

"Such as are blessed of him shall inherit the earth; and they that shall 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."

Matthew 5:5: "Blessed are the meek: for they shall inherit the earth."

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."

—Assembled by S. J. Lindsay.

Looking Unto Jesus

By Mrs. H. H. Kent

"Looking unto Jesus the author and finisher ('perfector,' R.V.) of our faith; who for the joy that was set before him endured the cross" (Hebrews 12:2).

SOMETIMES in reading the Scriptures, they fail to appeal as at other times. Perhaps it is one's attitude of heart or mind that is to blame. Again, as one meditates on them, they come back with new and added meanings. The Bible is truly a wonderful Book, and it means more and more to us, as we look to Jesus, growing in grace and in knowledge of the truth. The scripture quoted above (Heb. 12:2) is one that may come back with an added meaning. For instance, it may mean that we have been looking in the wrong direction. It is easier to remove our eyes from Christ than to keep our minds on Him. "Looking unto Jesus" must be acquired through force of habit, and that builds one's Christian character. The Bible teaches that life from Christ is maintained only by a constant struggle against evil.

The more we look to Christ, the more we see what we lose if we neglect Him. One of the punishments for the wicked will be their awakening to see what they have lost in the way of rewards and eternal life, which others have gained through fellowship with Christ.

Sometimes, the above scripture may come to us as a warning that our life should be one of constant abiding faith in Christ, if we would be ready for His return. If we should be looking in the opposite direction, the look might so fascinate us that we would be led into dangerous ground. Jesus never fails to help us when we look to Him. Solomon said in Ecclesiastes 1:8: "The eye is not satisfied with seeing, nor the ear filled with hearing." How helpless we often seem to be! We are not very stable until the world's attractions fail to interest us. It requires a long time to learn some lessons, but experience has always proved to be the best teacher.

At the present time, we are living in periods of serious crises. To the ungodly, the world seems full of interesting things and conditions. Satan has tried to make this world attractive through excitement and thrill. Even with this increasing destruction of life and property before our eyes, not many seem to realize how dangerous our times are—and surely they will get worse. One wonders, often, if the days of Noah and Sodom could have been much worse than are the present times.

How comforting it is, after going through hard places, to have certain Bible verses come to comfort us! "Come unto me . . . and I will give you rest!" There is nothing

that can give the peace and satisfaction that we can get through fellowship with Christ. He knows the way, for he endured the cruel cross—looking forward to the "joy that was set before him." That joy has become the Christian's hope. Paul said we must "live by faith." Later, he said it was "the faith that worketh by love." To live by faith will give life, courage, and strength. In this way, we are made channels of blessing to others, and our light will be kept shining. It is well to remember, too, that it is our light that is to shine, and not we ourselves. The greater the darkness, the more need there is of lights to shine. Perhaps there never was a time when the Christian's light was needed more than at the present.

When Moses came down from Mount Sinai, where he had been talking with God, his face so shone that the children of Israel (who had lived in sin during his absence) could not look at him. His countenance was changed because he had been talking with God, but perhaps Moses himself was not aware of it. He had to wear a veil until the glory faded away. (Ex. 34:30-35.) To be aware of Christian graces and blessings is likely to detract from their usefulness.

We once read the story of the conversion of a well-known evangelist. He was a farmer boy who, on a Sunday morning, had left home with no special intentions in mind. As he walked along the country road, he passed a small church where an old-fashioned preacher was just beginning his sermon. The boy thought, as he heard the preacher's voice, that he would go in and listen for a while. The minister was preaching on the subject, "Look to Jesus." There were only two or three other people listening. The young man slid down in a back seat, hoping that at the end of the sermon, he might slip out unnoticed. The preacher, however, had his eye on the boy and would not let the opportunity go by to speak to him. As the minister neared the end of his sermon, he looked directly at the boy and said, "Young man, have you looked to Jesus?" Such methods, not considered tactful in our days, would be resented by most youths of our day. Perhaps some would even be insulted by such a remark. It was the means, however, of turning this young man to God and to the Bible. Too many worldly attractions—such as the "movies," the "funnies," and joy-riding, keep most of our children and

(Please turn to page 10)

Spirit, Spirit, Holy Spirit

By T. M. Savage

THE WORDS "spirit," "Spirit," and "Holy Spirit" frequently confuse Bible students. Many students, in speaking of "spirit," think of it as something that leaves the body at death — some believe it to be the soul.

I should like to clarify this question, if possible, by using the term, or word, "will." Use the word "will" only when the Scriptures speak of "Spirit of God," "Holy Spirit," and when it is the "spirit" of man. Do not use it when it refers to *mind* or to *breath*. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). The disciples' willingness to do things for Christ was their "will" working within them, but their bodies were tired or weak. Here the word "will" can be used instead of "spirit."

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). Now read it: "The *will of God* itself beareth witness with our *will* that we are the children of God."

Next, read Romans 8:9, saying: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Again, change the word "Spirit" to "will," and read: "Ye are not in the flesh, but in the *will of God*, if so be that the *will of God* dwell in you. Now if any man have not the *will* of Christ, he is none of his." Similarly, read Romans 8:14—"As many as are led by the Spirit of God, they are the sons of God." "As many as are led by the *will* of God, they are the sons of God."

There are many similar texts where one can substitute the word "will," without damaging the true meaning. Take your Bible and try it.

Holy Spirit

Though many disagree when one takes a stand that the Holy Spirit is not a Person, we would ask, To whom do we pray? Do we pray to the Holy Spirit, as being the highest power? Or, is not God our Father? We know that through Christ only, as our High Priest, can we go to God. Therefore, we pray *to God*, through Christ. Now, if the Holy Spirit were a Person, He would be greater than God, for Jesus said, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men" (Matt. 12:31). Some Bible students may not care to take this viewpoint, but try to see if it does not harmonize with all scriptures written. "The "Spirit" still remains as the *"will" of God*, so we must see how we can make it

work with the word "Holy," which means "sanctified," or "set apart."

Mary, the mother of Christ, was a chosen vessel for the Lord. She was sanctified (made holy) to bear Christ. The Scriptures teach us "she was found with child of the Holy Spirit" (Matt. 1:18). She was to bear Christ by the sanctified "will" of God.

Elisabeth, the mother of John the Baptist, also was mentioned as "being filled with the Holy Spirit," or she, too, was a chosen vessel to bring forth John, by the sanctified *"will" of God*.

The apostles, also, were those who, being chosen of God to do His special will, received power to heal, to cast out devils, to raise the dead, and to do other miracles by the *sanctified will of God*. Others, too, received the Holy Spirit from God to do tasks too great without God's Holy will being given them.

The "Seventy" received this Holy Spirit, and the Apostle Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). To do the will of God, one must also do the will of Christ.

The sanctified will of God was given to them that were chosen for a special purpose. We, as Christians, must be filled or do the will of God. When we confess that Christ is our Lord, we do so by the Holy Spirit. (1 Cor. 12:3.) We know that when we confess Christ to be our Lord, we do so by the *sanctified "will"* of God, a special gift of knowledge unto salvation.

Now consider another text: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). Christ bore our sins to the cross, that we through Him may receive the gift of eternal life, which is the *sanctified Will of God*. Can we give a greater gift to our children?

I believe Christians are "dying by inches" because they refuse to use what faith they have in doing things for the Lord. They reject His "will." Christ's Parable of the Mustard Seed is a lesson for us, teaching us to use what faith we have and not to stand idly still. We call God our Father and want to be His sons and daughters. Then, we must use our faith and work for Him. We may be called upon sometime to speak to others, so study and be ready! We owe God everything we have—our lives, food, and health. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." So wrote Jude in verse 21 of his book.

Adam's Transgression and the Picture Today

By Winfred Tackett

ONCE in the history of man, he had choice of dwelling continually in obedience to God and living forever, or of disobeying the divine commandment and returning to the dust from which he was made. Man proved his weakness by placing all his trust in the first lie told (Gen. 3:4), and was driven out of the perfect Garden of Eden into a world soon to become the very factory of unrighteousness.

Why should God drive the first man, Adam, from the Garden? After all, Adam had committed only one sin! In committing this sin, however, Adam had violated the only law under which God had placed him. If Adam could have eaten of the Tree of Life he would have regained the life he forfeited, and lived forever. "The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3:22). Notice how the verse is left unfinished. This indicates that man could have regained the life he lost, if God had not acted at once, by driving him from the Garden, and away from the Tree of Life.

How, though, does this one sin, committed thousands of years ago, have anything to do with men today? "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). It is popular belief in the religious world, that at death the soul sets sail to spend an eternity in a waiting mansion somewhere in realms beyond the stars, but one learns that this is not true, according to the Scriptures.

Concerning David, we read Peter's words: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool" (Acts 2:29, 34, 35). These words were written about thirty-three years after the birth of Christ. Certainly, if David had been going to

heaven at all, he would have been gone by that time!

After Christ was raised from the dead, He spoke to Mary, saying, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Whatever else the Lord's words may have meant, one may be sure they meant He had not gone to heaven at death.

Following are some very convincing texts which thoroughly prove the nature of man, and what his inheritance really is:

PUT NOT YOUR TRUST IN PRINCES

"Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146:1-5).

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; 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. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Ecc. 18:18-21.)

(1) "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

(2) "I will even set my face against that soul that eateth blood, and will cut him off from among his people. . . . No soul of you shall eat blood . . . and every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even . . . but if he wash them not, nor bathe his flesh; then shall he bear his iniquity" (Lev. 17:10, 12, 15, 16).

(3) "Whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people" (Lev. 23:30).

(4) "Why dost thou not pardon my transgressions, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (Job 7:21).

(5) "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:13, 10.)

(6) "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14).

(7) "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17).

(8) "The living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (Eccl. 9:5, 6).

(9) "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).

(10) "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in

dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

(11) "The soul that sinneth, it shall die" (Ezek. 18:20).

(12) "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. 1:18).

(13) "I saw the dead, small and great, stand before God . . . And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them" (Rev. 20:12, 13).

(14) "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Only Believe God Is

By Linford W. Moore, Jr.

"He that cometh to God must believe that he is" (Hebrews 11:6).

DO YOU ever question the existence of God? Do not waver. It is far more easy to believe than to doubt. One cannot honestly observe nature without beholding God. In every season His handiwork is manifest.

In the winter, one sees the playful, tumbling snowflakes as they somersault from sky to earth. The bleak trees are trimmed and dressed in white. Fantastic designs of frost appear on our windows. Men say that "Old Man Winter" and "Jack Frost" have been at work. Beyond these two, *God is.*

When the snow thaws, the ground changes its garment of solid white snow to one of velvety green grass. Limpid streams gush down the mountain sides. Flowers begin to bloom. Nature is in all its beauty. Beyond nature, *God is.*

Summer comes, and gorgeous displays of flowers sway gently in the pleasant breeze. Fleecy white clouds dance in the pure blue sky. Intricate formations of plants develop. Surely, this also is the work of God!

As the leaves begin to fall, the trees become decorated in blood reds, bright yellows, and colorful browns. One hears the crunching of the crisp leaves under foot. He feels the soft rain in his face.

I cannot doubt! God has wrought it all. If nature itself were the only glasses through which we could see, our eyes could yet perceive that *God is.*

In Psalm 19:1, we read: "The heavens declare the glory of God; and the firmament sheweth his handywork." Consider the accuracy with which the earth rotates upon

its axis toward and away from the sun, so in every twenty-four hour period we experience light and darkness. Did this happen by chance? Certainly not! God made it that way. (Read Gen. 1:1-5.)

Again, ponder upon the precision with which the earth revolves around the sun. Thus, each annum we of the temperate zone experience four seasons. Men find it necessary to add one day to the calendar every fourth year because of the exactness with which the earth makes this journey. Who is there to keep the earth on its course? *God is!*

David saw his Lord in the construction of his body. In Psalm 139:14, he wrote, "I will praise thee; for I am fearfully and wonderfully made." No one can study the sciences of anatomy and physiology without coming to the realization that *God is.* A complex system of nerves enables us to move our feet by using the brains in our heads. The body cannot "overwork" because it is protected by fatigue. During the night, the body rebuilds the tissues destroyed throughout the day. The human machine is the only machine yet invented that can repair itself and keep from wearing out. *Its inventor was God!*

Who is there who can doubt God's hand in these matters? The whole creation brings us to one person—the Creator. He who beholds nature, he who ponders upon the accuracy of the planets, and he who understands the workings of his own body "must believe that he (God) is."

What Did Our Lord's Death Accomplish?

By J. J. Schaumburg

IN READING the New Testament carefully, we learn the following things were accomplished by our Lord's death:

(1) He purchased us. (*Agorazo*—1 Cor. 6:20; Rev. 5:9.) "Thine they were, and thou gavest them me." (John 17:6). We now belong to our Lord Jesus, for He bought us with the price of His own death. The receipt was given for the payment when our heavenly Father raised Him from the dead, on that blessed third-day morning.

Jesus' death was real, painful, and was prerogated with the power to buy or sell. The life He lived was gloriously beautiful and winningly charming, but it could not buy the race, for since "the wages of sin is death" (Rom. 6:23), our Lord had to die if He would buy us back (redeem us) from death.

Whatever sin's punishment was, it was laid on Him. He bore it heroically, and purchased us back, so that death will be rendered powerless by resurrection.

(2) Our blessed Lord redeemed us. (*Exagorazo*—Gal. 3:13; 4:5.) Mankind was sold into sin and death. Jesus bought us back (to redeem is to buy back) from sin, and from the effects of sin, namely, death. Death is an "enemy," said Paul (1 Cor. 15:26), and has enslaved all people, and has made bondslaves of us all. The blood-way is the only way out of this bondage. Jesus had to die. In dying, He redeemed us from sin now, and He will redeem us from death when He comes.

(3) He ransomed us. (*Lutron*—Titus 2:14; 1 Peter 1:18.) The ransom price was the giving of our Lord's life. (Matt. 20:28.) He voluntarily laid down His life for the sheep that were His. He did not *need* to do so. "No man taketh it (life) from me, but I lay it down of *myself*" (John 10:17, 18). Our Saviour's life was an unforfeited life, because it was not derived from Joseph (or from man). He having kept the "perfect law of liberty" (James 1:25), was not sentenced to die. He violated not, in any respect, that great "royal (kingly) law" (James 2:8), therefore He need not have died at all. He bought, by such an obedient life, our right to eternal life. Eternal life can never be won or inherited by works. It is the grace-gift (the love-gift) of God to us, as Romans 6:23 solemnly declares.

The modern law agitators should learn this. If they did so learn, they would not hang salvation on the keeping of *any* law. Salvation just cannot be earned. The Lord Jesus kept that law (John 17:4) on which the (Mosaic) law and the prophets hung (Matt. 22:40). He kept

it perfectly, and thus earned for us eternal life, as a love-gift from God.

(4) He acquired us. (*peripoico*—Acts 20:28.) Jesus not only purchased us, but He acquired what He bought. This is a great truth. People often buy, but do not always acquire. Jesus bought and received. We are His property. We can say in the language of the colored brother in a temptation: "Lord, Your property is in danger!" The definition of this great law is found in Deuteronomy 6:5.

If Christ has us, should not our feeling always be, "We are His; He will take care of His own"?

(5) He delivered us. (*Exaireo*—Gal. 1:4.) He has delivered us from our sins, and from "this present evil world." He will deliver us from the evil one. (Matt. 6:13.) He will finally deliver us from death via resurrection. (Acts 24:15; Dan. 12:1-4; Isa. 26:19; John 5:28, 29.)

This Deliverer is Jesus, the mighty Christ of God, the great High Priest, and our coming King.

(6) He loosed us. (*Luo*—Rev. 1:7.) We were bound in sin. Jesus loosed us from it. We are yet enslaved by a dying nature, from which, in His own good time, He will loose us! Hallelujah!

The tight cords of death will be snapped when the voice of Michael (1 Thess. 4:13-18) opens the graves, and Christ's own leap out of death like flames of fire leap up into the over-arched heavens to meet their descending Lord! Praise His blessed Name!

(7) He bore our sins. (*Anaphero*—Heb. 9:28; 1 Peter 2:24.) I'm indebted to another for this.

He was, in type in the Old Testament, the scapegoat that bore away our sins into the wilderness (land of death). Our sins were buried with Him, for He was made sin for us. (2 Cor. 5:21.)

Oh, beloved, the "sin question" is once and for all time settled! We can rest on it. We can trust completely in this great work. His merits, and not our merits, settle the "sin question." It is not reformation at all on your part; it is transformation on His part. (Rom. 12:1-3.)

He bore away your sin and my sin. Now, let us believe it, and accept it, and reckon ourselves indeed to be "dead . . . unto sin." The "old man" must not be allowed to make any post-mortem remarks!

Jesus bore our sins in His own body on "the tree." Why not accept the great and blessed truth, and thus be freed from the awful malady of sin? Try it. Try taking this blessed provision. He bore your sins and mine. They are gone forever!

My Dream Garden

By Rhoda D. Cobb

I dreamed I walked in a garden
In the early morning hours—
The air was sweet with fragrance
From countless blooming flowers.
They were my priceless treasures—
I had kept them with great care,
Bringing them from many lands
To bloom in beauty there.

And how I loved them, every one,
For I claimed them all my own;
And they were dear and precious
As human friends I'd known.
The smallest to the greatest
Were perfect as could be,
No single spot or blemish
On a petal could I see.

The dew like bright gems glittered
With opalescent light
On the roses' crimson beauty,
On the lilies' spotless white.
And as I walked among them,
Beholding them with pride—
I somehow felt another
Was walking by my side.

And then I heard Him saying
In tones so sweet and low,
"I have come to you, dear one,
This truth to let you know;
I have charge of all earth's gardens,
And this that's claimed as thine
You have only held in trust—
And now I claim it mine.

"All these must go away with me,"
He said in kindly voice,
"All, save one, a single one—
And you shall have your choice.
I have a garden, wondrous fair,
Within another clime,
Where they shall spread their sweetness
Throughout unending time."

As I stood there mute and stricken,
With sorrow worse than death,
The breezes seemed to quicken
And fan me with their breath;
While all within the garden,
Like soldiers true and fine

Obeying their commander,
Fell quickly into line.

Ah! Then I saw them going,
And knew had come the hour
When I must choose between them,
And keep a single flower—
A single one—and well I knew
My heart would break in twain
Should either go beyond my sight
And ne'er return again.

The long line slowly moves along,
And from my sight it goes;
But still there linger near me
A lily and a rose,
And now the task seems harder,
For soon the gate must close,
And I cannot choose the lily,
Nor can I choose the rose.

But there came a thought of gladness,
And I cried, "This will I do!
Oh, Lily of the Valley
And Rose of Sharon, too,
In this great decision
Where I have been so loath,
I choose Thee, Royal Master,
Then I shall have them both!"

Then He turned away and vanished,
But I heard His sweet voice call,
"Come, earth child, into My garden—
And you shall have them all."
Oh, gladly then I followed Him,
Though rough and steep the way
Which led us to a garden—
Where reigned eternal day.

And there I found them growing
By a river crystal clear,
A thousand times more lovely
Than I had known them here.
There, within that lovely garden
Where all earthly troubles cease,
They who heed the clear call given
Find joy, and love, and peace.

Editor's note: Notwithstanding beautiful thought in the foregoing poem, death is death. Not until Christ returns will there be any "lovely garden where all earthly troubles cease."

A BIBLE DRILL

COUUPLE together the names in the following list so as to make the pairs as indicated below: Joshua: Haggai, Ahithophel, Goliath, Adonijah, Rachel, Amram, Ahab, Andrew, Zarah, Ruth, Rebekah, Solomon, Paul, Job, Bathsheba, Philemon, Jochebed, Jezabel, Peter, Jemima, Mary (mother of Jesus), Lot, Saul, Abraham, Dinah, Jonathan, Lazarus, Martha, Jesse, Silas, Zechariah, Judas, Caleb, Elisabeth, Onesimus, Pharez, Og, Adah, Orpah.

| Designated Pairs | Your Selection of Names |
|---|------------------------------------|
| (1) Husband and Wife | (example) Amram and Jochebed |
| (2) King and Queen | |
| (3) Brothers | |
| (4) Giants | |
| (5) Cousins | |
| (6) Master and Slave | |
| (7) Twins | |
| (8) Uncle and Nephew | |
| (9) Aunt and Niece | |
| (10) Brother and Sister | |
| (11) Grandfather and Grandson | |
| (12) Sisters-in-law | |
| (13) Mother-in-law and Daughter-in-law | |
| (14) Father and Son | |
| (15) Mother and Son | |
| (16) Father and Daughter | |
| (17) Jail Partners | |
| (18) Contemporary Prophets | |
| (19) Traitors | |
| (20) Companion Spies | |

The list may be enlarged at pleasure. For the foregoing list, however, count five for each correct pairing, and see how near you can come to a score of 100.

After completing your list, turn to page 15 for the correct list and grade yourself.

MORTALITY OF MAN!

(Continued from page 3)

unto the resurrection of damnation" (John 5:28, 29).

Immortal beings have no need of a resurrection, for they can live without it. One could not be raised from the dead if he had not died. As we pointed out before, immortals cannot die, so they cannot be raised from the dead. Men die, and are to be raised. Therefore, men are mortal.

To live forever with Jesus when He comes is the goal we seek, a goal to be gained only by a resurrection from the dead.

LOOKING UNTO JESUS

(Continued from page 4)

youths from learning the better interests in life. Besides, to whom can they look, when their parents themselves do not read or study the Scriptures, nor teach them to their children. How differently the Israelites of Bible times reared their children! It is refreshing to read such scriptures as the following: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates." (Deut. 11:18-20; cp. Gen. 18:19; Psalm 78:5.)

We were impressed by a remark read in an article this week. It was made by an evangelist from the North who had held meetings in the Southern States during the winter months. He said: "I have faced audiences of fifteen hundred to two thousand attendants where the children between the ages of eight and fifteen years could be counted on the fingers of two hands. . . . Then I have thought with gratitude, as I rehearsed my own experience as a child and as a young man, when never was there a Sunday but I sat with the grown-ups, from a time so far back in my youth that I cannot recall my age." How thankful all should be that we, too, have had opportunities of learning some of the essential truths during our childhood days! These are the truths that have stayed with us, though some have been made much clearer in later years. Psychology teaches that the most impressionable periods of a person's life, for forming character, is during the growing years.

We often think of Peter who wanted to walk to Jesus when He was on the sea during the storm. Peter started out very well. As long as he kept his eyes on Jesus, he was safe. But he looked at the waves between him and Christ, and began to sink. Then he cried to the Lord for help. Jesus reached out His hand, and Peter gained confidence and was safe. How often, we, too, have felt that comfort comes to us through looking to Jesus! A verse of an old poem learned years ago comes to mind:

"Trust Him, when dark doubts assail thee,
Trust Him, when thy strength is small,
Trust Him, then, when just to trust Him,
Means the hardest thing of all."

The fear that Peter had is very common. Especially is it true of those who have not been on the "strait" and narrow way for any great length of time. Fear is driving many down the wrong road, today. Men's hearts are failing them for fear because of the great problems they are facing, to which there seems to be no solution, be-

cause they have forgotten God. They are too proud to acknowledge that sin has kept them from looking to God. There is a passage of Scripture that says, "Thou wilt keep him in perfect peace, whose mind (or thought) is stayed on thee: because he trusteth in thee" (Isa. 26:3). How much we lose when we neglect Him! I like to think of the verse that says, "His eye is like a flame of fire." It is while we look to Him that "his eye" searches our hearts, cleanses us from sin, and leads us in "the way everlasting." The closer we walk to Him, the more we are subject to the Word of God, and the Spirit will alter our course in life. Only by looking to Him will we develop the necessary elements of character that will "see us through" the trying times we are now facing.

Whatever the future still may have for us until Christ comes, we must continue faithfully trusting God, and "looking unto Jesus, the author and finisher of our faith."

STANDARDS OF CONDUCT

By Jettie Faye McGinty

GOD EXPECTS mankind to have faith, hope, and trust in Him. Man, regardless of faith in himself and in his own power, is weak. He finds there are many things beyond his understanding and power of overcoming. It is not until one reaches the place he acknowledges his lack of ability that he should go to the Father who can help him. One should not wait until he reaches perfection, but from the very beginning he should learn to trust God, giving his life for God and in God's work.

Our thoughts should be righteous: "The thoughts of the righteous are right: but the counsels of the wicked are deceit" (Prov. 12:5). We should fear the Lord: "In the fear of the Lord is strong confidence: and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death" (14:26, 27). We should be slow to wrath: "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly" (v. 29). We should handle matters wisely: "He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he" (16:20). A friend loveth always: "A friend loveth at all times, and a brother is born for adversity" (17:17). Do you and I help the poor as we should? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (19:17). We should accuse no one: "Accuse not a servant unto his master, lest he curse thee, and thou be found guilty" (30:10). Righteousness tendeth to life: "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death" (11:19).

Are your standards of conduct in agreement with these? If they are, continue them; but if they are not, why not make these your standards today?

I WISH

By Grace Skinner

I WISH my church were made up of members so loyal and true, so zealous to work for the Lord, that all a minister would be required to do would be to prepare and preach his sermons and preside at weddings and funerals.

I wish the Sunday school superintendent were a person who had great love for all who come to Sunday school, one who would realize that criticism is out of place there because the Sunday school is not a reform school (though reforms may result from attendance there), but a place where the love of Christ is taught in all its various radiations. I wish he were a person having great care for details, but willing to see others working with those details.

I wish the deacons would be reasonably regular in attendance, never failing to be present at the Communion service, that they would call upon the sick, especially upon the men when sick, and upon fathers of the Sunday school children.

I wish the deaconess would always have the Communion service ready at the proper time, without being prompted, and that she would call on mothers who do not attend and who might be ill.

I wish every would-be leader (and there should be many in a zealous group) would take time to make a careful study of the requirements of the position aspired, and decide whether or not he is willing to make any necessary adjustments in his life that the work might require. I wish he would examine himself to see whether he cares about the work as a whole or has only enthusiasm for a part of it. If the latter should be true, let him refuse the whole responsibility and offer himself only for the part in which he is especially interested. And I wish, oh, how I wish, no position would ever be sought only because it is considered an honor. Truly, it *is* an honor to serve the Lord in any capacity, but a title accepted only to be worn as an honor makes for incompetence and sadness all along the line.

I wish every individual who has a part in our church services would always give his best when giving a reading, singing a song, teaching a class, or in doing any bit of service, never doing it in a half-hearted manner or without proper preparation, never being unduly noisy, and in every way endeavoring to honor God in His house.

I wish that we, being one family in Christ, would serve just that way: remembering to encourage the timid, to gently and lovingly tone down the obstreperous; to share the sorrows of the afflicted, to add to the joys of others with any bit of beauty we might find in life; all to the bringing out of the best in each, that Christ might be truly glorified through us. *Don't you?*

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

Until He Came

In Old Testament times, Jesus was not yet born; there was no mediator as we now have. God spoke directly to Adam, to Abraham, to Moses and to other faithful men. God said to Moses, "Let them make me a sanctuary; that I may dwell among them" (Ex. 25:8). That was the beginning of the building of a place where God was to dwell among men.

There were many articles in this sanctuary, or quiet place. There was a candlestick made of gold. There was a second, or inner, room which was called "holiest of all." In it was the ark of the covenant, covered with gold. In this little ark, were a golden vessel with manna in it, Aaron's rod that budded, and the tables with the Ten Commandments on them. There were cherubims over the mercy seat. Perhaps you can find pictures or diagrams in your Bibles or reference books. The cherubims were made of gold, also. A cherub was on each end of the mercy seat, their wings being spread over it.

The priests, Moses and Aaron, and other priests during the years, went into the first tabernacle to do their priestly duties. The high priest only could enter into the holy of holies. He went in only once a year. He had to have blood of goats and bulls which he offered to God for himself and his people. There were tiny bells at the bottom of his garment. When the people heard him moving about, they knew God was forgiving them.

This offering had to be made each year. This did not make the Israelites perfect, but it was a figure or type of that Christ who was to come and shed His blood for us all. Christ entered once into the holy place, shedding His blood — a perfect sacrifice.

Hebrews 9:14 states: "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Until He Comes Again

The people of Old Testament times looked forward to Christ's coming, while we read and know how He came. So we, too, look forward to His coming *again*.

Jesus is our Mediator. He is our High Priest. We do not need an offering each year because Christ offered His life once for all. Christ died to save us. He bore our sins with Him to the cross. Unto those of us who look for Him, "shall he appear the second time without sin unto salvation" (Heb. 9:28).

We need no earthly priests to make offerings for sin for us. Our offering has been made by our Lord. How very carefully should we live, to have such a Redeemer! Christ is our High Priest.

We are living in the latter times. It was the end of one age, or world, when Christ came. It is the beginning of the end of time for which we are looking. Paul and other writers spoke of this new age being very near. How much nearer it is then for us who live today!

The old covenant was for the people until Christ came. His death and resurrection began a new and different period. It is called the period of grace—God's grace. We are not under the laws as were the Israelites. We need only to follow Christ and keep His love and way. All broke the laws but Jesus. He was perfect. Could we find a better example? We are not to look at our playmates and say, "I'm as good as Julie or Johnnie." No, we look up to Christ.

The faithful one of old, though they made a good report by faith, have not received the promise of eternal life, yet, "God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:40). When Jesus returns, everyone will receive his reward, from Adam to the last person born.

Pray for His coming *soon*.

Happy Birthday Wishes

Elden B. Hawkins, Apr. 9, age 7, Minneapolis, Minn.
Doreen Knapp, Apr. 9, age 7, Cleveland, Ohio.
Myrtle McKinney, Apr. 12, age 6, Hammond, La.
Ruth E. Johnson, Apr. 13, age 13, Gowrie, Iowa.
Mary E. Savage, Apr. 14, age 11, Waite Park, Minn.
Florence Capps, Apr. 14, age 9, Shady Springs, W. Va.
Carolyn V. Morrison, Apr. 14, age 6, Woodstock, Va.
Marcella Seymour, Apr. 15, age 13, Lawrenceville, Ohio.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Perilous Times

* * *

By Gordon Landry, Hammond, La.

"As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). In the days of Noah, the earth was full of sin, and "every imagination of the thoughts of his (man's) heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:5,6). The earth also was corrupt before God, and the earth was filled with violence, just as it is today. Noah only found grace in the eyes of the Lord.

God told Noah to build an ark because He was going to destroy the earth with a great flood. Noah did as God had commanded him. It took him about one hundred years to build it. People jeered at him and made fun of him, but this did not alter Noah's faith in God. They thought he was crazy when he told them that it was going to rain, and the waters were going to cover the earth, because it had never rained before. The people continued eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. Noah and his wife and his three sons and their wives and two of every beast of the field and fowl of the air and every creeping thing that creepeth upon the earth entered into the ark. Then the rains descended and prevailed upon the earth for forty days and forty nights, and everything that breathed upon the earth died except those in Noah's ark. "The waters prevailed upon the earth an hundred and fifty days."

When the Son of man comes, there will be another cleansing of the earth, but not by water. God puts His bow in the clouds after rains that man can remember His covenant not to destroy the earth again by water. The next time will be by fire, and the result will be that no more sin will enter the earth. Everyone who is found worthy shall have eternal life. Let us all strive toward that end.

The time to enter the Ark is now. The Ark is Christ. If we will accept Him, He will accept us. If we go the ways of the world, He will reject us, and we shall be destroyed. If we are found worthy of His Kingdom, we shall rule the angels.

If we are jeered at and made fun of, as was Noah, it should strengthen our faith, not weaken it. We must do

our best to go the straight and narrow way, and thus enter the Ark. If we do not, we will be rejected when the cleansing of the earth comes. Of course, everybody sins, but we must earnestly ask forgiveness from our Saviour. We must love our neighbors, do good to those who do evil to us, and bless those who persecute us. May we all strive diligently to enter in at the gate while we are yet young. If we wait until we are old, we are not giving our best to our Saviour.

Projects and Activities at Southlawn

The germs of spring fever have not affected the ambition of the Southlawn Bereans (Grand Rapids, Michigan). Besides enjoying their weekly Bible studies, they have been very busy with projects of financial, spiritual, and recreational value.

On Easter morning, they sponsored a sunrise service and breakfast for all the young people of the Sunday school and Berean society. Milan Hall, student at Oregon Bible College, was guest speaker, and the program served as a fitting introduction to this most important of all Christian holidays. Sisters Agnes Lussenden and Carol Bigelow served the breakfast.

From a financial angle, the Southlawn Bereans have been busy, too. To help boost the building fund for a new church, they made a substantial Easter pledge which they were able to fulfill. At present, they are making plans to send one of their members to the Summer Bible Training School at Oregon, Illinois. This has been one of their projects for several years, and much good for the Berean society has been derived from this effort.

News from Fonthill

In a recent communication from Wilson Kirkwood, secretary of the Fonthill, Ontario, Berean society, we learned of the interesting Bible studies they are enjoying at their weekly meetings. They are most thankful for the spring weather because their schedule of meetings was somewhat hampered by inclement conditions.

Besides sending greetings to all Bereans, they express the fond desire that we will all earnestly pray for the return of the Christ and the establishment of endless peace.

"There is nothing so dangerous as standing still when all the world is moving."

AMONG THE CHURCHES

CALENDAR

- April 7, 8—Illinois Spring Conference at Ripley.
- April 26-28—Indiana Quarterly Conference at Hillsburg Church of God.
- June 17 - July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.

MOOREFIELD, NEBRASKA

Elder T. A. Drinkard of Handley, Texas, will conduct a series of meetings at the Church of God of Moorefield, Nebr., sometime this spring. Watch The Restitution Herald for dates of the meeting. Others wanting special services in Nebraska may write Bro. Drinkard at his home address.

E. E. Giesler, Pastor.

DIXON, ILLINOIS

With the coming of spring, there is renewed interest in the Lord's work. Our Sunday school attendance is increasing. There is, also, an interest in a parsonage. The trustees have been discussing the matter, and making plans.

The union Good Friday service was in the Methodist Church. The union Easter sunrise service was in the Brethren Church.

Mrs. Al Englesberg was in the Katherine Shaw Bethel Hospital.

We were glad when Mrs. Katherine Drew accepted the Lord as her Saviour. She was baptized, March 25. May the Lord bless her and lead her.

Bro. Vivian Kirkpatrick gave us an inspiring message on the morning of March 11.

Bro. Timothy Pearson, a student in Oregon Bible College, spoke for us on March 25. We thoroughly enjoyed the sermon. May the Lord bless him in his ministry. Oregon Bible College need not be ashamed of him. He and Milton Hall were our guests the preceding Sunday.

The Dorcas society is carrying on its usual work.

The Easter program was inspiring; the choral selections were grand.

C. Alan McLain.

HERALD RECEIPTS

Mrs. I. L. Barton; Mrs. Edith Richardson (others); Loren Burnett (another); Josiah Thorp; Mrs. James Buchanan (another); Mrs. J. L. Harland (others); Mrs. Russell W. Shellhaas; W. V. Lansbery; C. R. Stearns; Mrs. Thomas Stabler; Alice Plantner; Mrs. C. L. McCorkle; Mrs. Joe Chapman; Mrs. Pearl Zechiel (another); S. S. Claussen; Mrs. Mary Gockler; Mrs. Iva Moore; Mittie Chandler.

RENSELAER, INDIANA

We regret to report that Sr. Mattie Benjamin fell in her home and suffered a badly fractured hip on Tuesday, March 27. I am sure she would appreciate your prayers, cards, and letters of cheer. Sr. Benjamin was ninety-three years of age on March 13 of this year. Address your mail to Jasper County Hospital, Room 10, Rensselaer, Ind.

Bro. E. E. Warren is home convalescing from a recent operation he underwent in Jasper County Hospital. He would appreciate a card or letter from the brotherhood. The Indiana churches will remember him best as a fine singer. He and his deceased wife sang much in duet work. Write to him.

A. Weldon McCoy, Sr.

WILDE - MILLER

Miss Marian Wilde, Oregon, Ill., and Phm. 1-c Glenn Miller, Minneapolis, Minn., were united in marriage March 29, at 8:30 p.m., in the Conger Street Church of God, Waterloo, Iowa. The private ceremony was performed in the candlelit chapel by the pastor, Ernest Barnum. The bride, attired in a gown of aqua blue, and carrying a bouquet of red roses, and the bridegroom, in the uniform of the U. S. Navy, entered the church to the accompaniment of the Lohengrin Wedding March. "Because" was sung as the requested solo. Attendants were Miss Amy Lou Moss and Mr. Leroy Schafer, both of Waterloo. The couple plan to spend several days in Minneapolis before returning to Oregon.

Ernest Barnum.

Gleanings From the Field

"The field is the world."—Jesus.

A communication from Bro. John Manoah, G.P.O., Bangalore, South India, informs that Bro. G. G. Robinson died on March 5, 1945. Herald readers will recall several scholarly articles from the pen of Bro. Robinson. We are sorry to learn of his death; we are glad to have encouraged him in his faith and service for the Lord. With Bro. Manoah, Bro. Robinson was one year recognized by the General Conference as its representative on Indian soil.

Bro. Arlen Marsh, pastor of the Church of God at Rockford, Ill., addressed students of Oregon Bible College at chapel service, Thursday morning, March 29. It was our pleasure, also, to have Arlen in our home—where he had the happy surprise of visiting with Bro. Norman J. McLeod.

Shirley and "Mom" Logsdon gave the Editor and his students at College a birthday gift in the form of beautiful window drapes. They're "tops"—and the very kind we wanted!

Coming to Summer School?

Do you know any person in or about Chicago, interested in the Church of God? If you do, please send name and address to Mrs. Jeanne Hall, 7629 N. Greenview, Chicago, Ill.

"I can see in my imagination those who passed the man who had been beaten and robbed. I imagine their conversation ran about like this: 'Hello! What has happened?' 'I have been beaten and robbed,' said the man. 'Well, that is sure bad. I am so sorry, but I hope you get along O. K. Well, I will be seeing you.' The good Samaritan then came along and gave aid to the man who had been beaten and robbed. Where is that good Samaritan?"—W. G. Moffet, Magazine, Ark.

A word of appreciation should have been expressed in the "gleanings" of the Easter Herald for the kind co-operation of Bro. Frederick Claussen in obtaining several of the halftones. Thanks, Frederick!

Bro. Vivian Kirkpatrick, instructor in the College and formerly pastor at Blanchard, Mich., was called, March 29, to the bedside of his friend, Walter Holl, Ionia, Mich. Prior to this call, Bro. Kirkpatrick had been invited to conduct a series of meetings at the Blanchard Church of God during the week of College vacation. We are hoping both that Mr. Holl will recover, and that there will be success to the Lord in the Blanchard services. Bro. Milton Hall and Sr. Clara Chaffee accompanied Bro. Kirkpatrick on the journey: Bro. Hall planning to stop at Grand Rapids for a Berean Easter sunrise service, and Sr. Chaffee going all the way to Blanchard to visit relatives and friends she has not seen for many years.

Sr. J. W. McLain recently returned to Oregon, Ill., from a week's visit in Macomb, Ill., where her mother was a patient in a hospital. While in Macomb, she attended services at the Church of God. She reports good work on the part of Bro. Linford Moore, the now pastor.

Bro. Norman J. McLeod, long-time minister of the Church of God at Pomona, Calif., visited at the Editor's home, March 29, 30, en route from New York City to Hanford, Calif. Bro. McLeod has finished a course of study at Columbia University for U.S.O. work, in which he will be employed at Hanford. While in Oregon, he addressed students of the College and a goodly number of brethren from Oregon assembled with the students in a chapel service. Come again, Bro. McLeod. We liked your songs of Scotland!

THE LORD AMONG HIS PEOPLE

(In reply to a recent editorial for unusual experiences in the Christian life, we here present "My Experience" by (Mrs.) Grace Skinner, Sauk Rapids, Minn.)

Once I had a strange and precious experience. It is my custom to wait until all are in bed and quiet, then I commune with God in silent prayer. This one time I had prayed in thankfulness for strength I had received to resist a temptation which had threatened to overwhelm me. As I prayed, there came over me a great peace and calm. Whether I slept or not I do not know, I only know that suddenly I seemed to be standing at a window, watching a light break through the rolling fleecy white clouds, and then—I saw Jesus. Ecstasy filled my being, and I cried out, "Hallelujah! He is coming."

Once again I was conscious of my surroundings, with tears streaming from my eyes, yet filled with a great happiness.

Vision? Dream? Who knows? I do know the second coming of Jesus seems much more real to me since that time and that I will be ever more careful to do His will that I may be one who may lift up my head and rejoice at His coming.

To the Reader: Write your experience in three hundred words, or less, and mail to The Restitution Herald, Oregon, Ill.—Editor.

ANSWER TO "BIBLE DRILL"

Page 10

- (1) Amram and Jochebed
- (2) Ahab and Jezebel
- (3) Peter and Andrew
- (4) Og and Goliath
- (5) Mary and Elisabeth
- (6) Philemon and Onesimus
- (7) Pharez and Zarah
- (8) Abraham and Lot
- (9) Rachel and Dinah
- (10) Lazarus and Martha
- (11) Jesse and Adonijah
- (12) Orpah and Ruth
- (13) Rebekah and Adah
- (14) Saul and Jonathan
- (15) Bathsheba and Solomon
- (16) Job and Jemima
- (17) Paul and Silas
- (18) Haggai and Zechariah
- (19) Judas and Ahithophel
- (20) Caleb and Joshua.

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CLYDE E. SOEDER

Pfc. Clyde Edward Soeder was born in Cleveland, Ohio, August 29, 1925, and fell on the field of battle in northern Italy, February 22, 1945.

From the age of thirteen years until he entered the service, Clyde was a member of Golden Rule Sunday School. His record of attendance was perfect for about five and one-half years, even when for a year he worked on Saturday nights.

Clyde studied God's Word and obeyed it by being baptized into our Saviour's precious Name, on January 30, 1944.

His brethren in the church and Sunday school remember Clyde as being sincere in his efforts and faithful in his work for the Lord, always putting God first and others before himself. His cheery smile and unselfish attitude endeared him to everyone and won him many lasting friends. Ever faithful to young people's groups in the Sunday school and Berean organization, he took active part in the study periods as well as in the social activities.

Clyde entered the service, February 10, 1944, and was sent overseas in January, 1945. He served in northern Italy with the Mountain Infantry. He was advancing with his unit when he was killed instantly by enemy fire.

Surviving are his parents, Mr. and Mrs. Philip Soeder, a sister, Mrs. Ruth Stuhler and two brothers, Pfc. Robert and Pfc. Ralph, both serving with the army in France. We hope the bereaved may be comforted through our prayers.

At the request of the family, Bro. M. W. Lyon of South Bend, Ind., who prepared Clyde for baptism and assisted in that sacred rite on Bro. Lyon's last Sunday as pastor of Golden Rule Church, conducted a very impressive memorial service in honor of Clyde on Sunday morning, March 18, 1945.

Following are the words of the solo composed by Bro. Lyon which he sang at the service and dedicated to Clyde's memory:

"Thou art gone from us, dear brother,
Fallen on a foreign shore;
Thou hast giv'n thy life for our sakes;
Thee we'll honor evermore.
Thou hast heard the call of Jesus,
Following Him in youth's bright day;
Thou didst hear the call of duty
In our country's darkest day.

"Thine no more the fearful battle,
Thine no more the clash of arms;
Now in silence thou art sleeping
Free from all of war's alarms.
But a better day is coming
When all earth's strife is o'er.
When they beat their swords to plowshares
And men learn war no more!

"Sleep in quiet rest, dear brother,
In thy far-off, lonely tomb.
Waiting for the resurrection
That shall chase away the gloom.
Then shall come our blessed Master
Down the high road of the skies
Searching out His precious jewels,
And shall bid the dead arise!"

Unice E. Halls, Reporter.

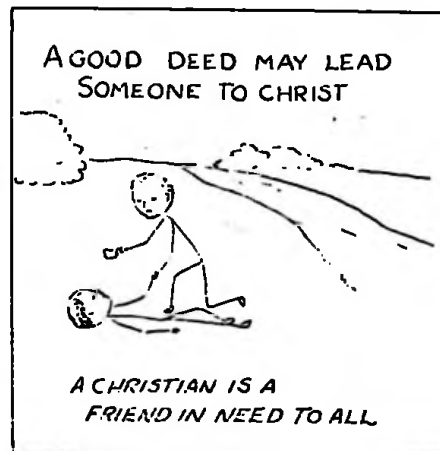
COMING HOME

By Mary Mae Nedrow

It seems it was not long ago
That down the road they'd smiling go.
We loved each impish, boyish grin—
Today, they're out a war to win.
We miss them all! They were our boys;
We loved their youthful song and noise.
But they'll be coming—coming home!
Across the billowy, waves and foam—
Back from the mighty battle's roar—
Coming home to us once more.

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" (Psalm 125:1).

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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. 60:1-3); 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.

The Summer Bible Training School

Plan to Attend

Oregon, Illinois

July 3 - August 12, 1945

The eighth consecutive Summer Bible Training School will be conducted, D.V., July 3—August 12, 1945, at Oregon, Illinois. There will be two departments: 1) the *Young People's Department*, and 2) the senior department which this year will be organized, largely, as a *Teacher Training Course*. There will be two instructors: Brother F. E. Siple, Pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, and Brother James M. Watkins, Pastor of the Eldorado, Illinois, Church of God. Brother Siple will be the Dean. Brother and Sister Albert A. Logsdon, Caretaker and Matron of Oregon Bible College, will continue their present services into the Summer School. Additional information will be presented as plans develop. We are pleased at this time to give a message direct from one of the instructors.

COMING TO SUMMER SCHOOL?

By Dean F. E. Siple

The time is drawing close when it will be necessary for decisions to be made about attending the 1945 Summer Bible Training School. These decisions should be made as soon as possible, and those who plan to attend should send in their names for registration at National Bible Institution office.

ADULTS

We are urging Sunday schools, Berean societies, and churches to send teachers, active workers, and prospective active workers to take the course that will be offered in the Adult Department. There will be four classes each day in this Department. The first will be a class studying a textbook on teacher-training, the theory of teaching. Then will be a period of practice, in which we will try out among ourselves the principles which we studied in the previous period. A third will be a regular Bible class.

The above three classes will be taught by the present writer. The fourth class each day will be taught by Brother J. M. Watkins, and will deal with the art of knowing, working, and living with children. Brother Watkins is especially good in this field, and we will let him present his own thoughts on the matter of lessons in an article on this page soon.

There is hardly a Sunday school that could not afford to send at least one teacher to this Summer School. The



F. E. Siple

benefits to be obtained by a Sunday school in the added enthusiasm and ability of its workers is beyond estimate. All our churches need more trained workers, and our work will be prospered and benefited in proportion as we put forth utmost efforts to use the best methods in teaching the gospel.

YOUNG PEOPLE

For this year's Young People's Department we are especially inviting high school sophomores, juniors, and seniors. The Executive Board has authorized us to announce that those under fifteen years of age not be encouraged to attend, as there are to be only the two divisions of the School and the spread in age would be too great if younger ones should attend. Those past high school age are urged to enroll in the Adult Department.

Student Council and Activities

It is the intention of the instructors that discipline problems be handled largely by a student council elected by the School, and that activities be planned largely by a committee for that purpose. This latter should plan games, hikes, and all kinds of recreation, as well as necessary chores in the building and on the campus.

The School is scheduled to begin Tuesday morning, July 3, and continue through Sunday, August 12. During the first four weeks, all students will live at the College and follow the schedule referred to above, but the last two weeks will be spent in co-operating with the General Conference and the Illinois Bible School at the Oregon Church.

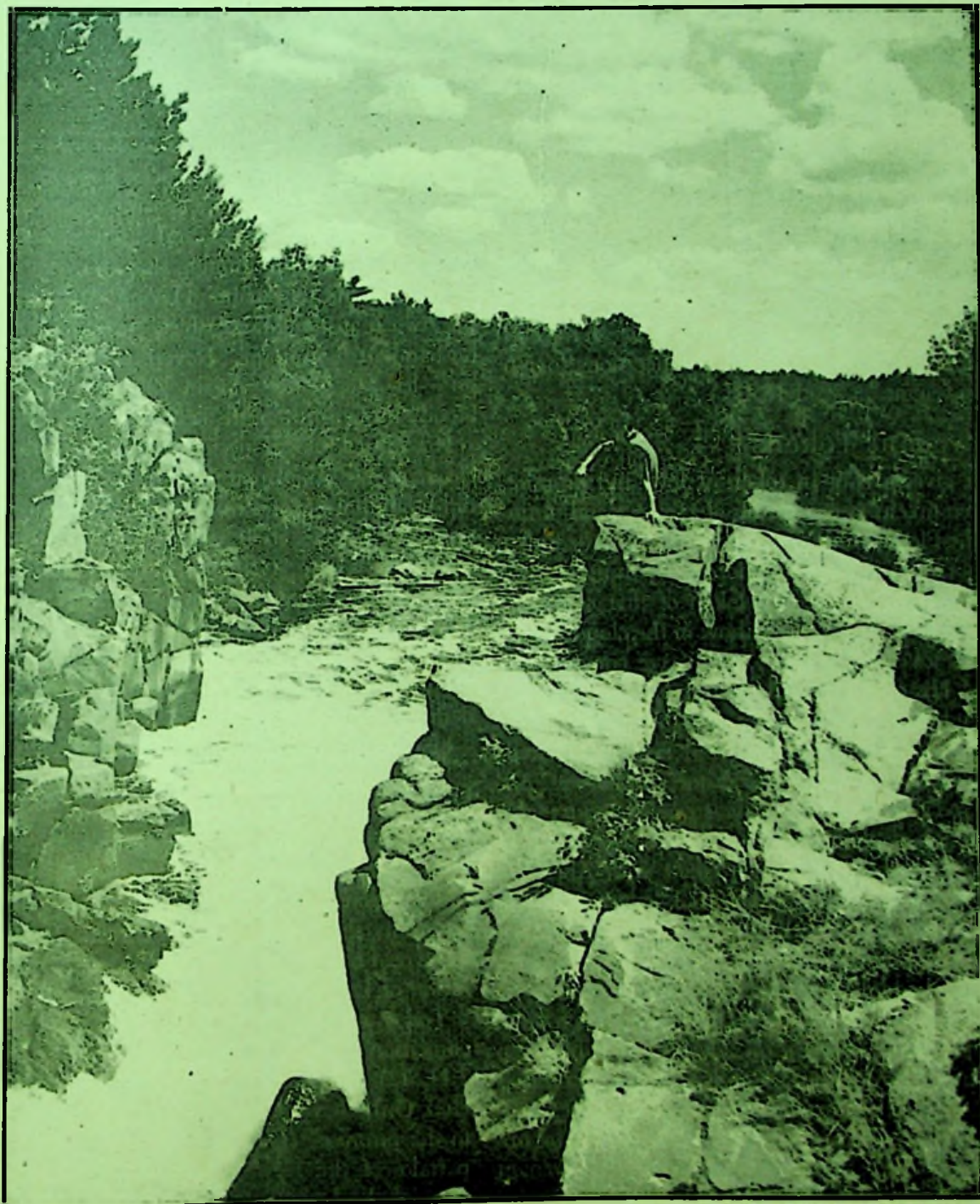
It is the desire of the faculty that the days of the Summer School shall be profitable, happy, and inspiring. Come and help us make this dream true.

THE RESTITUTION HERALD

VOLUME 34

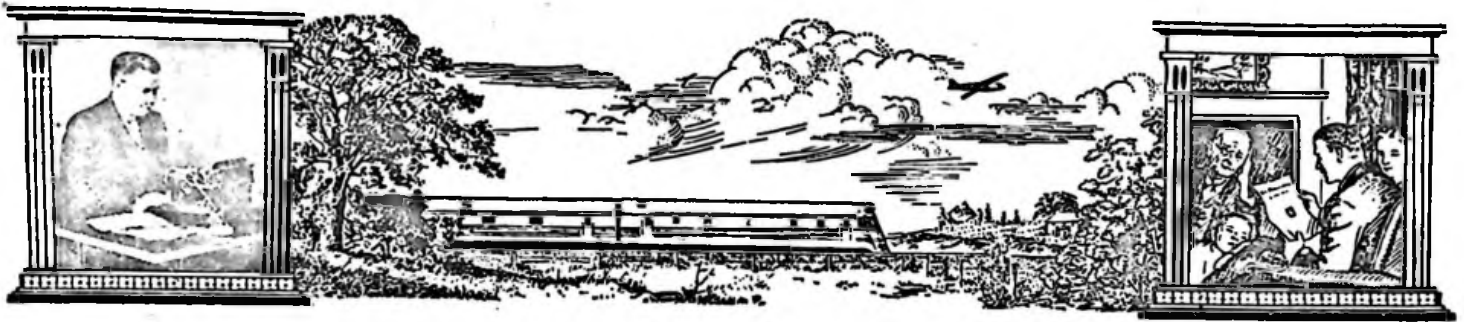
OREGON, ILLINOIS, APRIL 10, 1945

NUMBER 27



—Authenticated News Photo

RUSHING WATERS OF PIKE RIVER, WISCONSIN



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

God's Covenant with Abraham

Admonishing, "Be thou perfect" (Gen. 17:1), God promised Abraham to make of him a great nation. "Behold, *my covenant* is with thee . . . thou shalt be a father of many nations. . . . 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." (Read 17:1-8.)

God's Covenant Tokens

As a man gives a ring in token of love and promise, God has given tokens as memorials of His love and promises. After the Flood, God made covenant with Noah that He would not again "smite any more every thing living." He then gave the rainbow as a token of that covenant. (Gen. 8:21; 9:8-17.) "I do set my bow in the cloud, and it shall be for a token." Similarly, God gave circumcision as a token of His covenant with Abraham.

Main thought in God's covenant with Noah was one of beauty: world-wide destruction would not be repeated, and there would be continuous seedtime and harvest. Accordingly, God's token to Noah was one of beauty: the seven-color rainbow that even in this late day excels in beauty. Basic thought in God's covenant with Abraham was not one of beauty, but the thought of "cutting off" the "things of the flesh" and walking humbly, perfectly, before God. Abraham was "cut off" from his homeland, "cut off" from the idolatrous world. As a new branch, he was to grow into a new, separate, and righteous nation. Thus, circumcision, a "cutting off," was significant token of the Abrahamic covenant. Though seemingly crude, it was constant reminder to Abraham and to his descendants that they were the special people of God. Circumcision, said God to Abraham, was "token of the covenant betwixt me and you" (Gen. 17:11):

Mrs. Moses Half Converted

When Moses returned from Midian to Egypt, the Lord "met him, and sought to kill him" (Ex. 4:24). Why this sudden wrath? Exodus 4:25 and 26 indicate that Zipporah

(Mrs. Moses) did not appreciate Moses' religion, apparently having refused to circumcise her son. When Moses was about ready to die, she became more serious, heeded her husband's instruction, and circumcised their son. It was with reluctance, though, that she kept this token of the Abrahamic covenant. Having circumcised her son, she "cast it at his (Moses') feet," saying, "Surely a bloody husband art thou to me." Nevertheless, God then "let him go"—let Moses live. Again Zipporah complained: "A bloody husband thou art, because of the circumcision."

Not until Moses respected the token of the Abrahamic covenant, insisting upon the circumcision of his own son, did God allow Moses to liberate that great covenant nation! The Exodus, itself, was outgrowth of the Abrahamic covenant. When "God heard their (Israelites') groanings," "God remembered his covenant with Abraham" (Ex. 2:24). Then "God looked upon the children of Israel, and God had respect unto them" (v. 25). Unceasingly remembering His covenant with Abraham, God demanded strict obedience on the part of Israel's leaders—bloody as obedience seemed to half-converted Zipporah.

Only the Circumcised May Eat

No uncircumcised male was privileged to eat the Passover. (Ex. 12:43-48.) "There shall no stranger eat thereof." "When thou hast circumcised him, then shall he eat thereof." Why should anyone not "cut off" from the lusts of the world have wished to eat of the service in commemoration of Israel's being "cut off" from Egypt?

Today, only those who "are circumcised . . . by the circumcision of Christ: buried with him in baptism" (Col. 2:11, 12) have entered into covenant relationship with God. Only they are "Abraham's seed, and heirs according to the promise" (Gal. 3:29). Only they are privileged to partake of the New Testament Passover—the Communion of the Lord Jesus. Why should anyone not of the "circumcision of Christ" partake of the Communion? "There shall no stranger eat thereof"! "When thou hast circumcised (baptized) him, then shall he eat thereof"! "Stranger," have you, like Zipporah, despised the token? Believe *the* gospel, be baptized, eat of the Communion!

Can There Be a Lasting Peace?

By Sterling P. Groves

IN 1914, when the "four horsemen" began their ride through the world, all nations felt the steel-shod hoofs of the red horse foretold in Revelation 6:4, in the words: "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." That mad ride called World War I came to an end in 1918.

It was hoped there would be a permanent peace through a League of Nations with headquarters at Geneva, Switzerland. How clearly we can now see that the peace was only a truce, a prolonged armistice! Now the fire-red horse again madly gallops through the earth, and World War II which dwarfs the first World War in magnitude and destruction shatters the fond dreams of lasting peace with a rude awakening. What has brought about this situation?

This is a war for world domination. Two opposing sets of ideas have created a divided world of mankind. A timely and urgent question is, What is at the root of the world's trouble? Now any number of answers might be given, but to one who desires to order his course aright by facing the truth there is one underlying and predominant answer.

Strange as it may seem, religion is the cause of the world's trouble. Pope Pius XII, moving to exercise his influence and authority in the coming peace conference, has offered the Vatican in which to hold it, for he claims it his right as the greatest religious head in Christendom to hold the world domination. By reason of his concordat with the Fascist dictator of Rome in 1929, he is now a temporal ruler as well as a religious one, the political ruler of Vatican City.

Students of history agree that prior to the Reformation, Catholic civilization alone prevailed throughout all Europe; which rule was marked by absolute autocratic governments supported and blessed by the clergy of a totalitarian religious government called a hierarchy. This religious system demanded unquestioning obedience and submission to the will of this priest-ruled government. It allowed no democracy or freedom of worship. This explains the action of the pope in 1849 when he ordered the French armies to overturn the newly created republic,

"Can There Be a Lasting Peace?" by Sterling P. Groves, Cleveland, Ohio, is presented as a thought-provoking article on prophecy and signs of the times. It is hardly to be expected that all readers will agree in every detail with Mr. Groves, but we do trust all readers will be interested and benefited, and that this article may rouse other messages on prophetic themes.

which freedom-loving Italians set up that year in Rome.

Coming down to present times, it explains the undercover dealings of Pope Pius XI through Eugene Pacelli, papal envoy to Germany, now Pope Pius XII, whereby the Nazi leader, a Catholic, was maneuvered into power as German dictator. A pact with the Vatican was made and the German Republic was destroyed.

It explains why the Spanish hierarchy approved the action of the rebel Franco to overthrow the Spanish Republic with the direct aid of the Nazi and Fascist dictators who, as stated, had concordat relations with Vatican City. It also explains why instructions were sent by the Vatican to Catholic missionaries in China in 1937 to persuade the Chinese to submit to the Japanese invaders. It explains why the French Republic was sold out in 1940, and Petain, a devout member of the Catholic faith, was made chief of state, abolishing the French Republic and creating a Fascist state.

An outstanding archbishop of America who speaks for Vatican City, in February, 1942, at Columbus, Ohio, speaking on the subject, "How Can Peace Come to the World?" said: "With the prophetic Pope Leo let us say: 'Christ our Lord must be reinstated as the ruler of human society.'"—Cincinnati *Times-Star*. The Scriptures and the facts of history prove that Christ has never yet been the ruler of human society. Therefore, the proposed reinstatement means in reality the restoration of world domination of the religious head at Vatican City who claims to be the "vicegerent of Christ."

The unchanging policy and purpose of this most powerful religious organization, the very heart of it, is world domination by it as being necessary to world salvation, because it claims itself to be the visible representative of Christ's Kingdom on earth. The violent, un-Christian means used by this religious organization to gain its position of world domination have never let this earth enjoy an enduring peace. Not until this rapacious pseudo-political system is destroyed will the nations "learn war no more."

Before the Flood of Noah's day, the Record states the earth was filled with violence, and then suddenly the end of that old world came. (Gen. 6:13.) Is the greater violence now the sure sign of the (Please turn to page 8)

The Miracle of Resurrection

In Two Articles—Article Two

By R. H. Judd

IN AN earlier article, we endeavored to show how the subject of Resurrection to life eternal was no new doctrine, but was evidently predetermined from the very beginning by the Creator, and that each successive stage of earth's creation was carried out at His command with that ultimate purpose in view. The revelation by the Apostle Paul that creation in both past and present ages of our planet was attuned to intimate and harmonious relationship in reference to and for the coming of man, the one being the corollary of the other, is proof of its divine conception. So also in much greater degree is that proof established when assurance is given that even "creation itself also shall be delivered from the bondage of corruption" and shall share with man "the glory of the liberty of the children of God." While it is not our intention to study in detail this particular phase of so great and intensely interesting a topic, we are so accustomed to the Apostle Paul's habit of making Scripture the basis of his reasonings we feel impelled to the conclusion that the sublime word-picture of Isaiah 11 was at least one of the sources of his heart-burning message.

It is our opinion that Paul accepted this wonderful prophecy in its natural and literal sense; and the whole passage is evident confirmation of the thought that the history of earth's creation has been, and ever will be, in harmonious relationship to its chief inhabitant—man. The constitutional changes depicted in this short but entrancing chapter of Isaiah 11 seem to portray that deliverance to which Paul made reference in Romans 8:21-23. Out of nine commentators on this verse, only one of them restricts the word "creation" to mankind. Eight of them affirm that it has reference to "all our world except mankind." The little word "also," in verse 21, adds what may be regarded as confirmation of this thought. Luke 20:36 may be found helpful when considering the phrase "children of God."

We have previously called brief, but particular, attention to Paul's statement that creation was subjected to vanity "*in hope*," the hope being that of *deliverance from the bondage of corruption*. I wonder if we ever stay to consider the immeasurable difference between human hope and hope as revealed in the Scriptures! Human hope almost invariably carries with it a considerable measure of the element of doubt. So true is this that the expression—"It was only our hope"—is by no means uncommon. Contrast that with the beautiful thought of hope as given

(indirectly) in Hebrews 11:1 and 1 Corinthians 13:13. The hope of second given reference is an *abiding* hope—always expecting it is true, but always receiving that which is expected and having the continual enjoyment of it. Proverbs 10:28 tells us: "The hope of the righteous shall be gladness; but the expectation of the wicked shall perish." With regard to Hebrews 11:1, someone may desire to correct me by saying, "But that is a definition of faith, and in 1 Corinthians 13:13 Paul made clear distinction between faith and hope." True, but if faith is the substance—the assurance, confidence, or evidence—of the things hoped for, the "hope" is surely the equal of the "faith" which gives *certainty* to the things hoped for. While Paul made distinction between them, he placed them on equal footing. This brings us to our next point.

In Hebrews 11, Paul gave a long list of Old Testament characters, and called attention to specific acts of faith in the life of each. Significantly, the first one to be named is Abel, and the central thought of significance is the gift of Abel as a sacrifice which exemplified his faith. That Adam and his descendants had a fuller knowledge of the issues of life and death, and a more complete understanding of their relationship to God as the Giver of life, is, we fear, not sufficiently realized by the average Bible reader. True, there are no definite records of these facts stated in precise language either in the Old Testament or the New, but careful comparison of Scripture reveals much, and key words linking topic with topic open up, when studied, a wealth of information. It is not uncommon to hear the question asked as to *why* God accepted Abel's sacrifice and rejected that of Cain. We repeat the question, Why was Abel's "a more excellent sacrifice" than that of Cain? Passages of Scripture such as Proverbs 15:8, saying, "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight," are frequently offered in reply. But while these are quite correct in a general sense, they do not give specific information to a direct question, and when that is not given the question at issue is never satisfactorily answered. Usually the best way is to revert to the original account. In most instances, the answer will be found there or in the immediate context, with the result that we are often astonished that we failed to notice it before. Turning back to Genesis 4:3, 4, we find that the word "firstlings" is at least one key word that will help toward a correct solution. The very use of this word is itself circumstantial proof that the

divine laws in reference to sacrifice were known long before the time of Moses. (See Ex. 22:29; 34:19.) Careful reading will reveal that Abel brought (as God commanded) "of the *firstlings* of his flock" (marg., Heb., sheep). Cain simply "brought of the fruit of the ground," without any reference to its being the *first* ripe fruit. The "firstborn" of man, the "firstlings" of his flocks, and the "firstfruits" of his produce were to be given to the Lord. There can be but one *first* in any of these. The use therefore of the plural word "firstlings" is striking and corroborative evidence that the act of each had been deliberate and *repeated*, giving silent but ample circumstantial evidence of the slowness to anger and the longsuffering of the Almighty. That a *covenant* had been entered into with Adam is clear from Hosea 6:7. (See R. V. and Varrorum Bible; also Job 31:33.) Not merely a covenant, but "the" covenant! In Hosea 8:1, it is spoken of as "my covenant" and "my law." The first-born and the first fruits were recognized to be the beginning and chief of their strength. (Deut. 27:17; Gen. 49:3; 29:32; Psalm 78:51.) In view of these things, it may be reasonably inferred that Abel understood the typical significance of his sacrifice in relation to the *promised* Messiah, and the gift of eternal life through that Messiah by His resurrection from the dead.

Further incidental proof of the correctness of these remarks is suggested by the phrase "the way of Cain" (Jude 11), in contradistinction, probably, to God's way. When used in such connections, the word "way" has usually a wider application than that of a single act. That the whole of the eleventh chapter of Hebrews is based on the *hope* of resurrection cannot well be denied by those who read it carefully. Specially is this true of verse 35 in the Revised Version. (See margin, also, and verse 40.)

That the *resurrection* of Jesus the Christ is the greatest miracle ever recorded is the foundation theme of the Gospels and the Epistles is demonstrated by the frequency of *direct* reference to the subject. Leaving out all incidental allusions, and they are numerous, the positive statements affirming His resurrection occur in the New Testament some *eighty* times. It would occupy too much space to give the list here. They occur in all four Gospels, and in nearly all the Epistles. They are grouped in connection with key words which admit of no dubiety as to their

meaning, such as "raised," "rose," "risen," "alive," "living," "liveth," and "resurrection." Even in the lifetime of Paul, the gospel of the resurrection of Jesus the Christ has spread over vast territories of Europe and Asia and parts of Africa. Consequently, in that day its testimony had been proclaimed to millions. If a miracle is justifiably believed on credible human testimony, there is no lack here, for, as Paul truly said, none of these things were done in a corner. (Acts 26:26.)

The integrity of the witnesses was obvious, and the wit-

ness born of them so sincere, that even those appointed to high positions of authority were ready to admit the facts as stated. The trial of Paul before King Agrippa and Festus is but one notable instance in point. (See Acts 26:27, 28.) The book of "The Acts of the Apostles" teems with thrilling incidents of the activities of those who bravely testified as to the truth of the resurrection of Christ. Thus, ample opportunity was given to the enemies of Christ and His apostles to disprove the evidence. Direct testimony to the resurrection occurs more frequently in that Book than elsewhere, and no one can read the wonderful story there recorded without coming to the conclusion that victory was won under conditions, and in the very places, where defeat might be expected had the witnesses been false. It may seem to be a somewhat paradoxical statement, but, could the resurrection of Christ be disproved, it would be a miracle on a par with the resurrection itself. The testimony of

THERE IS PEACE

"Hark. Above the din of battle,
Calm upon our listening ears,
Sounds a note of greatest triumph
Quelling our disturbing fears;
Hosts of angels sing in glory,
'Peace on earth,' their message still
Just beyond the fields so gory,
There is peace for those who will.

"Think ye not, that peace is dying,
Or is dead for evermore.
Though the earth be cursed with terrors
That have not been known before.
'Peace I give you,' God has spoken,
Promises He must fulfill.
God's Word never can be broken—
There is peace abiding still.

"In the hearts where Christ is ruling
There is peace none can destroy,
Quietness and surety bringing;
There is faith, hope, love, and joy.
Faith will love and trust forever,
Hope will hope till time shall cease,
Love will go on loving ever—
There is everlasting peace.

"Men are sick at heart, war weary,
Christ can fill the world's great need.
Men are suffering, soul and body,
Christ can heal the wounds that bleed.
Seems the world has quite forgotten
Christ is waiting at the door,
And for all who will receive Him,
There is peace for evermore."

—Selected by Cecil U. Wilson.

Peter and his fellow disciples places the resurrection of Christ on a parallel footing with the crucifixion, clearly showing that the denial of the first mentioned would be equally guilty with a denial of the second. The events of both were known by all who dwelt in Jerusalem. Peter called to mind the existence of two tombs in Jerusalem. One, that of King David, was still intact, the last known resting place of that mighty warrior; the other, the tomb of Joseph of Arimathæ in which Jesus had been laid; but the Roman seals had been broken, and the tomb was empty. Centuries have since flown by, and the story of the resurrection of Christ is still believed by friend and foe alike. Why? Because not one single fact has been, or can be, produced to disprove the fact that "he was crucified through weakness, yet he liveth (now) by the power of God" (2 Cor. 13:4). (Please turn to page 11)

Peace That Passes Understanding

By Arlen Marsh

THE assumption currently being forced upon so-called "democratic" civilization that the peace to succeed this war will usher in a period of international tranquillity, of greater economic equality, and of universal practice of the motto of the French Republic ("Liberty, Equality, Fraternity") is, of course, absurd upon its face. It requires no crystal-gazer and no knowledge of the Bible to peer far enough into the future to see that nothing more than an uneasy and altogether unsatisfactory armistice can be achieved even by the complete overthrow of Nazism and the imperial Japanese system of government. The unpleasant hegemonies of today will be replaced merely by the unpleasant hegemonies of tomorrow; as in the case of housecleaning, the dirt of the present will be removed to make way for the dirt that is to come.

Thomas Haynes Bailey probably expressed the whole history of men, from Adam to the Millennium, about as clearly as it could be expressed, when he wrote:

"War must be

While men are what they are; while they have bad
Passions to be rous'd up; while rul'd by men;
While all the powers and treasures of a land
Are at the beck of the ambitious crowd;
While injuries can be inflicted, or
Insults be offer'd; yea, while rights are worth
Maintaining, freedom keeping, or life having,
So long the sword shall shine; so long shall war
Continue, and the need of war remain."

The signing of a treaty does not change mankind. Greed still exists; racial hatreds still flourish, intensified by the struggles just ended; new poverty and old destructions increase demands for greater sharing in the resources of the world. War can only lead to war.

Jesus put it in a different way from Bailey: "No servant," He said in Luke 16:13, "can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." The very existence of the common human failings, the very fact that men fight with their next-door neighbors, the very gossip that goes on in women's clubs and sewing circles, all are responsible for the inevitability of war. War springs from this failure of humankind to live at peace in little things; the molchill indeed becomes the mountain. Men cannot continuously, even in the church itself, refrain from serving mammon; and in these moments of dereliction, the seeds of war are sown.

Christianity itself was not intended to bring peace to the earth. It was not intended even to establish a general feeling of the brotherhood of man. "Think not," the Christ declared (Matt. 10:34-36), "that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." The teaching and practice of the doctrines and the virtues Jesus brought to men were in themselves to be the root of endless dissension, of countless bickerings, of actual physical war. For the teaching and practice of Christianity were to be in ceaseless conflict with the normal thoughts of men, and conflict breeds as rapidly as rabbits. No man ever loved and served his fellows more than Jesus; no man ever was more fiercely hated and despised.

Celebration of an armistice, then, whether it be of World War I, of World War II, or of the nearly forgotten war with Tripoli, is an empty gesture. Peace is not the cessation of war. Peace is the absence of *desire* for war, individually and nationally. The purpose expressed in the preamble of the Constitution of the United States is a fiasco: "To establish justice, insure domestic tranquillity"—a fiasco as long as labor strikes, as long as capital remains oppressive, as long as anti-Semitism and other racial hatreds stay alive. Peace, true peace, can exist in no nation ruled by men.

It is for all these reasons that the peace predicted by the inspired prophets to be secured in the coming Kingdom of God does, definitely, pass our understanding. We cannot, try as we will, envision an era in which there is neither desire nor opportunity for war, in which there is neither desire nor opportunity to stir personal disagreements into arguments, and to stir arguments into bitter, destructive controversy. We cannot do so, because we are not equipped to do so. Our minds and spirits must be changed before our capacity for understanding can encompass the peace that is to come.

This is no peace, obviously, to be developed through education or through missionary zeal. This is a peace which can come only through a universal miracle. We can make our petty efforts to approximate that peace within our own lives, but we shall fail even in this; as long as jealousy and envy can move us, as long as selfishness can move us, as long as sin of any kind can move us, we shall not arrive at the peace that passes understanding.

In his prediction concerning the newborn John the Baptist, Zacharias laid a foundation for all of Christianity as well: "Thou, child, shall be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:76-79). John's task was to introduce the Christ; and when the Christ actually appeared upon the scene, He Himself was unable to do more than "guide our feet into the way of peace"—the way which, He declared, would lead to the Kingdom of God and everlasting life. Christianity was a guide, a means, and not an objective or the end.

"They went," records 1 Chronicles 4:39, 40 of certain of the Israelites, "to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable." The land of the coming Kingdom is to be fat pasture and good, wide, quiet, and peaceable; it is to be a land where fear no longer sends icy tremors through the mind of anyone, where sin is to be eliminated and the spirit that lies behind all war abolished. Christianity is the route to that land; it is not the land itself, nor will it, by itself, ever create that land. This is the end for Christians—complete righteousness, freedom from all the evils that have destroyed mankind, an eternity of the peace which, very literally, passes all our understanding—but it is an end which can be accomplished only by a mighty miracle from God.

REGENERATION

By Vivian Magaw

RESURRECTION to immortality is a rebirth of the individual who has died in faith. Resurrection to mortality is merely an extension to temporary existence. Abraham, Isaac, Jacob, and all the others who obtained a good report "through faith" have not preceded the Christians in "a better resurrection," for "they without us" shall "not be made perfect" (Heb. 11:40). Neither will living Christians be "born again" without the others. "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent" ("precede," A.R.V.) "them which are asleep" (1 Thess. 4:15).

The preaching of good news about the Kingdom of God is the only form of nationalism that promises peace, prosperity, health, happiness, long life, and security; for all human rulers are warlike, oppressive, sickly, sad, short-lived, and weak. Jesus preached the gospel and publicly illustrated His talks with miracles. He also said, "Seek ye first the kingdom of God and his righteousness." When, however, a secret friend came to Him by night, He said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Although Jesus did not claim to be good, we know He was a godly man and our Example. He was meek and lowly: "a man of sorrows, and acquainted with grief." When asked if He were a king, He said, "To this end was I born . . . that I should bear witness unto the truth" (John 18:37), knowing that He must be born again from the dead before He could enter the Kingdom of God.

(John 3:5.) The final phase of Jesus' rebirth, His resurrection to immortality, was beyond His own ability to accomplish, for in Joseph's new tomb He was lifeless and powerless to raise Himself from death. Only a possessor of immortality can give immortality. Therefore, Jesus waited three days and three nights as He predicted: "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

There is never a birth without a begetting, nor is there a rebirth unless a person is begotten "again unto a lively hope." The gospel of Jesus Christ "is the power of God unto salvation to every one that believeth." If we accept the gospel, we are "begotten again." We demonstrate our faith in the efficacy of Jesus' death, burial, and resurrection, by baptism in water. "Born of water" (John 3:5), we are "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5). "Every man" will be raised "in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23).

The first fruits of any crop and the latter fruit of that crop are alike. "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).

CAN THERE BE A LASTING PEACE?

(Continued from page 3)

final end at hand? What saith the Scriptures? "As the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37).

Since the so-called Reformation of four centuries ago, a condition was created and has existed that must finally terminate in an all-out war for world domination. We have now reached such a climax in the world's history. The inspired prophecy of Daniel, chapter 11, foretold this present conflict as a war between the totalitarian "king of the north" and the democratic "king of the south." It points out the totalitarian world power as the aggressor in the grab for world power in the "time of the end."

How long the raging total war would continue, the Scriptures do not seem to show. They are plain, however, that the final battle called "Armageddon" (Rev. 16:16) is far more stupendous and of greater importance than a conflict between the "king of the north" and the "king of the south." The great issue which rises above all others in importance is that of universal domination. That is to say, Who is supreme in the universe and who shall rule it? Armageddon will put an end to all dispute over who shall rule the earth by the destruction of the nations gathered there.

Before Armageddon comes, the Scriptures reveal a peace must come. The world is engrossed with the problems of such peace. We as Christians are not concerned with these peace problems, but we do desire to know what the Scriptures reveal concerning this peace. Therefore, the question is a timely and urgent one, "Can there be a lasting peace?" Those of a democratic mind hope for a United States of the World, a family of nations, a world association based on the "United Nations," including a "world league." Says one spokesman: "An international constitution and government will be a post-war necessity." Others argue for a "World Bill of Rights." Others say the evidence shows that the hopes of the world are for the League of Nations again; and one college official says that the World Court for international arbitration must be made the key in a revived League. One of the President's own cabinet members says: "A world organization, with the United Nations as its base, will determine the peace, and the post-war world will be policed by the allied powers." All in all, the trend of the nations is plainly toward the federation of all into a world government that will be stronger than any of its parts, with power to enforce international law and to guarantee peace and security everywhere by an international police.

There is only one authoritative answer to this vital question of peace. It is God's own infallible answer, recorded in the Bible, the Book overlooked and not consulted by the men of the world in all their proposals and

plans for peace. Concerning God's dominant part in the building of peace, He declared, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Isa. 45:7). There can be no enduring peace except that which is made and approved by Him. It has been and will again be the mistake of short-sighted, self-conceited men to cry "peace, peace; when there is no peace" (Jer. 8:11).

What powerful religious organization is it today that has as its declared aim the world's domination and commands all men to be subject to its religious head for their salvation? There is only one answer and that is, The one which is still the mightiest religion in "Christendom" and in all the earth. What has religion done to stop the march of the nations to Armageddon? Nothing; absolutely nothing! It has, instead, marched right along with the nations and blessed them in their course. They are certainly not leading the nations to peace, but to war and destruction.

The Ohio Association of Regular Baptist Churches at its 17th annual conference, as reported in the *Cleveland Plain Dealer*, October 20, 1944, "unanimously approved a resolution calling for the continued whole-hearted support of the war effort by all of its congregations. A large section of the resolutions dealt with governmental favoritism toward the Roman Catholic Church. The appointment by the President of a personal representative to the Vatican was characterized as 'a violation of our government's historic position of refusal to deal with the papacy as a state with political rights and functions.'" As can readily be seen, this act by the ruler of a democratic Protestant world power indicates the trend already to show governmental deference to the papacy. Organized religion of "Christendom," both the mother system and the daughters thereof, seeks to occupy the position foretold in Revelation 17:18, 15, which reads: "The woman which thou sawest is that great city, which reigneth over the kings of the earth. The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Note now the Scriptural answer to our question concerning peace as given by the great Revealer of secrets in Revelation 17.

In 1918, the World War was stopped. The implement then prescribed and provided to maintain peace was the League of Nations with its World Court. The League was established by the Versailles Treaty and grew out of President Wilson's Fourteen Points for peace. It began its legal existence in January, 1920, when the Versailles Treaty went into force. Although joined by fifty-seven nations of the world, the United States did not join the League but did become a member of the World Court and signed the Kellogg Peace Pact of 1928, renouncing war as a means of settlement of controversies. This League was hailed as "the political expression of the Kingdom of

God on earth" by the Protestant Federal Council of Religious Organizations of America, but it was not so styled by the religious ruler at Vatican City. By the London Treaty of 1915 between Italy and Britain, he was shut out of the peace conference, and had no part in the creation of the League of Nations. It was therefore never popular with the chief religious organization on earth, because she could not "ride" it. Her history shows, however, that anything she can use, she will sanctify to her use. Will she yet sanctify the League?

The League of Nations, with world power and authority and fifty-seven members, was a scarlet-colored (war-born) political creature, new and unique but imaging in respects the seven world powers of history. It combined also the living relics of all seven of these powers. It is, therefore, an added world power, the "eighth" one. In the prophecies of Daniel and Revelation, a political governing organization is symbolized by a beast. In harmony with this, the League of Nations is symbolized as a "scarlet colored beast full of names of blasphemy, having seven heads and ten horns" (Rev. 17:3). Note that no crowns or diadems are mentioned as on its heads or horns, because separate national sovereignties are surrendered in the interest of world unity and peace.

A word of explanation as to the names of blasphemy: "Blasphemy" means ascribing to man that which belongs to God or which God alone has power to do. Its creators and supporters make for it promises that it will do what God's Word plainly declares only His government through Christ will do. Thereby these false political and religious prophets label the scarlet creature with "names of blasphemy." Thereby this association of nations causes it to "stand in the holy place" (Matt. 24:15), "where it ought not" (Mark 13:14). This destroys men's faith in God and in His ability to fulfill His promises. It makes men forget God, and fills them with contempt for His Word and power. In their glorifying of human strength and ability, and in their self-conceited effort to capture all the glory for themselves, they trample on His Word and place themselves in opposition to God and His Kingdom, and are guilty of worshiping the creature instead of the Creator. "They have rejected the word of the Lord; and what wisdom is in them?" (Jer. 8:9.) They have no vision of God's righteous government under Christ, and the result is disastrous to the people whom they represent. "Where there is no vision, the people perish," says the proverb. (Prov. 29:18.)

The League of Nations was a composite or collective creature, a descendant of, and a summing of, the previous seven world powers. Concerning it, God's Word says: "The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (Rev. 17:11). It can now be said that the League "was, and is not." What is the reason? The League, as it "was," operated under

the domination of the seventh world power, the British Empire, a democratic and Protestant world power such as the world had never seen. That was the wrong management to please the mighty religious organization hungering for world dominance.

Immediately after the League's establishment, Catholic influence and action was organized world-wide, and particularly in the United States which was independent of the League. Fascism and Nazism were organized and maneuvered into power, and seized control in Italy and in Germany. Seven years after putting the liberal government aside, the Fascist dictator signed a concordat with the Vatican, and Vatican City was made a political state, demanding political recognition by all nations. Four years later, with the help of Catholic action, the Nazi leader abolished the German Republic and signed a pact with the head of his church. This was followed by acts of contempt of the League, sabotaging it. Japan began her aggressions against China, a League member. The Nazi dictator treated the Versailles Peace Treaty like a scrap of paper, and resigned from the League. The Fascist dictator committed his assault upon Ethiopia, a League member, and because peeved at the League's treatment, he resigned as a member. Japan also resigned from it. Russia was dropped from the League. Then the Nazi dictator assaulted other League members—first Austria, then Czechoslovakia, Poland, and others, including the League's main pillar, the island stronghold of Britain.

On November 20, 1940, at Vienna, the Axis Powers and Japan and Hungary signed a "new League of Nations"; and four days later the Vatican broadcast a mass and a prayer for a "religious peace" and for a "New World Order." With Switzerland, the birthplace of the League, like a tiny island in the midst of countries weltering in total war, and with invasion of Switzerland threatened, the League Palace at Geneva was obliged to shut up. Though forty members still profess to adhere to the League, the League is in effect in a state of suspended animation, and needs to be revived if ever it is to live again. It has gone into the abyss of inaction and ineffectiveness. As the prophecy states, it "is not."

Will the League live again? The Word of God answers: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is" (Rev. 17:8). The association of nations will live again. The conflict between the "king of the north" and the "king of the south," being for world domination, makes such an outcome of this total war unavoidable. The necessity of meeting the totalitarian aggressions and stopping them is forcing the nations

to that final confederation of nations for the "new world order," whatever its form.

Note this, however, the prophecy shows that when the "beast" comes out of the "pit" at the end of this total war, it comes out either with the woman "Babylon" on its back, or she climbs upon it very soon after it gets out. That means that "organized religion," and this time the religious organization with headquarters at Vatican City will ride and exercise guiding influence over the League beast. To this day, the Vatican has not canceled its pacts with the Nazi and Fascist dictators.

Japan attacked Pearl Harbor on December 7, 1941. In May, 1942, Vatican City opened diplomatic relations with the Japanese, and has ignored the several protests of the United States Department of State threat. The pope's five-point program calls for the Vatican's free action without interference as one of the requirements or his "new order founded on moral principles." Likewise, the United Nations opposing the totalitarian powers voice their pledge of freedom of religion as one of the four freedoms to be secured when peace comes. The repeated cries and demands for "more religion" make certain that religion will ride the peace beast, the counterfeit makeshift for peace. The personal envoy sent by the President of the nation to the Vatican to work together with the religious chief for peace is another forerunner of the courtesy and deference that will be paid to the "woman" named Babylon when this total war ends. Her intercourse then with the rulers of the world will satisfy her worldly desires, and she will pronounce the peace arrangements a "peace of Christianity," another one of those "names of blasphemy" with which the "beast" is labeled.

The question may now be asked, Will religion guarantee that the man-made peace will last? "When "organized religion" climbs upon the back of the beast, then she is guilty of her last act of spiritual fornication with the world, and then her final judgment will begin. Concerning this, the prophetic Record says: "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been drunk with the wine of her fornication . . . And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:1-3, 5).

Whatever peace the religious "woman" enforces between the nations, we know she will not lead the rulers and nations into peace with God. Instead, she will lead in war against the Lamb of God, and the "peace" beast will charge where she drives it. Under her influence, the rulers symbolized by the ten horns of the beast, will not

give their power to the Lamb. The prophetic Record reads: "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." Then what follows? "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. 17:12-14.)

What, though, will befall the "woman Babylon" symbolizing "organized religion" riding the beast? At the end of a very short time, the rulers with the beast will be forced to see the hypocrisy of religion, that it deceived them with false hopes, and led them into a hopeless position with destruction as the only outcome. As the prophetic Word reads: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:16, 17). The "new order" rulers will cry, "Peace," but there will be no peace; that is, none with God and His Lamb, the "King of kings."

God's Word warns: "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3). Again we ask the question, "Can there be a lasting peace?" and God's definite answer is, "No!" Man-made peace under religion's "blessing" will be very short-lived, and kings and rulers will not long enjoy it. The Record says they "receive power as kings one hour with the beast." "One hour" with God, denotes a very brief time; and suddenly those ten horns and the beast will go into "perdition," not peacefully, but violently, at the battle of Armageddon. This time the beast and its heads and horns will go, not into the "bottomless pit," but into the "lake of fire and brimstone" (Rev. 19:20; 20:10), to be utterly consumed and destroyed.

Concerning the government to be established by the Christ, Isaiah wrote (9:6, 7): "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." Concerning the peacefulness of His world-wide reign, it is written: "The mountains shall bring peace to the people, and the little hills, by righteousness. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psalm 72:3, 7). Concerning the freedom from war, freedom from want, and freedom from fear for those who survive Armageddon and enter into the new age under Messiah's rule, it is written: "Nation shall not lift up a sword against nation, neither shall they learn war any

more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4:34).

THE MIRACLE OF RESURRECTION

(Continued from page 5)

It is *the* miracle of all time—past, present, and to come—and has been the most powerful force that this world has ever known. Well may we all join with Paul in that fervent prayer—"That I may know him, and the *power of his resurrection*" (Phil. 3:10), that the power of Christ may cover me—"spread a tabernacle over me" (2 Cor. 12:9, R.V., marg.).

The wonderful accuracy of the Scripture facts in relation to creation and scientific processes is continually being demonstrated by new discoveries, and always in favor of Bible testimony as against pseudo-scientific ridicule. Perhaps no criticism of the Mosaic record of creation has been more severe than that of Moses' statement in Genesis 1 that light existed before the sun, moon, and stars had (according to them) been brought into being, it being ignorantly supposed that these were the sources of *all* light.

Further, light was regarded, not as a force, but merely as an emanation. Study of the subject of *light* in the Bible reveals that God Himself is the Origin of light; that He dwells in light unapproachable (R.V., and that a very close relationship exists between *light* and *life*. (See 1 Tim. 6:16; Job 10:22; 18:5, 6; Prov. 13:9; 20:20.) No order or arrangements can result without light. Consequently, light is a *first* requirement. The suns, moons, and stars are not the *original sources* of light, but are "light-holders" (Heb., *maor*, a place for light). (See Prof. McCaul in Essays and Reviews on "The Mosaic Record of Creation.") That light and peace are nature's first condition is proved by Isaiah 45:7, for, according to that passage, darkness and evil (calamity) have to be brought about. Twice at least (Matt. 6:22 and Luke 11:34), the Scriptures state that "the light of the body is the eye," and a study of nature reveals that the development of the eye in the early stages of embryo life is considerably more rapid than other parts, and that it is evidently the means of distributing light and life throughout the whole. There is a remarkable passage in Job 4:18 (marg.), speaking of "his angels" (God's angels) "in whom he put light." Luke 24:4 is another scripture that adds interest to the topic. Recent (1945) disclosures of discovery concerning light point to the fact that "*light* forces partly account for the spinning motions of the earth, planets, and stars, and the revolving of one mass around another, which have (hitherto) been considered wholly under control of gravitation."

SCRIPTURE MOUNTAIN

By Edna V. Chamberlain

I stand upon a mountain high
And view the world's great stage;
I see the actors passing by,
Appearing age on age.

The prophets told us of the plot
As they foresaw 'twould be,
And of the world's great battles fought
And who'd be bond, who free.

I see the folk of Daniel's time,
As now, both fools and sages,
See how they lived and in what clime,
Then gaze on down the ages.

The center of all interest
In this drama that I see
Is Prince of Peace who fights all sin
Through time and century.

The mighty climax to this play
Is one of great concern:
God's Son, the Prince, is long away,
But He will soon return.

The things the prophets saw so clear
Have nearly all come true;
The prophecies for coming years
Yet unfulfilled are few.

The drama's drawing to a close;
Prepare for thy new home;
The interest's great for all of those
Who wish the Prince to come.

I see the millions gone before
Who could not wait so long
To see the Prince come back once more—
They died while He was gone.

How *wonderful* that I live *now!*
And from the mountain high
May watch for Him and just *somehow*
May see Him—even I!

To the hills of God: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thy soul." (Psalm 121:1-7.)

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
... And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:37, 39).*

"This Do, and . . . Live"

A lawyer spoke to Jesus. The Word says he "tempted" Him. The lawyer was not asking a question to really learn the answer. He was trying to get Jesus to say something wrong.

The lawyer said, "Master, what shall I do to inherit eternal life?"

Jesus answered, "What is written in the law? how readest thou?" Jesus firmly upheld the laws of God and Israel throughout His life. In fact, He was the only One who fulfilled the laws by keeping them perfectly.

The lawyer knew the law. He answered Jesus, saying, "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."

Jesus said to the lawyer, "Thou hast answered right: this do, and thou shalt live" (Luke 10:28).

The lawyer asked Jesus still another question: "Who is my neighbour?"

Your Neighbor

Jesus told a story to explain the meaning of the word "neighbour." (Luke 10:30-37.)

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Surely, these thieves were not his neighbors!

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side." Was the priest a neighbor? He saw the poor wounded man, yet he walked by on the other side of the road. He did not come near to help.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." The Levites were the priestly tribe. They did the work of the Lord God around and in the Temple. All Levites are not priests, but the priests were from this tribe. This Levite came and looked at the wounded man. At least he was curious, but he did nothing about it. He, too, passed by.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pour-

ing in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." Yes, the Samaritan did more. He gave the innkeeper money to pay for the care of the poor wounded man. He said to the innkeeper, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

The Samaritans were children of mixed marriages. They were Hebrews and Babylonians. They were disliked because of this fact. Perhaps the Samaritan had been scorned enough that he felt pity upon a less fortunate person.

Jesus asked the lawyer, "Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?"

"He that shewed mercy on him," answered the lawyer.

Jesus then said, "Go, and do thou likewise."

Jesus' Problem

Jesus was trying to show the true meaning of God's Word and will toward man. He had few friends but many critics. They found fault with His teachings. They would not accept Him or His teachings. If their hearts had been right, Jesus would not have had this trouble.

Still today there are critics and scoffers among us. More are "not interested" in the Word of God. Yet we are told we are to be judged by the words Jesus spoke. Should we not know His Word and His will that we might serve Him faithfully? "The word that I have spoken, the same shall judge him in the last day" (John 12:48).

Let us be good neighbors. Let us show mercy on the less fortunate wherever we are able to do so. Let us be patient and understanding. Especially let us know what is God's will and then do what pleases Him. It is sad if we who have named Jesus as our Saviour pass by on the other side when we could do good.

Happy Birthday Wishes

Oh! no birthdays this week?

Where can those children be?

You can help me them to seek—

And send their names to me!

Madge Savage, Waite Park, Minnesota.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Ancient Truth Made New

* * *

By James Mattison, Oregon, Ill.

"Residents of Joppa, a Mediterranean coastal village, told a wierd story today of a large fish which disgorged a man.

"The victim, coughed up by the sea monster at the shore front while astonished townspeople looked on, claimed his name was Jonah, and declared he had been thrown into the sea by the crew of a Tarshish-bound freighter during the violent storm four days ago.

"He told a queer tale of being on his way, by divine commission, to preach hell-fire and damnation to the people of Nineveh. He vanished before authorities could hold him for questioning." (Successful Church Publicity, Henry, pp. 22, 23.)

Such might have been an interesting news item in the *Ashdod Press* almost three millenniums ago. That short item would have aroused the curiosity of most residents of Ashdod because of its unusual nature.

Now can be told to members of the N.B.S. (National Berean Society) that a series of informative lessons have been prepared by Brother Lyle Rankin, Cashmere, Washington, that are no less interesting than the story in the *Ashdod Press*.

These stories are composed in such a way as to inspire thinking of the highest degree. How would you answer this question? "For what purpose was the earth created?" or, "Why should anyone want to be pure?" Can you give a clear, concise answer to either of these questions? After studying lessons twelve and thirteen, a lofty and logical answer can be given.

James Freeman Clarke once wrote, "Right is right, not because God commands it, but he commands it because it is right. Goodness does not consist in obedience to the divine will, but in conformity to the divine character." That principle is well illustrated in the lesson entitled "Purity." As *invisibleness* is one of Jehovah's inherent attributes, so purity should become one of ours.

Conversation, illustrations, noble thoughts, noble words, many Bible references, questions, and a brief survey of each lesson all contribute to interest the student. Have you ever heard of death as "an appointment"? Brother Rankin has used Job's own words (30:23) to bring home to us the plain facts about death.

These studies have been prepared primarily for your information concerning your ability to *prove* what you believe. We urge you to study your Bibles further in connection with these subjects, practice what is contained within them, and you shall not be "far from the kingdom of God" (Mark 12:34).

(Editor's note: The above article is our Publishing Committee Chairman's introduction to the new series of articles that have been prepared to appear for the first time on next week's Berean page. Plan to use these lessons at your weekly meetings. They have been prepared for *you*. A uniform examination will appear at the close of the series, and we want expressions from you as to what benefit you have received from the lessons.

What the Bereans Are Doing

Our roving reporter, Alva Huffer, junior at Oregon Bible College, has sent us the following news items. They add the "spice" to our page, and we know that many of you enjoy them.

The Eden Valley (Minnesota) Bereans conducted their annual business meeting recently. The following officers were elected: president, Barbara Coulter; vice president, Dick Hoskins; secretary-treasurer, Virginia Coulter. The Eden Valley Bereans have enjoyed having several of their former members who are now serving in the armed forces visit their meetings.

Easter season found the Oregon Bereans (Oregon, Illinois) engaged in many activities. At their March 11 meeting, Dean Moore presented a lesson "The Lion and the Lamb." using slides to illustrate the study. On March 18, the Bereans took charge of the Sunday evening service and presented their Easter program. There were several special numbers presented and the sermon was given in three parts: Beth Hardesty spoke on "The Suffering of Christ," Alva Huffer presented "The Sacrifice of Christ," and Kirby Davis spoke on "The Resurrection of Christ." The Oregon Bereans united with the other young people of their community in an Easter sunrise service which was conducted in the Pines, a state park near Oregon.

From all reports received, the Easter season was a busy and active one for all Bereans. Can you imagine how active and how large our group would be if we devoted as much time each week to Berean and church work as we have during the Easter season?

AMONG THE CHURCHES

CALENDAR

- April 26-28—Indiana Quarterly Conference at Hillisburg Church of God.
- June 4-15—Vacation Bible School at Kokomo, Ind.
- June 17 - July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31 - August 12—Illinois Bible School at Oregon.

PASTOR WANTED—RIPLEY, ILLINOIS

At a recent board meeting, Bro. J. R. LeCrone informed us that he would not be available another year, since he is again taking up the work in Virginia. We, therefore, are looking for another pastor to begin work September 1, 1945. Any minister interested may address application to Mrs. Maggie Bray, secretary, Ripley, Ill.

KOKOMO, INDIANA

Through co-operation of everyone, the Sunday school is steadily growing. The season's high was reached Easter Sunday, when one hundred six were in attendance. Eighty-five attended the morning worship service, at which time our hearts were made glad when two young ladies came forward and asked for baptism. Miss Elaine Carolyn Neff, Anderson, Rt. 3, and Mrs. Betty Jane Reinhardt, S. Jay St., Kokomo, were baptized in Wildcat Creek, east of the city. We pray the Lord's guidance for them in their chosen walk of life.

Plans are being made each week in preparation for our Vacation Bible School to be held June 4-15 at our local church. Already several out-of-town students have expressed their desire to be present. We kindly extend invitation to all boys and girls in or near Kokomo.

Emory Macy, Pastor.

NATIONAL BIBLE INSTITUTION

| | |
|--|---------|
| Church of God, Tempe, Ariz. | \$ 6.46 |
| Dixon, Ill., Sunday School | 17.12 |
| Dry Run Sunday School, Virginia | 100.00 |
| Ruth Tomlinson—"In memory of Clyde Soeder" | 50.00 |
| Laura A. Kirker | 2.50 |
| Mabel M. Alexander | 12.50 |
| Thelma Hardacre | 5.00 |
| Anonymous | 15.00 |
| Mr. & Mrs. Russell Harman | 50.00 |
| Arlen Marsh | 24.15 |
| Mr. & Mrs. Elza Robbins | 12.40 |
| Mr. & Mrs. L. D. McLain | 3.00 |
| An Isolated Sister | 20.00 |

SAINT CLOUD, MINNESOTA

Bro. Carlton Hoskins has been inducted into the army. We pray it may not be long before there will be no need for further inductions.

Pre-Easter services were held here on Friday evening, March 30. A special program of music was given, and Bro. Thomas Savage brought the message. We were very happy to have with us Mr. and Mrs. Ben Johnson and son Alden. Bro. Johnson is much stronger, and it seemed like old times to hear his voice lifted in prayer.

Bro. Thomas Savage again is conducting services on Sunday mornings at the Haven Church.

Lovely spring weather for the past two

weeks has brought out young leaves on the elders and lilacs. Tulips are up several inches, and lawns are getting beautifully green. There is no place like Minnesota in spring.

Grace Skinner.

HERALD RECEIPTS

Inez Gordon (others); N. J. Hardacre (another); Mrs. Virda Sitler; D. A. Jones (another); Mrs. Harry Otterman; Mrs. Jeanette Reeves; Mrs. Bessie Lawrence; Mrs. John Rose; Deloris E. Snyder; Laura A. Kirker; Mabel M. Alexander (others); Russell Harman (another); E. H. Robbins; Mrs. E. Blackwell (another); Elnora Waldo; Nora Johnson.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. A. J. Hoke, almost wholly recovered from his sickness, plans to return home (Dayton, Ohio) in a few days. First, however, he will attend a meeting of the National Bible Institution executive board, Tuesday, April 10.

National Evangelist J. W. McLain has returned to his home in Oregon, Ill., following an extended evangelistic trip through southern states and California.

The National Berean Society invites all Bible study classes to make use of the new series of lessons which will appear on the Berean page during the next thirteen weeks.

"The repeated cries and demands for 'more religion' make certain that religion will ride the peace beast, the counterfeit makeshift for peace."—Sterling P. Groves, 844 E. 130 St., Cleveland 8, Ohio. The quotation is selected from Bro. Groves' article in this week's Herald. See page 3.

Frequently, in checking through religious periodicals received as exchanges for The Restitution Herald, we notice selections made from our own paper. It is not often, however, that more than one selection appears in a single issue. Nevertheless, "The Gospel Call to Youth," Stanberry, Mo., in its issue of April 2, 1945, republished four selections from The Herald: two articles by Glenn M. Birkey, one from C. E. Randall, and one from Grover J. Gordon. Keep the good copy coming, boys!

Mrs. James Buchanan, Great Northern Telegraph Department, Spokane, Wash., wishes to know of any Church-of-God brethren who may be living in towns along the Great Northern railroad through Idaho and Montana.

Northern Illinois representatives at the recent spring conference at Ripley were: Mr. and Mrs. Albert Logsdon, Shirley and Juanita Logsdon, Daniel Judy, Edward Goit, Linford Moore, Mr. and Mrs. Harold Doan, Mr. and Mrs. Sydney E. Magaw and three children, Marjorie Burnett, Ruth Hoskins, Jessie M. Wilson, Esta Starbuck, Paul C. Johnson, and Leota B. Hanson. All enjoyed the conference meetings and the hospitality of the Ripley brethren. We hope to see you again!

"I hope and pray the Lord will come soon to bring the peace the nations are seeking to establish. Surely, the winds and waves are roaring and it seems there may be quite a tempest about the time for that big conference in April."—Mrs. Edna Brewer, Troy, Ohio, care Mrs. Mary Brewer, RFD.

The front-page picture, showing a beautiful view of the Pike River, was taken near Amburg, Wis., from whence the stream speeds onward toward Menominee.

The Herald will present next week on the back page a message from Bro. J. M. Watkins, 2234 Saline Ave., Eldorado, Ill., instructor for the Young People's Department in next summer's Bible Training School.

We are glad this week to present Bro. R. H. Judd's second article under the title of "The Miracle of Resurrection." See page 4.

"I enjoy all the Heralds, but the Easter number topped all of them so far this year."—Mrs. Pearl Zechiel, Culver, Ind.

"I look forward to receiving The Restitution Herald every week, for the inspiration it gives to increase our faith and hope."—Mrs. Charles Warren, Plymouth, Ind., Rt. 1.

LOS ANGELES, CALIFORNIA

Easter Sunday was a "red-letter day" in the Los Angeles church—the attendance at that time probably being the greatest since the church was dedicated. Bro. J. W. McLain, our National Evangelist, was with us then and was also with us for seven days previous. On March 25, he gave his first discourse to our congregation, and it was greatly appreciated by all present. As had been anticipated, the week night meetings could not possibly call out a large crowd, owing to the scattered condition of our members, gasoline shortage, and numerous cases of sickness. But on Easter Sunday a large crowd enjoyed a full day of activities beginning with an Easter program by the Sunday school when eighty-eight were present.

Previous to this program, we had baptized our grandson, Jerry Moore of Red Bluff who, with his mother, Sr. Thelma Moore, had come to make a brief visit with relatives and to enjoy the fellowship of the home church at the happy Easter season.

Sr. Georgia and Bro. Wayne Thompson were also among out-of-town guests, whom we were happy to greet.

Bro. McLain's discourse was followed by the extension of fellowship to our young brother, after which the Memorial service was observed. Before the picnic dinner was served, the people assembled in front of the church building to permit a picture to be taken.

Bro. Clyde Shaw had decided to say goodbye to his many friends in our local congregation at this time and to return to his family in Arkansas. We shall miss him.

We were happy to have with us Sr. J. D. Lawrence of Sioux City, Iowa, and Sr. Kirkpatrick of Cass Lake, Minn.

The afternoon service consisted of a sermon on evangelism by Bro. McLain and a display of pictures taken in the course of his travels in various states where he has labored. These pictures cause us to realize how much can be accomplished with small sums of money in the matter of teaching and building of church for small groups of believers.

Bro. E. O. Routson, the local pastor, presided at all the above-mentioned sessions and led the singing.

We are glad to have had this opportunity to get a better understanding of the progress being made in evangelistic fields and to urge our brotherhood far and near to give their hearty support. We have investigated certain items of gossip to the effect that Bro. McLain

is not sound in the faith and have found that they are without foundation. Two sermons on Restitution and the glories of the coming Kingdom were an inspiration to all. At no time did we hear Bro. McLain soliciting funds to carry out his evangelistic program, but his straightforward manner of presenting the facts and the visible results of what has been accomplished inspires the audience to give generously, that they, too, may have a part in spreading the gospel message. May the good work go on! Emma C. Railsback.

SOUTHLAWN CHURCH OF GOD
Grand Rapids, Michigan

The Easter season was a busy and active one for all members of Southlawn Church, Grand Rapids, Mich. To set the keynote for this season dedicated to the celebration of Christ's victory over death, a baptismal service was conducted on the evening of Palm Sunday. Those who put on Christ through baptism were: Mr. and Mrs. Virgil Mottert and daughter Donna Jean, 3626 Willard St., S.E.; David Holquist, 41 Elm St., S.W.; I. Yvonne Van Ringlestein, 115 Wexford St., S.E.; Geraldine, Phyllis, and Nanette Sellers, 109 Wexford St., S.E.; Arlene De Young, 32 Carr St., S.W.; Patricia Jenkins, 3349 Division Ave., S.; Shirley and Mildred Nielsen, 4117 Orleans, S.W.; and Irene Ryno, 54 - 36th St., S.W. In two previous outdoor services, James Cook and William Rhoades, serving in the armed services, were baptized.

Besides the regular services on Easter Sunday, the young people conducted a sunrise service with more than fifty young people present. Milton Hall, freshman at Oregon Bible College, served as guest speaker. Following the morning services, a basket dinner was served in the church annex at noon. In the evening, an Easter pageant was presented. Evelyn Barr directed the musical portion of the program and Jeannette Siple the dramatic.

On Easter morning, the Building Fund Committee reported that during the first quarter of 1945, \$707.84 had been added, thus making our total fund at present \$3,246.62. Recently, the church board voted to purchase a site for our new building. The site selected is situated on the corner of Buckingham Street and Division Avenue, South. Thus, the initial steps towards the building of our future home have been taken. With earnest and prayerful hearts, we are asking God's guidance in this plan for the future.

Ellen Van Fleet, Reporter.



Boxed Personal Stationery— for personal use or gifts. Neokoosa Bond, white wove finish; 100 sheets, 7 1/4 in. by 10 1/2 in.; 100 envelopes, 3 3/8 in. by 7 1/2 in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

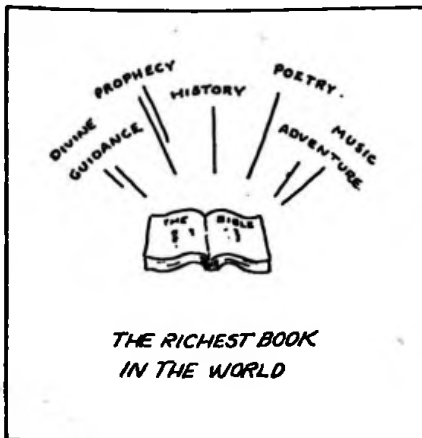
THE RESTITUTION HERALD
Published by

National Bible Institution, Oregon, Illinois

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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); 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.



FILL IN MAIL TODAY

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Gentlemen:

Please send The Restitution Herald for one year to the address below.

I inclose \$2.50.

Name

Address

(Signed)

The Summer Bible Training School

Plan to Attend

Oregon, Illinois

July 3 - August 12, 1945

The eighth consecutive Summer Bible Training School will be conducted, D.V., July 3—August 12, 1945, at Oregon, Illinois. There will be two departments: 1) the *Young People's Department*, and 2) the senior department which this year will be organized, largely, as a *Teacher Training Course*. There will be two instructors: Brother F. E. Siple, Pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, and Brother James M. Watkins, Pastor of the Eldorado, Illinois, Church of God. Brother Siple will be the Dean. Brother and Sister Albert A. Logsdon, Caretaker and Matron of Oregon Bible College, will continue their present services into the Summer School. Additional information will be presented as plans develop. We are pleased at this time to give a message direct from one of the instructors.

COMING TO SUMMER SCHOOL?

By Dean F. E. Siple

The time is drawing close when it will be necessary for decisions to be made about attending the 1945 Summer Bible Training School. These decisions should be made as soon as possible, and those who plan to attend should send in their names for registration at National Bible Institution office.

ADULTS

We are urging Sunday schools, Berean societies, and churches to send teachers, active workers, and prospective active workers to take the course that will be offered in the Adult Department. There will be four classes each day in this Department. The first will be a class studying a textbook on teacher-training, the theory of teaching. Then will be a period of practice, in which we will try out among ourselves the principles which we studied in the previous period. A third will be a regular Bible class.

The above three classes will be taught by the present writer. The fourth class each day will be taught by Brother J. M. Watkins, and will deal with the art of knowing, working, and living with children. Brother Watkins is especially good in this field, and we will let him present his own thoughts on the matter of lessons in an article on this page soon.

There is hardly a Sunday school that could not afford to send at least one teacher to this Summer School. The



F. E. Siple

benefits to be obtained by a Sunday school in the added enthusiasm and ability of its workers is beyond estimate. All our churches need more trained workers, and our work will be prospered and benefited in proportion as we put forth utmost efforts to use the best methods in teaching the gospel.

YOUNG PEOPLE

For this year's Young People's Department we are especially inviting high school sophomores, juniors, and seniors. The Executive Board has authorized us to announce that those under fifteen years of age not be encouraged to attend, as there are to be only the two divisions of the School and the spread in age would be too great if younger ones should attend. Those past high school age are urged to enroll in the Adult Department.

Student Council and Activities

It is the intention of the instructors that discipline problems be handled largely by a student council elected by the School, and that activities be planned largely by a committee for that purpose. This latter should plan games, hikes, and all kinds of recreation, as well as necessary chores in the building and on the campus.

The School is scheduled to begin Tuesday morning, July 3, and continue through Sunday, August 12. During the first four weeks, all students will live at the College and follow the schedule referred to above, but the last two weeks will be spent in co-operating with the General Conference and the Illinois Bible School at the Oregon Church.

It is the desire of the faculty that the days of the Summer School shall be profitable, happy, and inspiring. Come and help us make this dream true.

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A Layman's View of the Ministry

*(An address first presented at a chapel service
for students of Oregon Bible College.)*

By A. J. Hoke

I AM GLAD for the privilege of coming before this group of students, before you who are preparing for the ministry and as teachers, and some perhaps as missionaries. For many years, I have been an elder of the Brush Creek Church of God (near Dayton, Ohio) and active in our local and State work, but only recently, as you know, have I been a member of our National Conference Executive Board. I have always been interested in the general work, however, and especially in everything having to do with this college.

Though I am not a student of the Bible College, I am, and have long been, a student of the Bible. This Book, which I hold in my hand, has been my textbook. It has taught me many things in a business way, as well as in a spiritual way, for I am a business man—I hope a Christian business man.

In business, I meet all kinds of men: good and bad, honest and dishonest, religious and irreligious. I have found that most men, whether they are Christians or not, respect the Bible and believe what it says is true. This, of course, they have reason to do, for the Bible is the only Book in the world that always tells the truth. I was reminded of this the other day when I saw an article in one of our trade journals. The article, entitled "Not Always Correct," had to do with the uncertainty of history. I will quote a couple paragraphs from it:

"'History' is a very imposing and impressive word. When one picks up a book labeled 'history,' he is apt to be half sold on the thought that what he is going to read is the truth and nothing but the truth, but this is not always the correct conclusion. What he is about to read is a correlation of incidents and facts of different periods of time in correct sequence dressed up with the author's interpretation of their meaning and importance. Few per-

sons question any statement made by a historian, because he reads with the belief that the author has studied the subject and has verified each incident and fact beyond the question of a doubt. It is possible, however, that the facts may be indisputable, but the author's interpretation of their meaning is often erroneous.

"A book of supposed authority quotes opinions of the greatest thinkers, orators, statesmen, and scholars on the subject of history and historians. What they say is not so interesting as their divergence of opinion and their interpretation of the facts."

All history has been written by men—uninspired men. Through no fault of their own, they do not always tell the full truth about what has happened, for they do not know all that took place. The man who writes history can never be sure that what he thinks is truth is truth. This was not so, however, with the men who wrote the Bible, for they put down only what God told to write, and, as we read in Hebrews 6:18, "It was impossible for God

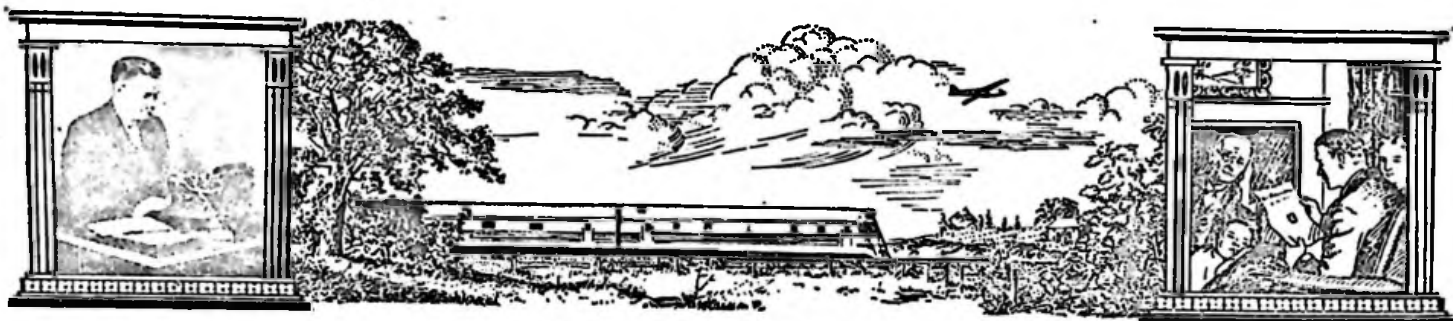
to lie." History may lie, but not the Bible. I quote again, this time from the New Analytical Bible, page 14:

"The Bible is not that sort of a thing. It is not a system evolved by a single mind. On the contrary, the Old Testament extended through a period of nearly fifteen hundred years. It represents many authors. It proceeded from stage to stage through all the changing conditions of the centuries of its production. It will be readily seen that it is a vastly different matter to maintain unity having all the particulars related to a great central truth under such varying circumstances of century upon century.

"In this respect also the Bible stands absolutely alone. Where can you find another such thing in the history of our race? Furthermore, the conditions under which its great central truth was evolved were historical and in this its exceptionality is remarkable. (Please turn to page 10)



A. J. Hoke



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Roosevelt Succeeded by Truman

After twelve years of faithful service to his nation, the President, Franklin D. Roosevelt, suddenly died on April 12, 1945. His death shocked and saddened the nation and many millions of democracy-loving people throughout the world. Had the President lived only a few weeks longer, he undoubtedly would have seen victory on the European war front. There can be no question, however, that the ultimate victory will come, and that the President gave his heart and soul to win that ultimate victory.

Late in the same day, April 12, Vice President Harry S. Truman became President of the United States. Upon his shoulders rest stupendous responsibilities. May God grant direction to the new President and "for all . . . in authority; that we may lead a quiet and peaceable life."

What Is the Soul?

Popular theology teaches immortality of the soul—teaches that an inner, immaterial, but conscious something leaves the body at death and goes either to heaven or to hell for eternal reward. Sincerely as men cling to this popular view, it is, we believe, unscriptural. Genesis 2:7 says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The text does not say God breathed a soul into man. It says, rather, that God formed man of the dust of the ground. Man was a complete man when thus formed of God, except that he was not yet living. Then God "breathed into his nostrils the breath of life," or God gave breath to the man, and "man became a living soul." Thus man is a soul. In this sense, the Bible says: "Eight souls (eight persons) were saved" in the ark (1 Peter 3:20); and, "The soul (the person) that sinneth it shall die" (Ezek. 18:4).

That a soul can die—and is, therefore, not immortal—is clearly seen from the text of James 5:20, saying: "He which converteth the sinner from the error of his way shall save a soul from death." How could one save a soul from death, if that soul by reason of its very nature could not die? Without here attempting full explanation of Matthew 10:28, we would mention that it proves the soul

is mortal—capable of dying—and that God will *destroy* souls in hell (in *gehenna*, hell fire, "second death"). (Rev. 21:8.)

The word "soul," though never referring to anything indestructible, or immortal, has a meaning, too, slightly additional to the foregoing. Primarily, a soul is a person. What, though, is the value of being a person unless he has life? A dead person, or a dead soul, is so nearly worthless that his friends soon bury him into the earth from whence he came. (Gen. 3:19.) Now, because a soul would be so worthless without life, the word "life" has come to be more or less synonymous with "soul." Jesus said: "What is a man profited, if he should gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:21). Does anyone suppose Jesus here referred to anything other than a man losing his own life? The Scripture answers this question by using the same Greek word, *psuche*, for both these words, "life" and "soul." "Whosoever shall save his life (*psuche*) shall lose it," and, "What shall a man give in exchange for his soul (*psuche*)?" Thus, *psuche* is translated both "soul" and "life," interchangeably, throughout the New Testament.

Nowhere in the Scripture does the word "soul" appear with the word "immortal," or with the word "undying." Contrary to popular theology, "soul" pertains particularly to the flesh-and-blood life—not to something ghostly. Jesus "poured out his soul unto death" (Isa. 53:12). Life, mortal life, was poured out for you and for me when Jesus died. Surely all Bible students must recognize that Jesus truly died. "Christ died" (1 Cor. 15:3). He had no *immortal* soul that could have been poured out unto death, for that which is immortal cannot die.

"Ye shall not surely die" (Gen. 3:4) is Scriptural only in the sense that it is recorded in the Scriptures. It is not truth. It is the Devil's lie. God had said, "Thou shalt surely die" (Gen. 2:17).

Believe God. Expect death. Prepare for the second coming of Christ. Believe the gospel, repent of sin, be baptized, live daily for Christ, and "thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

An Upward Vision

By C. E. Randall, Publicity Director

"I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

IT IS a lovely sight to stand beneath the spreading elms on the spacious and beautiful campus of Oregon Bible College and look across Rock River and gradually lift the eyes up the escarpment until they are directly focused on the statue of Black Hawk; the symbol of the great Indian leader who saw in the Rock River Valley the ideal home for his people. This upward vision from the College grounds will inspire many students to greater efforts as they recount the heroic struggles which Black Hawk made in behalf of the welfare of his people. There are few natural views comparable to this one which daily refreshes the spirits of Oregon's students. This upward vision from the campus—inspiring, refreshing, and beautiful, is matched by the vision of the College program which foresees in its forward and upward vision the finished work of training—the ministers, teachers, and Christian workers that go forth from its classrooms into the whitened harvest where the Church of God is serving. The ones who can mentally see this picture behold beauty, inspiration, and freshness that partake of the morning.

A Job Well Done

The ministers who have gone forth from Oregon into the various fields of the Church of God have proved themselves to be a tower of strength to the denomination. They are loyal, energetic, solid for the teachings of the church, and are good examples of the believers "in word, in conversation, in charity, in spirit, in faith, in purity." What more could be expected? Different instructors have given of themselves to build these workers into the measure of the stature of Christ. The students coming forth from Oregon Bible College bear the transplanted loyalty of the faculty. Have faith in the vision and work of Oregon Bible College!

Future Centers in Oregon

The future of the denominational planning centers in Oregon Bible College. The College trains its graduates and at the same time develops opportunities for these same graduates to find places in the workings of the church. It builds both field and workers. Just last night, I was asked, "What are the opportunities for a young man entering into the ministry of the Church of God?" The only limit to opportunities in our ministry is the extent of vision and energy possessed by the individual. The world is our field! Oregon is constantly enlarging our

vision of the world field. Of all the years I have been reading the papers of our denomination, the only article I recall having seen that appealed for work to be done in South America was written by a student in Oregon Bible College. The College is enlarging our gospel vision. Praise the Lord for this!

Worthy of Support

The response to the appeals made in THE RESTITUTION HERALD have been gratifying. The personal letters sent out brought many goodly *(Please turn to page 11)*



"All Things Work Together for Good"

By H. Gary France

"Be not dismayed whate'er betide, God will take care of you."

EFFICIENCY is a requisite for servants of God. A true Christian is necessarily filled with the hope that lies within him; therefore, he must tell others of salvation. He cannot hold within himself the healing message of Christ; he must demonstrate in living the practicability of following Christ. In performing these duties, a Christian will avoid wasting effort, energy, and life. He will consecrate himself to the extent that he will maintain self-control through faith, in order that his work will be efficient.

It is scientific fact that one can do himself great physical damage, if his mind is not correctly trained. If a person habitually allows fear, anxiety, grief, or worry to be present in himself, he is likely to succumb to severe nervous disorder. When one worries, his adrenal glands secrete a fluid which causes blood vessels to contract. This action increases one's blood pressure, resulting in overwork of the heart. Although this is often harmless, it may cause serious damage.

Romans 8:28-39 contains a passage of Scripture that is rich in comfort. "All things work together for good to them that love God." Paul told the Roman brethren that God had an all-inclusive plan for mankind—a plan which contains provisions for many "to be conformed to the image of his Son." If, then, God has planned for us to be among the brethren of Christ, need we grieve or have fear of the world? "If God be for us, who can be against us?" Paul reasoned that if God gave Christ for our salvation, the Father will continue to give us freely that which we need. In the concluding two verses of the passage, Paul stated that it was his conviction that nothing will separate us from the love of God.

It is often difficult to realize that things work together for good to them that love the Father. The seventh chapter of Acts contains the last words of Stephen as he faced death by stoning. The ninth verse begins, "The patriarchs, moved with envy, sold Joseph into Egypt." To be torn permanently from one's home, parental love, and familiar environment would be a terrible ordeal, for one's heart would be rent with agonizing pain. Might Joseph's experience have been an exception to God's policy of working things together for good? A clue to the answer is found in the conclusion of the same verse: "but God was with him." Joseph was brought into the favor of the king, and after becoming well established as a leader in

Egypt, he was able to protect, feed, and shelter his family which had been suffering from famine. It would have been impossible to have given this aid if he had not been sold into Egypt, so this seeming curse that was brought upon Joseph was actually a blessing. God made things work together for good to them that loved Him.

Was the stoning of Stephen an incident that brought undesirable results? This martyr's objective was the spreading of the gospel, and one will note that the verse immediately following the record of Stephen's death states that because of the intensity of the persecution, which appeared to be detrimental, the Christians were scattered (Acts 8:1), and "they that were scattered abroad went every where preaching the word" (v. 4).

Persecution and agitation were the inspiring conditions which resulted in the growth of Christianity. Even as an incendiary bomb scatters fire and bursts into greater fervor as water is applied, so did Christianity spread and develop while it was under persecution. Those who knew Stephen as a brother were given renewed fervor and determination because of his martyrdom. They became fully aware of the potential importance of the gospel of life. Stephen's death and the persecution of the Christians worked together for the spreading of the gospel. A Christian who has faith in God will not, nor can he afford to, submit to grief, anxiety, and other wasting emotional disturbances.

Hebrews 12:6 contains these familiar words: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Might we not conclude that if we are not chastened and scourged of God, if we have no worries, trials, and griefs to overcome, if we are living our lives altogether too easily and lightly, that God is not accepting us as His children? Why has not the Church of God of the Abrahamic Faith received the chastening and scourging which the apostles and the early church endured? If we were enduring the persecutions which they experienced, we might feel more secure as the sons of God. Certainly, we should not be dismayed with the petty, insignificant troubles which we experience daily. "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (James 1:2, 3).

God is our Champion; in time of trouble we may turn to Him for guidance and strength, for "God hath power

to help and to cast down" (2 Chron. 25:8). His power is unlimited, for He is able to perform works which are opposite in nature. The Bible tells us that God helped Israel in many instances, and that on certain occasions He cast them down. Both were necessary in the proper training and protection of that nation. God does both to us, that we might learn to live correctly. Do not be dismayed when experiencing this. Isaiah 54:16 states that God created the smith, who has tools to make new objects, but He has also created a waster to destroy. God is an exponent of creation as well as of destruction. The next verse states that His control over destructive forces is so complete that He will not permit those forces to prosper against Israel. He has full power to control their use against us; He manipulates all factors so the ultimate condition will be for the good of them that love Him. Let our energies be used efficiently in His service; we need not waste our strength through worry and grief. He will take care of us.

That God helps those in whom He is interested was wonderfully demonstrated in His watch and protection over Elijah the Tishbite. This prophet was a rugged individualist. He was a hairy man from the mountains, clothed with a girdle of leather. The man was not of the type that could be browbeaten by one who happened to be a king. The luxurious pomp and splendor of the king's palace had no particular effect on Elijah. He was a man of God.

Ahab, king of Israel, had married the wicked Jezebel who killed God's prophets, caused the Israelites to worship Baal, and influenced Ahab to erect temples and plant groves for Baal, when God's servant made his appearance. Elijah flat-footedly stood before the king and said that there would be neither rain nor dew except by his own word. With that curt statement, he left the king. Obeying God's instructions, Elijah hid in a cave by a brook, and ravens brought him bread and flesh, morning and evening. The brook provided water for him; but, after a period, it dwindled because there was no rain, and soon it was impossible to procure any water. If all things were working together for Elijah's good, why did the prophet's own command, which stopped the rain, hamper his own water supply? This was an important testing for Elijah, for it might have seemed to be God's will that he should die of thirst, even as today it may seem to be God's will that we be overcome by resistance in our works. "The word of the Lord came unto him" and gave him instructions to go to Zarephath. Elijah obeyed and was given opportunity to assist others through the performance of miracles.

After three years of drought, God told Elijah to show himself to Ahab the king. Now it was very little trouble for Elijah to contact the king, for Ahab already had been searching "with blood in his eyes" for Elijah. There was

"no nation or kingdom" where he had not hunted, and the people could not find him. Ahab put that nation or kingdom under an oath saying that they could not find him. In obedience to God's word, Elijah, the rugged mountaineer, plodded along the dusty way toward the king's palace, while the seething king, having heard of Elijah's approach, rushed out to meet this seemingly impudent man of God.

"Art thou he that troubleth Israel?" the pompous one challenged.

The man who had lived his life before Jehovah was not abashed by the presence of a human king nor by his challenge. He replied, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

There followed the epic contest between Jehovah and Baal, which was another test of Elijah's faith. The four hundred fifty prophets of Baal and the four hundred prophets of the grove must have been anxious to kill Elijah for causing the three-year's drought and for saying that Jehovah was the only true God. Their fervor was so intense that they cut themselves with knives and lancets until their bodies were sweating, bloody, grotesque figures, dancing wildly in pagan supplication. Certainly, they would have been quite anxious to kill Elijah. But God was his Prophet! The contest was won with an unquestionable victory over the idols, and the eight hundred fifty idolatrous prophets were slain. Then Elijah told Ahab to leave in his chariot, but the hand of the Lord was on Elijah and caused him to run to Jezreel before Ahab's chariot.

Poor Elijah! When the hand of the Lord or the power of God comes on a person, that person must of necessity act or react. When God's message came to Jeremiah, he had to speak, for he said, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). When one is filled with the Word of God, he feels the overpowering desire to speak, for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

Elijah did not stop running when he reached Jezreel, a distance of sixteen miles from the site of the great contest. He ran to Beersheba, which is ninety-five miles from Jezreel, and it was near this city that God demonstrated His tender support of His own. Elijah, being exhausted, prayed for death and fell to the ground beneath a juniper tree. God sent an angel, who gave him water and cakes. Soon Elijah was nursed back to health, and he was able to go forty days on the strength of that food. After performing other works, Elijah was taken into heaven by a whirlwind.

The whole story of Elijah illustrates this point: God's
(Please turn to page 11)

Christ, the Rejected Stone

By John Eagleston

WHEN SPEAKING of stones, one's mind is led in the direction of something to be built of stone. This was the first thought in days gone by when stone in different forms was the most important part of the whole building—whether a palace, wall, temple, monument, pyramid, and so forth.

We see the great expressive mind of the Creator in forming this planet on which all mankind dwells by bringing stone into existence as the very foundation of His creation. Naturally enough, when men would think of building something, their minds would be directed to the most suitable material, stone, which lay all around them. The Land of Canaan is noted for great quantities of stone in every direction, hence everything that could be built of stone was so built.

The first sacrifices offered to Jehovah by Cain and Abel were, no doubt, on altars of stone, and from that time onward we read of stone altars and pillars. The one such as Jacob and Laban set up was for a witness and an agreement between them as they parted. (Gen. 31:48.) There were stone memorials on graves. One precious stone for each tribe in Israel was set in the breastplate of Aaron the high priest. (Ex. 28:15.) Much more might be written regarding the use of all kinds of stone, but this is intended as only a prelude to the subject.

Now, coming to the Rejected Stone, we refer not to a natural stone, but to the Christ who came in due time, and was a stumbling stone, and rejected by Israel and Judah as an imposter. (See Isaiah 8:14.) Again, in Isaiah 28:16, one will see that it was Jehovah speaking through the Prophet, saying: "I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Now there is a peculiar ending to these words, and what connection is there in them to the certain Stone just described? "He that believeth shall not make haste." Would this possibly mean: shall not jump at any conclusion, or be in a great hurry to describe this lan-

guage of the stone that should be laid, but wait Jehovah's time and be looking for this thing to come to pass? Well, it surely came, though it was seven hundred twenty-five years coming! Now see the application of the term given through Jesus Himself. He had come into the Temple and was teaching when some of the chief priests accosted Him by saying, "By what authority doest thou these things? and who gave thee this authority?" Jesus answered, saying: "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things." The immersions by John, was he authorized from Jehovah to do this? or did the Sanhedrin or someone else authorize him to immerse people? (Read Matthew 21:25, 26 for the answer.)

Jesus' manner and method of answering those put in authority is very exemplary for us; and if we are posted on what is written, we can do the same. Jesus continued with His teaching in the Temple. In verse 28, He related a very pointed account of a man having two sons whom he sent to work in his vineyard. The first said, "I will not," but afterward he "repented and went." The other said, "I go, sir," but did not go. Which of these did the will of his father? Someone answered, "The first." Jesus said,

"Verily I say unto you"—unto the chief priests, scribes, Pharisees, the leaders in Israel—"the publicans and the harlots go into the kingdom of God before you." (Read verse 32.)

At the same time of teaching in the Temple, methinks Jesus gave another more pointed parable for the people to consider and answer. Now, let the reader still keep his or her mind on Jesus' method of preparing His listeners' minds to receive one of the most pointed scriptures ever written. Remember that Jesus sometimes hit his opponents so hard that they did not know any other means of handling Him than to find some way to get rid of Him quickly. (I have often been told that I go too far around before coming to the (Please turn to page 11)

BUILD ON CHRIST, THE FOUNDATION STONE

"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. . . . The bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." (Isaiah 28:15-20.)

Men stumble over Christ, the Foundation Stone. Men see little need of the Life-Giver, for they have made themselves an immortal-soul "covenant with death." That covenant, however, "shall be disannulled," and they will discover their "bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." Rest not on man's short bed; build on Christ, the Foundation Stone!

The Resurrection of Lazarus

By Alta King

THE RESURRECTION of Lazarus, as recorded in John 11:1-45, manifests with striking force the Saviourhood of Jesus.

Jesus knew that the sickness of His friend was for "the glory of God, that the Son of God might be glorified." At the close of His visible ministry among men, Jesus said, "I have finished the work which thou gavest me to do. . . . I have manifested thy name unto the men which thou gavest me out of the world" (17:4, 6). The resurrection of Lazarus was one item in the "work" which God gave Jesus to do. It was one manifestation of the "name" of God (of His purpose and power) to the men that God had given Him. Jesus knew that the sickness of Lazarus was toward this particular and special manifestation. John 5:19, 20 reveals how He knew. To them who accused Him of making Himself equal with God, Jesus said: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth." Before Jesus brought Lazarus forth from the tomb, God showed Him, through vision, or spoken word, or other means, the work to be done. And Jesus' faith was such that He accepted the showing, though the work was a work outside the experience of all men, including His own. Having been shown, He followed the showing carefully.

After receiving Mary's and Martha's request to come and heal their brother, Jesus purposely waited two days before beginning His journey to their home. Jesus told His disciples that He was glad He was not there to the intent that they might believe. He knew that, in spite of daily, intimate contact with Him and His work, there were depths of unbelief in the hearts of His closest followers, and He desired the full fruitage of His faith in them more than He desired to express His love and saving power to a personal friend. He desired that Lazarus should be in a state of decay before He should bring into manifest action His Father's resurrection power. The resurrection of Lazarus was to be more manifestly the resurrection of the dead than had been any previous resurrection, including those He Himself had accomplished.

After the two days' wait, Jesus said to His disciples, "Let us go into Judæa again," without mentioning His purpose. Quickly they were ready with advice and warning to Him whom they confessed to be the Son of God and their Master. "Master, the Jews of late sought to

stone thee; and goest thou thither again?" But Jesus knew that there was no danger of stumbling to him who walks in the light, and He knew that He was walking in the light of His Father's purpose for that particular time. He knew the dangers to which the disciples pointed could not touch Him so long as He was in that purpose. Such was His faith.

He then sought to impart His faith to them by revealing to them His purpose in going. "I go, that I may awake him out of sleep." A second time they set their reasoning against the faith of their Lord. "Lord, if he sleep, he shall do well." Then said Jesus unto them plainly, Lazarus is dead." Even this plain statement did not suggest to them the work that their Master was proposing to do, so dull was their hearing. Their hearts slow to believe, their reasoning limited by the past and the visible, they saw only the dangers ahead, and Thomas spoke their dullness of hearing and their unbelief when he said, "Let us also go, that we may die with him."

Neither the danger from enemies in Judæa, nor the dullness of hearing of His friends, nor their fear for Him, clouded His faith that the work appointed would be done at the time appointed. They came into Judæa—He looking to a glorious manifestation of life, His disciples expecting death.

When they arrived, Lazarus had been four days in the grave. Martha met Him with more faith than the disciples had shown. "Lord, if thou hadst been here, my brother had not died." But, the word "here" reveals that her faith in the effective operation of Jesus' power did not span distance as had the faith of him who had reasoned that since his own authority was effective through distance without his visible presence, even more should the *manifest* authority of Jesus be effective through distance without His visible presence. Martha's faith was limited to the visible presence of Jesus. Her next words also show greater faith than the disciples had shown. "I know, that even now, whatsoever thou wilt ask of God, God will give it thee." But Jesus' gentle probing revealed that even this confident statement did not spring from living, active, joyous faith in *Him*. When He said, "Thy brother shall rise again," Martha's mind did not grasp His words with joyous assurance nor even with a quivering hope that He was there to bring her brother out of death. Instead, her mind reverted to the letter of the written promise that was mere dogma to her—"I know that he shall rise again in the resurrection at the last day." There was

no present joy, comfort, and assurance in this statement of belief, for it was rooted in the letter of the word, not in the living Word.

Jesus led her thinking a step farther into the faith that was operating in His own mind. He declared that the resurrection in Him was living, active truth, the source of living faith, effective to fulfillment. "I am the resurrection, and the life; he believing into me, even though he die, shall live; and no one living and believing into me, shall die to the age. Dost thou believe this?" (John 11:25, 26, Emphatic Diaglott.) The faith that Jesus wanted Martha to have would have answered His direct question with a direct answer. "Yes, Lord, I believe that thou art the resurrection and the life." It would have caused her mind immediately to associate Jesus' words "though he die" with her dead brother and with her own deadness in grief. Instead of a confession rooted in a living faith in the living man Christ Jesus, her mind took refuge in a confession rooted in dogma spoken by the letter of the word. "Yes, Lord, I have believed that thou art the Messiah, that son of God coming into the world" (v. 27, Diaglott), a confession made, as it is so often made, with little or no realization of its meaning. That it was such a statement as it came from Martha is evident from the fact that a little later she responded to the words spoken by Him whom she confessed with her mouth to be the Christ the Son of God, with a veiled rebuke and denial. When Jesus said, "Take away the stone," she still was so dull of hearing and so lacking in faith discernment that she answered, "By this time he stinketh: for he hath been dead four days."

Verses 32-35 show that Mary, she who more than Martha had sat at Jesus' feet to learn of Him, met Him with the same kind of belief with which Martha had met Him. Seeing in her tears the expression of such belief, He groaned in spirit and was troubled and wept also, as He had wept over the city of Jerusalem because of its hard unbelief. Perhaps it was deeper grief, for these were people who had been intimately in contact with Him and His work.

Some of the Jews, remembering His previous works, dully wondered if He could not have caused this man, whom He loved, not to have died. In none of the people was there a spark of joyous, unquestioning belief in Him. Jesus, again groaning in Himself, came to the grave, He only having clear faith and assurance in the Father's purpose and power over His children.

In an atmosphere of seething enmity and hatred, which He knew to be in the crowd standing about and in Judæa, of fearful concern on the part of His chosen disciples, of weeping belief rooted in the deadness of the written letter, He said, "Take ye away the stone." Lifting up His eyes, He prayed the prayer of a faith that no other possessed: "Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people" (the disciples, Mary and Martha, in the deadness of dogmatic belief, the weeping friends, the dully wondering onlookers, the silent wrathful enemies) "which stand by I said it, that they may believe that thou hast sent me." He had said to Martha, "If thou wouldest believe, thou shouldest see the glory of God." She had not believed. Instead, she had said, "He stinketh." Nevertheless, Jesus' faithfulness to her and her need, and the needs of all, made manifest the glory of God that they might believe. Having prayed, He cried with a loud voice, "Lazarus, come forth." And he who was in a state of decay came forth alive and active as he had been before sickness and death, capable of fellowship in the affairs of life as formerly.

This one "work" in the program of work, mapped out by the Father for the Son of man during His visible ministry among men, manifests the basic elements in Jesus' Saviourhood. It speaks His keen discernment of the weaknesses and the needs of human thinking in friends and foes; it speaks the sure, direct contact between His own thinking and the thinking of God; it speaks His faith in God and God's guidance—a faith that answered positively, without fail, His every word and showing, as no other man has ever answered; a faith that made Him absolutely independent, in action, of human fears and human judgments. Though these were in His being, for He was tried as are all men, it speaks His enduring love for, and patience with, man as he clings to the deadness of the letter that embodies truth, fearful to accept the incoming of living faith in Him in whom all the written Word is made effectively alive. It speaks the fact that He is God's chosen medium through which the Father's saving power flows effectively to resurrection out of death—death in all its meaning—physical death, death in dogmas, and death in trespasses and sins; and that it flows thus in the face of, and in spite of, man's fearful verdict, "He stinketh, for he hath been dead four days." It speaks far more than the physical resurrection of one man. It manifests and demonstrates Jesus' saving power.

Through this work, Jesus made an impartation of His faith into many hearts in Israel, but not a full, enduring impartation. When Jesus permitted Himself to die on the cross at the hands of enemies, faith in Him died out from the hearts of friends and chosen disciples. He knew that a greater work than even the resurrection of Lazarus was necessary to an enduring impartation of His faith into the heart and mind of man. He knew that this work was His own resurrection. And this work required in His own heart a greater faith than the resurrection of Lazarus had required. It required Him to believe that God would raise Him into a new kind of life, different from, and beyond, any life that man had ever experienced. It required Him to believe also that He would thus be

raised without any visible agency whatever. The faith of Jesus answered this showing as it had answered all the showings of God during His three years of ministry. The showing pointed to the cross, its shame and its apparent defeat; its suffering, physical and mental; above all suffering, its temporary death blow to the budding faith that by patient, loving care He had implanted and nurtured in the hearts of His followers. Knowing all this, He followed the written Word of God to the cross, the final work of His mission as mortal man, as He had followed it to the "work" of raising Lazarus, and with the same purpose—that man might believe in fulfillment of His forerunner's witness concerning Him.

A part of God's "leading" to the cross was through the unbelieving Jews who left the scene of the resurrection of Lazarus to report the "work" to His enemies. Their report was a part of the stumbling of Israel, and Jesus knew that through this stumbling of unbelieving Israel, His death on account of, and in behalf of, man would be accomplished and that through this death there could come forth out of Zion a Deliverer who would turn away ungodliness from Israel, and bring salvation to the Gentiles and riches to the world. (Rom. 11:11, 12, 26.)

Unbelief sought to defeat Jesus and the faith that operated in His heart and mind, but the very act which she designed as her final victory over Jesus, Jesus knew God would turn to her final defeat. In confident faith, therefore, He followed her leading to the cross as well as the leading of His own faith. He performed before enemies the resurrection of Lazarus, did nothing to prevent its report to those in authority, nor did He hide Himself, as He had previously hidden Himself, from their wrath and jealousy. He knew that the hour for His own death had come, the hour in which He was to make His ultimate gift, the gift through which full and enduring impartation of His faith would be made into the human heart and mind. His faith did not fail, not even when the depth of human suffering cried, "My God, my God, why hast thou forsaken me?"

Peter, after the resurrection of Jesus, realized that the belief which was operating in his mind was *by Him* "who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God" (1 Peter 1:20, 21). Before the resurrection, he had confidently and sincerely declared to Jesus, "I will never leave thee; I will lay down my life for you." But a few days when, to his understanding, Jesus accepted lies and defeat at the hands of His enemies without a fight, the faith that said, "I will" cried with angry oaths, "I never knew him." After the resurrection of Jesus, remembering the victorious faith of Jesus Christ in contrast to his own stumbling, failing, dying faith, Peter wrote, out of the depths of such experi-

ences, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." This lively hope was the source of a lively faith, a faith that was his by begetting, a gift.

Paul, too, realized the faith of Christ as a gift. Memory of the resurrected Jesus, and of His voice calling from heaven when he was on his mission of persecution, kept this realization ever fresh in his mind. Out of this realization, he wrote to believers of all ages, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Realizing the source and the incoming of the faith that saves, Paul and Peter both knew that such faith was "by him" by begetting, a gift out of the abundant mercy of God through the understanding love and patience of Jesus administered through His faithfulness to God's purpose. Paul personally knew the truth of his words in Galatians 2:16, 20: "We have believed in Jesus Christ, that we might be justified by the faith of Christ . . . and the life which I now live in the flesh I live by the faith of the Son of God."

Peter knew personally the truth of his words in 1 Peter 1:5. Believers "are kept by the power of God through faith unto salvation ready to be revealed in the last time." He knew that the faith through which the power of God is keeping them is that portion of the faith of Christ imparted to them, and also the very faith of Jesus Himself overshadowing all lack even as it had overshadowed his boasting, his denial, and his "I go a fishing." It was this overshadowing faith of Christ that prayed for the failing disciples, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one . . . in us: that the world may believe that thou hast sent me" (John 17:11, 20, 21).

This prayer is being answered, and the answer is the salvation of believers and of the world. Jesus spoke "these things" in the world, that believers might have His joy fulfilled in themselves. (John 17:13.) As believers realize and accept "these things," the joy that Jesus' faith imparts is fulfilled in them.

The faith of Jesus Christ brought Lazarus from the tomb and imparted to Martha joyous living faith in the living Jesus, but only until His death. How much more does the faith of the resurrected Jesus Christ, operating through the things He spoke and His present keeping power, impart the fullness of His faith and its joy!

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Every believer, at some time, realizes within himself the truth of these words as did Peter and Paul.

A LAYMAN'S VIEW OF THE MINISTRY

(Continued from front page)

History played a vital part. What had been provided for by the Shiloh Prophecy away back in Egypt, for example, was not realized until five or seven centuries had rolled by. And what was realized by that provision at that time, i.e., the line of David, required another thousand years for its fulfillment."

Just to know, however, that the Bible is true, and to study it as we would any other textbook in school, is not enough. We must put into practice what we learn in the Bible, for the Christian, and especially the Christian *minister*, must live true to his profession — not preach one thing and live another. He must remember that the Bible is a great *Book of Rules*—God's rules for us to obey. No home, family, church, nation, no! *nor college*, can be carried on without rules that everyone must obey. God has always laid down rules for His people to observe, and all civilized society has rules which all people must obey. Without such rules every man would be "a law unto himself," and that is anarchy. Even Jesus obeyed rules. Jesus said in John 12:49—"I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." In the next verse, Jesus said He obeyed this commandment God gave Him. In another place, we are told that He was "obedient unto death."

It was Cain, a wicked man, a murderer, who asked, "Am I my brother's keeper?" Each of us is responsible for the example he sets before others. We must live not just as *we* want to live, for ourselves, but as God wants us to live for others. Nothing will bring so much criticism on the church as for a minister, or one preparing to be a minister, to disregard the common rules of right conduct out in the world. Such conduct cannot be hidden. "Be sure your sin will find you out."

No one among us is good enough, or wise enough, to make all the rules for his own conduct. If he were that good and that wise, he would know all that the Bible teaches and would not need to go to church, Sunday school, or Bible College. One of the most important lessons we need to learn in school and in college is how to live *with other people!*—not away from them! We must learn to think about others before we think of ourselves and our own likes and dislikes. We cannot learn these important lessons unless we are *with* other people, unless we are willing to obey rules and regulations which many years of experience have shown to be necessary and right. In Romans 14:7, Paul said, "None of us liveth to himself, and no man dieth to himself." This is especially true of the minister, for he has pledged his whole life to the service of others than himself.

I know, however, that you young people who represent here in Oregon, Illinois, the best of our young people in

the Church of God, realize the serious and sacred purpose of your being here, and that you will be glad to respect and "obey from the heart" the rules the Executive Board has seen fit to establish for your guidance, and which you know are much lighter than those enforced in other schools of this kind.

The privilege you young folks have today was unknown in days gone by. Our young men then had no Church of God Bible College where they could go to be taught the real truth of the Scriptures. There were religious colleges where they could get Bible history, English, and public speaking, but none where they could be taught the "truth as it is in Jesus." I am sure you all appreciate what your older brethren have done for you in providing this Bible College.

Before I close, I would like to give you a little of the history of thirty-three years of a plumber and his business. It may help you in your work.

Thirty-three years ago, I started out in the plumbing, furnace, and sheet-metal business. This business was an entirely new thing to me. I knew very little about it. I had always worked as a mechanic for the other fellow. In November, 1911, I was approached by a party who had been in the plumbing business for a number of years. He approached me to buy his business, which I did. I took over the business, January 1, 1912—that is a long time ago. Of course, I was young in life, and the world didn't look too big to me, but after a year or two in business I began to realize how much knowledge I lacked in knowing how a business should be operated.

The ministry, teaching, or missionary work is a business, and you must make a study of it before you can make a success of it. One of the most important things I lacked when I started in business was salesmanship. In the plumbing and furnace type of business, we have merchandise to sell. That requires salesmanship. When a salesman approaches a customer, he introduces the merchandise he is selling. Then he first sells himself—"not for a price," but he shows confidence, sociability, friendliness. He shows himself a likable sort of person in what he is saying.

Oftentimes, some salesman will want to knock or condemn another salesman's merchandise. A good salesman will never do anything like that, just do not say anything about the other fellow unless it is something good. (This same thing should be put into practice among ministers out in the field preaching the gospel. Be careful what remarks you make about your brother ministers.) Oftentimes, a customer will try to get you to say something against another salesman. This other salesman may be a friend of your client, and, just as sure as you do, you have lost your prestige.

Confidence is what the public wants to have in me as a business man. Confidence is what your congregation

wants to have in you as its pastor. Then people will believe in what you are saying. In Acts 28:31, it is written of Paul that he was "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Sell yourself, sell your prestige, and live what you preach, then you will always be successful. In Romans 1:16, 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." The gospel of Christ can be bought without price. When one of the Pharisees, a lawyer, asked Jesus what was the greatest commandment in the law, Jesus told the Pharisee that the first commandment was to love God, and the second was to love his neighbor. (Matt. 22:37-39.) "On these two commandments hang all the law and the prophets" (v. 40).

Jesus went about doing good and preaching the gospel of the Kingdom. Let us be more like the Master in word and deed, that others may see Jesus in us, and that we may be counted worthy of a place in the Kingdom when Jesus comes. This is my message and prayer. May God grant it.

AN UPWARD VISION

(Continued from page 3)

returns. To all we extend our thanks. But we are far from the goal for the year. We must meet the necessary expense for the current year before we can push the expansion of the College and General Conference Headquarters. If we are to progress, we must pray and pay. Look to the hills from whence cometh your help, and remember that all those cattle and the silver and gold which you see *belong* to God. Give Him the first fruits and you will be wonderfully blessed and our denominational planning will expand with our vision. Send your offering today to the National Bible Institution.

"ALL THINGS WORK TOGETHER FOR GOOD"

(Continued from page 5)

personal care and protection rest with those who follow His will. Elijah's work was successful because it was of the Lord. It has been noted that the aim of the early church was accomplished through that which seemed detrimental to the cause, namely, persecution and martyrdom. God's plan is of such nature that all things work together for good to them that love Him.

Worrying has a detrimental effect upon one's health. Do not become a slave to it; give efficient service to the Lord's work. It makes little difference what trouble a person may experience, if his doctor is God, there is no

need for worry. Christ, the great Physician, can cure any trouble one may have. If we will trust in Him, He will hear and heal us.

Reader's Digest recently told of this legend written in an English hotel: "Fear knocked at the door. Faith answered. No one was there."

If we answer our daily troubles, worries, and griefs with a solid faith in Christ, our problems will unravel themselves. Try it. "Be not dismayed whate'er betide, God will take care of *you*."

CHRIST, THE REJECTED STONE

(Continued from page 6)

point. Well, I have learned this from Jesus' method of teaching. I have worn out several Bibles, and the Bible has been, and continues to be, my one and only Textbook.) Jesus used forty-one verses in Matthew 21 before He brought His hearers this important question on "The Rejected Stone." Can you not imagine the tense feeling of the company assembled in the Temple? Some of them hated His presence there, and some had love so strong for Him they would have kissed His feet. All eyes were fixed on Him, and He said: "Did ye never read in the scriptures"—in the holy writings of the prophets—"The stone which the builders rejected, the same is become the head of the corner: this is the Lord's (Jehovah's) doing, and it is marvellous in our eyes?" Now read, mark, learn, and inwardly digest Jesus' teaching in the following scriptures: Psalm 118:22; Isaiah 28:16; Mark 12:10; Acts 4:11; Ephesians 2:20; 1 Peter 2:6, 7.

Surely the texts listed provide a timely message for all the living saints who are really watching, yes, *waiting, longing*, for Jesus' appearing. May all of us be profoundly admonished by Psalm 66:18. Otherwise, we shall miss it—and then what?

Some of the scriptures I have used are sometimes mentioned to support teaching of the pyramid at Giza in Egypt, but the texts cannot be so applied. I have never found direct teaching anywhere in the whole of the Bible regarding the pyramid in Egypt. One scripture is often used (Isa. 19:19), but its meaning is far from the mark.

All the references I have mentioned, and many more about the stone, refer to Jesus the Christ and should not be used to build a natural pile of stone, pointing to it as the symbol of the Kingdom of heaven to be established on earth at the coming of the Christ. The Pyramid of Giza in Egypt should not be confused in any way with the teaching of the prophets, or Jesus and His apostles, regarding the saying, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Christ is the great Stone of the Bible!

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

It Takes Two

You will agree that it takes two people to have a friendship true and steadfast as was David's and Jonathan's love for each other.

You cannot be a friend if you find fault with your companion all the time. A true friend may see the faults, but he will help in getting rid of them in a kinder way.

Two girls, for example, were friends. One always became angry so very easily. They made a rule one day that when something displeased them they would count ten, then laugh as long as they could. If they still felt angry, perhaps it was something to really be cross about. It worked fine until the quick tempered one had something anger her. It had been all right when it was Sue who should have been cross, to laugh. But now! Mae was getting angrier every minute! Suddenly Sue began, "One, two, three, four—" Mae joined in "five, six, seven—" They could not get to ten before both were laughing heartily. The girls were closer friends than ever before!

It takes two to quarrel. It takes two to have a friend and be one.

David and Jonathan

When David and Jonathan first met, they seemed to like each other very much. Saul, Jonathan's father, was jealous of David's youth and strength and daring.

While Jonathan was loyal to his father, he befriended David. He no doubt helped save David's life. Jonathan's father told Jonathan his plans. Jonathan did not run to tell David all his father's plans, but he did help David. He told him by a kind of game with a bow and arrow when David should leave his father's house. David left with the blessing of Jonathan. Jonathan said he wanted David to go in peace, and that the Lord be with him.

In return for his help David promised Jonathan he would be kind to his house forever. That meant David was to be kind to Jonathan's children or other relatives of his household.

The Proof of Friendship

Years later, when David was king he remembered his friend Jonathan. It is true Jonathan helped Saul and was true to his father, but he never stopped loving David.

Now David asked, "Isn't there any of Jonathan's family left alive?"

"Yes," answered one, "Jonathan has a son who is a cripple."

David sent for him. His name was Mephibosheth. When he came, he bowed low before David who was king. David told him to not be afraid. He would be kind to him for Jonathan's sake.

David restored to Mephibosheth all the land his grandfather Saul had owned. He also had a place at the king's table. Mephibosheth lived in Jerusalem, because his father had had a friend and had been one.

Friends

"Do you have a friend?
Friends are few.
If you'll have one true,
Be one, too.

"Ah, you are a friend?
Does he know?
Your kind words and deeds
Prove it is so.

"If you have a friend
Let him know.
It will warm his heart
And make it glow!—*Selected.*

Happy Birthday Wishes

Marilyn Noske, Apr. 23, age 9, Cleveland, Ohio.
Katherine A. Robinson, Apr 23, age 7, Hammond, La.

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother."

"Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

"Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel."

"A friend loveth at all times, and a brother is born for adversity."



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

We Present Lesson 1

Leaders, officers, sponsors, and Berean members, here are the lessons we have been promising you the past several weeks. They have been prepared for your use, and it is our earnest desire that they receive your most thoughtful consideration and that they will be interesting.

While you are studying these lessons, we will appreciate any comments you may have to offer in regards to any special benefit you or your society have received from them. The Publishing Committee is preparing an examination covering the entire series of lessons which will be presented at the conclusion. Study and benefit!

The Kingdom (A)

* * * *By Lyle Rankin, Cashmere, Wash.*

Would you like to enter it?

References for Pre-Class Study

Matt. 4:17; Mark 1:14, 15; Luke 8:1; Eph. 5:5; Gal. 5:21; 1 Cor. 6:9, 10; Matt. 19:23, 24; 7:21; 8:11; Luke 13:29; Matt. 20:21; Luke 23:42; Acts 1:3, 6; Matt. 6:10; 5:3, 10, 20; 6:33; 18:3; 26:29; Mark 10:23-25; 15:43; Luke 9:62; 12:32; Acts 14:22; 1 Thess. 2:12; 2 Thess. 1:5; 2 Peter 1:11.

Questions for Consideration

What are the different names given the Kingdom?

Is it a promised inheritance?

Who is to inherit it?

From whence will the ones who inherit the Kingdom come?

Who will not inherit it?

Name some New Testament characters who were interested in the Kingdom.

Why should we pray, "Thy kingdom come," if it is here now?

The Kingdom of God was preached to the people while Jesus was here on earth and just before His ascension to the right hand of God in heaven, He was asked if the Kingdom would at that time be restored. Why should they not have asked such a question? From the prophecy in Ezekiel 21:26, 27, they knew the Kingdom was to be overturned "until he come whose right it is," and God would give it Him. They also knew Jesus was the One born to be King of the Kingdom.

Later, during the ministry of the apostles, we learn that

they, too, preached of the Kingdom (Acts 8:12) and that it was yet to be established. An honorable counselor who was waiting for the Kingdom of God helped to bury Christ, and in James' day the people of God were told the Kingdom was promised to "them that love him."

When the people thought the "kingdom of God should immediately appear," Jesus presented to them a parable to explain when it would appear in the story of the nobleman which we find recorded in the Gospel of Luke (19:12-27). First, the nobleman called his servants and gave them a charge concerning his goods and their conduct, next, the nobleman was to go into a far country to receive for himself a kingdom and to return. Upon his return with authority to govern a specified territory, he would then exercise his kingly authority. Inasmuch as this parable was given to show the people when the Kingdom of God would come, the nobleman represented Christ. He has given His charge, "Occupy till I come." His coming is very near. Are you ready?

They Also Serve

* * *

By Arlen Marsh, Rockford, Ill.

Pretty much unsung, but giving a service unparalleled in any other Church of God organization, are the two correspondence committees of the National Berean Society. Mrs. Rhoda Hanson, Route 3, Caledonia, Michigan, is chairman of the senior committee; Miss Faye White, 347 North 41st Street, Omaha, Nebraska, is chairman of the committee for working with young people.

In a church group as small as the Church of God, there inevitably are many hundreds of members completely isolated from others of similar faith. The two correspondence committees do their best to keep these isolated in touch with the church and in touch with each other, to answer their questions, to encourage them in steadfastness.

In addition, the committees comfort the bereaved, encourage the newly baptized, widen the acquaintance within the church of many whose acquaintance previously had been distinctly limited. The committee headed by Miss White performs a notable task in the one work of keeping those in the armed forces in regular contact with the church, its people, and its doings.

They also serve, indeed, do the members of the committees—without pay, with the sacrifice of much personal time and effort, and usually with no thanks at all.

AMONG THE CHURCHES

CALENDAR

- April 26-28—Indiana Quarterly Conference at Hillisburg Church of God.
- June 4-10—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 4-15—Vacation Bible School at Kokomo, Ind.
- June 4-15—Vacation Bible School at Hope Chapel, South Bend, Ind.
- June 17 - July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31 - August 12—Illinois Bible School at Oregon.

FONTHILL, ONTARIO

On Friday night, March 30, 1945, the senior choir of the Church of God at Fonthill, Ont., presented "Because I Live" in song and story. The reading was done by Sr. C. E. Randall, while the choir contributed the music, with Sr. Page at the organ.

The Sunday school hour Easter Sunday morning was entirely taken over by the junior choir. The story in song and recitation of Christ's resurrection was told, entitled "The Morn of Triumph."

Clyde, son of Bro. and Sr. Irvin Barnhart, has returned home after spending several weeks in Niagara Falls Hospital and undergoing a major operation. Again our heavenly Father has given our little group a decided answer to prayer.

Recently we have had two of our young men at home from different points of the compass: Bro. Melvin Haines from Nova Scotia and Bro. Ross Anger from Orillia. Bro. George Coverdale and Alfred Payne have arrived in England and are receiving advanced training. George Jones, having been wounded, is expected home from Italy shortly. Reuben McArthur of Welland is taking an officer's training course at Camp Borden. Louis and Reta Harrod are now located in British Columbia. Robert Call has been home on a week's leave from Chicago, Ill. We are planning soon to have an honor roll placed in our church for those in active service.

For the Easter Sunday worship service, the front of the church was made beautiful by Easter lilies, spring flowers, and various plants. These were presented by various members in memory of loved ones now sleeping, old members, and for the church. The choir contributed two Easter anthems and Bro. C. E. Randall's sermon was on "A Lively Hope."

Our great snow banks are gone, and spring is just around the corner, nature proving resurrection on every side. May the day soon dawn when the resurrection out from among the dead will take place. Come, Lord Jesus, and come quickly. Irene Holland, Reporter.

TEMPE, ARIZONA

Easter Sunday was one that we will long remember. As the eastern horizon turned from gray to a bright pink, thirty-one of the members of the church here gathered on the top of a small hill in Papago Park and looked east over old Superstition Mountain. At 6:17 a.m., the first glimpse of the sun was the signal for the beginning of our Sunrise service. A trombone solo ushered in the day. It was "The Holy City." After a thirty-minute service of devotion, singing, and prayer, a fitting solo, "I Shall See the Sunrise with the Master," concluded our service. We then went down into the park and enjoyed an Easter breakfast together.

Our morning service was well attended. Special music was given by the combined junior and senior choirs. In the evening, the junior choir again sang. The flowers for the day were furnished by Clyda Jean Swain as

a memorial of her husband killed in Belgium, January 1. C. E. Lapp, Pastor.

MACOMB, ILLINOIS

On the afternoon of April 1, 1945, three persons put on their Lord through baptism at Macomb, Ill. They were Georgia and James VeNard, daughter and son of Bro. and Sr. Francis VeNard, and Mr. Clyde Bean. The service was conducted on the bank of the LaMoine River. Although the weather threatened rain, a small faithful group gathered to take part in the ceremony, and witness the faith of these dear ones. The three were immersed in the river.

Much inward joy was experienced by the writer over their decision to accept Christ. We pray the Lord to bless them in their walk for Him. May God continue to give increase and to prosper the work at Macomb.

L. W. Moore, Jr., Pastor.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Tom Savage, Waite Park, Minn., is preaching on Sunday evening at the Church of God, Saint Cloud, Minn. We hear, too, that he is preaching at the "Haven" church—evidently a church near South Haven, Minn. More, he is hoping to get some new tires, so he can return to Lester Prairie, part time, for services.

"Our church work is progressing. The brethren are very enthusiastic, and the outlook is most encouraging."—Mr. and Mrs. Walter Croxton, 5709 Harford Rd., Baltimore 14, Md.

"I was very pleased to see articles by Bros. F. L. Austin and James A. Patrick in the Easter number of The Herald. They are both old and faithful contributors."—R. H. Judd, Fulton Cottage, Rt. 3, Colborne, Ont.

Bro. Alva Huffer, junior in the College, recently conducted his first funeral service.

Bro. Edward Goit preached, Sunday, April 15, for the brethren at Waterloo, Iowa.

"Mrs. Victor J. Reeves (nee Rowena Randall) and Miss Scenia Livgard of Minneapolis, Minn., are spending several weeks visiting Mrs. Reeves' husband's relatives in Loving, N. M., and El Paso, Texas."—Mrs. A. Randall, 1517 - 11th Ave. S., Saint Cloud, Minn.

Bro. Ernest Graham, Golden, Colo., writes: "Our Sunday school class at Greeley, Colo., has grown to an enrollment of twenty. We are anticipating a successful attempt at organization, as they are definitely enthusiastic." Success always!

Bro. Harry Sheets, Aurora, Ill., preaches at Burr Oak, Ind., the first and third Sundays of each month. There are both morning and evening services. Communion is observed each first Sunday morning.

Pardon! Pardon! The "Bible Drill" published in The Restitution Herald, April 3, 1945, was prepared by Bro. J. W. Williams, Gladbrook, Iowa. By an oversight, the author's name was omitted.

Bro. Hoke Safely Home: Everybody will be glad to know Bro. A. J. Hoke, longtime patient in Oregon, Ill., has recovered and returned to his home in Dayton, Ohio—Friday, the thirteenth!

Down in the sunny South: "We have corn eight inches tall and wonderful flowers of almost every kind. We had strawberries during all of last month."—Albert Siple, Rt. 3, Hammond, La.

"W. R. Simmons arrived in Little Rock, Ark., April 4, to take up the Lord's work here."—Mrs. R. D. Stanton, Rt. 3, Little Rock.

First student to enroll in the Summer Bible Training School is Orval Dale Lynd, Altona, Ill.

Baptismal certificates are ready for sale at ten cents each, or one dollar per dozen.

The Lord willing, the Editor will conduct a special series of meetings at the Happy Woods Church of God near Hammond, La., July 1-8, 1945. This will follow his work in the two-weeks' Bible school at the Blood River Church.

BURR OAK, INDIANA

Members of the Church of God at Burr Oak, Ind., enjoyed very interesting and inspiring Easter services. At the close of the Sunday morning services, one young man, Travis Kidd, thirteen years of age, Lucerne, Ind., came forward desiring to accept the Saviour's offer of salvation. In the afternoon, a dozen or so friends gathered on the banks of Yellow River to witness his baptism into the all-saving name of Jesus Christ. He is the grandson of Mr. and Mrs. M. Fetters of Lucerne. They are very strong in the faith, and he has been instructed well.

We thoroughly have enjoyed having Bro. and Sr. Harry Sheets come from Aurora, Ill., twice each month for the past four months. We are sincerely trusting that they will find it possible to come to us as our full-time leaders this spring. It seems others have a similar desire, and they hardly know which way to turn.

We have purchased a very convenient parsonage. It is all modern, having a new furnace and bathroom. The house is west of the church. We are trying to secure a vacant lot just north of the house for a garden lot. It is in an estate and cannot be settled for a while, but we are to get the lot as soon as matters can be straightened. To date, we have raised over a third of the payment of the property and are going strong on the remainder. We are very thankful that God has seen fit to bless us so richly. Louise LaMunion, Secy.

ERNEST PLATTS

The death of Bro. Ernest Platts, 225 Helms Ave., Welland, Ont., occurred on Friday, February 2, 1945, after an illness of eleven months.

The deceased was born in Fonthill, February 9, 1874, and attended Fonthill Public School. He attended the White Church of God in Thorold Township, as a child, with his father and mother, where his grandfather, P. H. Bouk, was the minister. He was baptized in his early days, and was an active member for many years. He was one of the heavy contributors to help build the Fonthill Church of God, which was built in 1908. Bro. F. J. Austin, along with P. H. Bouk, was minister at that time.

In 1887, Bro. Platts moved from Fonthill to the State of Delaware, then to Clarkson, Ont., and then back to Fonthill. In 1891, he moved to Pelham Corners.

October 18, 1899, he married Louise Bailey. She preceded him in death in October, 1936. In 1920, they moved to Welland, where he started in the implement business, which he carried on until his death. On December 24, 1936, he was married to Florence Robins.

W. S. VanEvery, pastor of Friends Church, preached the funeral sermon which was an inspiring message on the resurrection. Floral tributes were beautiful and numerous.

He leaves to mourn his loss, his wife, Florence; two daughters, Gladys of Port Colborne, and Dorothy of Welland; one brother, William of Pelham Corners; one niece, Violet Berg; and many grand-nieces and nephews; and one aunt, Priscilla Bouk Clark of Fonthill, who was ninety years of age on March 12.

He was laid to rest in Woodlawn Cemetery to await the coming of the Lord.

William Platts.

BLOOD RIVER CHURCH OF GOD

Hammond, Louisiana

With the strawberry harvest in full swing here in the berry belt and everyone busy, the interest and attendance at our services remain good.

Within the past two weeks, we have enjoyed some new, as well as some old, faces in our congregation. Living so far south, it is always a pleasure to welcome those of like faith into our midst, Bro. James Mattison of Oregon, Ill., and Sr. Mary Helen Landry of Hammond, both students of Oregon Bible College, visited our Berean society and social on March 30. S. Sgt. and Sr. Charles Kron are visiting at the home of her parents, Bro. and Sr. Sam J. Richardson. On Easter Sunday, at 9:15 p.m., Charline, their second daughter, made her first appearance into the world. Sr. Kron plans to make her home here for a while.

Sr. Harry Goekler, the former Thelma Richardson, Hector, Minn., is visiting for a few weeks at home with her family and friends. We were more than glad to welcome these old familiar and active members back into our group, though only for a short while.

Mrs. Columbus Breeland, Secy.

LANDRY-MATTISON

The Happy Woods Church, Hammond, La., was the scene of a beautiful wedding on Easter Sunday, April 1, when Sr. Mary Helen Landry, daughter of Bro. and Sr. G. G. Landry, was united in marriage to Bro. James Mattison, son of Bro. and Sr. Henry Mattison, Oregon, Ill. The ceremony was performed by Bro. Vernis Wolfe, pastor of the church. The wedding music was played by Sr. Margaret Budrow, sister of the groom.

The young couple are both students of Oregon Bible College, Oregon, Ill., and serve in East Oregon Chapel. They are at home at 304 Mix St., Oregon. (Mrs) Albert Siple, Secy.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7¼ in. by 10½ in.; 100 envelopes, 3¾ in. by 7½ in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

HERALD RECEIPTS

Mrs. Josephine Engebretson; Mrs. Ellen Goodwin; Frederick M. Claussen; Fred W. Paisley; Alfred Hetrick; Mrs. Mary Laning; Mrs. Tessa Laning (another); Trene Holland (another); C. R. Barlow; Frank Partlow; Mrs. Eva Stearns; Mrs. M. Easley; T. M. Ferrell (others); Lillian King; John G. Peters (another); Melvin Richardson (another); Sunshine Class, Lawrenceville, Ohio (others); Mrs. Mary E. Good; Mrs. George Halverson; Mrs. Albert Lagsden; Mrs. Ray Saylor (others); Russell Curren; C. H. Horton (another); C. E. Johnson.

NATIONAL BIBLE INSTITUTION

| | |
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| Oregon, Ill., Sunday School | \$ 9.27 |
| Mrs. Josephine Engebretson | 2.50 |
| S. E. Magaw | 3.00 |
| Harold Lewis | 4.00 |
| Mr. & Mrs. Roseoe Dunbar | 100.00 |
| Hope Chapel, South Bend, Ind. | 5.00 |
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| Mr. & Mrs. T. M. Ferrell | 25.00 |
| Lillian King | 10.00 |
| A Reader | 20.00 |
| Mrs. Kate Olmstead | 7.15 |

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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Oregon, Illinois

Gentlemen:

Please send The Restitution Herald for one year to the address below.

I inclose \$2.50.

Name

Address

(Signed)

The Summer Bible Training School

Plan to Attend

Oregon, Illinois

July 3 - August 12, 1945

The eighth consecutive Summer Bible Training School will be conducted, D.V., July 3—August 12, 1945, at Oregon, Illinois. There will be two departments: 1) the *Young People's Department*, and 2) the senior department which this year will be organized, largely, as a *Teacher Training Course*. There will be two instructors: Brother F. E. Siple, Pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, and Brother James M. Watkins, Pastor of the Eldorado, Illinois, Church of God. Brother Siple will be the Dean. Brother and Sister Albert A. Logsdon, Caretaker and Matron of Oregon Bible College, will continue their present services into the Summer School. The tuition will be \$30.00 per student, plus small cost of books. Also, students will be expected to contribute as they may be able, to the expenses of the Illinois Bible School during which their instruction will be completed. We are pleased to present a message from Brother James M. Watkins, head of the Young People's Department.

THE YOUNG PEOPLE'S DEPARTMENT

By James M. Watkins

A measure of planning and preparation is necessary for anything that is worth while. We, who have been given the responsibility of bringing you a complete and satisfying period of instruction that will bring the greatest measure of personal benefit, have completed much of the large amount of planning necessary to such an undertaking. Now we are urging it upon the young people to begin their plans necessary to attendance. It may require considerable planning upon your part if you are to spend this period of time with us, so the time to make your decision and plan to attend is now here.

The Young People's Department

The classes of the Young People's Department have not been designed with the thought in mind of teacher-training classes as such, but our aim has been the stimulation of interest and practical activities for Christian service that will bring a new interest and satisfaction to our Christian labor. In attaining this goal, we have tried to provide the most pleasant methods and environmental activities to help accomplish this purpose. To this end, we ask only for your complete interest and cooperation. Outside of classes, a complete program of interesting activities is being planned. The majority of classes are to be held in the mornings, and the afternoons are largely to provide periods of pleasant associations and activities. The evenings will provide periods of satisfying relaxation at the college with special attention to its social aspects, closing with the fam-



James M. Watkins

ily circle prior to bedtime to reap the benefit of our spiritual association together.

Your Classes

Four classes a day will be taught, one of which will be taught on exchange with Brother F. E. Siple. The three classes of the writer in the Young People's Department will be as follows:

THE NEWS OF THE OLD TESTAMENT.—There is nothing new under the sun. This class is an attempt to build an appreciation for the Old Testament by considering the modern ways in which it foreshadows the things of our day as well as in New Testament times.

MAKING A HOBBY OF YOUR INTEREST IN SERVICE.—This is to be a class that is somewhat different as classes go. It is practical instruction in things to do. Class period will be given over to the practical development of ideas for activities. The force of this period is ACTION, not study.

WHY BE A CHRISTIAN?—A class on alternate days. The purpose of this class will be an endeavor to find a satisfying personal experience in Christianity that will be its own recommendation. In addition to a study of the things that recommend Christianity to us, we hope, also, to present the things that will be a solution to your own personal question that may trouble you and thus build a greater faith and appreciation for the things of Scripture. At this age, we know that many such questions arise.

THE PLEASURE OF DIGGING FOR FACTS.—This course will alternate with the foregoing class, considering how and what to dig for in supplementing our understanding of Bible facts, and an attempt to find a genuine satisfaction in so doing. In this class, you may readily find yourself digging for facts in strange places.

In addition to these, Brother Siple will teach a daily class on "The Old Things in the New Testament," as only he can. You are sure to come from this session with a new outlook on the meanings behind the New Testament as they are borrowed from the Old Testament.

AND SO—

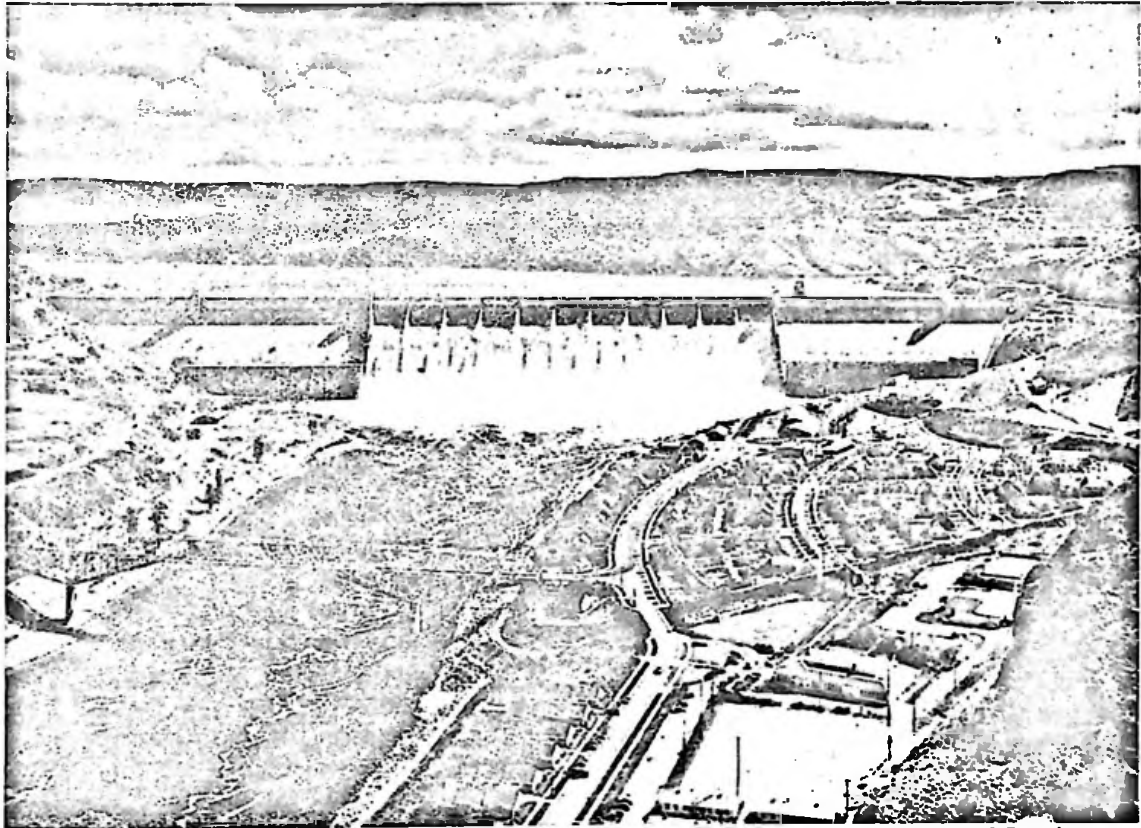
This is just a beginning. We will try from time to time to analyze in detail these classes as well as our own presentation to the adult department, also to present further facts and schedules for the summer sessions. But, can you not find enough here to make you want to be with us at Oregon Bible College, July 3 to August 12?

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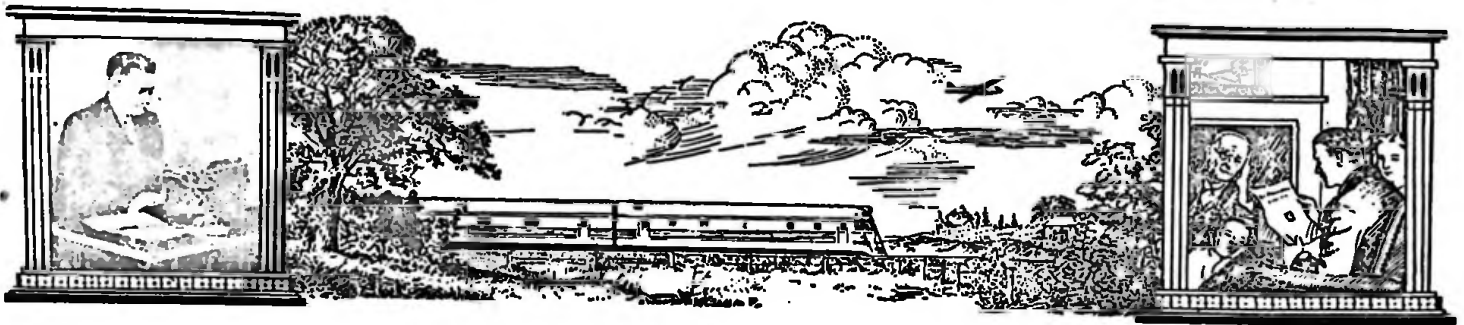


—Courtesy United States Department of Interior.

GRAND COULEE DAM, WASHINGTON

Through kind co-operation of Kirby Billingsley, Wenatchee, Washington, THE RESTITUTION HERALD is favored by the United States Department of Interior with permission to publish this striking picture of Grand Coulee Dam, largest concrete dam in the world.

Grand Coulee Dam, on the Columbia River, Washington, creates a reservoir one hundred fifty-one miles long. It is the key structure of the Columbia Basin Irrigation Project, by which one million and more acres of arid, sagebrush land will be irrigated into productive fields. Its generators ultimately will produce the enormous capacity of 1,974,000 kilowatts—this electric power serving much of the Pacific Northwest. . . . Slowly, man learns to harness and to use the unlimited forces of nature's Wise Designer. "Blessed is every one that feareth the Lord" (Psalm 128:1)—"the maker of the world from end to end" (Isa. 40:28—Moffatt).



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

“Ye Shall Be Witnesses” (Acts 1:8)

A short editorial entitled, “The Lord Among His People,” (March 13, 1945) has brought to our desk an interesting testimonial from Sister Tom Savage, Waite Park, Minnesota. Sister Savage, editor of the Children’s Page, is more commonly known as “Madge” by her many friends. Her testimonial is interesting in that it is evidence of answered prayer when natural laws and observations indicated the blessing desired was not forthcoming.

We publish Sister Savage’s experience under the general title of, “The Lord Among His People.” (If you have experienced an unusual or outstanding evidence of the Lord’s interest among men, please feel invited to report the experience using about three hundred words.)

The Lord Among His People

By Mrs. T. M. Savage

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights” (James 1:17). “Be instant in prayer.”

One warm summer morning as I went outside to do some tasks connected with my little chicks, I noticed some very beautiful dark rain clouds in the southwest.

God seemed all the nearer with the clouds bringing a promise of much-needed rain, for it had not rained for a few weeks—four or five—just how many, I have forgotten. The garden crops were drying up and crying out in their way for rain.

As I busied myself with my chores, I communed with God, silently. I was thinking of rain, of answered prayer, of many things. In my mind, I talked to God, my heavenly Father, about them.

The clouds grew closer! I thought surely we would have rain. As I finished my work, I was startled to discover that the clouds were going far north and west of us. The rain was going to miss us! I cried out to my Father in heaven that the clouds were going by without bringing the much-needed rain. I implored Him to send the clouds back over us and give us the rain our crops needed.

The rain clouds had advanced rapidly. The first of them were nearly straight north of us. Suddenly, the wind changed. The clouds came rolling at a right angle to the way they had been going. The rain was coming our way! It seemed a force or hand had turned them, so sharply they turned their course, almost as I prayed.

I stood in the wind and praised my God for answered prayer. It all seemed so natural that it was not until later when I heard others discussing how frightened they were at the sudden turn the rain clouds took, that I reflected and thought I, too, would have been frightened, had it not been I knew *why* they suddenly changed their course.

If we are very near to God, He draws near to us. He does answer prayer. I have seen it with my own eyes, in a matter of minutes after I relied upon His strength and glory and grace.

Regarding the Summer School

A matter regarding the prospective Summer Bible Training School (July 3 - August 12) needs a bit of clarification. It concerns tuition. The charge for the first four weeks of the six-weeks’ course will be thirty dollars. At the end of the four-weeks’ period, the students will move from the College (one mile north of Oregon, Illinois) into town where their remaining two weeks of work will be in the regular Illinois Conference Bible School. No specific charge will be made for this two weeks of work, inasmuch as no specific charge is made for other regular attendants. The students will be encouraged, however, to contribute toward expenses of the Illinois Bible School. Students will be required to attend their respective classes to the end of the period. Graduation will be at the close of the last week—probably Friday night, August 10.

The instructors, Brothers F. E. Siple, Grand Rapids, Michigan, and James M. Watkins, Eldorado, Illinois, are widely known as ministers progressive and aggressive. They are men of experience, and have deep and abiding interest in youth. We are sure they will do more than their part to make the Summer School a success. Will you help, too? Sign and send the enrollment coupon on page 15.

Sin in the Church

By Emma C. Railsback

MANY PEOPLE look for perfection in an individual as soon as he has become converted and taken upon himself the name of Christ. Those outside the church often point to the professed Christian with scorn because he is found guilty of sinful acts from which the "good moral man" claims to be free. Even those who have humbly and willingly complied with the divine laws of adoption become discouraged because they often find themselves yielding to the habits of the carnal nature, not understanding that spiritual perfection is reached only through growth and development, trials and heartaches, following the divine begetting. God begets the Christian to the spiritual life by giving him the Word of truth, because He wants him to become "a kind of firstfruits of his creatures." (James 1:18; John 1:13, 14; 1 Peter 1:23.) "The word of truth" includes the good news of the Kingdom of God, and the things concerning the name of Jesus Christ. It is the gospel which Jesus Christ commissioned the twelve apostles to preach to all the world. It is the same message that He Himself went about all Galilee preaching in their synagogues (Matt. 4:23), and throughout every city and village (9:35), healing sickness and disease wherever He went. Belief of and obedience to this great faith-inspiring message are divine requirements before one becomes a new creature in Christ Jesus. There is no virtue in baptism unless it has been preceded by the above-mentioned knowledge and faith. Then baptism becomes the seal of the Christian's faith* (1 Cor. 1:22; Eph. 1:13.) He has arisen from the watery grave to walk in the begotten spiritual life; he is to reckon the "old man," the carnal nature, as being dead.

In the spiritual life as in the natural, a begetting is not a birth, but a period of growth and development is essential before the "new creature" is ready for birth. Many Scriptural instructions are given for the healthy growth and development of the new creature which has been begotten by the will of God. He must feed upon the sincere milk of the Word, while still new in faith. (1 Cor. 3:2.) He must have a desire to be "transformed by the renewing of his mind," according to the Word of God. (Rom. 12:2.) He must crucify the flesh, with its passions and lusts. (Gal. 5:24.) He must grow in grace and in knowledge of our Lord Jesus Christ. (2 Peter 3:18.) He must escape the corruption that is in the world through lust. (2 Peter 1:4.) He must add to his faith the seven virtues, or graces, enumerated by the Apostle Peter (2 Peter 1:5-7); he must give diligence to make his calling and elec-

tion sure; and the Apostle has assured him that if he will do these things he will never fall. After obedience, after the believer has been purged from his old sins by applying the blood of Christ, he can then claim Christ for his advocate, or intercessor, at the right hand of God (1 John 2:1), and through Him he can confess and obtain forgiveness, not deceiving himself by claiming that he has no sin.

The carnal nature then will have passed through a figurative death, and he is to be reckoned as *dead* (Rom. 6:11); but every Christian knows that literally he is not so easily disposed of, but insists on bobbing up when least expected. Yet the assurance of his having an High Priest, who was tempted in all points like as we are, and yet was without sin, encourages him to press on toward the prize at the end of the race. He can approach the throne of grace, ask forgiveness, and have the assurance that he has obtained it. It is by this method that the (begotten) sons of God purify themselves even as Christ is pure. (1 John 3:3.)

The Apostle Paul declared himself to be a "wretched man" because of the continual warfare between the carnal and the spiritual in his nature, yet he gave thanks to God because He provided Jesus Christ through whom he could obtain the victory, and he gave us the same assurance.

There is therefore sin in the church in varying degrees, according as each individual Christian has, or has not, succeeded in overcoming the carnal and developing the spiritual in his nature. We must recognize, too, that heredity and environment play an important part in the growth of Christian character. One may have inherited a serious weakness from which his brother is free. To give an illustration: One may have inherited a violent temper as compared with another who is always calm and composed regardless of what the provocation may be. Again: One may have inherited a jealous disposition as compared with one who is inclined to prefer others above himself and who continually seeks to be helpful to others. After more than fifty years of effort to become a diligent worker in the cause of truth and righteousness, the writer has observed that jealousy has been at the bottom of many, many disgraceful church divisions. When a full realization is obtained of all that is promised to the overcomer in Christ, he is impelled to be diligent in the Lord's work on behalf of others as well as himself; to let go of all worldly amusements, and to (Please turn to page 11)

Man's Spirit

By E. H. Goit

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7).

DEATH'S DOOR, with its pallid portals wide, has opened grave after grave throughout aeons of time. As sepulcher after sepulcher is occupied, man wonders, "Can there be life beyond the grave?" Reading the Word of God, he peruses Ecclesiastes 12:7—the oft-repeated verse of "the preacher." He then says, "Aha, I have the revealed truth; man still lives in spirit after death."

Is this interpretation truth? Does man still live after death in spirit? Can we know? Certainly we can know, for God wants us to know. He has recorded truth for our consideration. We now shall consider this verse.

You might say, "What was given to man?" I would reply, "Spirit was given to dust." Perhaps you would then ask, "Well, who gave spirit to man?" I would say, "God gave man spirit."

Man's spirit, the gift of God, is the buoyancy of life. Without it, man is dust. It is written, "The Lord God formed man of the dust of the ground" (Gen. 2:7). Man, then, was formed from dust. When dust, he was but a vase of the Potter. True, he had eyes, hands, and feet; nevertheless, he was void of life. Then the Lord God "breathed into his nostrils the breath of life"—then and not before—and "man became a living soul (creature)" (Gen. 2:7).

God did not place an immortal soul within man. God breathed the breath of life into man's nostrils, and man became a living soul. Spirit, or breath, was the only thing God gave Mr. Dustman to create life. Spirit, or breath, is the only thing that returns to God when man dies.

The common voice among religious men and women is that man's spirit and man's soul are synonymous. The Scripture, however, plainly defines a distinction between the two. This common voice attributes the soul with the characteristics of immortality, but the Scripture says nothing of an immortal soul.

"The fact that, by the King James translators, *nephesh* and *psuche*, the Hebrew and Greek words for soul, are not once rendered 'spirit,' nor *ruach* and *pneuma*, the Hebrew and Greek words for spirit, once in their seven hundred eighty-five instances, rendered 'soul'—this fact, and the distinction which Paul, in 1 Thessalonians 5:23, 'your whole spirit and soul and body,' and the writer to the Hebrews, in 4:12, 'the dividing asunder of soul and spirit,' make between the two, are sufficient to settle it that the spirit is not the soul."—I. C. Welcome.

Man's spirit and breath are synonymous terms. Man's life can be likened to a kerosene lamp. As long as fuel lasts and air is supplied, the lamp will continue to give light. If the lamp is either deprived of air, cut off from its fuel, or without a body wick, the lamp will cease to give light. So it is with man. Man, who is dust, plus spirit, will cease to shine (live) when he is either deprived of air (spirit or breath), cut off from his food, or without a body. This is truth. It is the Word of God, and God's Word is truth. (John 17:17.) When man's spirit (breath) returns to God who gave it, man ceases to be a living soul.

"Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust" (Psalm 104:29). The word "breath" in this verse (one of many) is the identical Hebrew word *ruach*, translated "spirit" in Ecclesiastes 12:7.

It is argued that when man's spirit departs, man's thoughts and feelings depart under guise of spirit to dwell on some beautiful isle of somewhere, or is cast into the burning inferno of orthodox hell.

The Psalmist disagreed, and he was the spokesman of God. He wrote, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath (spirit) goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4). Do we believe some men's thoughts of man's spirit, or do we accept God's Word concerning man's spirit?

Frequently, we hear, "Man is a living being. Man is higher than an animal." We say, "Man is a living creature and animal is a living creature. Man has no preeminence above a beast, for both have one breath (spirit)." "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. 3:19-21.)

Many people would, and do, say that it is the body that dies and the soul that lives. These persons associate spirit and soul as being synonymous. They say it is the *real you* that continues to live—the *you* that feels, thinks, and speaks. Does the *real you* cease at death? We believe God's Word teaches that the *real you* dies. We believe that when

the breath or spirit is removed from man, he recedes to dust. His thoughts perish, his work is completed, and there is no knowledge abiding. Solomon said, "Whatever 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).

Afflicted Job said, "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3). (See Job 32:8; 33:4; 34:14, 15; Psalm 31:5; 39:5.) Job recognized that the spirit God breathed into his nostrils was breath, and not an immortal soul. Do we?

The Apostle James said, "As (Please turn to page 11)

Coming Events in the Light of Prophecy

By E. O. Stewart

THE MOST eventful moment of the immediate future is the coming of Christ for the church. As He descends, the Spirit of life will penetrate the silent mounds of the sleeping saints, arousing them from their dusty beds, changing them to an undying condition, bestowing upon the living faithful ones the glorious boon of immortality, and all these shall be caught up together in the clouds to meet the Lord in the air, and ever thereafter they shall be present with Him. (1 Thess. 4:16-18.)

Later, the Lord will come "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" (Jude 14, 15). "The Lord my God shall come, and all the saints with thee" (Zech. 14:5). These scriptures clearly teach that Christ will come for His saints and, at a later date, He will come with them. The first of these events we call the Rapture, and the last one the Revelation.

Indignation and Wrath

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:20, 21). According to Jude, the saints are to come with Christ when He comes to execute judgment upon the ungodly. Isaiah visualized the saints housed in their chambers until the indignation is overpast, then the Lord will come out of His place to punish the inhabitants of the earth for their iniquity. Paul declared, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:9, 10). We are "to wait for his Son from heaven . . . which delivered us from the wrath to come" (1 Thess. 1:10). He will deliver the saints from the wrath and indignation to come by catching them away before He pours out His indignation and wrath upon the ungodly.

The Last End of the Indignation

The angel said unto Daniel, "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (Dan. 8:19). This, of course, shall take place after the saints shall have been housed in their chambers, for they are to remain in their chambers until the indignation be overpast. Daniel then explained: "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. . . . He shall also stand up against the Prince of princes; but he shall be broken without hand."

The holy people, which this king of fierce countenance shall destroy, should not be mistaken for the church, which shall be with the Lord during the period of indignation. These holy people, which are to be destroyed by this lawless king, are those who refuse the mark of the beast recorded in Revelation 13, who receives his power from the dragon. This fact is enforced by the words of Daniel, who declared: "His power shall be mighty, but not by his own power." This identifies the king of fierce countenance with the beast of Revelation 13, to whom the dragon delegates his seat, power, and great authority. Those holy ones, whom he destroys, later live and reign with Christ a thousand years. (Rev. 20:4.)

As the nations are about to cry, "Peace and safety," the beginning of the day of the Lord, at which time the saints are to be caught away, may be very near. Just before the Flood, the earth was filled with violence, and it is the same today. Wars are draining the very lifeblood of the youth of all lands, and there is scarcely a spot on earth that is not stained with human gore. "As the days of Noe were, so shall also the coming of the Son of man be."

Let us watch and be sober, and not be found sleeping. Be patient, establish your hearts, for the coming of the Lord draws near. (Cp. James 5:8.)

Christian, How Do You Sow?

By John Eagleston

"The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

TRANSLATORS of the King James Version no doubt used the word "corn" (as used in Mark 4:28, quoted above) for the word "wheat," as people do in Great Britain today. Even to us, it applies in much the same sense, for corn grows in much the same way as wheat. At this time of year, preparations are being made by farmers and gardeners for a crop of corn. The fields have been prepared for the large crops, and the gardens have been made ready for table varieties. When the proper time comes, the seed will be planted in the earth; the last row will be planted, and the seed will be carefully covered. In the garden, a stake is generally stuck with the label "corn," to show what is planted there, and what to look for in a week or so.

I have often wondered how many farmers or gardeners look over an apparently barren and bare looking field or garden, with not a weed or anything else showing that would indicate that the whole field had been planted to corn. One time I asked a man what else he could do to the field planted with corn. He answered, "That is all I can do." Then I said, "Are you not concerned about the welfare of all that valuable seed you have planted? There are all sorts of creeping things in the earth. It would look as though they would eat it all." The man said that insects never had destroyed a crop yet. That man had gone about other duties through the day and had slept every night, not thinking or wondering when the corn was going to come up.

People, look at that field with no growing thing on it, and think, meditate, and wonder—one hundred acres planted with corn and not a thing to show for it! Think of the labor and expense! I wonder what the harvest will be? Now it is seedtime, and, before harvest time, who can tell what will come to pass? Crows will watch that field, and the first blade that shows, they will pull up. Gophers and moles will get their share, also. Some of the seeds will be in stony places, and some will be in light soil which will take from that crop, and some will be planted in rich soil that always has brought forth a bountiful crop.

You, who take the trouble to read these words I have written, might say that this is too simple to bother about—some will say just that. Perhaps you would say the same if you read the words of Christ in Mark 4. He used such simple, practical, and indispensable everyday practices of men in everyday life to show how helpless man really is. After man has done all he knows how to do, even to planting a field of corn, he cannot make it grow.

The same is true of the Kingdom of God. Man casts the good seed of the Kingdom into the ground and then sleeps night after night and rises day after day. The seed will spring and grow—he knows not how. "The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth"—or ripe—"immediately he putteth in the sickle, because the harvest is come" (Mark 4:28, 29).

What sort of seed am I sowing by writing these words? If they cause some person to seek after the Kingdom of God, or encourage some who have just started to prepare the earth for sowing the seed, or, having sown

it, are wondering what sort of crop will be gathered, that is fine. Sometimes, when we have sown seed in the garden, we have watched to see the first indication of little plants. Ordinarily, we cannot tell whether weeds or vegetables are coming up. We have sown what we thought was good seed, but, lo and behold, we have more weeds than we have turnips, lettuce, and so forth. Naturally, we get busy with the hoe, or cultivator, and kill the weeds.

Is there a lesson here in spiritual things? Do Christians have trouble separating adverse thoughts from holy thoughts? Can Christians keep themselves so unspotted from worldly things that there is no attraction in the world for them? Yes, it can be done; but, I tell you, it takes everlasting vigilance to be on guard against the enemy of our souls, this old man. If we will, we can find out how to keep him dead.

The instructions and examples given us by Jesus the Christ through His chosen apostles, especially Paul, the Apostle to the Gentiles (nations), will guide us into all

PARABLE OF THE SOWER

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear" (Matthew 13:3-9). How do you sow?

the truth. Paul suffered every conceivable persecution that wicked, worldly people could do to him. (2 Cor. 11:23-27.) In admonishing Timothy, Paul spoke, saying: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim.

4:5). If we prove faithful until Jesus comes, verse 8 of the same chapter will be fulfilled: "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."

Hate Enemies—Love Enemies

By Alfred Anthon

SOME TIME ago, our attention was called to a quotation from the "International Bible Commentary," by Irwin, commenting on Matthew 5:43. The comment follows: "*Love thy neighbour, and hate thine enemy.* This was a perversion of the law of love in Leviticus 19:18 restricting the meaning of the term 'neighbour,' and adding the hatred here denounced." Let us carefully study this question.

We quote Leviticus 19:18: "Thou shalt not avenge, nor bear any grudge against the children of thy people"—"thy people" meaning *Israel*. Verse 17 says: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." These texts show who was "brother" and "neighbour." They were, in this part of the Mosaic law, "the children of thy people"—*Israel*. Therefore, verse 18, saying, "Thou shalt love thy neighbour as thyself," was a law concerning Israelite with Israelite only; for God commanded the Israelites, through Moses, to hate *their enemies*.

We shall quote God's laws commanding Israel to hate certain of their enemies—the Ammonites and Moabites. When inadvertently meeting these enemies, the Israelites were thus commanded of God: "Thou shalt not seek their peace nor their prosperity all thy days for ever" (Deut. 23:6). Similarly, Deuteronomy 7:2 and 3 show that God commanded the Israelites to hate the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites—"seven nations greater and mightier than Israel. We quote God's commandment to Israel concerning these nations: "Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

When Sihon "and all his people" came out to fight against Israel, the Israelites, under God's direction, "took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain" (Deut. 2:34). "The Lord our God de-

livered him before us; and we smote him, and his sons, and all his people" (v. 33).

"He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed" (Ex. 22:20). Speaking of Israel's attitude toward the Philistines, God said: "Thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods" (Ex. 23:31, 32). Speaking again of Israel's enemies, God said: "Thou shalt utterly overthrow them" (v. 24). Recall also that God commanded King Saul: "Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep" (1 Sam. 15:3). Moreover, when Saul failed thus to obey God, Samuel did obey, as it is written, "Samuel hewed Agag in pieces before the Lord in Gilgal" (v. 33).

All the foregoing laws prove that God commanded the Israelites, through Moses, to hate their enemies: to love no one except their brother Israelites.

When Jesus quoted God's law, "Thou shalt hate thy enemies," Jesus quoted truth. Notice, however, that God's second covenant law to Israel, *through Jesus*, was a definite law. The same class of people God had commanded Moses and the Israelites to hate were, through Christ, to be esteemed in love. Through His Son, God commanded the Israelites to love their enemies whom they had previously and properly hated. In substance, Jesus was saying in Matthew 5:43: "You have correctly heard God's commandment, 'Thou shalt love thy neighbour, and hate thine enemy,' but also correctly hear God's new commandment through me, for 'I say unto you, Love your enemies and no longer hate them.'"

The foregoing thought is well substantiated by Hebrews 7:12, saying: "The priesthood being changed"—from Levitical to Melchizedekian, from Moses to Jesus, from Levi to Judah—"there is made of necessity a change also of the law"—from hating enemies to loving enemies!

Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you . . . for if ye love them which love you, what reward have ye?" None!

Present Aspect of the Kingdom of God

In Two Parts—Part One

By Herbert F. C. Hill

"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" (Revelation 3:21).

THERE has been from time to time much controversy concerning the Kingdom of God. By the grace of God, I present this article for further study. May God grant you, the reader, that childlike faith to be patient and give you a quickening of the heart and mind that your faith may not stand in the wisdom of man, but in the power of God—for "the kingdom of God is not in word, but in power" (1 Cor. 4:20). The gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16). We "are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5).

The writer has given this subject a careful and prayerful study. He hopes, through the Word of God and through the spiritual significance which underlies it, that in the future it may be used as effective ointment to soothe and heal many an open wound, and give a complete vision of what Jesus and His disciples preached. I would not be a child of God through the Abrahamic faith (which is the basic ground for every Christian) if I did not believe all that the Angel Gabriel spoke to Mary concerning Jesus and His Kingdom: that He would occupy that throne which has been overturned, and that it will soon be given to Him "whose right it is." Surely, that Day of Rest, the Millennial reign of a thousand years, is no mystery! The saints will possess that Kingdom "at the appointed time" (Dan. 7:18) and will rule and reign with Christ in righteousness. To publish all the facts in detail would fill a good-sized book. The Scripture has been carefully condensed sufficiently to furnish readers enough evidence. May God grant you all sufficient grace and patience with an ardent desire to seek

There is more truth in Mr. Hill's article than indicated by the title, "Present Aspect of the Kingdom of God." The Kingdom, overturned, overturned; overturned, "shall be no more" until Christ returns. True, when Jesus presented Himself to Israel, the Kingdom was represented in Him. Thus, when Jesus was rejected, the Kingdom suffered violence, and the violent Jews and Romans took it by force, in that they crucified the King. (Matt. 11:12.) True, again, Jesus spoke of men being "near" the Kingdom and "entering" the Kingdom. These expressions need not mean, however, that the Kingdom existed. He who prepares well for the Kingdom may be said to be near the Kingdom, though living many centuries before it is established. Similarly, people were "entering" the Kingdom, by preparing for the Kingdom, though it was far future. Not one person of those "entering" was said ever to have fully entered. Why? Because the overturned Kingdom had not been restored.—Editor.

truth for yourselves through the Spirit of God, which is the only means whereby one can see the Kingdom of God. "Except a man be born again, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:3).

Jesus came preaching the Kingdom of God; and when He was asked when the Kingdom should come, He said, "The kingdom of God cometh not with observation . . . the kingdom of God is within you." The Emphatic Diaglott gives it as, "God's Royal Majesty is among you," the "kingdom of God comes not with outward show." These are the words of our Lord, and we

shall see and understand them as never before as we advance in this article. This saying of Christ could not be referring to Christ's Kingdom in the future. The language given is quite definite and it certainly portrays to our minds a spiritual aspect which corresponds to many of the Apostle Paul's references to the church—as "an habitation of God through the Spirit" (Eph. 2:22). We read, also, in Romans 14:17, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." "From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force" (Matt. 11:12). What significance is there in verse 15?

Let us interview John on the island of Patmos. Although he was a prisoner because of the Word of God, John said: he was "in the affliction, and Kingdom and patient waiting for Jesus" (Diaglott). The Kingdom of God is a refining pot, and every child of God is purified

by its process. Peter remarked: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22). In this dispensation of grace, God is taking out of the world a people for His Name. He has shown us the way, a strait and narrow way leading to life everlasting.

Jesus said, "I am the way," also, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Now, dear reader, let Jesus take you by the hand. He will lead you gently along a path you may have never trod, for in His Father's Kingdom there are vast habitations and treasures. There is a path in that Kingdom which leads right up to the front door of the King's palace. Many have entered by this door during the centuries, and men are still entering. No one can enter without the Guide. He alone has the combination which spells "TRUTH," and the Guide is Jesus—the Way, the Truth, the Life. Just inside the door, there is a great fountain of living water. All who drink from the Father (notice, "I will give"—Rev. 21:6) will live forever. (Rev. 22:1.) These are chosen ones in whom the King will take great delight. They are clothed in raiment of the very best. It cannot be duplicated, for it is unique, and has been washed in the blood of the Lamb. These are the garments of salvation which Jesus purchased with His own blood. It was the will of God that He should suffer all this. "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7). "Not my will, but thine be done."

How the church has dwindled into semidarkness on these most vital questions which point the way to eternal life! This condition can readily be understood when we consider that the Lord Himself visualized the present apostasy, saying: "When the Son of man cometh, shall he find faith on the earth?" In Paul's day, conditions of the church were bad. The lukewarm state of the Laodicean church was an abomination to God. The Apostle informed that false brethren and enemies of the cross of Christ had already entered. "Wolves," he called them, and said, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them," and even wept at the disclosure! Jesus said to these people: "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves"—present aspect of the Kingdom—"neither suffer ye them that are entering to go in."

What did the Lord mean when He said to the disciples, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand"? (Mark 4:12.) Do we understand the parables? "Go work in my vineyard," says the Lord!

In 1 Corinthians 5:12, 13, Paul wrote: "What have I to do to judge them also that are without? do not ye judge them that are within? but them that are without God judgeth." Let us not look too much on the temporal things of this life. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8). "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.) The Lord here introduced the Holy Spirit. Therefore, I would gather from this verse *spiritual things*. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Luke 6:33). What are "these things"? Most people, when reading this verse, apply it to temporal things of life, which God knows we need. He has promised to supply all our needs by *the riches of His grace*, in Christ Jesus! Here is seen the lack of our spiritual minds! Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . (After all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of these things."

According to Mark 12:28, one of the scribes, having listened to the Lord's eloquence, asked, "Which is the first commandment of all?" Jesus answered him, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment, and the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." The scribe then said to Jesus, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." "When Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Was Jesus referring to something that would take place two thousand years thereafter? The one thing the scribe did not possess, and he was so near to it, was the Lord Jesus Himself. His Royal Majesty was before him—"Christ in you, the hope of glory" (Col. 1:27).

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

"THOU SHALT BE WITH ME IN PARADISE"

By Grace Skinner

MUCH HAS been written on the text of which the above title is a part, but most of it seems to be very scholarly and too deep for the lay reader. I would like to tell you of a simple way I found to prove what Jesus really meant, regardless of where the commas fall, when He spoke to the thief on the cross. Here is the whole text, punctuated as it is in the King James Version: "Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43).

The repentant thief had pleaded, "Remember me when thou comest into thy kingdom." When? Today? No, but when Jesus comes into His Kingdom. When would that be? In the beginning, God placed man in perfect surroundings in the Garden of Eden (pleasure). Through sin, man lost this perfect place in which to live and was driven out to earn his bread by the sweat of his brow from a cursed earth. God promised a Son through whom the curse would be removed, and He also promised a perfect land in which the people of God would dwell with Christ as King. This, briefly, is the gospel of the Kingdom. Did Jesus enter into His Kingdom that day?

Turn with me to the story of the crucifixion in John 19:31, 32. We are told that the legs of the thieves were broken because they were not dead, so the repentant thief could not have entered any kingdom that day. This would be one point to show that the word "to day" did not refer to the time of entering the Kingdom. Here is another one: When Jesus was risen, before He had been away from the tomb, Mary, seeing Him, wanted to cling to Him, but He said to her, "Touch me not; for I am not yet ascended to my Father." It is agreed that Jesus was three days and three nights in the tomb, and He had not yet been to the Father. If you are inclined to the popular (but unscriptural) belief that Paradise is up in the heavens and Jesus' spirit went there, it still could not have been "to day." That establishes the proof, does it not?

The next question to satisfy is: What and where is Paradise? In Peloubet's Bible Dictionary, we find that "Paradise" is a word of Persian origin, and is used in the Septuagint as the translation of "Eden." Therefore, it would be synonymous with Eden. We find Paradise used only three times in the Scriptures (Luke 23:43; 2 Cor. 12:4; Rev. 2:7). Some say that the way it is used in 2 Corinthians 12:4, shows that Paradise is up. Let us examine this in the light of the Scriptures. Going back to the first of the chapter, we find that Paul is speaking of a vision he had some years before. In the second verse, the word "up" is found, also, in the fourth verse. By referring to the Diaglott (a translation of the Greek word for "word"), we find that "up" is a supplied word. That would leave these

verses reading as follows: "caught to the third heaven," and, "caught into paradise." Perhaps you are asking: "What is this third heaven of which Paul spoke?"

Turn with me to 2 Peter 3:5-7, and notice that Peter spoke of the creation as "heavens that were of old" and the earth of that time as the world that perished (first heaven and first earth). Then the heavens and earth which now are (second heaven and second earth). Then, turning to verse 13, we look for a new (third) heaven and a new earth (also third). This, then, is the third heaven to which Paul was caught, in other words, the Kingdom which the thief wanted to be in, and which Christ promised him he would be in with Him. We now turn to Revelation 2:7.

"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This Book of Revelation, written by John, tells of the things which will come to pass, and if you will turn to 21:10-17 and 22:2, you will see that the tree of life will be in the Holy City. Does not this prove to your satisfaction that what Jesus really told the thief was, in the language of today: "I promise you now that you will be with me in the Kingdom"? The Kingdom is Paradise (Garden of Eden) restored.

Dear Writers and Readers:

My HERALD for January 23, 1945, came yesterday. I do enjoy reading the church news, articles, and poems.

The short article by Brother Glenn M. Birkey is surely timely and very much "to the point." How we do need to re-read Mark 4:19, and not let these worldly cares and lusts of other things, along with the deceitfulness of riches, choke the Word! I fear that is a weakness with many of us, especially during this time of war and turmoil.

The Bible teaches that Christians should be "casting all (their) care upon him; for he careth for (them.)" Let us realize the Lord is our Burden Bearer and is able to make a way of escape for us if we will let Him. To all who have loved ones in the armed forces, we say, Let us not worry over them, but continue "instant in prayer," and spend our time living for Him. There are so many ways we can help our Master. Let us be busy "about (our) Father's business."

I am the mother of six girls between the ages of ten months and sixteen years. I need your prayers. I feel that we parents are failing in our Christian duties, or there would not be so much juvenile delinquency. Too many mothers have put on men's apparel and are trying to hold men's positions, while their children roam the streets.

Rachel (Humphreys) Morris.

MAN'S SPIRIT

(Continued from page 5)

the body without the spirit (*pneuma*, breath) is dead, so faith without works is dead also" (James 2:26). Indeed, this is true—unless man has breath (spirit), he cannot exist.

When this spirit, or breath, returns unto God who gave it, man returns unto the dust from which he was taken. "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). There man shall sleep the sleep of death until the resurrection call. Death, then, makes one a soul sleeper, and not a haunter of old houses and cemeteries.

If man is to sleep the sleep of death, shall he live again? Job said, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer" (Job 14:14, 15). He also 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). Yes, man shall live again if he die. He shall be raised from the dust, some unto life, and some unto damnation. (See John 5:28, 29.)

Some men will then say, "How shall man come forth from his dusty chambers? With what body shall he rise? The Apostle Paul wrote concerning the resurrection of the dead: "It is sown in corruption; it is raised in incorruption: it is sown a natural body; it is raised a spiritual body" (1 Cor. 15:42, 44).

Job looked for this change. Do we look for it today? At the present time, men everywhere are looking forward to the mass production of many new articles, invented during these past years of war, to replace the old. Some desire a new car, others a new home with all the conveniences, and still others, laborsaving devices of industry. Men look to these changes of man's hand. Does man look forward to his change? Job did!

Brethren, I appeal to you throughout the nation. Study the way of man. Investigate the Word of God, and view God's record of man's creation. Review the history of man's trial and failure. Understand the result thereof was death. Realize that man at death forfeits life unto the judgment (resurrection) day.

The day of resurrection is very aptly illustrated by an army chaplain. As the story goes, an army chaplain tells of having bivouaced with his brigade upon an open field, each soldier wrapped in his blanket, but with nothing over him but the cold, cloudy sky. On arising the next morning, he saw over all that field little mounds, like new-made graves, each covered with a drapery of snow, which had fallen two or three inches deep during the night, and covered every sleeping soldier, as if in the winding sheet of death. While he was gazing upon the strange spectacle, here and there a man began to stir, rise,

and shake himself, and stand forth in momentary amazement at the sight.

The man who sleeps in Christ, the sleep of death, shall awake and rise to immortality.

Today, man's spirit is but a vapor of breath. In that grand and glorious resurrection day, the risen in Christ will be free from the curse of death. The spirit will no longer return unto God who gave it. Christ's shall live!

GO TILL YOU GUESS

By J. W. Williams

1. He was a shepherd.
2. He herded sheep in a foreign land.
3. He herded sheep for his future father-in-law.
4. He had fled there for fear of being killed.
5. At a well, he had a romance with his future wife.
6. She was the younger of two sisters.
7. Her father, at first, cheated her suitor out of his wife.

Turn to page 14 for the answer.

SIN IN THE CHURCH

(Continued from page 3)

strive for the transformation that comes with a renewed mind. He will hunger for a better knowledge of the Word and strive to walk in its precepts. Yet he must expect to hear false accusations and experience great discouragements, not so much from the world as from the sinful members in the church. The types foreshadowed this condition in the church. We know that it existed in apostolic days and that it will continue to rankle more and more as iniquity abounds in the world and the love of many waxes cold (in the church).

Church leaders are commanded to warn the unruly, to comfort the timid, support the weak, reprove, rebuke, and exhort; with all long suffering and doctrine, not forgetting lest they also be tempted. Christ endured the contradiction of sinners against Himself, and the Christian is exhorted to meditate upon Christ's sufferings, lest he become weary and faint in his mind. (Heb. 12:3.) "Ye have not . . . resisted unto blood," said the Apostle Paul, in "striving against sin." He "that will live godly in Christ Jesus shall suffer persecution" is another assurance to the Christian which will tend to encourage and strengthen.

Christ is purifying unto Himself a "glorious church, not having spot, or wrinkle, or any such thing." It must be "holy and without blemish" (Eph. 5:27). Many of us have serious blemishes which must be cleansed, and Christ will need to apply the fires of persecution if we are to reach that spiritual perfection, the birth of the Spirit, when He comes to gather His special treasure unto Himself.

Let us, therefore, "purge out the old leaven."

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

Be Strong! Be Strong!

We are told in the precious Word of God that "every good gift and every perfect gift is from above" and comes from God. We must be strong in the Lord. James told us to be "swift to hear." Many have ears, but they do not hear, except what they want to hear. We are told also to be "slow to speak." That is just opposite of the usual person—more people, I fear, are slow to hear and swift to speak! This is much to their sorrow. Be strong in the Lord! Be slow to speak! Especially should this be practiced if what one wants to say will hurt someone. If things that hurt must be said, let them be said privately only between you and the one you love enough to try to correct. How much sorrow would be saved if Christians practiced that advice of John's! (1 John 4:20.)

Another thing we must overcome if we would add to our "faith virtue," or strength, is to overcome our quick tempers. We are admonished to be "slow to wrath: for the wrath of man worketh not the righteousness of God" (James 1:19, 20).

We are not to allow or encourage anything which looks evil, but to hide the Word within us and accept the Word "which is able to save" our lives.

Be Doers, Be Wise!

If we hear the Word only, and forget it, or neglect doing what we have learned, we deceive ourselves. We must *do*—work—and live in the Spirit if we would please God.

Did you ever notice a dirty spot on your face when you looked in a mirror? Perhaps you forgot to wash it off. You went away and did not remember the dirty spot until someone told you of it later.

One who looks at himself in the light of the Word, and forgets to do anything to fix the blemishes he has, is just like the one who forgot to wash the dirty spot off his face.

One thing often overdone is the use of the little member near your teeth—your tongue: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be"

(3:10). A wise man can be told by his *good* conversation and *wise* deeds of wisdom. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (v. 17).

Learn to control the tongue while you are young. The sooner you learn to be quiet and care for your own affairs, the easier it will be for you to learn to do God's will.

Think Awhile

Did I say anything today to anyone of which I am ashamed or for which I am now sorry? Did I say anything that was unkind? untrue? Have I asked God to watch over me and help me to do right today? Have I tried to seek His will and way in my plans of this life? Have I been a "doer" for Christ?

ECE Club Membership

The following new members enrolled today: Sara Jane Peters, Joanne Flo Peters, Judith Joy Peters, and Patricia Ann Peters.

Won't you join our club, too? Send me your name, age, birthdate, and address, soon.

Scatter Deeds of Kindness

"Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort;
In the blessings of today,
With a patient hand removing
All the briars from the way."

—Mrs. A. Smith.

Happy Birthday Wishes

Jerry Bryson, May 2, age 7, Macomb, Ill.
Marion Weld, May 5, age 12, Eden Valley, Minn.
Marion Otto, May 5, age 13, Paynesville, Minn.

"A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11).



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

New Tracts Available

* * *

By Arlen Marsh, Rockford, Ill.

Announcement was made on this page some months ago of the publication of two new tracts by the National Berean Society, free in any reasonable quantity upon request to the Society at Oregon, Illinois. They are: "Red Is for Danger" by Arlen Marsh; and "The Christian Trinity," by Lydia Railsback, C. E. Lapp, and C. A. Smead.

Now, another tract, concerning the matter of Christian financial service, has been issued by the Society on the same basis; free upon request. "Have You Paid Your Rent?" (by F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Michigan) runs to seven highly readable—and highly instructive—pages.

A deliberate effort is being made to make the new series of Berean tracts attractive both in writing style and printing—to make the tracts the sort that will actually be read, and not merely distributed. Make use of them in your church tract racks; distribute them among your friends; send them out in letters; use them in your local Berean societies.

Other Berean tracts and leaflets still available free are: "Pleasures of Youth" by J. R. LeCrone; "How to Organize a Berean Society" by Mary A. Gesin and M. W. Lyon; and the Constitution of the National Berean Society as adopted August 5, 1942.

Lesson Number Two

* * *

By Lyle Rankin, Cashmere, Wash.

The Kingdom (B)

Will it be literal?

References for Pre-Class Study

My Kingdom—John 18:36, 37; His Kingdom—Luke 1:32, 33; Dan. 7:13, 14; God's Kingdom—Psalm 2:6; My throne—Rev. 3:21; His throne—Zech. 6:12, 13; His dominion—Zech. 9:10; Psalm 72:8; Dan. 7:27; the Lord shall reign—Isa. 24:23; Rev. 11:15; Zech. 14:9; Inheritance—Psalm 2:8; Promises—Matt. 19:28; Luke 22:28-30; 2 Tim. 2:12; Rev. 2:26; 5:9, 10; 20:6; Micah 4:2, 3; Zech. 14:16-19.

Questions for Consideration

Does a kingdom need a king? subordinate rulers? laws? capital city? subjects? territory?

Will the Kingdom of God have such?

Who will be its King? subordinate rulers? subjects? Will it have a throne? Where will it be?

King (Christ) of Kings (Immortalized Saints)

You perhaps have heard someone say, "The Kingdom of God is in my heart." Have you? Now, just how many things would you have within you if the Kingdom were in your heart? A study of the foregoing references will disclose the existence of so many things that it would be impossible for them to be within any one person. The text that is used by some to teach the existence of the Kingdom within the individual is found in Luke 17. Please note. Jesus was answering a question of the Pharisees when He said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there! for, behold the kingdom of God is within you." Do you suppose Jesus was telling those Pharisees whom He had called hypocrites that the Kingdom was in their hearts? Jesus told His disciples, "Go not after them, nor follow them" that say, "See here; or, see there" is the Kingdom. The living in one place under heaven will know of the Lord's return to set up the Kingdom as well as those under the other part of heaven.

Bereans at Summer School

Will your Berean Society be represented at the Summer Bible Training School to be conducted July 3 through August 12, at Oregon, Illinois? It is not too early to begin making plans to attend this training school.

If none of the members of your society have ever attended the Bible school, you cannot realize what a benefit to your society their presence will mean. With a personal repertoire of many memories and experiences gained at a former Summer School, we can assure you that each attendant will enjoy a valuable and worth-while summer spent in the study of God's Word and in fellowship with others of "like precious faith."

A couple of summers ago, the Bereans who were in attendance at the Summer School formed an organization called the Round Table Bereans. During their sessions together, they discussed many religious subjects as well as helping each other solve their individual society problems.

The Berean society with several members who have attended the school will be greatly blessed with better teachers and leaders. Send someone to the school, this year.

AMONG THE CHURCHES

CALENDAR

- May 3-13—Special meetings at Porterville, Calif.
 May 20—Beginning of special meetings at Moorefield, Nebr.
 June 4-10—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
 June 4-15—Vacation Bible School at Kokomo, Ind.
 June 4-15—Vacation Bible School at Hope Chapel, South Bend, Ind.
 June 17-July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
 June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
 July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
 July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
 July 31-August 12—Illinois Bible School at Oregon.

MOOREFIELD, NEBRASKA

Elder T. A. Drinkard of Handley, Texas, will be here to begin a series of meetings on May 20, 1945. Elder Drinkard is a good speaker and a faithful minister of the gospel. Anyone in the State wanting Bro. Drinkard for services may write him at once, Box 476, Handley, Texas. Later, address him at Box 75, Moorefield, Nebr. You who live in or near Moorefield should begin making preparations to attend services.

E. E. Giesler, Pastor.

BURR OAK, INDIANA

Bro. Harry Sheets will preach at the Burr Oak, Ind., Church of God on the first Sunday in May—both morning and evening. Several persons have spoken to him and to the elders of the church wanting to be baptized and to unite with the church. So, on May 6, 1945, Bro. Sheets will come prepared to immerse persons present that day who desire baptism. His subject for the morning service will be, "Baptism—How? Why? When? and Where?"
 Russell Currens.

STARTING A COLLEGE YEAR BOOK

This spring, students of Oregon Bible College are publishing "Marnatha," their first yearbook. It is a review of activities of the College and of its students, with special emphasis given the present school year. To cover the cost of printing, funds are needed. We must sell seventy-five to one hundred copies at one dollar per copy to cover the cost of printing. We know the many friends of Oregon Bible College will be interested in the year book. Send your order to Timothy Pearson or Aiva Huffer, care Oregon Bible College, Oregon, Ill.

Gleanings From the Field

"The field is the world."—Jesus.

"Plans are being made for our Annual Bible School in May."—C. E. Lapp, pastor at Tempe, Ariz.

Barrels of money: Bro. and Sr. F. G. Carpenter, 3705 Ames Ave., Omaha, Nebr., recently presented members of the Omaha Church little barrels into which they were to place savings for the contemplated College and Administration Building. Forty-nine dollars recently rolled out of these barrels into the treasurer's keeping at headquarters.

"One hundred twenty-seven attendants were in Sunday school on Easter, and one hundred twenty-two were present last Sunday (April 8). . . . Our Building Fund reached \$5,651.01 on April 1, 1945."—Harvey Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Mich.

Answer to "Go Till You Guess"—Jacob.

Thank You: Thank you, Bro. Kirby Billingsley, for your assistance in presenting the front-page picture of Grand Coulee Dam.

Sr. Vivian Johnson recently visited friends in Oregon, Ill., while en route from Fort Wayne, Ind., to her home at Hector, Minn. Come again, Vivian.

"We are both well and enjoying life out here. We think the College is doing a great work. Keep up the good work."—Mr. and Mrs. D. W. Kirkpatrick, Phoenix, Ariz.

"I am following with great interest the growth of the work in our various churches and in new fields. The enthusiasm for a building for administration and print shop is encouraging."—Otto E. Dick, Frankfort, Ind.

"Billie" McCorkle, Gatesville, Texas, thirteen years of age, hopes to become a minister. He is looking forward to the possibility of attending Oregon Bible College.

"We should like to see more articles on the signs of the last days. According to what we read and to what we hear over the radio, one wonders how long such suffering can continue."—Leo Behrends, Halsey, Ore.

Bro. J. M. Morgan, Kellyville, Okla., announces that he will begin a ten-days' gospel meeting at Porterville, Calif., Thursday night, May 3, 1945. Bro. Morgan plans, also, to attend the prospective General Conference at Oregon, Ill., thereafter going to Town Creek, Ala., for a ten-days' meeting.

Sr. Leota B. Hanson drove to Savanna, Ill., Sunday, April 22, taking Sr. Albert Logsdon, Shirley Logsdon, and Bro. Ora Worley. It was Ora's first opportunity to see the Mississippi River.

Speaking of his journey homeward from Oregon, Ill., to Dayton, Ohio, Bro. A. J. Hoke writes: "I stood the trip fine. . . . As soon as I am able, I will be attending Board meetings again."

Summer Bible Training School Students: Sign and mail Enrollment Coupon on opposite page to National Bible Institution, Oregon, Ill.

Bro. Edwin Smith preached at East Oregon Chapel, Sunday, April 22, supplying for Bro. James Mattison, who was sick.

Bro. and Sr. L. C. Kirkpatrick, having visited in Huntington Park, Calif., during the last three months, have returned to Oregon, Ill., here visiting their son Vivian and his family.

"Contract for a new roof for the Niagara Falls Church (N. Y.) has been let, and the needed work will soon be done."—C. E. Randall, pastor of the church, in his "Church of God Messenger."

"Bro. John Adams is now in Holbrook, Nebr., for an indefinite time, after an extended visit in California."—T. M. Ferrell, pastor of the Holbrook Church of God.

Bro. Gary France, a junior student of Oregon Bible College, preached for the Waterloo, Iowa, congregation, Sunday, April 22.

Bro. and Sr. L. M. Howell, formerly of Mount Sterling, Ill., are now living in Tempe, Ariz. En route, they visited Carlsbad Caverns, N. M., eleven hundred other sightseers being there in the party. From Tempe, they write: "Finding it impossible to rent rooms or a house, we bought a home, April 9." Dittol in Oregon, Ill.

"It was our great pleasure to have Bro. J. W. McLain here for one week. His sermons and reports of his work in Evangelism were truly an inspiration. Our wish is that he may return soon. . . . Each issue of The Herald seems better than the one before. No member of the Church of God can afford to be without it."—Marian R. Richards, 3973 - 6th Ave., Los Angeles 43, Calif.

REPORT OF FIELDMAN'S TRIP

Immediately after the Ministerial Conference at Oregon, Ill., February 5, 1945, a field trip, covering six thousand miles and requiring nine weeks, was begun. On the first part of the trip, to Little Rock, Ark., I was accompanied by H. Scott Smith, pastor of the Arkansas churches.

The purpose of the trip was twofold: first, to represent the National Bible Institution to the churches and isolated members; second, to encourage missionary activities on the part of the churches and to search for missionary fields.

Picture displays will appear from time to time, giving a graphic report of places and people visited.

Several places originally planned in the trip were not visited because of gas shortage which did not permit me to depart from the line of travel chosen. Some of these which we will hope to include another time are Loving, N. M., and Douglas, Ariz. The places visited were: Little Rock Suburban Church and Little Rock City Church, Ark.; Memphis, Tenn.; Hammond and New Orleans, La.; Gatesville, Goldthwaite, Mullin, Corpus Christi, Riviera, and Raymondville, Tex.; Tempe, Ariz.; Pomona, Los Angeles, Los Angeles suburbs, and Cabazon, Calif.

The complete travel cost was \$302.00, of which the churches and isolated members along the way paid \$272.00. The cost to the Institution for this promotional trip was \$30.00, plus salary.

Complete report of each field will be given when the pictures can accompany it. By way of summary of results: At Little Rock, arrangements were completed for W. R. Simmons to become pastor of a second circuit of churches in Arkansas, making his home in the Stanton community at Little Rock. Plans were made to build a new church house in suburban Little Rock. Meeting was held with a new group in the city in Little Rock who are considering uniting with our General Conference work. They have requested pastoral leadership and will be included in the new circuit. Bernard Lobell was encouraged in his plan to organize a new Sunday school in New Orleans. A place for the development of a new church and a Mexican missionary station was found in the south of Texas. It is possible that James Mattison and his wife will take charge of this project. Acquaintance was made with church and pastors in Texas. One of the suburban groups in Los Angeles was encouraged to start a new Sunday school with the assistance of Mrs. E. C. Rallsback.

Besides these items of evangelistic importance, a very pleasant visit was enjoyed with each of the places named, where I was given opportunity to show the moving pictures of our General Conference work.

J. W. McLain.

HERALD RECEIPTS

Mary J. Hatch (another); Senior Bereans, Eldorado, Ill. (another); Mrs. A. Grace Adanson; Mrs. E. E. Giesler (another); G. Alan Richardson; Mrs. Lawrence Bollin; Mrs. Marian R. Richards (another); Kenneth Brewer; Stanley O. Ross; Leo Behrends; Shirley Moore; Mrs. Mae Moore; Mrs. Howard H. Andrews; Mrs. Mae George; Ida Vogel; Arnold Capps; Clark Ballentine; B. N. Berry; Ben Carpenter (another).

CELEBRATE SIXTY-SECOND WEDDING ANNIVERSARY

Bro. and Sr. A. E. Shaw, 4703 W. 52d St., Arvada, Colo., observed their sixty-second wedding anniversary, April 12, 1945. Their son Clyde of Los Angeles, Calif., and Sr. Shaw's sister, Mrs. Owens of Missouri Valley, Iowa, were present for the occasion.

Bro. and Sr. Shaw are enjoying health and happiness, are excellent Bible students, and contribute largely to the success of Bible classes conducted each Friday evening in their home.
Ernest E. Graham.

OLSON - STILLSON

It was our pleasure on Sunday, April 15, 1945, to unite in marriage Bro. James Stillson and Mrs. Gusta M. Olson. The ceremony was performed in the Church of God at Plymouth, Ind., by the writer. The altar was beautifully decorated with palms and lilies on either side. In the center, in front of the altar, was a large bouquet of snapdragons, combined with ferns and lily of the valley. The piano was decorated with red and white tulips and bleeding heart. The bride wore a suit of light blue with black accessories, her corsage being of white gardenias. The bridegroom wore a dark suit with a white carnation in his coat lapel. After the ceremony, congratulations were extended by a large number of friends and relatives of both bride and groom. Following this, the wedding cake was cut and served with ice cream to all present. We ask God's richest blessings may accompany this couple throughout a happy life together.
A. Weldon McCoy, Sr.

WALTER FERRIS HALL

Walter Ferris Hall was born in Millbrook Township, Mecosta County, Mich., November 19, 1904, and died at Ionia, Mich., April 3, 1945. He was united in marriage to Marguerite Vile in 1925, to which union was born one daughter, Mary Patricia. In 1938, he married Eva Taylor, to which union was born Janet Marie and Jerry Allen.

Besides his wife and three children, he leaves to mourn his death: his father and mother, Eugene and Ida Hall; two sisters, Mrs. Fred Larsen of Wyman, Mich., and Mrs. Ray Howard of Ionia; more distant relatives; and a host of friends.

The writer first became acquainted with Walter shortly after moving to Blanchard when he needed some mechanical work done on his car. Since that first meeting, we have had a warm spot in our heart for Walter which has grown with the years. He was an excellent mechanic and loyal friend.

It was with distinct shock that we received word that he was failing fast with an incurable disease—a tumor affecting the heart and lung. We were called to his bedside, March 29; but there was nothing that could be done that was not being done by his mother and sisters who were at his bedside night and day, until he slept peacefully into that deeper sleep.

After a brief prayer in his home at noon of April 6, Walter began his last journey, first to the Church of God at Blanchard where Mrs. Gertrude Munn and her son Gordon sang beautifully two songs, and the writer preached a short sermon, then to the Decker Cemetery where he was laid to rest to await the great Judgment Morning.
V. E. Kirkpatrick.

ROCKFORD, ILLINOIS

The Rockford church, at a meeting April 12, invited the pastor to return for another year, beginning September 1, 1945. At the same time, the church authorized a \$10-a-month pay increase for the pastor, effective May 1—the second increase in a tenure of a year and a half.

Attendance at all services continues to hold up well above the average for the fall and winter months. On Sunday, April 15, we welcomed Mr. and Mrs. Edwin Smith as guests at our morning services, the former is a student at Oregon Bible College.

April 19-21, the pastor was in Grand Rapids, Mich., working with F. E. Siple, pastor of the Southlawn Park Church of God, on outlines of lessons for the 1946 Truth Seekers' Sunday School Quarterly. At the same time, he was able very agreeably to renew old friendships dating back to his residence in the city during 1939-40.

Plans are under way for an evening service to be held each Sunday for an indefinite period at the home of Mr. and Mrs. Harold Starbuck, 1128 - 21st Ave. Such services will consist primarily of sermon studies of prophetic themes.
Arlen Marsh, Pastor.

NATIONAL BIBLE INSTITUTION

| | |
|--------------------------------|---------|
| Mr. & Mrs. W. H. Lindsay | \$ 5.00 |
| Ivan Magaw | 10.00 |
| Mary J. Hatch | 20.00 |
| Harvey U. Krogh, Sr. | 100.00 |
| Mrs. Nellie Ling | 10.00 |
| Mrs. Lela Drake | 2.00 |
| Omaha, Neb., Church | 56.10 |
| Mrs. Marian Richards | 25.00 |
| Leo Behrends | 2.50 |
| Mr. & Mrs. D. W. Kirkpatrick | 12.33 |
| Friends | 15.00 |
| Maurettown, Va., Sunday School | 15.31 |
| Mrs. Howard H. Andrews | 5.00 |
| Mrs. Sebelda Parsons | 10.00 |
| Arnold Capps | 2.50 |
| Illinois Friend | 9.50 |
| George O. Renner | 20.00 |
| Hector, Minn., Sunday School | 7.45 |

SUMMER BIBLE TRAINING SCHOOL

July 3 - August 12, 1945

ENROLLMENT COUPON: Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3 - August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Ill. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

Student's name

Address

Tuition will be paid by

(State whether personally or otherwise)

The Summer Bible Training School

Plan to Attend

Oregon, Illinois

July 3 - August 12, 1945

The eighth consecutive Summer Bible Training School will be conducted, D.V., July 3—August 12, 1945, at Oregon, Illinois. There will be two departments: 1) the *Young People's Department*, and 2) the senior department which this year will be organized, largely, as a *Teacher Training Course*. There will be two instructors: Brother F. E. Siple, Pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, and Brother James M. Watkins, Pastor of the Eldorado, Illinois, Church of God. Brother Siple will be the Dean. Brother and Sister Albert A. Logsdon, Caretaker and Matron of Oregon Bible College, will continue their present services into the Summer School. The tuition will be \$30.00 per student, plus small cost of books. Also, students will be expected to contribute as they may be able, to the expenses of the Illinois Bible School during which their instruction will be completed. We are pleased to present a message from Brother James M. Watkins, head of the Young People's Department.

THE YOUNG PEOPLE'S DEPARTMENT

By James M. Watkins

A measure of planning and preparation is necessary for anything that is worth while. We, who have been given the responsibility of bringing you a complete and satisfying period of instruction that will bring the greatest measure of personal benefit, have completed much of the large amount of planning necessary to such an undertaking. Now we are urging it upon the young people to begin their plans necessary to attendance. It may require considerable planning upon your part if you are to spend this period of time with us, so the time to make your decision and plan to attend is now here.

The Young People's Department

The classes of the Young People's Department have not been designed with the thought in mind of teacher-training classes as such, but our aim has been the stimulation of interest and practical activities for Christian service that will bring a new interest and satisfaction to our Christian labor. In attaining this goal, we have tried to provide the most pleasant methods and environmental activities to help accomplish this purpose. To this end, we ask only for your complete interest and cooperation. Outside of classes, a complete program of interesting activities is being planned. The majority of classes are to be held in the mornings, and the afternoons are largely to provide periods of pleasant associations and activities. The evenings will provide periods of satisfying relaxation at the college with special attention to its social aspects, closing with the fam-



James M. Watkins

ily circle prior to bedtime to reap the benefit of our spiritual association together.

Your Classes

Four classes a day will be taught, one of which will be taught on exchange with Brother F. E. Siple. The three classes of the writer in the Young People's Department will be as follows:

THE NEWS OF THE OLD TESTAMENT.—There is nothing new under the sun. This class is an attempt to build an appreciation for the Old Testament by considering the modern ways in which it foreshadows the things of our day as well as in New Testament times.

MAKING A HOBBY OF YOUR INTEREST IN SERVICE.—This is to be a class that is somewhat different as classes go. It is practical instruction in things to do. Class period will be given over to the practical development of ideas for activities. The force of this period is ACTION, not study.

WHY BE A CHRISTIAN?—A class on alternate days. The purpose of this class will be an endeavor to find a satisfying personal experience in Christianity that will be its own recommendation. In addition to a study of the things that recommend Christianity to us, we hope, also, to present the things that will be a solution to your own personal question that may trouble you and thus build a greater faith and appreciation for the things of Scripture. At this age, we know that many such questions arise.

THE PLEASURE OF DIGGING FOR FACTS.—This course will alternate with the foregoing class, considering how and what to dig for in supplementing our understanding of Bible facts, and an attempt to find a genuine satisfaction in so doing. In this class, you may readily find yourself digging for facts in strange places.

In addition to these, Brother Siple will teach a daily class on "The Old Things in the New Testament," as only he can. You are sure to come from this session with a new outlook on the meanings behind the New Testament as they are borrowed from the Old Testament.

AND SO—

This is just a beginning. We will try from time to time to analyze in detail these classes as well as our own presentation to the adult department, also to present further facts and schedules for the summer sessions. But, can you not find enough here to make you want to be with us at Oregon Bible College, July 3 to August 12?

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, MAY 1, 1945

NUMBER 30

Mother's Day Message

By Mary Mac Nedrow

SOON MOTHER'S DAY will be observed throughout the country. Oftentimes children unconsciously pay tribute to their mothers, not giving flowers or candy, but in little things they say or do in their daily lives. Once a mother overheard her two sons (young men) using slang. Deeply grieved, instead of scolding them, she repeated the same words a little later. Dumbfounded, they stared at her in amazement; and, when they went into another room, she heard the one say to the other: "We must stop using slang; Mother is picking it up, and it sounds awful when she uses it." Unconsciously, they had paid their mother a great tribute, in that slang was so foreign to her lips that it sounded cheap when she used it. A few years after this incident, one of the boys, in writing to a friend, again made mention of his mother. In referring to a plane he was soon to fly across the ocean, he said: "We named our plane 'Dear Mom,' and, though it may seem sentimental, it has a real meaning, for mothers, you know, are always the closest to you."

If a mother rears her children in the nurture and admonition of the Lord, and points out to them the Way of Life when they are little, then, just as surely as flowers turn to the sun, will they turn to her in later years though they be separated by miles of land and sea. They will remember how she so earnestly tried to guide them through the strait and narrow way. They will realize that her way was best.

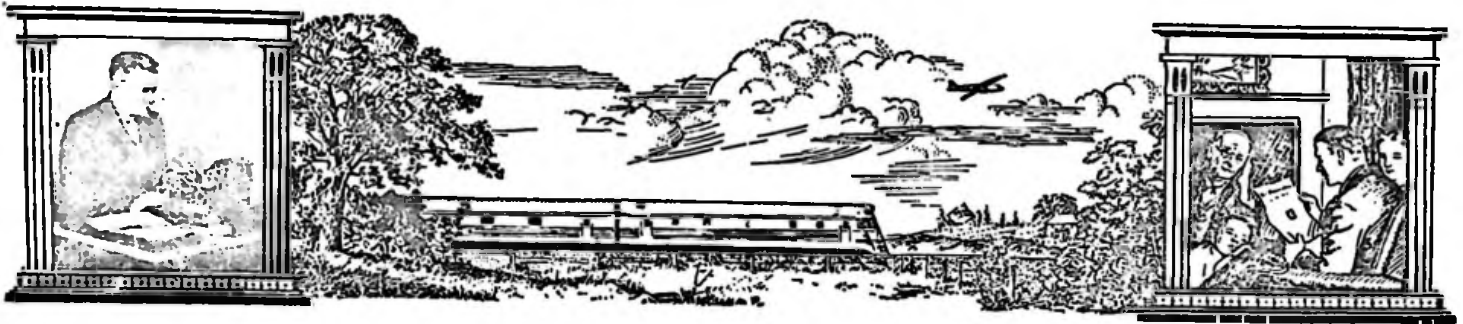
The Israelitish mothers taught their children to love and to obey God; that they were not to mingle (socially) with the ungodly all about them. In Moses' discourses to the Israelites in the plains of Moab on the eastern side of the Jordan, after their forty years of wandering in the wilderness, he said: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

*Because she taught me how to pray,
And led me through the narrow way—
Because she taught me to be strong,
To choose the right and not the wrong,
Because she proved God's way was best—
I'm grateful . . . to my mother!*

And these words . . . thou shalt teach . . . diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them . . . upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:4-9). How attentively they must have listened when he said, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth"! (Deut. 14:2.) Israel soon forgot and profaned God's name among the Gentiles and is still doing so at the present time.

Peter, in his epistle to Christians of his day, said: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). Mothers can do much in upholding Christian principles. Today, the light has fled from many homes, and family ties are broken because it has become necessary to part with loved ones. There are far too many professed Christian mothers who have become drunkards, believing in their hearts they are justified in going down to the very depths of sin because of sorrow which has come upon them. Too often God is blamed for world conditions, and it is difficult to make these fault-finding persons understand that it is man who demands it. God only permits these things to transpire to show man the evil of his ways.

Faith in God and His promises, belief that what He has promised He will surely fulfil, will give the needed fortitude so necessary in these trying days. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty (Please turn to page 11)



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Joy and Responsibility of Motherhood

May 13, 1945, will be Mother's Day. Though the Day is not one strictly Biblical, it is a day in which sons and daughters—especially those of Christian homes—gratefully remember their mothers. Christian motherhood, laden with both joy and responsibility, has its own reward. Nevertheless, children blessed with Christian motherhood should be sufficiently thankful as to add their word of appreciation, occasionally. The value of a Christian mother is immeasurable. Her efforts come to full fruition usually after her death, making it all the more opportune for a word of praise when and where it best can be heard.

The Bible frequently recognizes the nobility of godly motherhood—such as Paul's praiseworthy mention of Eunice and Lois, mother and grandmother of Timothy. On the contrary, ungodly mothers came under the scorn of the prophets. We cannot recall having read in the Bible of any son or daughter of an ungodly mother being successful. Like begets like. Samuel, peer of all the prophets, was started on the road to success by the consecration and prayers of Hannah. Who, though, was Demas' mother?

A mother's chief joy is the welfare of her children—especially their moral and spiritual welfare. Not many mothers rejoice in financial successes of their children, if virtue has been lost in the achieving. Mother, whose own success cannot be measured with dollars and cents, cannot be deceived into measuring her child's success by any faulty standard.

Nearly all Bible students sense that the present attitude toward motherhood is different from the Scriptural attitude. Fast, complex, and selfish characteristics of modern living have reduced the praise of motherhood as measured to her in the Bible. "Her price is far above rubies," and it should be true that "her children arise up, and call her blessed." (Prov. 31:10, 28.)

Once motherhood was sought, and barrenness brought grief. Today, children too frequently are unwanted. They are, nevertheless, "an heritage of the Lord" (Psalm 127:3), and they provide to those who bear them a joy that cannot be obtained in any other way. No speedy yacht, no polished limousine, no costly furs or sparkling jewels, no

velvet-carpeted mansion, nor yet a trip to the tropics can provide the deep joy and satisfaction that comes through motherhood. She who holds to her breast her own child holds her sweetest possible possession, inexplorable, God-given. She holds, too, her best opportunity and her gravest responsibility.

Usually, mothers are astonishingly successful when they want to be. One who would succeed in almost any work must prepare and qualify through years of schooling. Mothers, though, seldom flourish college degrees. They go about their daily tasks of caring for their children with more the thought of divine duty than of dependence upon technicalities of textbooks. Youth does not appreciate that there is only a very short period of time to parenthood. Speak to youth in the late teen age, or in the early twenties, of coming parenthood, and youth will usually laugh as though that were very improbable for a very long time. Actually, the period from maiden youth to motherhood is very short. Almost suddenly, the new mother holds her life's dearest treasure in her arms. She must begin her new profession without apprenticeship. . . . Mothers, you do remarkably well, and, somehow, I know, and all the world knows, that you toil in the light of Providence.

The Joy of Mary

When Mary revealed to Elisabeth that she (Mary) was to give birth to the Messiah, she said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed" (Luke 1:46-48). Indeed, Mary's blessing surpassed that of all other mothers, and her rejoicing must have been most sincere.

There is a peculiar sense, a divine and unique way, in which everyone can share the joy of Mary. Literally, there was of necessity only one mother, yet Jesus said: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). Nothing now means more to Christ than our loyalty to God. That loyalty, in Christ's estimation, would qualify one to have been His mother. Have you the joy of Mary?

"His Mother Was His Counsellor"

By Vivian Kirkpatrick

Ahaziah "also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly."

SECOND CHRONICLES 22:3 emphasizes a tragedy that has been reenacted too frequently in history and still is being reenacted in life today, though one can thank God that such tragedies are limited. Indeed, one might find excuses in this instance, though King Ahaziah was old enough to have had a mind of his own. Athaliah, the daughter of Ahab and Jezebel, fully followed in the footsteps of her mother, and, though married to the godly Jehoshaphat, was unable to lead him away from his God. In the case of Ahaziah, her son, however, she had opportunity to teach him of her gods and practices. This is understandable when one realizes that a child is in closest contact with "mother" during the most formative period of his life. "The mother's face and voice are the first conscious objects as the infant soul unfolds, and she soon comes to stand in the very place of God to her child" is the way it has been stated by a theological professor. Thackeray said it this way: "Mother is the name for God in the lips and hearts of little children."

Most of us are prone to look to Mother as the one who has for us infallible advice, and that is as it should be. Might we not say that is why God made mothers? Mother's counsel is best for us. Her influence in our early years of life is greater than we realize, or ever give her credit. Our failures and mistakes, however, cannot be laid to her door, for we cannot expect the building long to stand which is made of rubble—though the foundation be perfect. She gives us that foundation, points to us the way to follow in life.

Athaliah was an unusual mother, rare in that a mother seldom deliberately leads her child into wrong paths in life. Every mother goes through months of inconvenience and pain to bring her child into the world, and to each mother her child is an unusual one. He is one who will do great things in life, so she trains him through those

first years of life when good habits can be most easily formed. Tennyson wrote:

"Happy he

With such a mother! faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him; and tho' he trip and fall,
He shall not blind his soul with clay."

Mother love is the most perfect love known to man.

Mother went down into "the valley of the shadow of death" that we might have life, and her years of toil and sacrifice were for us that we might be better men and women. God uses this mother love as a means of showing His own love, saying: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:13).

Because Mother loves us, cares for us, and desires nothing but the best for us, we should all profit by considering seriously these five words from the text—"His mother was his counsellor." If they could truly be spoken by us, how much better we would be—and so would the world! Further, we might say: "Dear Mother, in whose eyes I see All that I would and cannot be, Let thy pure light forever shine, Though dimly, through this life of mine."

Douglas Malloch poetically suggested that all of us might better hesitate before any action and ask a question: "Would Mother care?" If our answer was that we knew she would care, then we ought not to do it. We would not go far wrong if we could take that attitude with us through life, for Mother wants us to be just, and kind, and true to the ideals of Jesus about whom she taught us in our younger years.

As we think of mother-love and what its results can be, we turn to another example of recommendation for Mother's teachings, reading Paul's writing to Timothy where he said: "I call to

(Please turn to page 10)

WOULD MOTHER CARE?

"It doesn't look so wrong, so very bad—
It's hard to tell.' I know it is, my lad,
For sin wears new disguises every day,
Makes wrong look right. It's hard to tell,
you say,

And yet, I wonder, is it hard at all?
All men have mothers they at least recall.
My boy, whatever garments sin may wear,
Would Mother care?

"Well, I don't think it's very bad, do you?
It's only doing what the others do.'
What others? 'Oh, the fellows and the rest,
The girls, of course.' Then here's an easy
test

Of every act, an easy way to tell
How poorly you are living, or how well.
No matter where you are, if she were there,
Would Mother care?

"It doesn't seem, of course, exactly right,
Nor seem so wrong.' Then ask yourself to-
night

A simple question—not the others, son,
But ask yourself the question—you're the
one.

It's nothing much—it seems so all along
That there is nothing very wrong with
wrong—

But ask yourself the question fair and
square:

Would Mother care?"—Douglas Malloch.

BIBLE TREES

*Selected by Mrs. Edith Barber from a
Restitution Herald of several years ago.*

THE SCRIPTURES frequently refer to people figuratively as though they were trees. Nebuchadnezzar is mentioned in Daniel 4 as a tree which was cut down and his stump bound about with an iron band. In Judges 9, the different trees sought a king over them. Finally, the bramble, identified as Abimelech, was selected as king. In Ezekiel 31, the trees of Eden, "that were in the garden of God," are mentioned in a figurative sense. It may require some speculation to identify the trees of life and of the knowledge of good and evil in the past, but there should be no difficulty as to the identity of the trees of life which shall be in the future Garden of God.

In Psalm 1:3, we read of the righteous man, "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." Will you please notice the simplicity of the description and that of the trees of life as recorded in Ezekiel 47:12 and Revelation 22:1, 2?

In each description, the trees are planted by a river, the leaf is non-fading, and, in each case, the tree bears fruit. The non-fading leaves of the trees of life are for the healing of the nations. Jesus' work, according to Isaiah 61:3, was for the purpose that certain ones "might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Can you not see that, figuratively speaking, the trees of life of the future must be the ones who now wander, "not in the counsel of the ungodly, nor standeth in the way of sinners, nor sit in the seat of the scornful," but those who delight in the law of the Lord and meditate thereon day and night? (Psalm 1.)

In Proverbs 11:30, we read: "The fruit of the righteous is a tree of life." In other words, the righteous bring forth tree-of-life fruits. This helps also in identifying the future trees of life. In fact, the righteous bring forth tree-of-life fruits now, not all of them, but those pertaining to this

age. The tree of life brought forth twelve fruits (Rev. 22:2), and the fruits are borne in the proper season. He "bringeth forth his fruit in his season" (Psalm 1:3). How may we know who are bearing tree-of-life fruits? "By their fruits ye shall know them." A righteous man is known by the nine fruits of the Spirit. Now is the season to bear these fruits; other fruits must wait until the Kingdom Age to be brought forth.

Galatians 5:22 is an enumeration of the fruits of the Spirit. Love is the first named and the most essential. It is evidence of the indwelling Spirit of God, for God is love. One cannot teach the love of God to others without showing that Godlike love himself. These fruits are tree-of-life fruits because they are necessary in showing the way of life to sinful men. Therefore, love is necessary, and joy is also. Who would respond to a message of life from one who showed no joy in his religion?

Peace is necessary in representing that One who is the Prince of Peace. Longsuffering on our part shows the longsuffering of God who can forgive unto seventy times seven. Gentleness shows the kind, loving touch which caused even little children to cling to Jesus.

Goodness gives us the idea of godlikeness or the opposite of sinfulness. One cannot teach sinners the way of life and continually indulge in sin. Faith is necessary, for without faith

it is impossible to please God. Meekness is the opposite of arrogance or haughtiness. We must be meek to teach others meekness, for "the meek shall inherit the earth."

When I think of temperance, this definition of Brother A. J. Eychaner invariably comes to my mind: "Temperance is the moderate use of all good things and the absolute abstinence from all things injurious." This is the kind of temperance we should teach and practice as bearers of the tree-of-life fruit to the world about us.

But how about the other three fruits necessary to make up the twelve? Their season is in the future age and they

THE PREACHER'S WIFE

"You may think it quite an easy task,
And just a pleasant life;
But really it takes a lot of grace
To be a preacher's wife.
She's supposed to be a paragon,
Without a fault in view,
A saint when in the parsonage,
As well as in the pew.

"Her home must be a small hotel,
For folks that chance to roam,
And yet have peace and harmony—
The perfect preacher's home!
Whenever groups are called to meet,
Her presence must be there—
And yet the members all agree,
She should live a life of prayer.

"Though hearing other people's burdens,
Their griefs both night and day,
She's supposed to spread but sunshine,
To those along the way.
She must lend a sympathetic ear
To every tale of woe,
And then forget about it,
Lest it to others go.

"Her children must be models rare,
Of quietness and poise,
But still stay on the level
With other girls and boys.
You may think it quite an easy task,
And just a pleasant life,
But really it takes a lot of grace
To be a preacher's wife!"

—Selected.

pertain to the work of ruling with Christ and bringing the way of life more perfectly to a needy world. Proverbs 3:18 refers to wisdom as "a tree of life to them that lay hold upon her." Perfect wisdom will be needed by the rulers of the Kingdom of God. Jesus and His saints will not lack the wisdom necessary to their task. Perfect wisdom will be necessary to the perfect reign which will bring in perfect righteousness.

We read that Jesus will rule with righteousness and equity (Isa. 11:4), so justice must be another fruit of that age. Just a knowledge of justice, however, is not sufficient. The power necessary to put the ideas of justice into execution must be had to accomplish the desired result as life-

givers in the age to come. With wisdom, justice, and power added to the nine fruits of the Spirit, we have the twelve fruits which the trees of life will bring forth in their proper seasons.

"His leaf also shall not wither" (Psalm 1:3). "The leaf thereof (shall be) for medicine" (Ezek. 47:12). That evergreen leaves stand for immortality can be seen from Paul's allusion to the unfading wreath. (1 Cor. 9:25.) That is the meaning of the "incorruptible crown." (See also 1 Peter 5:4.) The leaf of immortality will pass from the immortalized rulers of the Kingdom to the mortal nations through the evangelizing work of that age, through the consequent learning of right- (Please turn to page 11)

Woman, the Church, and the World

By Florence E. Pease

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" (1 Corinthians 6:2).

NEARLY all religious persons are acquainted with Proverbs 11:22, saying: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." The true Church of God, mentioned symbolically in the Bible as a woman and the bride of Christ, must use godly judgment to discern between things of God and the things of the world. (2 Cor. 6:14-18.)

Jesus prayed for His disciples, not that they should be taken out of the world, but that they should be kept from the evil in the world, for they were not of the world. (John 17:15, 16.)

The true woman (church) is supposed to keep herself above the reproaches of the world. Someday God will call her literally from the world. "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). Soon the church will be hidden completely from the world. We are to take no part in the carnal affairs of the world. Pure religion demands that one "keep himself unspotted from the world" (James 1:27). We, as Christians, are to "abstain from all appearance of evil," for we are God's representatives. Let us not lose our individuality as people of the Lord, or walk in perverted ways. (Prov. 19:3; Jer. 3:21, 22.)

The majority of women of the world of today are fast

losing their effeminacy, and walk in the ways of this perverted age, working at mannish labor, and garbing themselves in mannish apparel. (Deut. 22:5.)

The churches of the world today are patterning after Satan, and walking arm in arm with Satan.

"A mannish woman, and a womanish man—
Are rank innovations on God's infinite plan."

Let us learn more of Jesus, and of His judgment, that our judgment be not turned to bitterness in the day of our Lord's return. "Ye who turn judgment to wormwood, and leave off righteousness in the earth," are admonished to "seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning"—"the Lord is his name" (Amos 5:7, 8). We must withdraw ourselves in every instance from the perverted world, and carry on daily under the cross of Jesus our King.

First Timothy 6:5 says, "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." The world is offering big wages to the laborer, often thereby misleading the innocent to do wrong, to forget God. Many people are blindly, ignorantly headed for eternal death.

Members of the Church of God, may we keep in mind that judgment will begin at the house of God. "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17.) That God may help us to use righteous discretion is my prayer.

The Day of Salvation

By Alma Orr

IN 2 Corinthians 6:2, we read these words, "He (God) saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." Also, in Isaiah 49:8, we read: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee." Isaiah 55:6 says: "Seek ye the Lord while he may be found." The language of these texts clearly indicates a future time that will not be acceptable for salvation. It should not be hard to tell when that time will be. We are plainly told that *now* (today) is the day of salvation. It is logical then to assume that when "today" ends, the day of salvation ends. What is meant by "today"? Evidently not the present twenty-four hour day. In Hebrews 3:13, we are told to "exhort one another daily, while it is called To day." So "today" is composed of many twenty-four hour days.

There are to be only three world days from the beginning of creation throughout all eternity. A day begins with darkness or partial darkness; then the light comes and continues until darkness again comes, as: "The evening and the morning were the first day . . . and the evening and the morning were the second day," and so on. (Gen. 1.) In the beginning of creation, there was darkness over all the earth and God said, "Let there be light: and there was light." This was the first day. Light continued until the time of the Flood when darkness again covered the earth. This was the beginning of the second day, the day in which we are now living. This day will continue until Christ leaves the heavenly tabernacle to return to the earth. That will be the beginning of the third day. Death means darkness or night. In John 9:4, Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." He was thinking of His approaching death. At the time of the Flood, "the world that then was, being overflowed with water, perished" (2 Peter 3:6). That was the first death of the world and the first time since the creation that the earth had been covered with darkness. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (v. 7). This will be the second death of the world (Rev. 20:14), and darkness will again cover the earth. This will be the third and last day. When the second day ends, salvation will end. The "accepted time" then will have passed. Mankind will have been allowed two days in which to get

ready for the coming of the Lord at the third day. (See type of Moses in the mount, Ex. 19:10, 11.) The first day has already ended, and the end of the second day is fast approaching.

That there will be no salvation after Christ comes is taught both positively and negatively. It is taught positively in the statement: "Now is the accepted time, now is the day of salvation"; also in the Parable of the Laborers. In Matthew 20:8, we read: "When even was come" (or, as we would say, the afternoon, since those who came in at the eleventh hour worked only one hour), "the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first." In verse 16, we read: "The last shall be first, and the first last." This refers to Israel. The gospel was given to the Israelites first, but as a nation they rejected it. Israel as a nation will accept the gospel in due time before Christ comes, but not until after the times of the Gentiles have been fulfilled. This makes the nation which had been first become last.

Many individuals did accept the gospel, however, and gave their lives as a witness for Jesus and for the Word of God. These are the ones to be raised in the "first resurrection" (Rev. 20), and they are the ones who will receive their reward first. Since the bride, or those raised in the first resurrection, must be of the twelve tribes of Israel, this makes the last, or Israel, to be first. The rewarding will begin in the evening of the second day, but will not be completed until the following day. . . . "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). The main body of laborers will be rewarded the morning of the third or last day, before it is yet light. Christ says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6:54). In Hosea 6:2, it is called the "third day." "After two days will he revive us, in the third day he will raise us up, and we shall live in his sight." The resurrection of the dead will be in the likeness of Christ's resurrection. (Rom. 6:5.) Christ arose from the dead the third day while it was yet dark. (John 20:1.) The dead will be raised the third day before Christ, who is the Light of the world, comes to the earth. [Why not "at his appearing," as indicated in 2 Timothy 4:1?—Editor.] When He comes, then it will be the full light of day and there will be no more night, that is, no more

death. The earth will continue to rotate on its axis and there will be night and day from that cause just as there is now. (Gen. 8:22.)

That there will be no salvation after Christ comes is taught negatively by Christ's own words: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are" (Luke 13:25). The same thought is expressed in the Parable of the Ten Virgins. (Matt. 25.) The bridegroom came, and those virgins who were ready went in with him to the marriage, and the door was shut. Those who were not ready could not enter. The accepted time had

passed. Also, Christ Himself said the coming of the Son of man shall be as it was in the days of Noah. At that time those who were in the ark were saved. All the rest of the people perished.

In the type of the atonement day, one of the ordinances of the Mosaic tabernacle, the high priest made intercession for the sins of the people only when he was in the holy of holies. Christ is now in the holy of holies in the heavenly tabernacle. This is the day of atonement; when He comes out the day of atonement will be ended. He never will enter again. (Heb. 9:12 - 10:14.) When He leaves the holy of holies, the door will be shut and none can open. "He openeth and no man shutteth; and shutteth and no man openeth" (Rev. 3:7).

PUBLIC WORSHIP?

By Grace Skinner

GOD cannot be worshiped truly, only by attending church. Be not alarmed, I mean not to imply that one should not go to church. I mean only to say that something more is necessary. What that something is can be learned in the Scriptures.

First, let us turn to John 4:24, there reading: "God is a Spirit: and they that worship him must worship him in spirit and in truth." If we worship God in that way, we shall obey Hebrews 10:25, which reads: "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." We shall be respectful as we enter, in obedience to Ecclesiastes 5:1, saying: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."

When inside the church, we should "give unto the Lord the glory due unto his name," and say: "O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:6). We are told to "enter into his gates with thanksgiving, and into his courts with praise" (Psalm 100:4), and to "come before his presence with singing" (v. 2). We shall "praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and pipe (margin): praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals" (Psalm 150:3-5).

Precious promises are given those who "wait upon the Lord." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they

shall run, and not be weary; and they shall walk and not faint" (Isa. 40:31). Those who attend regularly are promised a blessing: "Blessed are they that dwell in thy house: they will be still"—constantly and ever—"praising thee" (Psalm 84:4). One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Psalm 27:4).

It is proper also to bring an offering. "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts" (Psalm 96:8). "Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared" (76:11).

The Lord takes account of the meetings of His people, as recorded in Malachi 3:16, 17: "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

The following "Rules on Going to Church" are from the writings of Bishop Vincent:

Rules on Going to Church

- (1) Go early. Be not only punctual, but be in your place before the service begins.
- (2) Go in a reverent spirit. Avoid talking on worldly subjects before the service begins.
- (3) Before and as you enter, breathe a silent prayer for the influence of the Holy Spirit. (*Please turn to page 11*)

Present Aspect of the Kingdom of God

In Two Parts—Part Two

By Herbert F. C. Hill

CHRIST has opened a "new and living way, which he hath consecrated for us" (Heb. 10:20). "For this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator" (9:15, 16). Here we have "things new and old" (Matt. 13:52), which causes confusion.

On one occasion, Jesus spoke to the Jews, saying: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke 13:28). To what was He referring? Things new and old, again! We all realize the restoration of Israel will take place at the Lord's return, which is future. Here, again, correct understanding requires spiritual minds. Turn to Hebrews 8, and it may illuminate our study. Apply it to the passage with that in mind, and we probably shall understand what the Lord meant.

It will be well, also, to mention here a connecting link to this important doctrine of "things new and old" as revealed in the New Testament. It is the scene on the Mount of Transfiguration. Jesus said to His disciples, "There be some standing here, which shall not taste death, till they see the kingdom of God." This they saw in Jesus—His Royal Majesty—but they understood not the real significance of the vision until afterwards. Moses and Elijah represented the law and the prophets. Jesus was the promised Seed—as of one, Isaac. There they stood in full view of everything. Peter made a rash proposal, as usual, not knowing what he said. A cloud "overshadowed them: and they feared as they entered into the cloud." "There came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone" (Luke 9:34-36).

It is wonderful to bring certain scriptures to bear on this study. Read Hebrews 8:13, saying: "Now that which decayeth and waxeth old is ready to vanish away." "This is my beloved Son . . . hear him"—now! "Jesus was found alone." Moses and the prophets had vanished out of sight.

The Restitution Herald advocates the coming of the Kingdom of God, same being dependent upon the literal, personal, visible return of the Christ. There is food for thought, however, in Mr. Hill's attempt to show a "present aspect" of the Kingdom. Read as a student, not altogether as a critic.—Editor.

"The law and the prophets were until John: since that time the kingdom of God is preached" (Luke 16:16). We have a "better covenant" now, under "better promises."

While addressing unbelieving Jews who were living by the law, and who said Abraham was their father, Jesus said, in substance: "Ye shall die in your sins when ye shall see Abraham, Isaac, and Jacob, and all the

prophets in the kingdom and you yourselves thrust out." (Cp. John 8:33, 21, 24.) Abraham, Isaac, and Jacob had the promises. The law came four hundred thirty years afterwards. "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" (Gal. 3:7, 8). So, we see what was in the Lord's mind when He spoke of unbelieving Jews being thrust out. He was not referring to a future event when He would reign as King, for He knew Israel would be restored then. There need be no compromise here. Their contradictions and unbelief as to His personality as their Messiah was not hid from Him; therefore, He spoke in parables, that seeing, they should not see, and hearing, they should not understand.

As many as are children of light walk in the light. (See John 12:35, 36; Luke 16:8; Eph. 5:8.) The Wise Men saw a guiding light. The shepherds saw a glorious light. The Apostle Paul saw a great light. According to John 9:5, the greatest light of all is Jesus, the Light of the World (present Kingdom). It is He, and He alone, who lifted the curtain and revealed to mankind that God is love—the explanation of which appears in John 3:16. So, "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." They have come from the east and from the north and from the south and west, and have set down with Him in the Kingdom, as Jesus termed it. [Men have been called from the four directions to follow Christ, but none has yet "set down with Him in the Kingdom," for Christ has not

yet come in His Kingdom. His appearing and His Kingdom will be coincidental. (2 Tim. 4:1)—Editor.]

Do you believe when you break bread in remembrance of Christ that He is present with you? Of course you do! Well, then, is this very difficult—to see that Abraham, Isaac, and Jacob, and all the prophets are there with you (now, present aspect), and “they,” the Jews, thrust out because they sought it not by faith? Listen, dear reader, I shall quote one scripture here: “Ye are dead” (Col. 3:3)—and “your life is hid with Christ in God.” “Ye are dead,” and so is Abraham. As you have the faith, you are the same death. You are dead and buried, and “when Christ, who is our life, shall appear, then shall ye also appear with him in glory” (v. 4). “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:29).

Yes, the Kingdom of God is God’s Kingdom, no matter who is ruling. Nebuchadnezzar said, “(His) dominion is an everlasting dominion, and his kingdom is from generation to generation” (Dan. 4:34). Although there have been breaks in rulership, God still rules in the kingdoms of men. We believe, according to Scripture, that Zedekiah was the Jews’ last king. Since then, the throne has been unoccupied. We are all looking for the time Jesus Christ will take over the reins of government and rule and reign in righteousness.

Here we shall let the Apostle Paul speak: “Know ye not that the unrighteous shall not inherit the kingdom of God?” (1 Cor. 6:9.) It takes very little meditation to see that this text does not refer to a future event, for the simple reason that Jesus Christ will rule in righteousness as with a “rod of iron” (Rev. 2:27). [*Surely both texts refer to the coming Kingdom. The unrighteous will be rejected, and Christ will rule in power.—Editor.*]

Listen, dear reader, to the words of Jesus your Master: “Seek ye first the kingdom of God, and his righteousness” (Matt. 6:33). What a difference this makes! The righteousness which is by faith in Jesus Christ is “unto all and upon all them that believe” (Rom. 3:22). “All have sinned, and come short of the glory of God” (v. 23). The precious gift is not inherent; it is a free gift from God by His unmerited favor. So, “we through the Spirit wait for the hope of righteousness by faith” (Gal. 5:5).

What is the “hope of righteousness”? It is, to the child of God, *eternal life*. For this we patiently wait. When “this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15:53-57).

Christ “hath brought life and immortality to light

through the gospel” (2 Tim. 1:10). Hence, Paul said: “Flesh and blood cannot inherit the kingdom of God” (1 Cor. 15:50). “Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it” (Rom. 8:24, 25). “If in this life only we have hope in Christ, we are of all men most miserable” (1 Cor. 15:19).

Jesus said, “I go to prepare a place for you” (John 14:2). This “place” has been described by the exhortation of this article as *through the open door*. All who are entering in, and partaking of, the water of life proceeding from the fountain will the Lord bring with Him when He returns to set up His Kingdom. These are the saints who will possess the Kingdom. (Heb. 4:16.)

Just before Jesus ascended to the Father, the disciples asked Him, “Wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6.) Why did not the Lord give them a direct answer? They were, no doubt, a little confused. They had been present and heard Him say to the Jews, “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt. 21:43). They also knew He was to be the future King of Israel, but when this would actually occur they were not informed. They also had heard Jesus refer to the Stone which was rejected, and now “become the head of the corner” (v. 42). (See Daniel 2:35, 44; 1 Peter 2:7.) Jesus had given them final orders to preach the gospel of the Kingdom to all nations: “Lo, I am with you alway, even unto the end of the world” (Matt. 28:20). How was Jesus to be with His disciples? Only in spirit?

The tiny seed planted at Pentecost would grow and spread out its branches in all the world—to all nations! Have not all nations received it? God’s mighty plan of salvation for the ages must be made effectual in all generations, until the expiration of the set time. That time was withheld, because of the secrecy of the *day* which no man knew, no, not even the angels, nor the Son. So, how could Jesus tell the time of the restoration, if He knew not the time of His returning? He spoke to them accordingly: “It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8). Here is the actual start of what Jesus and His disciples called the Kingdom of Heaven—or the place prepared. We see the gospel of the Kingdom going forth in power. The power to which Paul referred is “not with enticing words of man’s wisdom, but in demonstration of the Spirit and power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Cor. 2:4, 5). This is “the tie that binds.”

Most Bible students are aware that God has a set time for all events. The Creation story alone will give us in parabolic form the history of the present epoch of seven

thousand years, and these days of years are all enumerated—each in its order and with its specific representations. We mention only the last for brevity: "God rested from all his works." We believe that rest to be figurative of the "day of rest" which Paul, in his discourse to the Hebrews, so profoundly testified as *a day of rest for the people of God. It is very near.* We look yet upon devastation and unrest in the world, a world in darkness which can be felt. Great leaders believe they have peace at their fingertips, and already are boasting of their achievements toward that end. The cause of all present strife and turmoil is overlooked. Men are cursing Hitler and others for all these atrocities, but are blind to the fact that they as well have the solution for peace.

Before the new Kingdom is born, the world will suffer pain as a woman with child. The worst has to come; the end is near. Keep oil in your vessels, that your lamps may continually burn. Jesus said, "What I say unto you I say unto all, Watch" (Mark 13:37).

"HIS MOTHER WAS HIS COUNSELLOR"

(Continued from page 3)

remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Because of this mother's and grandmother's teachings, responsibility was given to one who did follow his mother's counsel. "Wherefore," said Paul to Timothy, "I put thee in remembrance that thou stir up the gift of God, which is in thee." To go out preaching the gospel of the good tidings of the Kingdom was the sum of the task to which he was dedicated by Paul. Paul, a little later in his Letter, wrote: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Good advice for all of us who have had Christian mothers who tried to teach us the Scriptures and their meaning! Timothy (all of us) follow and keep your mother's teachings, hopes, aspirations in mind, that you may truly be a good workman for the Master. Follow Mother's footsteps.

"'Like mother, like son,' is a saying so true,

The world will judge largely of 'Mother' by you."

"His mother was his counsellor . . . to do evil." Our mothers are our counsellors—to do good! Do we?

A Sorry Picture: Mother, in her failing years, sometimes has a more difficult life than in the busier years when she reared her family. Well did Solomon say: "Despise not thy mother when she is old" (Prov. 23:22). Let youth pay full respect to the aged—especially to aged mothers.

"BEHOLD, I COME QUICKLY"

By Mrs. Sue Stuart

ARE WE, as Christians, ready to say with John, "Even so, come, Lord Jesus"? Sometimes when expecting friends to visit us, we hope they will not come until we get a little better prepared. That is the way with some of us when we think of the coming of Jesus. We want Him to come, but want Him to wait until we get a little better prepared, yet we make no effort to get better prepared.

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). We are looking for the coming of Jesus and know He is coming, but we are not ready because we are not obeying His commandments.

We do not have the love of Jesus Christ in our hearts, or we would not be afraid. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18). Again He said: "This is my commandment, That ye love one another, as I have loved you" (John 15:12). Certainly, we are living in the last days. 2 Timothy 3:1 records: "This know also that in the last days perilous times shall come." Perilous times are surely with us. People are running to and fro, seeking pleasure and finding none. It is surely time we were working in the Lord's vineyard.

Jesus said, "Why stand ye here all the day idle?" (Matt. 20:6.) We cannot follow our Lord and Saviour Jesus Christ, doing His will, if we stand idle. We do not want Jesus to come back to earth and find us standing idle. Neither do we want to get busy; we just want things to "rock on" as they are. First Peter 4:18 says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" John said, however, in Revelation 21:7, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

"Behold, I come quickly." "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. Ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:2, 4).

Jesus said in Matthew 19:19, "Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." The time has come when many do not honor their fathers and their mothers, and they do not seem to know anything about loving their neighbors. Truly, this is a time of trouble, such as has never been before. People all over the land are grieving themselves almost to death, because their sons are in the armed forces. When the sons were at home, some of them grieved their parents almost to death with their wild lives. There is no peace of mind in these days. A time is soon coming, however, when Jesus will come back to earth, and stand in our midst, as He did when the disciples were assembled for fear of the

Jews. He will say to us as He did to them, "Peace be unto you" (John 20:19). Then will be the happy time—when "the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:11).

Let us make preparation for the soon coming Saviour. "Even so, come, Lord Jesus."

BIBLE TREES

(Continued from page 5)

cousness by the nations, and the consequent gift of eternal life to them.

We need not wait, however, until the Kingdom is established to act in the capacity of a tree of life. "The fruit of the righteous is a tree of life." So, if one is showing forth fruits of righteousness, the fruits of the Spirit, he may be sure that he is even now acting as a tree-of-life agent. The tree-of-life work must be partly by word of mouth, but also must be by proper life. We know that actions often speak louder than words. To the end, then, that we may properly act in tree-of-life capacity, let us not walk "in the counsel of the ungodly, nor stand . . . in the way of sinners, nor sit . . . in the seat of the scornful." Let us, rather, "delight in the law of the Lord" and meditate thereon continually.

May we ever put our trust in Him who was anointed to preach glad tidings (Isa. 61:3) and do other wondrous works, that men may be called "trees of righteousness, the planting of the Lord."

PUBLIC WORSHIP

(Continued from page 7)

(4) As you take your place, bow in prayer for yourself and all who enter the sanctuary.

(5) As the minister approaches the pulpit, offer a silent prayer in his behalf.

(6) In all the service, take an active part—as hearer, as worshiper.

(7) At the close of the service, after a moment of silent prayer of thanksgiving for the blessing you have just enjoyed, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.

An excellent suggestion for worshipers is contained in the notice posted at the door of many churches: "Whosoever thou art that entereth this church, remember it is the house of God. Be reverent, be silent, be thoughtful. And leave it not without a prayer to God for thyself, for him who ministers, and for those who worship here."

MOTHER'S DAY MESSAGE

(Continued from front page)

(We) will say of (our) Lord, He is (our) refuge and (our) fortress: (our) God; in him will (we) trust" (Psalm 91:1, 2).

Jesus, when hanging on the cross, remembered His mother and tenderly committed her to the care of John, His beloved disciple. May our children think of us, this Mother's Day, though they be separated from us by land and sea. May they often read the Book we read to them when they were children, and may it be "a lamp unto (their) feet, and a light unto (their) path." May their thoughts of mother guide their footsteps to the House of Prayer.

TO MOTHER

By Laura Slusser Glanton

Mother's hair is turning silver,
Mother's step is getting slow,
But her dear eyes, warm and tender,
Beam with love's celestial glow.

And her dear hands, how I love them
As my throbbing brow they press,
Toil-worn hands, yet, oh, how tender
Every touch like a caress!

In my mind, I see her sitting
In the wee house, all alone,
Watching o'er the empty home-nest,
From which all her birds have flown.

Wintry winds have killed the flowers,
And the trees are brown and bare,
But a light shines from the window,
Always rest and welcome there.

Soon the wintry winds will leave us,
And the springtime's balmy air
Will bring all your vines and blossoms,
That you tend with so much care:

See the dear old-fashioned blossoms,
In the high beds made of rock!
Larkspur, phlox, and sweet petunias,
And the stately hollyhock.

How I love each fragrant bower,
How I love each shady nook!
There I fought life's fiercest battles,
Turned the pages of life's book.

Patient be, dear little mother,
For we will not always roam,
And when springtime brings your flowers,
All your nestlings will come home.

"How beneficial, not only to the individual child, but also to all the world, is that mother who recognizes her God-given position and labors with full heart to the performance of duty and service unto the Lord."

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:18).

Knowledge or Glimpses?

A "short view" of an object is very different from a "full view." The story of the blind men describing an elephant would be a "short view" would it not? One man felt of the elephant's trunk and said he was a very different creature than the one who felt of his ear, or the one who touched his side.

There are many things in the Bible which give us "short views," or glimpses, into the future. But it also gives us "full view," or we can study our Bibles and get a clear understanding of many things. This is knowledge.

First of all, one who wants or seeks spiritual knowledge must begin at the beginning. He must know that "God is" and that He gives knowledge if we ask Him, and seek to find it. "He is, and . . . he is a rewarder of them that *diligently* seek him" (Heb. 11:6). "The fear of the Lord is the beginning of knowledge" (Prov. 1:7). We need to know of His greatness and unlimited power. We must revere Him. He is holy. "Hallowed" be His name.

The knowledge of this world is foolishness in God's sight. It is very useless and of short duration. (1 Cor. 3:19.) It is of little enduring value when compared with God's eternal wisdom.

The Israelites had a "zeal of God," but "not according to knowledge." That means godly knowledge, for the following verse explains: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." They refused to accept Christ.

Further, we learn that "in the last days" there will be scoffers. These people who laugh at God's Word and plan of salvation will not walk in the righteousness of Christ. They follow the things of the flesh, living in lust and sin. Sin ends in death, but "the gift of God is eternal life through Jesus Christ" (Rom. 6:23).

Be Diligent

Rulers are told to be diligent. (Rom. 12:8.) "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) are thoughts every sincere Christian should consider.

Christians everywhere should "lift up the hands which

hang down . . . follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God" (Heb. 12:12-15).

Christian knowledge shows us a life that is unselfish. The Christian lifts others. He helps keep peace between others. He is consecrated, set apart. He sees to it that those nearby do not fail to know of God's grace.

No one knows how great is his or her influence for good. Others depend upon you. Do not fail them!

Study, pray, work, keep yourself unspotted from the sins of the world. Then you will "grow in grace" as well as in "knowledge of our Lord." His love and power will be over you. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

A Prayer

"Forbid that careless thinking
Should lead me into sin,
Or mar Christ's perfect image
Reflected from within.

"Forbid that false ambition
Should cause my mind to stray
From daily, Christlike living,
From taking time to pray.

"O, keep me strong and valiant
To meet temptation's hour.
Make me Thy humble servant;
Great Teacher, give me power!"

—Elva Zackrison in
• *Signs of the Times.*

Happy Birthday Wishes

Joanne Flo Peters, May 7, age 3, Paynesville, Minn.
Delores Macy, May 7, age 7, Oregon, Ill.
Doris Cleora Denchfield, May 9, age 5, Robinsdale, Minn.
Dallas John Denchfield, May 9, age 5, Robinsdale, Minn.
Harold W. Hamilton, May 9, age 9, Cold Springs, Minn.
Mary Alyce Mercurio, May 9, age 10, Leavenworth, Kan.
Milford Love, May 11, age 5, Cleveland, Ohio.
Virgil Johnson, May 12, age 11, Sac City, Iowa.
Philip Yows, May 12, age 12, Purlmela, Texas.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Every Day Is Mother's Day

The calendar tells us that we are approaching the day on which we are to observe a national Mother's Day. Naturally, we are glad to devote a special day to our mothers, but does it not seem strange that we should have to depend upon the calendar to remind us that we must honor our mothers.

Mothers are not a new institution. God, the Creator of the universe and all that is contained therein, planned that they should be the source of all living. He placed the first responsibility upon Eve, for we read in Genesis 3:20, that she was the mother of all living.

We never tire of reading the stories in the Bible which depict the lives of great leaders and their mothers. Moses, the great liberator of the Hebrews from Egypt, enjoyed that privilege because his mother defied the laws of the Pharaoh to preserve his life. Samuel, one of the wisest judges of Israel and blessed of God, owed his position to the fact that his mother loved him enough to dedicate his life to the Lord. It is natural for all mothers to love their children and want to have them near, but Hannah gave Samuel to the Lord at an early age to serve Him.

In Proverbs, Solomon spoke several times of the need of obedience to our parents. "A foolish man despiseth his mother" (Prov. 15:20). What caused him to make such a statement? Perhaps, he was recalling some incident in his life when he did not respect or honor the teachings of his mother. That would not be difficult for any of us to do. Perhaps, the example of Jesus' love for His mother is one of the most beautiful of all. Though dedicated to the service of His heavenly Father and though very busy fulfilling those duties which He came to perform, He never seemed to forget that Mary had given Him birth. Even at death, a time when most of us would be selfishly thinking of our own pain and suffering, Christ considered and provided for the needs of His mother by committing her to the care of the beloved disciple John.

It should not be necessary to have examples to cause us to honor and love our mothers, nor should a commercialized day remind us of our love. The very fact that God loved us enough to bless us with mothers should be reason enough to be thankful for them.

Paul, in several of his epistles to the Gentile churches, exhorted the members to "honour thy father and mother," explaining that this service was right in the Lord. Natur-

ally, such a service would be acceptable in the eyes of the Lord, for He created our parents. Thus, by honoring them, we are honoring not only them but also the Lord, for we are obeying His commandment which was also given to the Israelites many centuries ago.

Though many consider such respect and love a duty, it is actually a duty of love and pleasure which we simply return for the pleasure we have been given.

Lesson Number 3—Prayer

* * *

By Lyle Rankin, Cashmere, Wash.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally" (James 1:5).

References for Pre-class Study

"Jesus prayed"—Luke 22:32; John 17:1; 11:41, 42; 14:16; Matt. 14:23; 26:36; Mark 1:35; 6:46; 11:24, 25; Luke 3:21; 18:1; Jesus taught others to pray—Matt. 6:9-13; 9:38; Luke 21:36; Matt. 5:44; 6:5-7; Luke 18:10-14. The apostles prayed—Acts 4:31; 1 Thess. 3:10; Acts 10:9; 14:23. The apostles commanded prayer—Acts 8:22; James 5:16; Eph. 6:18; 1 Thess. 5:17, 25; Men and women prayed—Acts 12:5, 12; 13:3; 2 Thess. 3:1; 1 Tim. 2:8. Positions for prayer—2 Sam. 7:18, 27; 1 Kings 8:22; Ezra 9:5; Dan. 6:10; Luke 22:41; Acts 16:24, 25; 20:36; 1 Cor. 11:4, 5, 13. Attitudes—1 Sam. 1:10-18; Isa. 38:2; Neh. 1:4; Dan. 9:3. Places—Acts 16:13; Jonah 2:1. Time—Psalm 32:6; 55:17; Acts 21:5; Luke 3:21.

Questions

What is prayer?

Name some Old Testament men and women who prayed and describe the prayer contents.

Name some things for which to pray.

Were tears shed in prayer? Why?

Should fasting sometimes accompany prayer?

Should a man's head be covered while praying? a woman's?

To whom should prayer be addressed? by or through whom?

Should petitions be made according to God's will? (1 John 5:14.)

Should the church come together to pray for a member in distress?

Whose countenance changed from sad to happy when she believed her prayer would be answered?

AMONG THE CHURCHES

CALENDAR

General Conference Permit: As we go to press, a letter is received from the War Committee on Conventions, Washington, D. C., granting permit for the General Conference to conduct its regular annual meeting at Oregon, Ill., July 31 - August 12, 1945. Certain limitation, however, will be reported next week.

May 3-13—Special meetings at Porterville, Calif.

May 20—Beginning of special meetings at Moorefield, Nebr.

June 4-10—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.

June 4-15—Vacation Bible School at Kokomo, Ind.

June 4-15—Vacation Bible School at Hope Chapel, South Bend, Ind.

June 14-17—Northwest Annual Conference at Felida, Wash., eight miles north of Vancouver.

June 17 - July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.

June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.

June 18 - July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.

July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.

July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.

July 31 - August 12—General Conference at Oregon, Ill.

July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.

August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.

ATTENTION! MINISTERS!

At the last General Conference, the delegates instructed the Committee on Ordination and License to compile an official list of recognized ministers of the General Conference. In carrying out this instruction, the Committee has sent application forms to all whose names and addresses were available. If you did not receive an application form, please communicate with the chairman of the Committee, and you will be mailed information and necessary forms.

In accordance with the constitution, it is now necessary to make application to, and be approved by, the Committee on Ordination and License to be officially recognized and receive delegate privileges at General Conference.

Please give this matter your early attention.

Committee on Ordination and License,
C. E. Randall, Chairman,
Fonthill, Ontario.

OREGON BIBLE COLLEGE NEWS

There are only six weeks of school to complete this semester. All students are aware that much Bible has been learned during the past year.

A few weeks ago, the students were privileged to hear Joe Dobson, a first-aid instructor from Saint Louis, Mo., give a talk at a chapel service. He also taught the first-aid class for one week, and became a very good friend of the College. One of the first-aid students,

Mr. Hicks, a funeral director of Franklin Grove, Ill., gave some good advice to the student ministers at another chapel service.

We had as visitors lately, Mrs. T. J. Ellis of Waterloo, Iowa, and Mr. and Mrs. Paul Williams of Stanhope, Iowa. The College students enjoy visitors and would like more to come.

Alva Huffer and Dean Moore now have a boat at the College. The students can now have a different sport to keep up their good health.
Kirby Davis, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

Attention, Writers: To facilitate leave-of-absence from our desk for work on the field, the Editor doubly will appreciate well-prepared articles for The Herald. The Lord willing, we shall leave Oregon shortly after the College year ends (June 8), returning about one month thereafter. We appeal especially to the senior and experienced writers, those having typewriters (thank you), and for articles teaching sound doctrine—messages that are in keeping with the avowed advocacy of The Herald as appears weekly on page 15. Doctrine, prophecy, practical themes on Christian living, historical sketches of Bible characters and incidents—how large a field of material!

Also, news reporters, please keep these two pages laden with reports and announcements of activities of your churches, Sunday schools, and Berean societies. An announcement sometimes makes better "news" than a report, and baptisms are more inspiring than funerals.

Good issues of The Restitution Herald, coming to us on the field, will help us to preach better sermons—and we hope to preach some good ones.—The Editor.

"It is impossible to express our appreciation for the sound religious education our son, Gordon, is receiving at Oregon Bible College."
—A. B. Shrode, Young America, Minn.

Prospectively, Bros. T. A. Drinkard and Harry A. Sheets will be the guest speakers at the Northwest Annual Conference at Felida, Wash. (See Calendar for dates.)

Bro. Alfred Anthon will be the teacher in the Northwest Summer Bible Training School, and Sr. Anthon will serve as matron. Bro. Anthon writes: "A very hearty appeal is made for people to attend both the coming Northwest Conference and our Summer Bible Training School, if it is too inconvenient to attend the Oregon, Ill., Summer Bible Training School and Conference."

Bro. and Sr. Paul Williams, Stanhope, Iowa, recently visiting at Eureka, Wis., and Rockford, Ill., came down to Oregon one day to renew old friendships at the College and the local church.

Answer to "Go Till You Guess"—Paul.

"Give us a lot of signs of the times, signs of the close of the age, and prophetic articles telling what's coming soon—plenty of it."
Mrs. Mae Moore, Bartley, Nebr.

"Sgt. Francis Fleeger, a member of the Pennellwood Sunday School, is now back with us, having received a medical discharge from the army. He must be careful of his diet for a while but expects to be able to work in a month or two. We thought we would miss his morale-building letters, but his cheerful smile is even better. His address is 505 Sheldon S.E., Grand Rapids, Mich. We pray for the soon return of all the men."
—Harvey Krogh, Jr., 110-32nd St., S.E., Grand Rapids, Mich.

Sr. T. J. Ellis, Waterloo, Iowa, was recent guest of Sr. Leota B. Hanson, Oregon, Ill., visiting also at the College and with other friends in Oregon.

ELDORADO, ILLINOIS

The home folks at Eldorado, Ill., are continuing with a full and increased schedule of activities, trying not to let the continual rains dampen their spirits. Most of the outdoor labors of spring are waiting more satisfactory circumstances.

Beginning the first of the year, we started a new young people's society class, meeting at 6:30 each Sunday evening. This class is principally for high school age, or slightly younger. It is continuing very successfully, with an average of fifteen to twenty-four young people in attendance. In addition to the class periods, special parties and social times are held on the slightest excuse, and very interesting and profitable times are the result. Mrs. Juanita Lloyd and Virginia Davenport are acting sponsors of the young people's society. The study materials are prepared by the pastor, who meets with them. The lessons are presented entirely by the young people themselves.

In addition, we also have added recently two new boys' and girls' projects to our activities. The boys have developed a boys' workshop, having secured part of a garage for the shop, and have installed a work bench and tools for the rebuilding of toys and the building of new toys. These toys, when finished, will be sent to orphanages in time for Christmas distribution. We have one night a week to devote to this effort, but many add to their work in between these times. The pastor and Zeno Boatright, who has recently returned from many months of service in the African, Sicilian, and Italian theaters of war, are co-sponsors and directors of this project and are finding much personal profit in it, as well as the pleasure and profit the boys receive from its operation.

The girls of the young people's society also meet on the workshop nights and are at present preparing scrapbooks of cartoons and small fact-and-joke clippings, to which we add a few pages of worth-while tracts and submit the books to Veterans' hospitals, assisting in polishing up a few dull hours of those who have been injured in service. When the scrapbooks are finished, plans are under way for the making of rag dolls and similar items to add to the boys' orphanage stock. Sr. Lillian Boatright is meeting with the girls and helping to guide this part of our work.

The young people also recently met at the church with mowers, rakes, and similar equipment to prepare the lawn of the church, which usually is neglected during the summer months, that the entire grounds around the church can be kept mowed and in better shape. The young people plan to maintain the grounds as a part of their contribution to the church effort. After darkness fell and work was no longer possible, a bonfire was built and a weiner roast and general good time was had by all. This effort toward improving the appearance of our grounds, which are rather extensive, is certainly paying dividends.

Our last fellowship supper, held in mid-March, had as its guest speaker, Mr. Floyd Bracy of Herrin, Ill., who is superintendent of Methodist Sunday schools of that city. He presented the campaign in which one thousand members have been added to the Sunday school of Herrin. A very interesting and profitable time was had. Mr. Bracy is a lay-

man, fired with the ideal of a greater effort among the young people within reach of our churches.

The pastor has been invited as guest speaker to the county assembly of Parent-Teachers Association, April 30, to discuss the facts of training for racial and religious tolerance.

Thus, we continue these special occasions at Eldorado in addition to our regular Sunday services and two mid-week Bible classes. We are hoping that the future may prove the wisdom and fruitage of these efforts.

James M. Watkins, Pastor.

NATIONAL BIBLE INSTITUTION

| | |
|------------------------------------|---------|
| Mr. & Mrs. Delos Andrew | \$ 2.00 |
| R. H. Judd | 2.00 |
| Delta, Ohio, Bereans | 27.25 |
| Oregon, Ill., Church | 19.17 |
| Dorothy Magaw | 2.00 |
| Mr. & Mrs. H. S. Bell | 30.00 |
| Mr. & Mrs. Morie Bell | 40.00 |
| Mrs. L. R. Hillard | 3.70 |
| John Garard | 20.00 |
| Mrs. Lottie Graham | 2.50 |
| Pennellwood Church, Grand Rapids | 150.00 |
| Kosza Sunday School, Iowa | 11.50 |
| Ater Church, Pirmela, Texas | 15.95 |
| Tempe, Ariz., Church | 50.00 |
| Freeman Fike | 5.00 |
| Alma Steffa | 5.00 |
| Los Angeles, Calif., Church | 119.88 |
| Los Angeles, Calif., Sunday School | 26.40 |
| Mr. & Mrs. George Rahn | 25.00 |
| Mrs. T. Compton | 5.00 |
| Mrs. G. W. Marrs | 20.00 |
| Mr. & Mrs. L. D. McLain | 2.00 |

GO TILL YOU GUESS

By J. W. Williams

1. Someone who was in the water.
 2. A grown man.
 3. Not thrown into the water, but jumped in.
 4. Because he was shipwrecked.
 5. He was on his way to Rome.
 6. He was on the island of Melita.
 7. He was snake-bitten there.
- (See page 14 for the answer.)

HERALD RECEIPTS

John Railton (another); Mrs. Sallie Stafford; Mrs. Vivian France; Mrs. L. Brenne-man; Mrs. O. J. Dorsey; Pennellwood Bereans; William Densmore; H. S. Bell; Mabel Drummond; Mrs. Russell Johns; Mrs. John Eekroy; Delos Andrew; Mrs. Lottie Graham; Mrs. Ray McCann (another); Mrs. J. M. Holderfield; Mrs. Chas. E. Page; Mrs. Ruth Hoskins; Mrs. Wm. Lansbery; Mrs. W. H. Klindt; Mrs. M. L. Stuart; Mrs. Clyde Benn; Nettie B. Crundwell; Mrs. Lucy Lapp; E. W. Johnson.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7¼ in. by 10½ in.; 100 envelopes, 3¾ in. by 7½ in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

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.

SUMMER BIBLE TRAINING SCHOOL

July 3 - August 12, 1945

Enrollment Coupon

Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3-August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Illinois. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

Student's name

Address

Tuition will be paid by

(State whether personally or otherwise)

The Summer Bible Training School

Plan to Attend

Oregon, Illinois

July 3 - August 12, 1945

The eighth consecutive Summer Bible Training School will be conducted, D.V., July 3—August 12, 1945, at Oregon, Illinois. There will be two departments: 1) the *Young People's Department*, and 2) the senior department which this year will be organized, largely, as a *Teacher Training Course*. There will be two instructors: Brother F. E. Siple, Pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, and Brother James M. Watkins, Pastor of the Eldorado, Illinois, Church of God. Brother Siple will be the Dean. Brother and Sister Albert A. Logsdon, Caretaker and Matron of Oregon Bible College, will continue their present services into the Summer School. The tuition will be \$30.00 per student, plus small cost of books. Also, students will be expected to contribute as they may be able, to the expenses of the Illinois Bible School during which their instruction will be completed. We are pleased to present a message from Brother James M. Watkins, head of the Young People's Department.

THE YOUNG PEOPLE'S DEPARTMENT

By James M. Watkins

A measure of planning and preparation is necessary for anything that is worth while. We, who have been given the responsibility of bringing you a complete and satisfying period of instruction that will bring the greatest measure of personal benefit, have completed much of the large amount of planning necessary to such an undertaking. Now we are urging it upon the young people to begin their plans necessary to attendance. It may require considerable planning upon your part if you are to spend this period of time with us, so the time to make your decision and plan to attend is now here.

The Young People's Department

The classes of the Young People's Department have not been designed with the thought in mind of teacher-training classes as such, but our aim has been the stimulation of interest and practical activities for Christian service that will bring a new interest and satisfaction to our Christian labor. In attaining this goal, we have tried to provide the most pleasant methods and environmental activities to help accomplish this purpose. To this end, we ask only for your complete interest and cooperation. Outside of classes, a complete program of interesting activities is being planned. The majority of classes are to be held in the mornings, and the afternoons are largely to provide periods of pleasant associations and activities. The evenings will provide periods of satisfying relaxation at the college with special attention to its social aspects, closing with the fam-



James M. Watkins

ily circle prior to bedtime to reap the benefit of our spiritual association together.

Your Classes

Four classes a day will be taught, one of which will be taught on exchange with Brother F. E. Siple. The three classes of the writer in the Young People's Department will be as follows:

THE NEWS OF THE OLD TESTAMENT.—There is nothing new under the sun. This class is an attempt to build an appreciation for the Old Testament by considering the modern ways in which it foreshadows the things of our day as well as in New Testament times.

MAKING A HOBBY OF YOUR INTEREST IN SERVICE.—This is to be a class that is somewhat different as classes go. It is practical instruction in things to do. Class period will be given over to the practical development of ideas for activities. The force of this period is ACTION, not study.

WHY BE A CHRISTIAN?—A class on alternate days. The purpose of this class will be an endeavor to find a satisfying personal experience in Christianity that will be its own recommendation. In addition to a study of the things that recommend Christianity to us, we hope, also, to present the things that will be a solution to your own personal question that may trouble you and thus build a greater faith and appreciation for the things of Scripture. At this age, we know that many such questions arise.

THE PLEASURE OF DIGGING FOR FACTS.—This course will alternate with the foregoing class, considering how and what to dig for in supplementing our understanding of Bible facts, and an attempt to find a genuine satisfaction in so doing. In this class, you may readily find yourself digging for facts in strange places.

In addition to these, Brother Siple will teach a daily class on "The Old Things in the New Testament," as only he can. You are sure to come from this session with a new outlook on the meanings behind the New Testament as they are borrowed from the Old Testament.

AND SO—

This is just a beginning. We will try from time to time to analyze in detail these classes as well as our own presentation to the adult department, also to present further facts and schedules for the summer sessions. But, can you not find enough here to make you want to be with us at Oregon Bible College, July 3 to August 12?

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, MAY 8, 1945

NUMBER 31

"For Hate Is Strong"

By Norman J. McLeod

"And in despair I bowed my head;
'There is no peace on earth,' I said;
'For hate is strong
And mocks the song
Of peace on earth, good-will to men!'"

—Longfellow.

THE TIME to examine possibilities of the work of the men of the nations gathering at San Francisco is at hand. Will peace unending and everlasting come from the Conference of the United Nations? Will they be able to forge a document that will serve as a charter of peace for mankind? Will those men be able to submerge the grasping hatreds of the nations they represent? Will the "Big Three" be able to unite in a common cause for the great era of peace they are seeking? Or, will the Conference come to naught, as all others have before? Will the hatreds engendered by centuries of wrongs swell to overflowing and wreck the Conference? Will the world have to look forward to yet another period of destruction more devastating than any before? History and the Bible can answer.

Before examining the Word of God, let us turn to man's career as recorded by himself. The roots of war are deep in the fabric of history. Great Britain under Henry VIII developed the "Balance of Power" doctrine. No longer did England hope to own territory on the continent of Europe. But when any nation became too powerful, English diplomats threw the weight of the Empire on the weaker side. When coal and iron became economic factors, no nation was allowed to possess both so it could compete with British manufacturing.

The recent chapters of the "Balance of Power" deal with Russia and Germany. At the beginning of the twentieth century, France and Great Britain ceased to be enemies. As the Industrial Revolution moved to Germany and then to Russia, the balance of power also shifted.

Germany, the former friend of England, became the enemy. In early Modern Times, Russia pushed toward the Baltic, to be blocked by the Swedes backed by Britain. To the southwest, the Turks backed by the British opposed Russian expansion. In Persia, Russia divided her spoils so as to give the British the ports of access to the Persian Gulf which Russia so much desired. The British were already in India to stop the way through the Himalayas. The Russian drive for the warm-water ports of Manchuria and China was thwarted by the Anglo-Japanese Alliance. In the later years of World War I, various western nations waged civil war in Russia by backing anti-Bolsheviks. Such is the history of hatreds that shaped "the things to come."

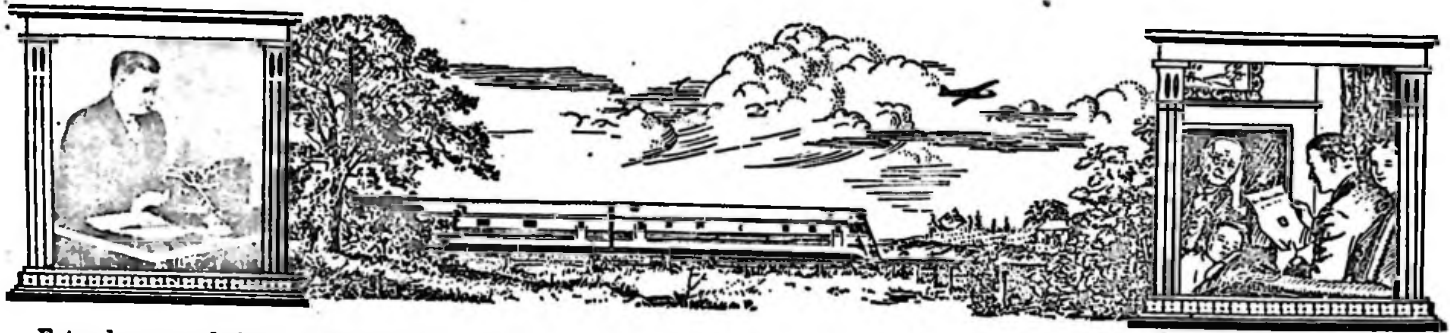


Norman J. McLeod

The recent story is in line with other days. Neville Chamberlain built a new balance of power. Germany and Russia were played against each other—but the diplomacy backfired. Germany and Russia approached one another and dominated Europe for a time. Americans and British should not forget that Russia's "non-aggression" pact with Germany made possible the conquest of France and almost brought Britain to her knees. Just today (April 27th) it was revealed that Parliament was forced at one time to vacate Westminster because of German bombs. Russia's "non-aggression" pact with Japan was a prelude to the attack on Pearl Harbor and the sequel of Japanese expansion. These treaties are potent factors in the background of the San Francisco Conference.

No possible chance of success exists for the Conference at the City by the Golden Gate. It is bred in intrigue and begotten in hatred. The ghosts of poorly buried hatreds, the feuds of petty principedoms and Machiavellian intrigues will cause all agreements of the Conference to be futile.

One historian has set forth the following little piece of wisdom. If the nations were (Please turn to page 10)



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Permit for General Conference .

Under date of April 28, 1945, the "War Committee on Conventions," Washington, D. C., granted a permit for the General Conference of the Church of God to convene in Oregon, Illinois, July 31 - August 12. The letter said, in part: "The Committee recognizes that this conference is for transaction of essential church business, and for that reason a permit is hereby granted. However, the Committee earnestly requests your co-operation in doing everything possible to minimize attendance at this meeting, if it cannot reasonably be deferred. Joint or concurrent conferences of women's auxiliaries, missionary societies, youth groups, and other religious organizations are not sanctioned by the granting of this permit." (Signed) Frank Perrin.

We are sure our brethren everywhere will be appreciative of the foregoing letter. Not all religious organizations are receiving permits for their annual meetings.

"Give None Offence" in Communion

Brother John R. Fiske presents in this issue of THE HERALD an excellent study about Communion. His message may be considered somewhat as a *minority* report, as there is increasing tendency among our churches to offer the Sacrament in public worship services, indiscriminately. Unless the Editor is misinformed, however, ministers and churches of our denomination a generation ago were restrictive in offering the Sacrament. True, one's Communion is primarily with the Lord, but there is reason for a unity, too, of all participants.

By very meaning of the word "communion," there is reason for care and caution in this sacred matter. "What *communion* hath light with darkness?" (2 Cor. 6:14.) The Church of God preaches a distinctive message. There is little *communion* on the part of our message with the generally accepted message of Christendom. Briefly, Christendom teaches a triune God, reward in heaven for the faithful when they die, suffering in hell for the ungodly when they die, sprinkling of infants, that man has an immortal soul, and that Israel as a nation has been cast eternally from God. Christendom, as a whole and

throughout its centuries of development, has not emphasized the second coming of Christ, the resurrection, immortalization of the saints, and restoration of the Kingdom of God under the personal rule of Jesus. Christendom, as a whole, has not emphasized the importance of knowing and obeying truth. There is a growing tendency today in all denominations to accept sincerity as the equivalent, or sufficient substitute, of truth and obedience to truth. In early years of the Church of God, our ministers were equally concerned in teaching truth to nominal church members as they were to persons who made no profession of Christianity. Indeed, many of our ministers came from other denominations, being unwilling to *commune* any more with those organizations.

When brethren deeply interested in the true gospel assemble for worship, there is a sweet and natural *communion*, a fellowship and understanding passing analysis. There cannot be that same sweet *communion* where people of conflicting persuasions assemble. The dead are in their graves, not in heaven. The conflicting thoughts are in disagreement; they are not in *communion*. Similarly, sprinkling and immersion are not in communion; trinity and the unity of God are not in communion; immortality of the soul and conditional immortality are not in communion; sky kingdom and the second coming of Christ are not in communion.

Now, the Apostle Paul taught Christians not to offend, saying, "Give none offence" (1 Cor. 10:32). Here is a crucial point: it is commonly supposed that Open Communion is necessary to avoid offending non-members. Definitely, we must offend none. Why, though, need there be any occasion for offending? Let members of the church assemble specifically for the Communion service, in their own "upper room." Who is offended because only members of an executive board attend executive board meetings? Who is offended because only members of a church vote at its business meetings? Who would be offended if only members of a church met to Commune with their Lord? Why plead for a "Communion" service because a "big crowd" is expected? A "big crowd" and Communion are "*unequally* yoked together."

Do We Neglect or Embrace Opportunities?

By Glenn M. Birkey

IN PROVERBS 10:5, these words are written: "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." The Apostle Paul, speaking to the Galatian brethren, said: "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (6:9).

It truly has been said that America, compared with other lands, is a land of opportunities. For the most part, this saying has referred to social and business enterprises, but I feel sure that to the present time it has also been true in respect to religious opportunities. Our Constitution gives us freedom to worship God according to the understanding that we get from reading the Word of God. That cannot be said of the basic law of all countries.

We read in Galatians 6:10: "As we have therefore opportunity, let us do good unto all men, especially unto them of the household of faith." I feel sure this does not mean that we should forsake those who are not of the household of faith.

As we look about us on every side and see the indifference of people, both in and out of the church, every true child of God has a feeling of sadness such as Noah must have had in the days immediately before the Flood and as Christ must have had when He looked down on Jerusalem from the Mount of Olives just prior to His crucifixion. One of our opportunities is to tell these people of the Christ and His coming Kingdom on this earth. If they listen, *well*, but, if they do not, then their blood will not be upon our hands. (Ezek. 3:18, 19.)

To illustrate lost opportunity, I repeat a story told of a young man in a neighboring state:

Some years ago, a young man found guilty of crime was sentenced to death. Appeals for a change of sentence to life imprisonment failed. Finally, his parents begged the Governor at least to go and see the boy. He agreed, and went without announcement. The young man saw him approaching his cell and said to himself, "Here comes some preacher to bother me—I won't see him."

As the Governor stepped up to the bars, he said, "Good morning, James," but the young fellow turned his back and refused to answer. "Your friends have been talking

to me about you, and I have come to see you," said the Governor. "I don't care to talk today," answered the young man. Then the Governor said, "If you knew the importance of my message, I am sure you would give me an audience." The young man then said, "I don't care to talk. You will do me a favor to go away." With that, the Governor said, "Very sorry; good day, sir," and left.

Soon afterward, the guard came by and said, "Well, Jim, how did you and the Governor come out?"

"The Governor? You don't mean to tell me that that little man who looked like a preacher was the Governor?"

"Yes," replied the guard. "He came to see if he could do anything for you."

The young man's opportunity was gone, and a few days later, as men put the black cap over his face, he cried out: "O God, what a fool I was! He wanted to help me, and I wouldn't let him."

Christ, the Son of God who sits at the Father's right hand, wants to help those who are under the guilt of sin, while the day of grace is still open. Many will not let Him help

them. How foolish! "There shall be weeping and gnashing of teeth."

Someone might ask, How may I use my opportunity in Christian work? Not all Christians are fitted to be missionaries, or evangelists, or preachers, but surely there is something everyone can do. One can visit the sick or write to them, send or hand out tracts, send our church paper to some friend who has not religious literature, and do many other little kind acts that everyone is capable of doing. Are we Christians holding up Christ to the lost world? God grant that we may use every opportunity that comes to us. To be neglectful may mean the loss of eternal life to someone who has not known the way of salvation. We quote from Emily Dickinson:

"If I can stop one heart from breaking
I shall not live in vain;
If I can ease one life from aching,
Or cool one pain,
Or help one fainting robin unto his nest again,
I shall not live in vain."

LITTLE THINGS

"It's the little things that count, Dear,
That make this life worth while:
It may be but a friendly word,
Or only a pleasant smile.

"Just a word of friendly greeting,
When the heart is heavy or sad;
It may be a kindly message,
That makes some sad heart glad.

"But how often we forget them—
Forget to be kind and true,
And hurt the ones we love best,
Though they may not tell us we do.

"Do you wonder why we do it?
Do you ask, 'Can you tell us why?'
'Tis because we think too little of 'you'
And a little too much of 'I!'"

True Values

By C. Alan McLain

EVERYONE differs in his sense of evaluation of material and spiritual things. The difference in our senses of evaluation is due to the difference in our characteristics. Our characteristics are the products of environment and heredity. Individualists are those who think and act differently than most people; thus, the word "geniuses" is closely allied. For example: one boy might like his old broken-bladed knife more than anything else; another boy might love his dirty old dog more than anything; one girl might admire her broken doll, another girl her pretty new dress. Some men are good business men, while others do not know how to make a nickel or save it. Most people are materialistically minded. Some have no sense of proper evaluation.

The man of the world loves carnality, and is guided by lust and appetite. The man of God loves spirituality, and is guided by the Bible and the Holy Spirit. The carnal-minded man thinks in terms of carnality, while the man of God thinks in terms of spirituality. Now the carnal-minded man cannot understand spiritual things, neither does he care to understand. The man of God values life above worldly possessions. The richest man in the world may be the poorest in the sight of God. The poor, rich in faith, shall inherit all things. The rich in his poverty shall be destroyed. The elements in man are computed to be worth only approximately ninety-eight cents, yet man is of greater value than all earth's treasures. Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37.) Life consists not in the abundance of things we possess. (Luke 12:15.)

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I (Jesus) say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they

spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 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. But seek ye first the kingdom of God, and his righteousness;

and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof," said Jesus. (Matt. 6:24-34.)

Christians should learn to place everything in order in proportion to value. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where



C. Alan McLain

thieves do not break through nor steal" (Matt. 6:19, 20). "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:6, 7). "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (vv. 10-12). The Apostle Paul desired to be in the first resurrection, and to be raised, as Jesus was raised, to immortality. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). He considered his suffering for Jesus to be worth little compared to the crown of eternal life that he should receive. We have the same objective as the Apostle Paul. Life's most valued possession cannot be measured in earthen vessels. That which can be seen is not the most valuable.

Many people acknowledge the value of the promises of God to His people, but fail to accept His Son and to become heirs of the promises. We are to seek first the Kingdom of God. If we seek, we shall find. (Turn to page 11)

Walking with God

By Mrs. C. Alan McLain

WHEN GOD placed Adam and Eve in the beautiful Garden of Eden, He came in the cool of the day to walk and talk with them. What a wonderful privilege was theirs! We, too, can walk with Him every minute of the day. True, we cannot see Him as they did, with our eyes, but by the supreme vision of our faith we see Him with our hearts. Often in our prayers, we ask that we may walk with God, but seldom do we grasp the simple meaning of it. It can be a daily happy communion and fellowship to walk each day with our hand in His. All paths lead into the unknown, but unless our faith is fixed in God, the journey of life will bring only suffering and confusion.

Abraham had a strong glowing faith in God. Though he knew not where his response to God's call would lead him, he carried with him the divine assurance that God was his Guide. Abraham was a pioneer, and, through his faith, he established a nation which was to proclaim the one true and living God. His path, the one we follow, is often hidden, leading us into the unknown. We journey, however, certain that if the Kingdom of God is to be made real on earth, and, if we are to have the courage to face the demands of tomorrow, we must have complete trust in the Master. He knows the way, and the path is plain to Him.

We remember how God led the children of Israel out of the land of Egypt. When they were crossing the Red Sea and journeying through the dry desert of Zin, God always was leading them, with a cloud by day and a pillar of fire by night. They really had nothing to fear when the waters of the Red Sea were walled on either side, or when they were in the desert and thirsting for water. God was close by all the time. All they had to do was to look up and see His presence. So amid the storms of our lives, when sorrow and trouble wall on each side, and we are thirsting for comfort, God is ever near, and all we have to do is to look up, for God is still on His throne, ever caring for His own.

Joseph was taught of God when a little boy. He found pleasure by walking with God, though his brothers grew envious of him. They sold him as a servant to some Ishmaelitic merchants for only twenty pieces of silver. God went with him to the land of Egypt. Though at times it seems Joseph was being mistreated, God was only using those hardships to bring greater glory to him. If he had

not been thrown into prison by Potiphar's wife, he would not have been in position to hear and interpret Pharaoh's dream, and thus, rise to a place in the kingdom second only to the Pharaoh himself.

There are times in our lives when, like Joseph, everything seems to go wrong. We read in Romans 8:28, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." If we trust God, we should have no fear when danger threatens and defeat appears. Only in Him can we

find true abiding peace and happiness. Jesus said, "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). Only those who are walking hand in hand with the Master know the true meaning of peace and happiness. The true secret of happiness is to live now, not to be forever regretting the past or worrying about the future, but to make the best possible use of every instant. Most people do not live—they just race. They are trying to



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reach some goal far away on the horizon, and in the rush of going they get so breathless that they lose all sight of the beautiful country through which they are passing. Let us enjoy every day the beauty that God has given us, while we are seeking that city whose Builder and Maker is God.

Jesus said to His disciples, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends" (John 15:15). How, then, do we become a friend of His? Just the same way we become acquainted with our earthly friends—by talking and sharing our everyday experiences. The more we talk to our friends, the better we know them. We usually talk to our closest friends not once a week, but perhaps several times a day. We like to have our friends near when we are happy, but when some trouble befalls us, we need them even more. There are times in our lives when our earthly friends can do little to help us, and it is then more than ever that we should hold firmly to the hand of God, and trust the truth we know to be dependable. Wherever we turn, God is there, and He has laid down a guide for dark days. Every journey in life has its cloudy days. The fourteenth chapter of John falls with such sweet music upon our ears when we catch its strains amid some sorrow: "Let not your heart be (Please turn to page 15)

Duties and Responsibilities of a Sunday School Superintendent

By *Lottie Logan Pickler*

TO ME, the first duty of any superintendent of a Sunday school, whether it be a graded school or not, is to give himself or herself whole-heartedly to the work of the Master, striving to live a Christian life in every respect and at all times. Next to the work of the pastor, the Sunday school superintendent has the next important task of trying to mold young lives into Christian men and women.

Since the church and Sunday school should be tied to each other, it is the duty of the superintendent to see that the staff of teachers, who are to aid in this molding of Christian character, should also be Christians and in sympathy with the church work. They should not only be efficient but should know how to impart their knowledge to the pupils entrusted in their care.

Teacher meetings, held at least once a month, prove very beneficial for the fellowship and the inspiration gained. The meetings spur the teachers to attempt new heights of achievement. They also furnish a place where problems can be discussed and give the superintendent or pastor a chance to offer helpful suggestions to the group.

The installation service makes each teacher feel his responsibility more, also. This service is given the first Sunday after Rally Day.

Since I have been asked to tell what we do in the Sunday school where I am superintendent, and since it is my idea of one good way to conduct a Sunday school, I hope you will pardon the personal illustrations.

The first thing done was a survey made of the surrounding neighborhood, comprising a block about eight blocks square. After a blue print was made of the number of houses in each block, a call for volunteers was given, and a campaign was made.

Blue prints of the streets were given these volunteers, who supplied the number of the house to each house along the street. These volunteers also left literature describing the need of the church and Sunday school in a community, and finding the names, number, and ages of the children, and the name of the church to which the family was affiliated.

After these were collected, the superintendent made a list of the families who were not affiliated with any church or Sunday school, and special invitations were sent to them, inviting them to attend our Sunday school. With the aid of the pastor, personal calls were made at these homes, and they were given personal invitations to attend our church and Sunday school.

Since some of these children and parents did not own Bibles, after coming four Sundays in succession, an inexpensive, good-print Bible was given each one, as we are striving to have them get the habit of carrying their Bibles with them. Bible drills are given frequently to acquaint them with the different books and where to find them.

The superintendent is always there early, so as to be at the door to welcome and call all by name as they enter. The teachers are asked to sit with their pupils, and each class has designated seats for the assembly period.

After the last bell, if there has been whispering, order and quiet are expected before Sunday school begins, and then it is the duty of the superintendent to put as much "pep" and enthusiasm in the session as possible, giving the pupils a chance to take part in as many things as possible.

Each Sunday, two classes are given the privileges of choosing two choruses. These are especially pleasing to the children and add variety to the song service. These chorus books are inexpensive and are well worth having.

Each Sunday, a class is responsible for the devotional part of the service and sometimes takes charge of the entire program, different members acting as superintendent, song leader, pianist, secretary, and so forth.

Discipline is obtained through many different ways, according to ages. For instance, the under teen age group was given stripes resembling Pfc. stripes for certain achievements, while the smaller ones are quieted by listening to the clock, or for an airplane. Teaching reverence in the Lord's house should always be emphasized.

Object lessons are given frequently by the superintendent to bring out a truth worth while. One given was about "The Devil's Bible," and taught the evils and secret language as given by a converted gambler of the gamblers' fraternity on the so-called "dirty deck" playing cards. This "Devil's Bible" was burned while they watched and then God's Bible was held up in reverence and comparison. Another object lesson is the one on "false faces." Time and space will not permit me to give full details on any of these object lessons, but they are very worth while, since it is through "seeing" that children learn more than by "hearing."

The class work also is made interesting by doing things and making things that bring out the lesson facts.

It is also the duty of the superintendent to see that each

teacher makes new pupils feel welcome, whether young or old, and acquaint them with other members of the class. When a new pupil enters, his or her name and street and phone numbers are taken and filed, and whenever a pupil is absent, whether young or old, the superintendent and sometimes the teacher either telephones or sends a card. These cards may be purchased from any firm handling Sunday school supplies. They are fitted for the age of the pupil.

Very careful records are kept. A pupil is called a visitor for three Sundays, and then is entered as a regular member. Anyone absent three Sundays is not counted a regular member until he again comes three Sundays. Each month the percentage of attendance is figured from the

record of regular members, and a small, inexpensive treat is given by the superintendent (this is optional) to the class having the highest percentage of attendance. I find this is an excellent way of keeping up the attendance.

For those not missing during the year, gold stars, with the name of the church engraved, are given and each year thereafter a bar is added for perfect attendance. These are given by the Sunday school.

Promotion Sunday is the last Sunday in September, and pupils are promoted according to ages.

Children in our school are taught to pray—starting with the beginners class. They soon feel the need of prayer and remember to pray for those who are sick and also for themselves. *(Please turn to page 11)*

The Joy Before Him

By L. W. Moore, Jr.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

THE APOSTLE PAUL exhorted Christians to "lay aside every weight" that hinders, and to "run with patience the race that is set before us." He then upheld our Example, Jesus. The "author and finisher of our faith . . . for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

The usual interpretation of this text is that Jesus looked beyond the agony of the cross to the joy that was set before Him. This is a beautiful truth. Surely Jesus was able to see into the glorious future. He had confidence that He would be raised again the third day and would become the Mediator for the sins of the world. Knowing this must surely have helped Him to endure. Without that joy before Him, could He have borne the jeers of the angry mob, the scourging, the crown of thorns upon His head, the spitting in His face? Could He, if He had not looked ever forward, have despised the shame that came in bearing the sins of mankind?

The Christian has a joy that is set before him. He has been promised "life more abundantly." "If we suffer" now, "we shall also reign with him" then. (2 Tim. 2:12.) With this assurance, we can endure the persecutions that befall us.

We perceive, however, an entirely different thought in Hebrews 12:2, when we analyze the preposition "for." The word "for" in this verse is translated from the Greek word *anti*. It carries the thought of substitution and is

more properly translated "instead of." It is the same word as is used in Matthew 2:22, where it is translated "in the room of." Substituting in our text, we then read: "Looking unto Jesus the author and finisher of our faith; who *instead of* the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Jesus spurned a certain joy that was set before Him and chose rather to suffer affliction for the people of God. Jesus had lived a sinless life. He was a perfect man. We know that "though he was rich (in life), yet for (our) sakes he became poor, that (we) through his poverty might be rich" (2 Cor. 8:9). He was in the prime of life, but "he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

Paul was not then, in Hebrews 12:2, teaching that Christ foresaw the great joy before Him and was thus enabled to endure. He was teaching that Christ made a definite sacrifice in choosing the way of the cross.

Now all who would follow the example of the "author and finisher" of their faith must set aside all worldly joys that draw them back, and take up their crosses to follow Him.

Paul had many things that were joy to him, but he sacrificed all to gain the Christ. (Phil. 3:5-8.)

If you would be a true disciple, you, too, must, *instead of* the joy that is set before you, endure your cross and despise what shame and rebuff men cast upon you.

A Study of Communion

By John R. Fiske, Jr.

THE QUESTION has been raised of late whether non-believers in the gospel of the Kingdom should partake of the sacred emblems with believers. We might point to the fact that many brethren have held that the Communion should be given only to persons who believe in the gospel of the Kingdom—the true gospel. Rare indeed has any other policy been adopted. Even at the present, a goodly number of brethren strongly oppose such a policy as open Communion. They consider it grossly unscriptural.

That we are right in thus offering the Sacrament only to believers of the gospel of the Kingdom is clearly evident. "Every Creature" in the Church of God, as organized by the apostles, "believed" the "gospel of the kingdom," "repented," and was "baptized." (Mark 16:15, 16; Matt. 24:14; Mark 1:14; Rom. 1:16; Acts 8:5, 12; 20:25; Acts 2:38.) They are thus "all" "children of God by faith in Christ Jesus" (Gal. 3:26), which is "the faith of the gospel" (Phil. 1:27). This "gospel of the kingdom" (Acts 8:12) divides into "the things concerning the kingdom of God" and "the things" of "the name of Jesus." The things of the Kingdom are the component elements of the Kingdom. They are: The "King" and His associate rulers—Jesus and His brethren. (Luke 1:31-33; Rev. 3:21.) The capital is to be "Jerusalem." (Isa. 24:23; Jer. 3:17; Zech. 14:16, 17; Matt. 5:35.) The territory and subjects of the Kingdom proper will be the Holy Land and restored Israel. (Isa. 9:7; Ezek. 37:21-28.) The dominion will be "all nations" then existing. (Rev. 11:15; Zech. 14:9, 16, 17; Dan. 7:14, 27.) The "things" of the "name" are "one God" (Mark 12:28, 29; Ex. 20:3; Heb. 11:6); Jesus "the Son of God" (John 20:31); Christ's death for our sins, burial, resurrection, and His coming again as Judge (1 Cor. 15:1-4; Acts 10:42); literal "resurrection and eternal judgment" (Heb. 6:2); conditional immortality (2 Tim. 1:10); destruction of the wicked (Ezek. 3:18); repentance, baptism, and a holy life (Acts 2:38; Luke 24:47; James 1:27 and chapter 2; Rom. 2:7). "All" who "believed" these "things" "when" baptized, "both men and women," constituted "the church of God."

To this "church" so composed, Christ addressed His command, "This do in remembrance of me" (Luke 22:19). As the command to "repent and be baptized" (Acts 2:38) applies to no one but unbaptized sinners who have heard the gospel of the Kingdom (Mark 16:15, 16; Matt. 24:14), so the command, "This do in remembrance of me" applies to none but to those who are baptized be-

lievers in "the gospel of the kingdom." It would be equally as illogical to apply Acts 2:38 to a baptized believer, as to apply Luke 22:19 to any *but* the baptized believer.

"Remember the sabbath" was a command given to none except fleshly Israel, so "This do in remembrance of me" is applied to none except spiritual Israel. The "Lord's table" (1 Cor. 9:21), or "the Lord's supper" (11:20), is for the Lord's "family" (Eph. 3:14); but an "alien" (Eph. 2:12) has no right to partake of the "supper" which the "Father" has provided for his "family." What a "feast" (1 Cor. 5:8) God has provided for them—the "flesh" and "blood" of His Son! (11:24, 25.) Shall we offer this "flesh" and "blood"—bread and wine—even to those who are not members of the "family"? Never!

Allow us to repeat: The "bread" and "wine" are food for the Lord's "family," placed on the "Lord's table." Think how sacred this food is, the "blood" and "flesh" of Jesus! Is it thinkable that the sacred emblems would be placed on the "Lord's table" and the unbaptized rabble invited in to feed on them? Perish the thought! As "ye cannot drink the cup of the Lord, and the cup of devils" (1 Cor. 10:21), with the unbaptized, so the unbaptized "cannot drink the cup of the Lord" with the baptized believer.

So holy and sacred are these emblems that Paul warned each "man" in Christ to "examine" himself before eating, else he might be "guilty of the body and blood." (1 Cor. 11:27.) Since those "without law" (Rom. 2:12) have "no law," Paul said (5:13) their "sin is not imputed" any more than the forgiven "sin" of the righteous is "imputed." (4:8.) Hence, the "man" who fails to "examine himself," and is therefore "guilty," cannot include those "without law" whose "sin" is "not imputed," but is a part of the "you" of verses 24-26 of 1 Corinthians 11. This examination no doubt refers to things no one knows except the "man" and his God. Things, though, that are known to the brotherhood, like "fornication," are left to the brotherhood to "judge." (1 Cor. 5:12; 6:1-5.) Paul told the Corinthians: "Put away from among yourselves that wicked person," and "with such an one no not to eat." (5:13, 11.) If Christians are "not to eat with such," it is certain they who do thus eat violate these injunctions. "Not to eat" clearly bars some from the Lord's "table" and "supper," and Communion which admits all is thus demonstrated as an error.

Our Lord in the first Communion instituted by Him

had it in an "upper room," away from the rabble, with no one present except believers in "the gospel of the kingdom." (Luke 22:12.) Now, if Jesus had intended it for anyone—believer or non-believer—would He not have served the Sacrament on some street or in some public place where all the rabble could hear the call? Since "the gospel" is for "every creature," it is therefore announced publicly anywhere; but since the Sacrament is for believers, we can see why an "upper room" in a quiet place with no one there except disciples was chosen. Now, shall we do as Jesus did—have no one present to commune except baptized believers in the gospel of the Kingdom—or shall we do differently? Are we not at least safe in doing as Jesus did?

Let us return to 1 Corinthians 5:11. The expression "examine himself" implies the examiner is *not* to "eat" under certain conditions—but these conditions must be "known" to the examiner. Since one ignorant of the gospel does not know these conditions, can he "examine" himself so as to be fit to "eat"? Neither does it include everything that every believer may do, for if so, then every Judas or fornicator would give himself a clean bill! The church is told expressly to "judge" and "put away" such "from among yourselves" (1 Cor. 5:12, 13). Hence, it is evident the examination has to do with things probably known only to the believer and his God.

Apparently realizing that only Christians should commune, the thought is suggested that mere belief in Christ's divine Sonship is sufficient to make one a Christian. Since nearly all sects in a way believe such, therefore these are Christians. In reply, we would point one to the fact that other "things" were believed—"when" the early Christians were "baptized." (Acts 8:12.) Please read again our dissertation in this treatise on the "things" of "the kingdom" and "the name." But what of Acts 8:37? Our answer is: Even if this verse is inspired, verse 35 shows that Philip "preached unto him Jesus," which would be "preaching Christ" unto him, or preaching "the things" of "the kingdom" and of "the name of Jesus." (Acts 8:5, 12.) Verse 37 could be merely a confession of one of "the things." The verse, however, is an interpolation and is rejected by nearly all modern versions; hence does not count.

"But what of Acts 10:35?" cries the objector. Our answer is, It teaches close communion. To "fear God" and "work righteousness" means to obey God's commandments as did Cornelius. Since we are *commanded* to "believe on the name of His Son" (1 John 3:23), that is, the "things" alluded to in Acts 8:1, 5, 12, "repent," be baptized, and lead a holy life (Acts 2:38; 10:48; Rom. 2:7; James 2), these things must be done in order to "work righteousness" in God's eyes. Cornelius did them all. (Acts 10:35-37; Mark 1:14, 15; 11:14; 10:48.)

Again it may be said, There is a man who was first baptized with an imperfect faith; later having that faith corrected. What of him? Our answer is, He should be re-baptized as was the case with "certain disciples." (Acts 19:1-7.) Let us remember that the way to salvation is to do as many of the Corinthians did: "Hearing, believed, and were baptized" (Acts 18:8). No other way will do than to believe "the gospel of the kingdom," "repent," and *then* "be baptized." (Mark 16:15, 16; Matt. 24:14; Acts 2:38.) He who does otherwise tampers with God's plan and is out of Christ. Let such, as we have said, be baptized and get into Christ (Acts 19:1-7; Gal. 3:27) and be safe, is our warning!

The question of the Communion in the last analysis is, Is it for the church of Jesus Christ or for all men? Does the command, "Drink ye all of it," mean His disciples with Him and the rabble in the street also? In other words, Is not the Communion an ordinance for the church?—or is it for the whole world? If it is for the church, then emphatically the world is barred.

Open Communion is apparently a recent practice in the world, while close Communion was practiced by Christians within at least thirty-seven years of the Apostle John, according to history. Listen: "And this food is called among us the Eucharist of *which no one is allowed* to partake but those *who believe the things are true*, and he has been washed with the washing that is for the remission of sin who is *living as Christ*." (First Apol. of Justin Martyr, p. 64.) Here we are told the early Christians allowed "no one" except those who "believed" and were "washed" to commune. Since we now do the same, shall we change? God forbid! With Paul, we say with certain ones "*no not to eat*" (1 Cor. 5:5), and here we rest our case.

In the "time of the end" (Dan. 12:4) "the faith" is to be retained by only a few. (Luke 18:8.) It will be a time of almost universal deception and theological confusion. (Matt. 24:5, 11, 23, 25; 2 Peter 3:3, 4; Amos 8:11, 12.) That time is now. Hundreds of sects are teaching different "isms," saying, "Here is the way! There is the way!" Believers in the gospel of the Kingdom should "steer clear" of these. Whenever anyone approaches the "Lord's table," holding to "another gospel" (Gal. 1:6) than the one taught in the Bible, which is the faith of the Church of God, he should not be *allowed*, as Justin expressed it, to partake. How can there be "Communion" between a believer of the "gospel of the kingdom" and one who worships and believes in an immaterial triune God, immortal soul, eternal torture, sky kingdom, sprinkling for baptism, universalism, Jesus the natural son of Joseph, and so forth, and so forth? None whatever! May God grant that we remain loyal to the end—this is our prayer!

"FOR HATE IS STRONG"

(Continued from front page)

given the theme of "The Elephant" upon which to write a dissertation, the German would write, "The Elephant as a Biological Specimen"; the Englishman would write, "The Elephant in International Trade"; the American would write, "The Elephant as a Circus Animal"; the Frenchman would write, "The Love-Life of the Elephant"; but the Pole would write, "The Elephant and the Polish Question." The Polish Question has never been settled at any time, nor will it be settled at San Francisco. To settle the Polish question, Poland's boundaries at their greatest extent would have to be restored. (In the Middle Ages, Poland was the largest nation in northern Europe.) Then there would be a Russian, a Swedish, a Finnish, and a German question to settle. Only God can settle the Polish question!

When Italy and Germany became nations, the world heard of the "Resurrection of Italy" and of "Unredeemed Italy." "Unredeemed Italy" was based on the "Grandeur that was Rome." To satisfy Italy, the Roman Empire must be restored at its greatest extent. The doctrine of "Unredeemed" territory became prevalent. The diplomats were plagued with the "Glory that was Greece"—the Macedonian Question; the Pan-Slavic Movement; the German "Push to the East"; and other counter purposes and crosscurrents of nationalism and imperialism.

Yesterday (April 26, 1945), Stettinius and Anthony Eden walked out of the San Francisco Conference arm in arm; Molotov walked out by himself, looking "dour," as the newspaper reporter phrased it! Is the Polish Question settled? Will the "United Nations' Charter" be any more enduring than the League of Nations' Covenant? One reporter, by a misprint, called the League of Nations the "League of Notions." That name also might be applied to the present Conference. The new Charter of Peace will be nullified by the circumstances under which it is formulated.

Turning to the Word of God, we see that all is in accordance with God's purpose.

"What though none on earth assist Him,
God requires not help from man;
What though all the world resist Him,
God will realize His plan."

No student of the Bible needs to be told to read Ezekiel 38 to know what is written therein. The great Northern Power is to come down to the land of Palestine to take its spoil. Years ago we wondered, "What spoil?" Oil and nitrates and potash in that land "brought back from the sword" are there in abundance. Gog's foray into The Land will occur when the children of Israel are gathered there and are living in comparative peace. (Ezek. 38 ff.) No such time can be found in centuries of the past. The

opposing group is the Anglo-American Maritime Power. Never before has such a navy been built by any nation as is the proud possession of the United States. Combined with the power of Britain, nothing on earth can equal it. But the Anglo-American power is going to be weakened.

Speaking to that point before the outbreak of the present war, I told a group of people that the bands of the British Empire would be weakened. Why do I say that? Because history shows that the British Empire ceased to exist in 1914. Since then, the British Commonwealth of Nations (of which the United States is an integral part) has been torn apart by the very ones who wish it well: the self-governing dominions. The British Empire almost went down in the early days of this war. Though its Imperial prestige has been increased recently, it will be further weakened by the peace that follows this war. Why do I say that? Because God says: "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" (Zech. 14:2). (The word "against" as here used does not necessarily signify "opposed to," but may mean "nearby.") Who is going to take the city? The Russian Alliance! Who is going to lose the city? The Anglo-American-Jewish Alliance! The time of these events is definitely located: "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 . . ." (Zech 14:3, 4). How interesting is the fact that Jesus left from the Mount of Olives when His disciples saw Him ascend!

Speaking of Gog and his allies, Ezekiel's prophecy says: "I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother." (N. B.—Remember how the Lord fought with confusion for Israel under Gideon.—See Judges 7:22.) "And I will plead against him with pestilence and with blood." (N. B.—Remember how the Lord fought with pestilence for Israel against Sennacherib.—See Isa. 37:36.) "I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." (N. B.—Remember how the Lord fought for Israel under Joshua against the inhabitants of the Land of Canaan.—See Joshua 10:10, 11.) (Ezek. 38:21-23.)

That there is to be a great war at the time of Christ's coming, many scriptures attest. The foregoing scriptures are the clearest, but added to them are other evidences. "The day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people

in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth" (Isa. 63:4-6). In Matthew 25:41, what else than great war could the words mean?—unless we believe in eternal torment. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Malachi 4:1 reads: "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." Second Thessalonians 2:8 reads: "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."

How soon will all these events occur? "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7). "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. . . . Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:36, 42, 44). Where will the Lord gather His faithful? Jesus left that indefinite, also. When Jesus spoke of "one being taken and the other left," His disciples asked Him, "Where, Lord?" (Luke 17:37.) His answer left the real import of the question unanswered: "Wherever the body is, thither will the eagles be gathered together." (Modern English would say: "There will the buzzards be gathered together.") But *how* we should be prepared for the Lord, there is no doubt. "Blessed is that servant, whom his lord when he cometh shall find so doing. . . . But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of" (Matt. 24:46, 48-50).

"Then pealed the bells more loud and deep:
'God is not dead; nor doth He sleep!
The Wrong will fail,
The Right prevail,
With peace on earth, good-will to men!"

TRUE VALUES

(Continued from page 4)

Rockefeller, after he had become rich, once was seated in a train, there watching the train on the opposite track. The engineer was a large, strong-looking man; he was eating his lunch in the engine compartment; he set his thermos bottle of coffee in the window while his large hand clasped a big ham sandwich. Rockefeller said to a

bystander, "I would give everything I have if I could eat like that man." He had been troubled for years with stomach ulcers. *Health* is more valuable than wealth!

Alexander the Great cried because there was no more land to conquer. He had conquered the world with his powerful armies, but had not conquered his own lustful nature (for he died a young man in a drunken brawl). Edison, notwithstanding all his inventions and contributions to science, was not happy at death, but fearful. Likewise, Darwin was fearful.

Man has sold himself on the bargain counter of sin. Bargains are only optical illusions. Christ has bought us with His own precious blood. What a priceless value! You can have the world, but give me Jesus. He is dearer to me by far than all earth's treasures of silver and gold, sweeter than honey, greater than any monarch, and more powerful than the strongest wind. Diamonds in the rough are not as valuable as when polished. Eighty per cent more value is gained through polishing. Jesus looks upon sinners as diamonds in the rough, and realizes their value when purged from their sins to serve the living God. The polishing process continues.

The sculptor looks upon the cold, rough rock and sees possibilities. He visualizes the finished product. With his sculpture tools and deft hands, he brings the cold stone to life. The statue is completed. Jesus, the greatest Sculptor, sees the sinner as a cold stone—lifeless—and visualizes the man made perfect, cleansed of his sins—the finished product. With His masterly skill, He is sculptoring from dying humanity that which He has visualized. He came to seek and to save that which was lost. Are you lost, not knowing what way to turn? Turn to Jesus, for He loves you and wants to be your Friend. If we repent of our sins, He will forgive us. Accept Jesus as your Saviour.

DUTIES AND RESPONSIBILITIES OF A SUNDAY SCHOOL SUPERINTENDENT

(Continued from page 7)

Birthdays are always remembered, and the birthday offering is sent to the National Bible Institution, Oregon, Illinois. A birthday song is sung to each one having a birthday, and a small, inexpensive gift is given by the superintendent (this is also optional).

Social evenings are held about every six weeks with good singing and good programs. Banquets are given occasionally, such as "Mother and Daughter," "Pilgrim Father and Son" in costume.

Class parties should be encouraged, but should be the type that would be pleasing to God.

In fact, the superintendent should always keep before the school the idea that everything that is done or said should be to the glory and honor of God.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:4).

Strength Is Developed

As followers of Christ, we all become "babes" in Christ. It does not matter whether you are twelve, or sixty years old when you accept Him. Everyone begins his life for Christ as a "babe." Even if you and your father were to accept Christ as your personal Saviour and were baptized at the same time, you both would be the same age "in Christ"—"babes"! Yes, you are both just beginning to follow Him. There are so many things for you both to learn. Your trust is placed in God as a baby trusts his mother. You depend upon Him from day to day for guidance, for increase in knowledge of His Word, and in hope.

Those who accept Christ are made right or "justified by faith" in God's sight. If we have accepted Christ, we belong to Him. Then Christ's righteousness works in us. We may come boldly to God, through faith, to ask and accept His mercies, for we, too, are "sons of God."

Christians meet with many trials. Each trial or temptation that is overcome makes one stronger. So it becomes easier to be an overcomer the next time one is tempted.

Patience Is Developed

These trials help us by developing patience. We become patient if we *continue in well doing*. (Rom. 2:7-10.) God will judge each one according to his deeds. If we patiently continue to bring forth the fruits of righteousness, we will receive a crown of righteousness or of life eternal.

We are also able to join John in saying: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ" (Rev. 1:9).

"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" (James 5:10, 11).

Since Christ overcame all things, He has sat down with our Father in heaven. There He pleads for us when we fail to be patient or loving.

Let us keep on doing good. Christ said, "Be ye perfect." Our golden text tells us patience helps us to become "perfect and entire, wanting nothing."

Remember the fruits of the Spirit? Love, longsuffering, and temperance are fruits which help us bring forth other

fruits. They are joy, peace, gentleness, goodness, and meekness. Then our faith is increased. Others partake. Paul told Timothy, "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).

Jesus is our example and pattern, but we know the world reads only our lives. Therefore, let us reflect Christ always.

We live day by day. The yesterdays never return. The tomorrows never come. Let us do good *now*. The thoughts expressed in the following poem, "I Shall Not Pass Again This Way," should be the aims of every one of us.

"The bread that giveth strength-I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day,
Because I shall not pass again this way.

"I want to give the oil of joy for tears;
The faith to conquer cruel doubts and fears.
Beauty for ashes may I give away,
Because I shall not pass again this way.

"I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away,
Because I shall not pass again this way.

"I want to give the others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day,
Because I shall not pass again this way."

—Author unknown.

Call for ECE Members

Send your name, age in month, year, and day, to Madge Savage, Waite Park, Minnesota.

Happy Birthday Wishes

Alexander MacDonald, May 17, age 12, Lander, Wyo.
Jayne LaVerne Mahoney, May 17, age 11, El Paso, Tex.
Mary Jane Pritchard, May 18, age 11, Macomb, Ill.
Shirley A. Hutchinson, May 18, age 8, Hammond, La.
Linda White, May 18, age 8, Eldorado, Ill.
Carl R. Davenport, Jr., May 18, age 10, Eldorado, Ill.



BEREAN DEPARTMENT

Ellen Van Froot, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Spreading Rumors for Christ

"They . . . went every where preaching the word" (Acts 7:4).

Since the beginning of time, it has been man's habit to enjoy telling everything he knows. It is a well-known fact that a secret is no longer such when more than one person is aware of its existence. This practice of spreading news is natural; so natural, in fact, that as the population of the world increased, it was impossible for news to spread via men's tongues only, and, as a result, we find the beginning of our newspapers.

Never before have we been so conscious of rumors and propaganda as during the years of the present conflict. So numerous and varied are the reports from the various sources that one has much cause to be skeptical of their veracity and authenticity. It is thus a relief to be able to turn to our Bibles and there find a multitude of sources for stories which can be circulated without the slightest hesitation as to their truth and importance to the human race.

By word of mouth and pen, the early Christian churches were founded and gained in popularity. Christ was able to work in only one section of the country at a time, yet observers wasted little or no time in spreading the news of His activities until practically all the known world at that time was aware of His presence on earth. After His ascension, His followers traveled even more widely than He had, and practically all the New Testament records their journeys and efforts to spread the gospel.

Today, Christianity is recognized by nearly all nations, and modern inventions have made possible the spread of the rumors of Christ's coming as never before. To a people who have heard the rumors of possible peace from the present war, surely the possibility of a permanent peace would be welcome. It will be a peace that can be established without months of deliberation and compromise on the part of its founder, for sin will be absent, and the evil will of men extinct.

We all should be so thrilled with the prospect of this coming eternal peace that we should be "running over" with desire to tell others about it. Also, we know that when all the world has been told of the coming of Christ's Kingdom, that He will then return to establish it.

To be missionary minded, we do not need to travel many hundreds of miles to another part of the world to tell others of Jesus.

Can we righteously disdain His invitation to "Occupy till I come"?

Christ's Second Coming—Lesson Four

References for Pre-Class Study

Its certainty—Acts 3:20; James 5:7, 8; Heb. 10:37; Rev. 22:12, 20; John 14:3. Its reality—Acts 1:11; Rev. 1:7; 2 Peter 1:16; Matt. 24:30. Its necessity—2 Tim. 4:1. Some will be ashamed—1 John 2:28. Its fearfulness—2 Thess. 2:7-9; Rev. 6:15-17; Matt. 7:22, 23. Some blessings that will result—Mark 13:26, 27; 1 Thess. 2:19; 3:13; Heb. 9:28; Col. 3:4; 1 Peter 5:4; 1 John 2:28; 3:2; 1 Peter 1:7; 2 Tim. 4:8; Luke 17:32-36; 2 Thess. 1:10; Psalm 72:7; Zech. 9:10.

Questions for Consideration

Can you in the light of the foregoing testimonies say Christ will not return? •

Who will send Jesus?

Name some places you think you could safely be when the Lord comes. What would you rather be found doing?

What are you doing in preparation for His coming?

Name some places you would fear to be.

What a glorious event the coming of Jesus will be! There will be blessings of great importance for those who love His appearing and are prepared for it. Some have the idea that Jesus comes every time a person dies. Will it be Jesus' third, fourth, fifth, or hundredth appearing when He comes? or will it be His second coming? Find some Scriptural references to substantiate your answer.

In the foregoing references, we learn it will be the same Jesus who died on the cross, was buried, was raised from the tomb, and ascended to heaven, that will return and reign on this earth. He will come in His own glory, in the glory of the angels, and in the glory of His Father. The belief in this second coming is not without substantial foundation in the Bible, for we read, "When he who is our life shall appear, then shall ye also appear with him in glory," and He is coming to "be glorified in his saints and to be admired in all them that believe."

Are you seeking for such glory that you may be decorated with it and with eternal life for present Christian valor? Only you can answer.

AMONG THE CHURCHES

CALENDAR

- May 20—Beginning of special meetings at Moorefield, Nebr.
- May 27—Annual May Meeting at Fonthill, Ont.
- June 4-10—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 4-15—Vacation Bible School at Kokomo, Ind.
- June 6-10—Minnesota State Conference at Eden Valley.
- June 4-15—Vacation Bible School at Hope Chapel, South Bend, Ind.
- June 14-17—Northwest Annual Conference at Felida, Wash., eight miles north of Vancouver.
- June 17-July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- June 18-July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.
- June 20-July 1—Indiana Bible School and Conference at North Salem.
- July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31-August 12—General Conference at Oregon, Ill.
- July 31-August 12—Illinois Bible School and Conference at Oregon, Ill.
- August 19-25—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.

OREGON BIBLE COLLEGE NEWS

One morning this week, Bro. Vivian Kirkpatrick was not present for his classes. There was a reason, however, as he had become the father of a baby girl. The college students extend congratulations to Bro. and Sr. Kirkpatrick.

There was a party at the College on behalf of our newlyweds, Jim and Mary Helen Mattison. A nice table lamp was given as a token of congratulations. Milton Hall and Alva Huffer led in the entertainment and refreshments. All had fun, especially playing "Musical Chair."

Bro. Daniel Judy gave an inspiring sermon at a chapel service this week. He is a freshman and has developed much preaching ability.
Kirby Davis, Reporter.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7½ in. by 10½ in.; 100 envelopes, 3½ in. by 7½ in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

NATIONAL BIBLE INSTITUTION

| | |
|-------------------------------|---------|
| A Friend | \$21.10 |
| Mr. & Mrs. B. F. Skeels | 20.00 |
| Mr. & Mrs. Claude J. Rinehart | 30.00 |
| Mrs. Sam Sabatino | 1.35 |
| Nebraska Sister | 10.00 |
| Hope Chapel, South Bend, Ind. | 5.00 |
| Mrs. R. A. Robinson | 5.00 |
| Mr. & Mrs. Francis Burnett | 12.50 |
| Jennie Salisbury | 5.00 |
| Mr. & Mrs. Chas. Netts | 5.00 |
| Mr. & Mrs. Emory Macy | 2.00 |
| Mrs. E. H. Magaw | 1.00 |
| Anonymous | 16.00 |

| | |
|------------------|-------|
| Mrs. Faye Baker | 10.00 |
| F. W. Tebbe, Jr. | 10.00 |
| Dorothy Magaw | 2.00 |

HERALD RECEIPTS

B. F. Skeels; E. M. Fisk; Mrs. Letha Rinehart (others); Mrs. T. J. Ellis; George F. Hanson; Ira T. Ritenour; Mrs. Wallace Woolf; Mrs. Beulah B. Tabor; Evan D. Knodle; Ben Pritchard; Francis VeNard; Mrs. James Delozier; Mrs. Catherine Davis (another); Mrs. Columbus Breeland; Mrs. B. E. Holt; Mrs. Lyle J. Doan; Mrs. J. C. Bramblett; Jim Forrest; Mrs. J. C. Jeffcott.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Arlen Marsh, pastor of our church at Rockford, Ill., will assist his father, Bro. G. E. Marsh, in the annual June meeting (see "Calendar") at the Brush Creek church. May God bless the team of father-and-son ministers.

Dr. Gertrude M. Logan, 4318 Olive St., Saint Louis, Mo., writes that she is teaching the truth to a few of her patients, hoping to prepare them for baptism.

Sr. Emory Macy, 1252 S. Jay St., Kokomo, Ind., reports that Bro. Macy baptized Elaine Neff, Easter Sunday. Elaine has made her home during the last two years with Bro. and Sr. Irvin Ferguson, Rt. 2, Anderson, Ind.

Bro. A. J. Hoke, 21 Ashwood Ave., Dayton, Ohio, writes that he is gaining strength every day. He was surprised recently to see his chapel address on the front of The Restitution Herald, but survived the shock.

Rebekah Ann was born, April 30, 1945, to Bro. and Sr. Vivian Kirkpatrick, Oregon, Ill. Congratulations! Both grandmothers, Sr. H. Scott Smith, London, Ark., and Sr. L. C. Kirkpatrick, Cass Lake, Minn., were present to welcome the new granddaughter.

Bro. J. M. Morgan, Kellyville, Okla., recently published a booklet of Bible lessons and a few songs.

"We who are Christians must build on the 'sure foundation'—on Christ and the true gospel. When a foundation is rickety, can we build on it? or should we build on it? How many are taught to be 'good soldiers of Jesus Christ'? What would Uncle Sam think of a man who enlisted as a soldier, but the next day donned his old civilian clothes, going about as he did before enlistment. Well, he would not be in Uncle Sam's service very long. Should not our young men be taught to show equal loyalty to Christ?"—Nancy B. Robison, 725 N. C St., Arkansas City, Kans.

Germany Surrenders: As we go to press, Monday morning, May 7, 1945, announcement is made that Germany unconditionally surrendered late on Sunday night. Millions of earth's inhabitants rejoice and turn gratefully, momentarily at least, to God.

"The Bible has been a great source of comfort to me, and I do not know what I would do without it. I am glad I was not born in a heathen land, in darkness and among false religions—where people do not know the loving Saviour."—Catherine Davis, 527 W. Avon St., Freeport, Ill.

"How can there be 'Communion' between a believer of the 'gospel of the Kingdom' and one who worships and believes in an immaterial Triune God, immortal soul, eternal torture, sky kingdom, sprinkling for baptism, universalism, Jesus the natural son of Joseph, etc., etc.? None whatever!"—John R. Fiske, Jr., Hunnewell, Kans.

"While eating dinner at 1:20 p.m. today, April 29, my wife and I felt the earth quake. Maybe God reminds that He still controls the earth. Our house was shaken. What an experience awaits some when the Lord of hosts will shake the heavens, earth, sea, and dry land! He will usher in peace."—Lylo Rankin, Cashmere, Wash.

Sr. Linford Moore, Sr., Niagara Falls, N. Y., is visiting her son Linford and daughter, Viola Goit, and their respective families, Oregon, Ill.

"Very likely an attractive sign will soon be erected on the recently purchased corner to show that this is to be the future home of the church. This not only will help the community to become familiar with the idea, but will notify any other churches looking for a site on which to build that a church is already planned."—F. E. Siple, pastor of Southlawn Park Church of God, Grand Rapids, Mich.

EAST OREGON CHAPEL

The Lord's work continues to progress at the East Oregon Chapel, Oregon, Ill. While eighty-eight were present for Sunday school Easter Sunday, the average attendance for April was sixty-three.

Due to the untiring efforts of Sr. Floyd Nedrow, primarily, many children who had ceased coming have returned. Bro. Nedrow, too, is a never-failing source for giving memory verses—sometimes whole chapters.

To those who know little of the Chapel, we might mention that six classes convene in Sunday school. Approximately twenty hear the morning sermon. Plans are being considered whereby we may have evening services sometime in the future. In our Thursday evening Bible class, we are studying different phases of the Second Coming.

Soon, we hope, we will have our basement. Our Building Fund exceeds \$2,040.00. Other plans include staining the inside of the Chapel, installation of electricity, and general beautification of the grounds.

"Friendliness" is our motto, so a standing invitation is extended to all. A cordial welcome awaits you.

James Mattison, Superintendent.

"We plan to start the new church building by June if it is the Lord's will, and I am sure it is His will. We enjoy W. R. Simmons just fine. He is a good teacher."—Bro. and Sr. R. D. Stanton, Rt. 3, Box 352, Little Rock, Ark.

LITTLE ROCK, ARKANSAS

Members of the Church of God at Little Rock, Ark., have a problem to solve. We are in need of a church house here in which to carry on the Lord's work, and it seems that the burden is almost too heavy for us to bear alone. Bro. and Sr. R. D. Stanton have donated the land on which to build the church. Our present church is Bro. Stanton's little house. He wants the pastor to live in it when the new church is built.

We have at this time \$244.50. We would like to reach the goal set, which is \$500.00, before we begin work on the church. If you wish to help us in the Lord's work here, this is an invitation extended to you in love. Brethren, we will be very grateful to you if you can give us a boost by sending us an offering for the new church. Send offerings to the undersigned at Rt. 3, Box 341-A, Little Rock, Ark.

Mrs. Lucille Cheek.

ATTENTION! MINISTERS!

At the last General Conference, the delegates instructed the Committee on Ordination and License to compile an official list of recognized ministers of the General Conference. In carrying out this instruction, the Committee has sent application forms to all whose names and addresses were available. If you did not receive an application form, please communicate with the chairman of the Committee, and you will be mailed information and necessary forms.

In accordance with the constitution, it is

now necessary to make application to, and be approved by, the Committee on Ordination and License to be officially recognized and receive delegate privileges at General Conference.

Please give this matter your early attention.

Committee on Ordination and License,
C. E. Randall, Chairman,
Fonthill, Ontario.

"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time."

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.

WALKING WITH GOD

(Continued from page 5)

troubled: ye believe in God, believe also in me."

In our joys and in our sorrows, let us follow more closely the steps of our Guide. Though we cannot always see the way clearly, remember *He* does. It is always glory just to walk with Him.

"Who walks with God must make his way
Across far distances and gray
To goals that others do not see,
Where others do not care to be.

"Who walks with God must have no fear
When danger and defeat appear,
Nor stop when every hope seems gone,
For God, our God, moves ever on.

"Who walks with God must press ahead
When sun or cloud is overhead,
When all the waiting thousands cheer,
Or when they only stop to sneer;

"When all the challenge leaves the hours
And nought is left but jaded powers.
But he will some day reach the dawn,
For God, our God, moves ever on."



The Summer Bible Training School

Plan to Attend

Oregon, Illinois

July 3 - August 12, 1945

The eighth consecutive Summer Bible Training School will be conducted, D.V., July 3—August 12, 1945, at Oregon, Illinois. There will be two departments: 1) the *Young People's Department*, and 2) the senior department which this year will be organized, largely, as a *Teacher Training Course*. There will be two instructors: Brother F. E. Siple, Pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, and Brother James M. Watkins, Pastor of the Eldorado, Illinois, Church of God. Brother Siple will be the Dean. Brother and Sister Albert A. Logsdon, Caretaker and Matron of Oregon Bible College, will continue their present services into the Summer School.

We are pleased here to give a message direct from Brother F. E. Siple, dean of the School.

TRAINING FOR SERVICE

The Summer Bible Training Schools conducted at Oregon Bible College go farther toward shaping the future thought and conduct of the Church of God than any other one factor. The regular winter college course makes an especial appeal to boys who aspire to the ministry, or to girls who wish to spend three years preparing for active church leadership, but the short course of the Summer School offers an opportunity for the regular run of boys and girls, as well as men and women, to become more familiar with their Bibles, and with the best methods of living and teaching its great truths.

There is no limit to the possibilities of attendance at the Summer Schools. It is not expected that these attendants shall all become ministers, although many boys who come first to the Summer School may later decide to take the full college course. But since the sum-



F. E. Siple

mer course is open to everyone, and the cost is little more than that of staying at home, it can properly be expected that the enrollment will become much larger each year, and will appeal to all who wish to become better members and workers in their home churches.

It is not difficult to get young people of high school age to attend the Summer School, but the thing that our church needs very much for the immediate future is more adults who have given some time and thought to training for teaching in our Sunday schools and Berean societies. Remunerative jobs are very attractive these days, but the gospel is more valuable than gold. How about more men and women at the School this summer?

Each Sunday school should send at least one ADULT teacher or prospective teacher. Remember, July 3 to August 12!

SUMMER BIBLE TRAINING SCHOOL

Enrollment Coupon

Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3-August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Illinois. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

Student's name _____ Address _____

Tuition will be paid by _____

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, MAY 15, 1945

NUMBER 32

The Great Salvation

By G. E. Marsh

THE Great Salvation of which God speaks from the Temple of the Holy Bible is both practical and comprehensive. It has to do primarily with the earth and its inhabitants, and promises the final eradication of all things that result in suffering and death, and which hinder or prevent the complete development of man.

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16). Consequently, the Great Salvation has little to do with heaven and its immortal angelic inhabitants, but it has much to do with the earth and the mortal men and women who make it their home.

In carrying out the provisions of the Great Salvation, God is demonstrating a truth He asserted in Isaiah 45:18, when He said: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

The earth was formed for a definite and specific purpose of the Almighty which will be fully revealed when the words of Habakkuk are changed from prophecy to history, and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (2:14). Not only is the glory of the Lord to fill the earth, but the splendor of His accomplishments, the depths of His wisdom, and "the power of his might," will be universally recognized and appreciated by all of earth's inhabitants, which is quite a different thing. The earth is full of God's handiwork today. His creative genius and marvelous artistry are everywhere displayed. Men are enthralled with the wonder of it. They marvel at the complexity of it. They rejoice in the beauty of it, but they do not always ascribe it to Him. And because they do not do that, they change the truth of God into a lie, and worship and serve the creature, or the creation, rather than the Creator.

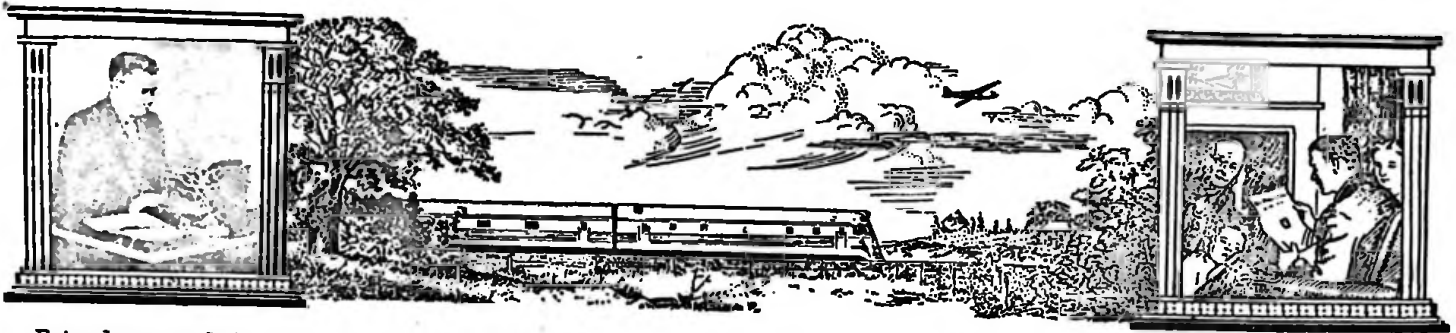
The purposes of the Eternal, however, cannot be thwarted! His word will not return to Him void! Eventually this earth will be, again, what it was in the beginning: a garden to delight the eye, and a fruitful field to satisfy the needs of man in every way. It was of this splendid new earth that Jesus spoke and David sang when they said: "Happy are the meek: for they shall inherit the earth," and "delight themselves in the abundance of peace." (Matt. 5:5; Psalm 37:11, Cp. Emphatic Diaglott.)



G. E. Marsh

Many and confusing have been the dreams of men who sought to comfort themselves concerning the future! Their lives were so limited in duration, so filled with bitter and repeated disappointments, so oppressed with fears, that when sleep brought unconsciousness to their anxious minds, shutting out for a time the stern realities of their waking hours, their frustrated hopes took active form in inconsistent but appealing visions. The Indian pictured a "Happy Hunting Ground" where the unfruitful chase of yesterday would be carried to success under more favorable conditions following death. But how a bodyless "soul" could engage in a hunting expedition, or how such an immaterial being could use the pelt of the fox for clothing, or the haunch of the deer for food, aroused no more questioning in his mind than does the thought of strumming a golden harp with a fleshless hand in the minds of his white neighbors!

According to what God has revealed to us in the Bible, all that He has made and placed within our reach here in the earth is for our use. When He pronounced His initial blessing upon the newly created pair in the Garden of Eden, God said to them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given (Please turn to page 10)



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

Prophetic Horizon

The surrender of Germany's army is a blessing invaluable to all nations recently involved in the European conflict. Lives and property are being spared that otherwise would be destroyed. Slowly, the nations will return to peaceful life. The Bible foretells another war, however.

During World War I, there was frequent suggestion that it would be the last war. Brother J. H. Anderson pointedly replied, "No, it is in the wrong place." Similarly, World War II was in the wrong place to be the last war. Earth's final struggle, undoubtedly world-wide, will culminate in Palestine, all nations merging toward Jerusalem to take "the spoils." (Zech. 14:1-5.) At that dark hour, Christ will return—the nations having gathered, unwittingly, before Him for judgment. (Matt. 25:32.)

Shortly after President Truman announced Germany's surrender, mention was made in the Editor's home: "Now we can be sure that neither Mussolini nor Hitler nor Roosevelt was the Antichrist, for they are all dead and Christ has not come yet." The Apostle Paul, you will remember, prophesied of the Antichrist: "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). Nothing like that happened recently. Moreover, when the Antichrist appears, he will sit "in the temple of God, shewing himself that he is God" (2:4). Not even Stalin does that, yet.

Pray for Peace

Considering that Germany mothered the Reformation, and that until recent years most Germans professed Christianity, it is probable that the common people in Germany prayed earnestly for victory. Christians of the allied nations prayed, likewise, for victory. God hears and answers prayer, but God could not give victory to both the opposing armies. *Peace*, rather than victory, should be the burden of prayer in time of war.

Thus, as war continues in the Orient, let Christians throughout the world pray less for victory and more for peace. God will answer that prayer, and Christians in all parts of the earth will be praying in harmony.

The First Prayer in Congress

Omission of prayer at the San Francisco Conference is not surprising, but one is reminded that prayer has been an important element in most of the historic conventions of this nation. We believe readers of THE RESTITUTION HERALD will be interested in the "First Prayer in Congress," offered by J. Duche, December, 1777. Sister Jessie Wilson, Golden Rule Home, recently gave a copy of this prayer to the Editor. It follows:

"O Lord, our Heavenly Father, High and mighty King of kings, and Lord of Lords, who dost from Thy throne behold all the dwellers on earth and reignest with power supreme and uncontrolled over all the Kingdoms, Empires, and Governments; look down in mercy we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection, desiring henceforth to be dependent only on Thee; to Thee, they have appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support which Thou alone canst give; take them therefore Heavenly Father, under Thy nurturing care; give them wisdom in Council and valor in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of their cause; and if they persist in their sanguinary purpose, O, let the voice of Thy own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle! Be Thou present, O God of wisdom, and direct the councils of this honorable assembly; enable them to settle things on the best and surest foundation. That the scene of blood may be speedily closed; that order, harmony and peace may be effectually restored, and truth and justice, religion and piety prevail and flourish among Thy people. Preserve the health of their bodies and vigor of their minds; shower down on them, and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of JESUS CHRIST, THY SON, OUR SAVIOUR. AMEN."

Duty of the Church of God

By Ivan Magaw

TODAY, THE WORLD can be divided into three groups: the religious group, atheists, and the group that undoubtedly believes there is a God but is more or less unconcerned. The first two groups mentioned comprise a very small minority in population, but they have a tremendous bearing on modern civilization.

A true atheist undoubtedly has drawn his conclusions after years of study in considering what he believes to be every possible angle. He has studied the Bible much more than many so-called Christians, but he has not stopped there. He has delved into philosophies and then attempted to make "his own" decisions. Much to his dissatisfaction, he found too many loopholes in many of the accepted philosophies. To him, the Bible has many wonderful morals by which to govern his life, but, otherwise, it is either a book of fables or leaves too many questions unanswered.

One question that could come to an atheist's mind would be: If God is perfect, why did He create imperfect man? Without a doubt, it was not an act of God that caused Adam to sin, but that does not answer the question. I believe no mortal man can satisfactorily answer that question. If God had wanted men to know the answer, He would have told the answer. Very often, also, an atheist's interpretation or misinterpretation of the Scriptures would make him believe things contrary to his better judgment of a perfect and loving God. We know "God is love," but that He also punishes the wicked, righteously. Naturally, because of previous study, an atheist's ideas agree with nobody else's and tend only to "befuddle" those who hear his attempted explanations. All this can result only in a continuous cycle, with more and more philosophies developing. Nevertheless, there are a few false philosophies that many people accept as truth. We as Christians, as members of the Church of God, must accept this situation as a challenge. The best procedure is to educate those who are susceptible to such "ballyhoo" before they come to believe it.

The great majority of people care very little about the promise of eternal life. That is something their mortal minds cannot sufficiently grasp. They prefer to believe

something they can see and comprehend. One might say that most of the world could consider themselves "Missourians." More, they have little foresight, disregard the Bible except for displaying it when the preacher comes to visit, and live as they please. Because they are human, sin runs rampant and has put the world in the critical condition that now exists.

Men do not fear the torture of the "hell" about which they so often joke! They believe this life is their only life, and they are going to make the best of it they can—no matter what the circumstances. Now they are receiving the circumstances, yet they are looking forward to their return to hilarity.

Men in front-line action in this war can find no other way to ask for mercy than through prayer to the living God. In many instances, they are delivered, removed from the battle zone, and returned to their lives of riotous living—forgetting that God ever existed. There are a few, though, who do not forget, and they need to be taught the truths of the Bible.

War conditions are not the only conditions to make a man want to understand the Bible. There are pestilences, diseases, financial upsets, and all the other grievances of sin. It is not for us to decide how people should finally want to accept the truth, it is for us to teach it.

Religion is the biggest problem of the world today. There are so many sects, and all having different beliefs! It is no wonder a disbeliever knows not where to make his stand. He may want to believe the Word, but he comes into contact with no one who presents the Bible as he would like to understand it. Naturally, he loses interest. He may go so far as to become an atheist because of that one reason. We can see now a deeper meaning in 2 Timothy 2:15.

It is the duty of the Church of God to seek and to save those who are lost. It is almost impossible, though, to change the ideas of a person who is well founded in a certain doctrine—no matter how wrong he is. The best way is to reason with him, show why we believe as we do, giving proof, and kindly (Please turn to page 11)

PAUL'S CHARGE TO TIMOTHY

Said 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; 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" (2 Tim. 4:1-5).

Paul's charge to Timothy is applicable today—applicable to the Church of God!

Plan of the Ages

By Francis E. Burnett

MOST BIBLE students, if not all, will verify the fact that God has had a definite plan since the Creation. The Apostle Paul made mention of knowing a man that was "caught up to the third heaven" (2 Cor. 12:2). This scripture has confused many and caused them to become firmly convinced about an erroneous doctrine—that of going to heaven at death. We grant that our interpretation may be wrong, yet we believe that God has revealed in His inspired Word all things His sons and daughters need to know.

There are only three ages in God's plan. The third heaven about which Paul spoke is the third age that is yet to come. Peter, in the third chapter of his second book, gave an account concerning the plan of the ages.

We read the following: "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. For this they willingly are ignorant of, that by the word of God, the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:3-7).

How many have heard this statement made by non-believers, "Jesus Christ isn't coming to earth. That doctrine has been preached for a hundred years and nothing has ever happened"? Generally speaking, how many people consider that many changes have been made since the Creation? Most persons are of the opinion that everything is just about as it has always been.

This is not true, as Peter so definitely stated. There was a flood when every living creature, except those saved in the ark, was destroyed. God at that time judged the world and cleansed it—both heaven and earth. Have you ever considered the cleansing power of rain? After a rain, the air always smells fresh and seems more pure. Because of the Flood, all things are not the same as at the beginning. Other specific facts which we have that show us the difference between the first dispensation and the present time are the following: The earth was watered by dew. There was no rain until the time of the Flood. There was one language, and we believe only one, before the Flood. Yes, several things were different in that age from this age.

Peter stated that "the heavens and the earth, which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." In verse 10, we read, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." We have no doubt in our mind but that the fire mentioned will be literal, just as the Flood was literal. It will be for the purpose of cleansing.

There are some things in the preceding scripture which we cannot understand—that of the heavens passing away with a great noise. We offer this suggestion. The heavens, atmosphere, according to some scientists, start at seven feet above the ground. The atmosphere is composed of gases. When the fire is sent upon the earth, these gases may explode. We read in Ezekiel 38:22, "I will plead against him with pestilence . . . great hailstones, fire, and brimstone." Again, in Ezekiel 39:6, we read, "I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord." The isles, or coastlands (margin), we believe are representative of the whole world. The known world, to the writer of early days, was composed of the isles and the lands bordering Palestine. Fire will come on the earth. Confirmation that the judgment will be on ungodly men is found in 2 Thessalonians 1:8, 9, where we read, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This will occur at the time of Jesus' coming. All these events, plus others we have not mentioned, will take place in this present dispensation—the second age.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). This will be the *third* heaven and the *third* earth—the *third* dispensation and final age. The Scriptures, telling of that period that is yet to come, point to a oneness. All of us, I am sure, look forward to that age as one that will have unity and perfection. Let us notice these facts about Jesus Christ, our Lord and King. God said through Jeremiah concerning Israel, "I will give them one heart, and one way, that they may fear me for ever" (Jer. 32:39). We read in Zephaniah 3:9 these words, "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." May we suggest that this "pure language" may be *one* language, the same as was spoken in the first age.

Peter said, "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot,

and blameless" (2 Peter 3:14). May that be the attitude of each one of us. God has plans and God fulfills His plans. He has plans for us. It is the duty of Christians to meet the requirements of those plans. If we do, we will be in that new and glorious age that is yet to come.

Religious Education in Public Schools

By R. H. Judd

"The end of right learning is right living; the foundation of sound faith is sound knowledge."

WITH REFERENCE to recent correspondence in our newspapers relative to the introduction of religious education in our schools, there surely can be no question that the upholding of moral standards must tend to the uplift of every rising generation.

When, however, it comes to the teaching of the really basic doctrines of religion, it may, I think, be quite frankly stated without fear of successful contradiction that the ideas commonly taught by our ministers and clergy as fundamental to religion, and given passing acceptance by their congregations, do not carry the evidences of proved fact, which should be the only acknowledged basis of education in all its successive stages. This is true of both Protestant and Roman Catholic teachings. Not only are some of their tenets incomprehensible, they are inexplicable even by the clergy and priesthood, and violate the foundation principles of scientific knowledge. They also void the essential rules of grammatical understanding.

Without any other purpose than to further the advancement of sound thinking and helpful suggestion, let me illustrate by one or two examples of subjects widely taught, and commonly held to be essential, which are contrary to plainly expressed statements of Scripture supposedly regarded as source and textbook of all religious instruction.

In the clearest and most simple expressions of which the English language is capable, and the meaning of which is so obvious that no child of ten years could misinterpret, the Scriptures declare, "I am God, and there is none else" (Isa. 45:22). Indeed, in Isaiah 44:8, the question is asked, "Is there a God beside me?" The answer is given, "Yea, there is no God; I know not any." Every word in the above-quoted passages (and there are numerous others similarly expressed) positively denies the existence of more than one God when each is given recognition of its proper place in the sentence. The pronouns "I" and "me" never have been, and never will be, correctly applied to more than one personality in the most strict sense that the numeral conveys.

Jesus the Christ, in solemn prayer to His Father in heaven, emphatically stated that His Father is "the *only* true God" (John 17:3). Yet in the face of these plainly worded, easily comprehended realities repeatedly expressed throughout Scripture, the prevalent teaching of religious instructors today is that God consists of "*Three Persons*"—one of the three not even being given the honor of a personal name.

During past decades, the writer, who is no longer young, has contacted many of the most prominent leaders of "orthodoxy," so-called, but has yet to meet with one minister or layman who can defend and prove this astonishing doctrine of the Trinity never once named in the Scriptures.

Another doctrine taught by the same class of teachers, and equally at variance with definite and precise Bible statements and known scientific facts, is the immortality of every person born of woman, and consequent unending conscious torment of the vast majority of the human race.

In view of these and other seriously divergent views between present-day teachers of religion and the logical, grammatically expressed teachings of Scripture and sound science, is it not necessary on behalf of generations present, and yet to come, that the fundamentals of religion be re-examined and restated before harmful and false instruction is allowed to mar the whole course of future education?

Is it not obviously imperative that the basic facts of religion taught in our schools should be as fundamentally sound as those of any other subject which is unquestionably admitted that distinction? The logical outcome would be greater respect for religion, better attendance in churches and Sunday schools, and a deeper interest in the sublime truths of ever-expanding horizons. Then will the whole human family join in unison with Jesus the Christ and His Apostle Paul in acclaiming "*one* God and Father of all"—"the God and Father of our Lord Jesus Christ"—"the only true God."

Qualifications and Meditations of a Sunday School Superintendent

By A. G. Townsend

CCAREFUL consideration is necessary in the choice of a Sunday school superintendent. He is the most important officer in the school—the “key man” in successful accomplishment. Though a man of experience may be preferable, it is possible for any man with average intelligence, who is interested, willing to learn, and untiring in his labors, to grow into the office.

The ideal superintendent should have at least six fundamental characteristics:

(1) *He must be a Christian.* If a man dresses well, mixes well, talks well, and means well, he makes a popular candidate. It is of primary importance that the man be a true Christian, so living, daily, that his friends and neighbors regard him as consistent in his profession. He should be an active member of the church and in full accord with its program. The work of the superintendent is a Christian work, and only a Christian can do it.

(2) *He must be an executive.* He should know his business. He should know people. He should know how to divide responsibility and get results. He should be able to build people into an informed enthusiastic working force.

Others must help to do the work. They will gladly do it if proper plans are suggested, and encouragement given for work well done. A good superintendent is not a “boss,” but is a wise leader of men.

(3) *He should be an educator.* The superintendent may not be a specialist in the educational field, but he should know what is “going on” in the Sunday school world. He should be thoroughly familiar with the best methods, the qualifications for teachers, etc. If possible, he should visit other schools and note their progress. He should read up-to-date journals and the best books in the field. He should attend conventions and conferences which deal with matters of Christian education.

(4) *He should be a diplomat.* Dealing with people is an art. It is very easy to incur dislike, criticism, jealousy, and even hatred by being undiplomatic. It may be so slight and indifferent a matter that one is scarcely aware of it, yet it may wreck the entire Sunday school program.

The Superintendent should always listen to the humblest individual. He should know how to receive criticism. He should never assume to take credit for any accomplishment, but go out of his way to compliment others for their accomplishments.

(5) *He should be an enthusiast.* The superintendent

should never leave the impression on the school that his task is a burden. He should inspire everybody with the idea that he would rather be superintendent than anything else in the world. He should love his work. If he really does, he will sacrifice for it and overcome difficulties and discouragements. At all times, he should put vim and vigor into his work, he should set the pace, begin on time, and close on time.

(6) *He should have vision.* “Where there is no vision the people perish.” The superintendent must never be satisfied with the routine way of doing things. If the school gets into a rut, he is to blame. He should set the standards high—high in numbers, in efficiency, in equipment, and in better teachers—that his school may win more for Christ and render a larger service in the community.

Meditations

Many of you know that I am a carpenter. I have been in the building business for several years. My message to you at this time, fellow superintendents and Christian workers, will be in the nature of observations and meditations drawn from my daily work. What I have said to myself, I now humbly write to you.

The builder must comply with certain laws. This is true when we build a house or a Sunday school. For example, there are the building laws of the city specifications concerning the location, materials, construction, wiring, plumbing, and so forth. Every builder knows, too, that he must obey the law of gravity, the law of the plumbline, the square, the level, and other laws, if he expects to be successful. I believe that every Sunday school superintendent should follow well-known principles of organization and administration as he builds his school. We live in a world of law whether we work with lumber, hardware, or human lives.

Count the cost before beginning. How important this is in building our schools! No superintendent has any right to plunge into any enterprise of any sort without first knowing and explaining the cost in time, money, and effort.

Foundations must be strong and true. The superstructure must be well-built for comfort, convenience, and beauty. It must meet the needs of the occupants and serve the purpose for which it was constructed.

Our school is small, but that does not mean it cannot be

strong and attractive. I believe in essential and efficient organization: essential means enough; efficient means good enough.

Tools—saw, hammer, square, level, plane, pinch bar, and so forth—are for specific uses. It is likewise true with all devices used in building a Sunday school. We have many bunglers in the building trade and not a few in our Sunday schools. People are tools. A superintendent's big job is to choose the right tools. It is very important in building a house that all material is the best and that no slipshod methods are permitted. No building is stronger than its weakest point. No carpenter can build a satisfactory house out of crooked, unseasoned, or faulty materials. We must put into the structure day by day what we want it to be. So it is with every Sunday school.

Have a plan and work it out. You must blue print your Sunday school work and not leave it to chance.

Anything worth doing is worth doing well. In building a house, I never think how quickly I can do it, but how well, durable, and beautiful I can do it.

Surts and spasms in Sunday school building get nowhere. We build not alone for ourselves, but for others. In my house building, I often think of the happiness my labors will bring to others: of the father, mother, and children that will turn that house into a home. So with my school—I think of the children, young people, and adults who, because of our well-constructed programs of worship study, and service, will be spiritually richer and happier.

Most of all, I love to think of the great Carpenter and to rejoice in the privilege of being a co-worker with Him.

Milk and Meat of the Word

By *T. M. Ferrell*

THERE probably has never been a time when everyone has been so "food-minded" as at the present. There are not many people, however, who are conscious of Biblical food. This diet is comprised of two foods, the milk and the meat. The milk is for "babes" in Christ, while the meat is for those who are of "full age." Let us try to determine what the milk and meat of the Word are. Almost everyone would say, "The milk of the Word represents the simple things like love and patience, and the meat represents doctrine." Let us see what the Bible says.

The milk of the Word is "the first principles of the oracles of God; and [ye] are become such as have need of milk, and not of strong meat" (Heb. 5:12). These first principles" are the foundation or the first food the newborn babe in Christ should be fed. In the same passage of milk, and not of strong meat" (Heb. 5:12). These "first principles" as being the same as "the principles of the doctrine of Christ" (6:1), and these principles are "the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (6:1, 2). So we find that the things almost everyone would call meat are really the milk. Is this rightly so? We would say yes, because so-called "doctrine" is understandable to almost everyone. We have heard children ten and twelve years of age speak with understanding on the subjects of the second coming of Christ and the resurrection, yet those same ones could not understand Christian love, let alone practice it. There is little or no perceptible spiritual growth while these Christian babes are

fed on milk only. The Hebrew writer said, "Every one that useth milk is unskilful in the word of righteousness" (5:13). In 1 Corinthians 3:1-3, we read, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for . . . there is among you envying, and strife . . . are ye not carnal, and walk as men?" As a person becomes a babe in Christ by baptism, he cannot but have a carnal or worldly mind.

There comes a time in this babe's life that it seems advisable to begin feeding it a little "solid food" (Weymouth). There comes a time when this new Christian needs to be told that those worldly things he is doing should be replaced by godly things. This growth is the development of one's judgment to decide what is right and what is wrong. (See Heb. 5:14.)

This growth begins with faith, one of "the principles of the doctrine of Christ," and is crowned with love. (See 2 Peter 2:1-10.) The growth from carnal to spiritual takes time, even as it takes time for a babe to grow to adulthood. Knowledge is usually easily attainable, but the practice of those things is another matter. The milk of the Word is the foundation, or, knowledge without practice—doctrine. The meat is the teaching of practice.

Many long-time members of the church are still babes. They have heard "first principles" all their lives, and they know those principles, but have never got past the milk stage. It is true that an adult needs milk in his diet. It is true that an adult, or "full

(Please turn to page 11)

Gone to Roost?

By E. H. Goit

HAVE CHRISTIANS gone to roost? It is evident that a majority have! Where in former years Charlie Rooster and Mary Hen were ardent workers with an unflinching perseverance for Christ, today they are merely two more stuffed birds.

In the past, it was not an occasional church but the majority of churches that held morning and evening services. Not many years ago, churches were operated throughout the summer months. Not beyond recall, laymen were active occupiers for Christ. Two quotations reveal a present deploring trend:

(1.) "The average church, and particularly the large one, will do well to have one-fourth as many present at the morning services as it has members. At the Sunday night services, probably one-sixth will be a good percentage for a large church."

(2.) "Taking the country as a whole, seven of every ten children and youth of the United States under twenty-five years of age are not being touched in any way by the religious-educational program of any church." . . . This situation is appalling, to say the least.

God instructs Christians in the need of perseverance, for "ye have need of patience, that after ye have done the will of God, ye might receive the promise" (Heb. 10:36). Those who have done the will of God (following Christ through baptism) have need of continuing in the walk of faith to receive life. They cannot "go to roost" and be active persevering workers.

Christ's followers, who are just, "shall live by faith." Their faith will not waver as chaff blown with the wind, but will stand firmly rooted in the Saviour. This faith of today shall be the living and working faith of Christ. Indeed, as it is written, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31), if you are not under the saving blood of Jesus.

Those who draw back from God are no longer under His saving grace. Those who are idle "roosters" are not under the sheltering wing of salvation, but under the hands of condemnation.

When an individual accepts Jesus as his personal Saviour through immersion, and rises from the watery grave, he is just beginning the walk of faith. He must continue walking in faith with patience, awaiting Him "that shall come." To continue may mean persecutions, hardships, and heartaches, but one must endure the good fight of faith to receive the promise. To backslide is to fail to receive the promise.

God assures, "That as ye are partakers of the sufferings, so shall ye be also of the consolation" (2 Cor. 1:7).

Drinking

Certainly, in this modern cataclysm of world order, one will endure these sufferings. To be a patient occupier, one must admonish the backslider, as well as the youth, to turn to God. He must not be afraid to rescue sinners who are drinking intoxicants—the slop of the Devil.

This poison consumed yearly in the United States amounts to a value of \$4,500,000,000.00—approximately \$34.61 per capita, not to mention the billions lost through liquor's effects, such as: crime—\$2,500,000,000.00; auto accident damage—\$1,500,000,000.00; and diseased bodies. Today, Christians are no longer active as a body, but have become "roosting hens."

Christ's followers must rejoice to suffer for Christ in speaking against this evil.

Smoking

Christians must not relax, but expound the evil of the "coffin nail." In a world where sixty per cent of men now smoke, averaging twenty cigarettes a day, and twenty per cent of women, averaging eleven cigarettes a day, it is difficult for a youth to refuse the offer, "Have a cigarette." Yet, to make it more difficult, the parents participate and advocate smoking. To top the hindrances, many churches permit smoking among their ministers as well as congregations. Yes, we recognize these barriers, but we must sound the clarion call against the "Devil's burning lights."

One must remember that the body is the temple of God, and that there is enough nicotine in one cigarette—if the nicotine were concentrated and taken—to kill a person. There is, in addition, "carbon monoxide gas, acrolein used in poison gas, marsh gas or fire dam, formaldehyde used in preserving specimens, and furfural which is fifty times more poisonous than alcohol."

Dancing

A follower of Christ cannot afford to roost. There is a work of perseverance to be accomplished. Yet churches sponsor dances with the "wiggles" of the Old Serpent, the Devil. They no longer strive with patience for life, but glide across the dance hall to destruction. One cannot engage in the embrace involved (no matter how pure the thoughts) and not have the sex instinct strongly aroused. Henry W. Strough has well said, "What is ethically wrong off the dance floor is not ethically right on the dance floor, and music and motion cannot alter this principle."

Gambling

Strangely enough, instead of the churches denouncing gambling, they are using it to purchase new church buildings—such blasphemy to the house of God!

Recently many individuals have advocated to our United States Treasury Department that a national lottery be conducted to finance the deficit in the treasury. Praise God, these proposals have been rejected. Gambling, in the strictest sense, develops the attitude of getting some-

thing for nothing, not only at the expense of, but also to the hurt of, the other fellow—because in a lottery involving one hundred people, if one gains, ninety-nine must lose. This is positively *sin!*

Parents, warn your children against this evil before it overtakes them. You would warn them and do your best to save them if a rattlesnake was about to strike. Why not if King Cobra, the gambler, is poised for a fatal thrust?

God told man that he was to (Please turn to page 11)

The Beauty of Holiness

In Two Parts—Part One

By J. J. Schaumburg

WE READ in the Word of God about “the beauty of holiness” (Psalm 29:2). Holiness is beautiful, but in what way is it beautiful?

I. *Holiness is beautiful in its reverence for God’s Word.* “He that is of God heareth God’s words” (John 8:47). It was a holy prophet who said: “I will stand upon my watch, and set me upon the tower, and will watch to see what he [God] will say unto me” (Hab. 2:1). Holy David said: “I will hear what God the Lord will speak” (Psalm 85:8).

When Ezra opened the Book of God, all the people stood up in solemn reverence for it. Any holiness that will not hearken to the Word on any subject is a fraud, and will be judged as spurious by the Judge. We must be holy enough to hear what God has to say on any subject. If the Book contradicts our opinions, then, that is too bad for our opinions! What we think means but little, but what God says in the Word means everything.

These modern cults would not be if the leaders would listen to God’s Word.

II. *Holiness is beautiful in its thankful attitudes.* In everything true holiness is thankful. Paul gave one reason for the ancient corruption: “Neither were [they] thankful” (Rom. 1:21).

Holiness has learned to be “content” in *any* status.

What an ungrateful generation we are in! The people act as if God owed them all, and they should find it without labor or thanksgiving!

Let us move from Grumbling Alley to Hallelujah Avenue! It will pay big dividends. Just try it, beloved.

III. *Holiness is beautiful in its confidence of God’s Word.* The Record declares that Abraham believed God. (Rom. 4:20-22.) Believing what God says has much to do with one’s character in God’s sight. Abraham’s faith was imputed to him for righteousness” (Rom. 4:22). How

beautiful was Joseph’s confidence in what God had promised Abraham! “God will surely visit you, and bring you out of the land [of Egypt] unto the land which he swore [by promise in oath] to Abraham, to Isaac, and to Jacob” (Gen. 50:24).

Holiness is still beautiful as it confidently expects the Lord soon to visit His people, take them out of this “present evil world” (Gal. 1:4) into the “world to come.” (Mark 10:30; see also 1 Thess. 4:13-18.) It is holiness that preached the glory-circled sentence through Peter: “Nevertheless we, according to his promise, look for new heavens and a new earth” (2 Peter 3:13).

No matter whether the world rolls on in its war-hate, or is silent and prosperous, holiness has confidence that all will be well on this planet, someday, and that God’s will will be done on earth as it is now done by angels in heaven.

IV. *Holiness is beautiful in its love for God’s Word.* A babe is never taught to love milk. It is born with a love for it. So holiness, as a “new-born” babe, desires “the sincere milk of the word” (1 Peter 2:1, 2). When it receives God’s Word, its very “smack” seems to say: “How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” (Psalm 119:103.)

Holiness has burned much midnight oil to store away God’s wonderful Word in its heart.

Holiness needs no modern interpreter or “prophet.” It sticks to the old Book, and never takes off its hat to any of the modern “cults.” It seeks to know what the Book says, and then loves its sentences, and obeys them.

Holiness loves God’s Word, and cares nothing for the “traditions of the elders.” True holiness abounds in holy love for the dear old Volume. It spurns any man-made theories, and human theology. It roots back to the sacred Book, that is sovereign and regal.

"OH WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?"

By Ora Worley

"Oh why should the spirit of mortal be proud?
Like a fast-flitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave."

William Knox in "Mortality."

IN ROMANS 6:23, we read: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Solomon, the wise man, said: "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." In the incident of our lately deceased President—what is his pride? He lies silently in death.

God is able to humble, for we read in Matthew 23:12: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Yes, I believe in pride, but let us pride ourselves that we know the truth. "The truth shall make you free." Outstanding truth of the gospel is this: Jesus is coming soon! If we humble ourselves *now*, we shall not be humbled in the day of His coming. In Revelation 1:17, it is written: "When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 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."

Do you, dear brethren, want Jesus to lay His hand upon you? If so, let one and all be humbled now; then we shall not be ashamed or humbled in the day of His second coming. That we will humble ourselves each day that we live is my prayer.

THE GREAT SALVATION

(Continued from front page)

you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:28, 29).

The earth and all that is in it was made for us and for our good. Because of the things He has made in such rich profusion and of such perfect quality, God is to be glorified by His intelligent creatures throughout eternity. This fact forms the foundation of the Great Salvation, the purpose of the Great Salvation, "that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psalm 107:8). He is entitled to such

glory, and to such praise, for "the earth is full of the goodness of the Lord" (33:5).

The promises God made to Abraham long ago provide the basis of the Great Salvation in all its phases, individual, social, and material, and in their fulfillment God will be glorified throughout the earth. Paul emphasized the importance of those promises and explained our relation to them in Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." He concludes his reference to them with the significant assertion: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This being true, that the baptized believer in Christ is an heir of the promises God made to Abraham, if he would know what the nature of his inheritance is to be, he need but listen to the Voice that addressed that ancient man of faith as recorded in Genesis 13:14, 15. I quote: "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."

Please notice verse 15 closely, for it contains the exact expression Paul quoted in Galatians 3, and definitely identifies the promise to which he referred—"For all the land which thou seest, to thee will I give it." Then follows Paul's quotation—"And to thy seed." The promise Jehovah made to Abram on that memorable occasion, and which forms the actual foundation of the gospel by which we may be saved, was a promise of *land*—"all the land which thou seest." All the territory that came within the circle of Abraham's vision as he looked to the north, south, east, and west, was to be his inheritance and the inheritance of his children forever. Such, then, is the nature of the material blessing of which Abraham and "his seed, which is Christ," and all who have been baptized into Christ, shall at last enjoy—*land, land reaching to the very circle of the earth itself!*

The extent of our inheritance through Abraham and Christ, that it includes the whole earth, is revealed by Paul in Romans 4:13: "The promise, that he should be heir of the world," he said, "was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Thoughtful consideration of the promise as given in Genesis 22 leads to the same conclusion, that the entire world was included in it. In obedience to the Lord's command, Abraham prepared to offer Isaac his son upon the altar, and was prevented from doing so only by divine intervention. "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 thy seed shall

all the nations of the earth be blessed; because thou hast obeyed my voice."

If all the nations of the earth are to be blessed through Abraham and his seed "which is Christ," then Abraham and Christ, including Christ's body, the church, must come into possession of all the earth. This, too, has been definitely promised. Speaking of the future appearing of the Son of God in His capacity as Messiah or King, God said in the Second Psalm—I quote from *An American Translation*—"Ask of me, and I will make the nations your inheritance, and the ends of the earth your possession."

This promise is repeated many times in the Old Testament. In Psalm 72, we read: "He shall have dominion also from sea to sea, and from the River unto the ends of the earth. . . . Yea, all kings shall fall down before him; all nations shall serve him." Daniel "saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:13, 14, 27).

The New Testament is equally explicit as to the extent and location of the territory which Jesus and His associate rulers, the church, are to possess and govern. Speaking in Revelation 2:25, 26, He said: "That which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Mighty heavenly voices spoke to the same effect in Revelation 11:15: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Such are the boundaries and such is the duration of the inheritance of the children of God! All the territory, all the riches, all the natural resources of the entire earth! In the morning of creation when all was finished and the glory of it, and the greatness of it were spread under the eyes of its Maker, He pronounced it in His wisdom "*Very good!*" "The morning stars sang together, and all the sons of God shouted for joy" as they looked upon the marvelous handiwork of God, the home He had made and beautified for His human children yet unborn! Here are we to dwell in peace, security, and contentment, ruling, developing, enriching, and enjoying the earth as Time flows on to merge with the shoreless ocean of Eternity!

GONE TO ROOST?

(Continued from page 9)

earn his living in the sweat of his face, that is, to give value for whatever he received. (Gen. 3:19.) Gambling violates this principle and appeals to man's trend of self.

Christians, wake up. Get off your roosts and get busy cleansing these brothels of corruption. Develop virtue in your children. Teach your associates those ideas and attitudes that God sets forth for the embellishment of the Christian walk. Lead them not to participate in even legitimate amusements at expense of Christ's work. Create within them a desire to eliminate these evils of the Devil that they, too, may be active workers for Christ.

Christians, let us get off the roost. We must not be meat for the taxidermist. Let's get to work!

DUTY OF THE CHURCH OF GOD

(Continued from page 3)

showing him his mistakes. If he is truly sincere, he will consider your comments.

During this day and age when men more or less feel independent of others, it would be foolish to try to force them to believe by heated arguments. We as a church cannot hope to change the beliefs of other church organizations. We can help only the remnant, men who are grasping for the truth. There are many religions, but "true religion and undefiled" is *the truth*.

The three groups mentioned have their effect one upon the other, but, sad to say, the effect is leading them all farther from their God. The Church of God, I am certain, would like to see everybody saved but realizes that is impossible and not according to Scripture. Atheists would like to see this world become a better world. We would, too, but according to prophecy, that cannot be by the will of man. There is a mission that Christ gave His apostles—a mission to go into all the world, preaching the true gospel. That Great Commission also applies to us, the Church of God. (Mark 16:15, 16.)

MILK AND MEAT OF THE WORD

(Continued from page 7)

age(d)," Christian needs to have a balanced diet of doctrine and practices. May we all practice our religion that we might grow "unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children . . . but speaking the truth in love, may grow up into him in all things" (Eph. 4:13-15).

THE CHILDREN'S PAGE

Prepared by Madge Savage

Waite Park, Minnesota



"Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

Godliness Is Profitable

Paul had such important things to tell Timothy! He was going to visit Timothy soon, but he could not wait. He *wrote* the very important things to Timothy. He told Timothy to "give attendance to reading, to exhortation, to doctrine" until he came.

Godliness was one thing Paul wrote about. We all need to be godly to be like Christ. Godliness is reverence for God, for the church building, and for the people of God. Paul told Timothy not to rebuke an elder. Surely, leaders sometimes make mistakes, but if one did, Timothy was to go to him and talk to him as a father. Or, if he was about Timothy's age, treat him as a brother. The same is true of the older women and younger ones, too. So we see that to be godly, or have godliness, one must be very kind and considerate of others in his class, and in the church.

Godliness is connected also with fear or worship of God. If we are godly, we have a great fear of displeasing God because we love Him. We also fear to do wrong, for His Word tells us we will be punished if we do wrong. We should fear in a worshipful way, for we know of God's unlimited power and greatness. He speaks, and things happen. He looks, and sees anyone, anywhere. We cry to Him, and He hears us. We stand in awe of Him for His power. We love Him because He loved us enough to give His only Son to die for us. We love Him for His everlasting and untiring patience and mercy toward us. Godliness is a modest piety. It is like love in that it is not showy, does not make one boastful or noisy. It causes one rather to sit still and wait upon Him. It helps one to be quiet in sacred places.

Little Profit

Our text says that "bodily exercise profiteth little." That does not mean we should not do exercises with our bodies. We know muscles not used get limp and smaller than ones exercised.

What Paul was explaining to Timothy was the vast difference in value of bodily exercise, and godliness. He might have compared worldly education or wisdom with godliness. That does not imply one should not get

a very good education. The things of this life are so short-lived. They are so fleeting that in the "long run," or looking to the future, they are of little profit—especially when compared with things of God.

Solomon said, "Vanity of vanities . . . all is vanity," when speaking of things of this world. We are also told in the Word that God took the simple things to confound the wise of this present world.

It is of little profit to listen to "old wives' fables." Sometimes it is harmful to the one who tells as well as to those who listen. Gossiping and telling of tales are of no value, and certainly full of evil, even though what is told may have a "grain of truth" in them.

A Sad Mixup

Some think that "gain is godliness." Too many think they must have more than God prefers to give them. Paul spoke against one who "is proud, knowing nothing." He likes nothing better than to discuss questions to stir up strife, envy, railings, and evil surmisings." Such a person is very unhappy. He lacks the virtues we have been studying this quarter: faith, virtue, knowledge, patience, godliness. He also lacks brotherly kindness and love. (2 Peter 1:6, 7.)

Let us pray that we may have godliness in us, in our homes, in our classes, in our churches, or in whatever group we may be.

To gain *things* is not godliness, but to have godliness is great gain. We are not judged by our possession we can gather around us. We are judged by the possessions we have *within us*. As a man "thinketh in his heart, so is he." Another text says that out of the heart proceeds evil, or good.

Let us teach the "words of our Lord Jesus Christ, and . . . the doctrine which is according to godliness" that we be not one of those proud, unwise persons who is so mixed up he does not know the truth that "godliness with contentment is great gain."

Happy Birthday Wishes

Marlene J. Saatzer, May 25, age 7, St. Cloud, Minn.
Hilda Richardson, May 26, age 8, Hammond, La.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Commencement

At this time of year, there are many of our young people who are completing their courses of education in high school and college. Though this completing of one's secular education is usually called commencement, many people think of it rather as a finishing than as a beginning. It is this same thought that prevails among many Christians in relation to their baptism when, in reality, it should be the commencement of one's service to the Lord.

It is this problem of conveying the responsibility of the Lord's work to our young people that is confronting our churches. There are countless tasks for young people to do and thus prove their worth as members of God's family if we only realized the need. In Matthew 9:37, 38, Christ expressed the need by comparing the Christian labor to that of a field of harvest. What better crop could your Berean society yield than a group of young people willing and ready to serve the Lord by service in His church! Do not wait for an invitation to serve Him, but be a volunteer. There is no greater joy than the knowledge that is received from knowing that you are an active member in the family of God. Naturally, we need the help of our older brothers and sisters in Christ, but we must first show our willingness to have part in the family.

Eternal Life—Lesson No. 5

* * *

By Lyle Rankin, Cashmere, Wash.

Do you want it?

References for Pre-class Study

John 6:68; 20:30, 31; 3:15, 36; 6:63; 5:39, 40; 6:40; 14:6; 1 Tim. 4:8; James 1:12; Rev. 2:10; 1 John 2:25; 5:11, 12; Rom. 6:22, 23; Gal. 6:8; John 4:36; Matt. 19:29; 1 Peter 3:7; Rom. 2:7; 5:21; Jude 21; Matt. 7:14; John 6:27, 51-54; 1 Tim. 6:12, 19; Col. 3:2-4; Mark 10:30; John 5:29; Acts 3:15; 11:18; Rev. 3:5; 21:27; 22:19; Titus 1:2; 3:7.

Questions for Consideration

Is there any difference in "eternal life" and "everlasting life"?

Who has the words of eternal life?

On whom must one believe to attain it?

Is it something promised or already possessed?

Is it normal for one to seek that which is already possessed?

Where is a Christian's eternal life?

Can it be earned?

How shall it be sought?

When will it be given?

Who is the Prince of life?

What does the Book of Life contain?

Should eternal life be hoped and looked for?

Jesus Gave Her Water (John 4:14)

Near the town of Sychar was a well called Jacob's Well which had been dug by Jacob many centuries before the birth of Christ. The citizens of Sychar went there to draw water. We have been told it was not an ordinary well but was a flowing underground stream and can be seen by lowering a light into the well, for it still remains today. There people came for water, a daily necessity for sustaining life.

As Jesus and His disciples were passing through Samaria, Jesus sat down by the well to rest (the well being in the land of Samaria) while His disciples went into the village to buy food. As He was resting, a woman came to draw water. Jesus asked the woman for a drink. This surprised her very much, for the Jews as a people had no dealings with the Samaritans.

Jesus said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldest have asked of him, and he would have given thee living water."

Living water! She knew the water from Jacob's well would sustain life for a time, but this man had nothing with which to draw water, how then could He get any living water?

Jesus said, "Whosoever drinketh of the water that I shall give him shall *never* thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

How tired the poor woman was of returning day after day for water! This man promised water that would quench thirst forever! Immediately she replied, "Sir, give me this water." Jesus, of course, was not speaking of the thirst of this life, but the thirst of eternal life. The water of that well is the Word of God which flowed from Jesus the Fountain of Life. After drinking of it, we will then be able to cause it to flow from us to others.

AMONG THE CHURCHES

CALENDAR

- May 20—Beginning of special meetings at Moorefield, Nebr.
- May 27—Annual May Meeting at Fonthill, Ont.
- June 4-10—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 4-15—Vacation Bible School at Kokomo, Ind.
- June 6-10—Minnesota State Conference at Eden Valley.
- June 4-15—Vacation Bible School at Hope Chapel, South Bend, Ind.
- June 15-17—Northwest Conference at Felida, Wash.
- June 17 - July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-22—Vacation Bible School at Macomb, Ill.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- June 18-24—Daily Vacation Bible School at Ripley, Ill.
- June 18 - July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.
- June 20 - July 1—Indiana Bible School and Conference at North Salem.
- July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31 - August 12—General Conference at Oregon, Ill.
- July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
- August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.

PROSPECTIVE COLLEGE TOUR

Plans are being developed between National Bible Institution and Vivian Kirkpatrick whereby it is hoped he may make one or more tours among our churches, during the months of June and July, in the interest of Oregon Bible College. This announcement is made before a definite schedule is planned, that any and all churches may have equal opportunity to be included.

Are young people of your congregation being graduated from high school this spring? Are there other persons in your church who may be interested in attending Oregon Bible College, or in becoming better acquainted with its work and growth? Brother Kirkpatrick, an instructor of the College, will be able to give you first-hand information. His heart and soul are in the religious and educational development of our church youth.

Churches wishing to be included in Brother Kirkpatrick's schedule may address National Bible Institution, or write directly to—Vivian E. Kirkpatrick, Oregon, Bible College, Oregon, Ill.
Sydney E. Magaw, Secy.

VERNA C. THAYER'S SCHEDULE

Sr. Verna C. Thayer, Rockford, Ill., has been employed by National Bible Institution to work in the Evangelistic Department. Her long experience with children well qualifies her to do a work of evangelism hitherto little considered by our General Conference.

Her schedule for the summer follows:

- June 4-15—Omaha, Nebr.
June 18-29—Cleveland, Ohio
July 2-13—Delta, Ohio
July 16-27—Open at this writing
July 31 - August 10—Oregon, Ill.
August 15-26—Maurertown, Va.

We pray and predict a fruitful period of service for Sr. Thayer in her work especially adapted for the children of our churches.

Sydney E. Magaw, Secy.

RIPLEY, ILLINOIS

We are pleased to be able to announce three recent baptisms. Bro. Lyle Dean Lewis, high-school-aged son of Bro. and Sr. Herman Lewis of Ripley, Ill., submitted himself to the Lord on the afternoon of March 25, 1945. Then, on April 15, we had what was for us a unique experience. We were privileged to baptize a mother and her daughter on the same day; Sr. Myra Roberts and her high-school-aged daughter, Betty Catherine.

It is our sincere belief that all three of the above-mentioned brother and sisters are earnest in their desire to serve the Lord. We confidently expect them to bear much fruit for the Master in years to come.

J. R. LeCron.

OREGON BIBLE COLLEGE NEWS

A son, Edward H. Goit, Jr., was born to Bro. and Sr. Edward H. Goit, Thursday morning, May 10, 1945. Bro. Goit is a senior at Oregon Bible College.

Students of the College celebrated V-E Day by attending services at the local church in Oregon.

Bro. Timothy Pearson, a junior, preached in Waterloo, Iowa, Sunday, May 13.

The first edition of the "College Annual" is soon to go to press. Members of the "Annual" staff wish those who desire an Annual to submit their subscriptions early.

On May 8, a series of articles, or commentaries, on the Book of Revelation were submitted by the students. A chapter (in some cases, two) was assigned to each student for study and interpretation.

In the chapel service on May 10, Instructor Vivian Kirkpatrick awarded scholarship awards for the first semester. Those receiving honorable mention were: Marjorie Burnett, Harold Doan, Gary France, Edward Goit, James Mattison, and Timothy Pearson. Those receiving awards were Linford Moore and Alva Huffer. Daniel Judy, Reporter.

Bro. J. W. McLain, National Evangelist, preached on Mother's Day at the Raker Church near Delta, Ohio.

Sr. Leota B. Hanson, office manager of National Bible Institution, spent Mother's Day with her mother, Mrs. A. G. Hanson, Saint Jacob, Ill. Sr. Lewis Lindsay accompanied her to visit her mother in Saint Louis, Mo.

Sr. Iola Magaw, Saint Paul, Minn., spent Mother's Day at home in Oregon, Ill.

Gleanings From the Field

"The field is the world."—Jesus.

Revelation Articles at Last: Ever since becoming editor, we have wanted a series of articles, chapter by chapter, on the Book of Revelation. At long last, a series of such articles are forthcoming. As a part of a course on Daniel and Revelation, recently taught at Oregon Bible College, students were assigned certain chapters in the Revelation for special study and public presentation. "All things come to those who wait."

The series will start next week with an article on Revelation 1, prepared by Sr. James Mattison.

"At last the war is officially ended—but for how long? Russia is certainly the disturbing factor these days. One marvels how many Christian people can be so favorably impressed with Russia."—B. H. Judd, Colborne, Rt. 3, Ont.

"Our series of meetings here is progressing well—not very many in attendance, but there is excellent attention. Bro. H. W. Skinner and family, Santa Cruz, and Bro. W. B. Caldwell and family, Modesto, Calif., attended our meetings last Saturday night and Sunday. They live about two hundred miles from Porterville."—J. M. Morgan, Porterville, Calif.

Word is received from Sr. Joe Lawrence that a daughter, Janeillo, was born, April 27, 1945, to Bro. and Sr. Jack Brown, 707 E. Whitmore, Wilmar, Calif., Congratulations!

"I am starting a series of studies on 'Headline News of Prophecy' in our Sunday evening services which demands a great deal of study. Just now we are studying Daniel on Wednesday nights."—G. E. Marsh, Tipp City, Ohio.

LITTLE ROCK SUBURBAN SUNDAY SCHOOL

The Little Rock Suburban Sunday School, located in the southwest suburban area of Little Rock, Ark., was organized by Mr. and Mrs. R. D. Stanton in their home a year and three months ago. They were encouraged to do so by the promise that the National Bible Institution would send Pastor H. Scott Smith to them for once-a-month preaching. The first meetings were held in their home. Later, Mr. Stanton purchased a piece of property adjoining his home which contained a small one-room house, the use of which he donated for a church meeting house.

On the recent trip of the fieldman of the National Bible Institution, consultation was held with the Stantons to determine the prospect of building a permanent church house. One hundred dollars had been sent to them from Mr. and Mrs. Will Hanson, Grand Rapids, Mich., to be used for a new building. With this encouragement, the Little Rock Suburban Sunday School started a building fund. At the time of our discussion, they had more than fifty dollars additional raised. To the total of one hundred fifty dollars, gift of fifty dollars was made by the National Bible Institution. Mr. and Mrs. Stanton donated a half acre of ground for a site. They have almost the required amount to start building and hope to complete it this year.

With the addition of more work in the Arkansas field, it became apparent that at least one more pastor was needed to help H. Scott Smith carry the burden of the Arkansas churches. An appeal was made to W. R. Simmons, Hartshorne, Okla., who had previously signified his desire to do full-time pastoral work. At the time the appeal was made, Mr. Simmons and his wife were engaged in work that paid them handsomely. Without hesitation, Mr. Simmons made arrangements to leave his work and at a tremendously smaller salary take care of a new circuit in Arkansas. He expects to move his family to the Stanton community in Little Rock at the close of the school year. He has already started to call on the churches and to organize his circuit. While it is not entirely definite yet, his circuit will include both Little Rock congregations and probably Cleveland and Morrilton. H. Scott Smith will probably give half time each to Clark Chapel and McGintytown, as these two places are developing so well as to need more regular pastoral work. The National Bible Institution is guaranteeing the salary and travel expense of both these circuits.

In the picture appearing on the back page, Mr. and Mrs. Stanton are the last two on the right side of the center row. We hope soon to obtain a picture of the new pastor for readers of The Restitution Herald.

J. W. McLain.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7 1/4 in. by 10 1/2 in.; 100 envelopes, 3 3/8 in. by 7 1/2 in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

LITTLE ROCK CITY SUNDAY SCHOOL

Recently, Mrs. T. S. Compton, of the Little Rock City Sunday School group made inquiry of the Stantons about our work, signifying a desire to become better acquainted and asked that one of our ministers call on them and speak for their group. The fieldman of the National Bible Institution met with this group, showed moving pictures of our General Conference work and left literature that represented the teaching of the Church. On the recent field trip, the fieldman spoke for the congregation shown in the back-page picture. In an exchange of letters since, it seems that they agree fully with the teaching set forth in our best tracts and have indicated a desire to have us provide occasional speaking for them. The Sunday school meets every Sunday in the Woodman Hall downtown in Little Rock. Fourteen of the group are baptized believers. All seem to be above the average as Bible scholars. Mr. Simmons will endeavor to arrange with them to provide regular speaking engagements in his new circuit which is just being organized.

We extend a welcome to them and hope they can see their way clear to become an affiliate of our General Conference. We will offer whatever evangelistic or pastoral help will assist them in building up their work.

J. W. McLain.

NATIONAL BIBLE INSTITUTION

| | |
|--|---------|
| Mr. & Mrs. J. W. McLain | \$10.00 |
| St. Cloud, Minn., Church of God | 34.26 |
| Oregon, Ill., Sunday School | 7.30 |
| An Illinois Brother | 8.00 |
| George Jones | 5.00 |
| Mr. & Mrs. George P. McMurtrie | 50.00 |
| Mrs. J. W. Donaldson | 5.00 |
| Church of God, Tempe, Ariz. | 8.74 |
| Carl Bunch | 6.00 |
| Mr. & Mrs. W. H. Lindsay | 5.00 |
| Church of the Open Bible, Pomona, Cal. | 25.00 |
| A Friend | 30.00 |

MARY MESSENGER

Mary Mumford, daughter of Mr. and Mrs. Oliver Mumford, was born in Oregon, Ill., August 6, 1907. In 1929, she married Harold Messenger, also of Oregon. To this union twins were born and died in 1941. Much of the thirty-seven years of Mary's life was spent in caring for various sick ones. After eighteen weeks of suffering, during which she made little complaint, Mary died at the Warmolts Clinic, May 1, 1945. Mary's patience, a good sense of humor even in pain, and an exceptionally uncomplaining attitude will long be remembered by those who knew her.

Those who mourn her decease are the husband, Harold; the mother, Mrs. Mumford; a sister, Mildred; and several other sisters and brothers.

Funeral services were conducted Friday afternoon, May 4, at the Farrell Funeral Home. Burial was made in Daysville Cemetery. James Mattison.

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.

SUMMER BIBLE TRAINING SCHOOL

July 3 - August 12, 1945

Enrollment Coupon

Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3 - August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Illinois. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

Student's name _____

Address _____

Tuition will be paid by _____

(State whether personally or otherwise)



LITTLE ROCK SUBURBAN SUNDAY SCHOOL



LITTLE ROCK CITY SUNDAY SCHOOL

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, MAY 22, 1945

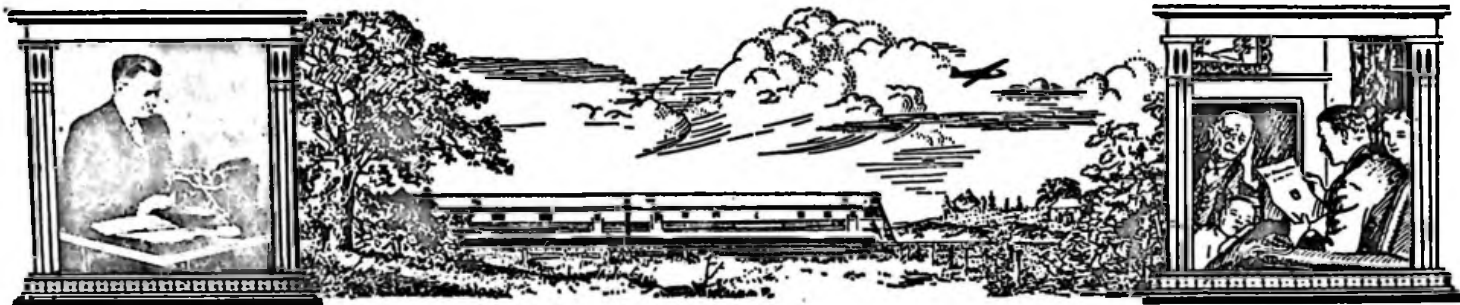
NUMBER 33



OREGON BIBLE COLLEGE
1944 - 1945

Oregon Bible College is enjoying its sixth consecutive year. Composed largely of youth pledged to the Christian ministry, the College is a valuable investment. Graduates and prospective graduates are teaching and preaching and healing the sick—healing the spiritually sick. No student is faultless, but every student presses toward the ideal of serving Christ to the best of his possibilities.

Pray that the College may grow spiritually and numerically. Tell your sons and your daughters about Oregon Bible College. Encourage high school seniors to continue their education in the Christian field. A College catalog will be sent, upon request, to any prospective student or other interested person. (See next page for names of persons shown in the picture, and for additional information.)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Students and Staff

Presented this week on the front page is a picture of the College personnel: (back row, left to right) Edward H. Goit, Niagara Falls, New York; Harold J. Doan, Grand Rapids, Michigan; Gordon C. Shrode, Young America, Minnesota; C. Timothy Pearson, West Milton, Ohio; Dean H. Moore, Red Bluff, California; Daniel H. Judy, Banning, California; Edwin E. Smith, Tipp City, Ohio; (middle row) Marjorie G. Burnett, Ripley, Illinois; Kirby N. Davis, Wenatchee, Washington; Linford W. Moore, Niagara Falls, New York; H. Gary France, Wenatchee, Washington; Shirley A. Logsdon, Ripley, Illinois; E. Milton Hall, Caledonia, Michigan; Alva Huffer, Michigantown, Indiana; James H. and Mary Helen Mattison, Oregon, Illinois, and Hammond, Louisiana, respectively; (front row) "Pop" and "Mom" Logsdon, Ripley, Illinois; Dr. Lloyd R. Wood, Sydney E. Magaw, Vivian Kirkpatrick, Mrs. Benjamin Carpenter, and Mrs. H. A. Smith, instructors, all of Oregon, Illinois. Brother F. L. Austin, pastor of the Church of God at Oregon, Illinois, also worked several weeks with the College during the first semester, but, to safeguard his health, relinquished this part of his schedule.

Graduation Exercises—June 8, 1945

Four of the college students will be graduated on the evening of June 8, 1945. They are Harold J. Doan, Edward H. Goit, James H. Mattison, and Linford W. Moore. The graduation exercises will be conducted at the Church of God, Oregon, Illinois—beginning at seven-thirty o'clock. Brother Harvey U. Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Michigan, will be speaker. He is a graduate of the Bible Training School, forerunner of the present School. His message will be helpful. Come!

The four graduates have done good work in Oregon Bible College. They are sincere, optimistic, and ready to preach the gospel of the Lord Jesus. May the way open before them, may the pathway of service be clear, and may they walk faithfully over that pathway, leading many into the Kingdom of God.

Kirkpatrick's Field Trip

Promptly following graduation exercises, June 8, 1945, Brother Vivian Kirkpatrick, registrar of Oregon Bible College, will "launch out" into the field, publicizing the School and seeking freshmen for next September. Brother Kirkpatrick wishes to hear promptly from churches or individuals interested in this project. Address him—stating preferred dates—at Oregon Bible College, Oregon, Illinois, or write your requests to National Bible Institution.

Churches inviting Brother Kirkpatrick need feel no heavy financial responsibility, though freewill offerings will be appreciated.

Brother Kirkpatrick has served several years as an instructor in the College and is in close touch with all its problems and possibilities. He is zealous to see the School grow and accomplish more in the work of our Lord. He will have pictures to show and a message of interest.

Keep "the latch string out."

The College Annual—"Maranatha"

The Student Council of Oregon Bible College is publishing the first College annual. The student body as a whole selected the name for this student publication—"Maranatha." (1 Cor. 16:22.) "Maranatha" is an Aramaic or Syriac expression, used by early Christians as a greeting, and meaning, "Our Lord Cometh!" Brother Harold J. Doan, the editor, is to be complimented for his neat work on the first College annual. A good precedent has been established for succeeding years.

Copies of "Maranatha" may be ordered (\$1.00 each, please) from either Alva Huffer or Timothy Pearson, Oregon Bible College. They "carry the bag." "Maranatha" will give you the students' viewpoint of the College. You will find it interesting, and you will not part with your copy until you are sure of being able to get another.

God Be Praised!

Will the College grow? Yes, if it is operated pleasing to God, and if it is held near your heart and mine, it will grow. God be praised for present growth! *God is good!*

The Importance of Conversion

By Florence E. Pease

"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" (Acts 3:19).

TRUE CONVERSION of the heart is an essential experience of the Christian life. Confession and baptism without reformation after learning the precious promises of God comprise a serious error. That some church members have gone down in baptism dry sinners, and have come up wet sinners, is more than a mere saying. In those instances, there has been no circumcision of the heart, no spiritual purification. Though baptized, those individuals continue to love and to cling to their old habits and pleasures. (2 Tim. 3:1-7.)

If we, as true disciples, hope to convert sinners and keep them from turning back into the world, we must "abstain from all appearance of evil" (1 Thess. 5:22). Unconsciously, yet irresistibly, we should be drawn farther and farther away from the pleasures, diversions, and carnal occupations that have so large a place in the lives of those who have no thought of God in their minds, and no love of God in their hearts.

There is a boundary between the life and walk of Christians truly converted to the Lord and the life and walk of those not belonging to Christ. "The friendship of the world is enmity with God" (James 4:4). He who is truly converted cannot, will not, follow the ways of the world. He will recognize that, strictly speaking, there is no Christian nation, and that God is calling people from the various nations of earth to become a separated people unto Himself.

Many scriptures (Matt. 5:10, 11, 44; 7:13-27; Luke 12:32; 18:8; John 15:18-21; Rom. 8:17-25; 2 Tim. 2:12) reveal the Church of God as a "little flock," suggesting her isolation, and precluding the idea of absorbing or converting the world. Other scriptures (Luke 17:26-30; 2 Tim. 3:3-13; Jude 17, 18) describe conditions of the world immediately preceding the Lord's return as wholly given over to evil, pleasure seeking, and as being indifferent to spiritual truth. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13).

God requires His people to be as strangers to worldly affairs and pursuits, and as passengers through it. (Heb. 11:13; 1 Peter 2:11.) God carefully separated the Israelites from the nations, fencing them from the world by peculiar laws and customs. In this age, God bids His church to have no fellowship with unbelievers and not to be unequally yoked with them.

In so solemn a matter as following the Christ, let everyone avoid pretense and trifling. If we believe in God's Holy Word, let us live as we believe. If not, let us discard the miserable pretense of being followers of the lowly Jesus, members of His body, and witnesses for Him. During His absence, and in a world that knew Him not and wishes not to know Him, we who are truly converted should shine as lights in darkness—not being a part of that darkness.

Knowing and loving God's promises of re-establishing His Kingdom (Dan. 7:27; Matt. 6:9; Rev. 5:10), we who are converted to Christ should find it impossible to mix in our lives the things of the world with the things of God. (1 John 2:15.) Let us not lose sight of the fact that anti-Christians and the world are now on friendly terms, walking hand in hand. The true Church of God, however, should be wholly separate from the world. Our Refuge of Safety is not of the world. "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."

Before God destroyed the earth with the Flood, when He saw that wickedness of men was "only evil continually," He chose Noah as a righteous seed, and commanded him to build an ark. (Gen. 6.) Today, wickedness is even worse. Are we effectively building for ourselves an ark of safety? God gave Noah a pattern to guide him in building the ark. He also has provided a pattern for us—Jesus. God's Son is our Pattern. He is our refuge of safety. (Psalm 133:8.) Noah was required to follow perfectly God's pattern. If he had not, he would have perished with the world.

Today, Christians are submerging their lives in worldliness, and are absolutely indistinguishable from worldly people. Man-made governments are trying to convert the world without God, but, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4). Let it not be said of us, "Ye do err, not knowing the scriptures" (Matt. 22:29). Our responsibility as true Christians is a matter of life and death. Let us examine our hearts, wisely, and pray as did the Psalmist: "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

Human Relationships

Studied in the Light of Scripture

By R. H. Judd

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21). "Thou shalt not follow a multitude to do evil" (Exodus 23:2).

AMONG OTHER things pointed out by the article above mentioned, was the equal, if not better, status accorded by the new Russian laws to the unmarried mother compared with that of the married woman. Following that, the question was asked, and asked in such a manner as to convey a predetermined and favorable affirmative—"Has not the unmarried woman a right to have children if she so desires?"

We, as a people, believe in freedom of the individual; but it would seem that the claims to personal freedom as a result of the present war for the purpose of giving freedom from oppression to certain nations have literally "run wild." Claims are being put forward for personal acts that are not liberty, but license in its worst forms. Personal liberty that is detrimental to others is not true liberty, for it invariably robs another of the rights that are due to him.

Were it true that the right to have children if she wished is a matter of her own choice alone, then the privilege and power to do so would have been given to her individually, and not, as the Creator has designed, by placing the responsibility of new birth upon two persons instead of one. Those who voice such a sentiment of freedom as that referred to, have never, surely, stayed to consider the undeniable truth that they themselves were not the originators of the powers, both latent and active, which they possess. Had they done so, they could not have failed to realize that such a fact inevitably places upon them responsibility of attitude and of action toward the Giver. We challenge the most deliberate free-thinker to deny the rightness of that assertion, for the testimony of their God-implemented conscience, if not already seared, will bear witness to it. Nor have they ever given a moment's thought to consideration of the consequences involved!

It was no arbitrary law that placed the future physical

Some months ago a letter of mine which appeared in "The Globe and Mail" of Toronto, Canada, reviewing the salient points of an article in reference to the recently revised Russian laws concerning marriage, was sent to our Editor as an item of interest. Thinking the subject deserved wider treatment than can be given in the limited space a daily newspaper affords, the clipping was returned with a request that the present writer, when convenient, should present an extended study of a topic of such vital importance. Opportunity has not occurred to do so until now.—R. H. Judd.

and moral development of a third life into the keeping of two persons instead of one, making both equally and mutually responsible for the passing of characteristics inherently pertaining to each of them. As the offspring inherits, in measure, the varied typical qualities of both parents, each parent, with many years' experience in regard to the qualities peculiar to him or to her, is better suited and better able to promote the good and retard the evil tendencies

of their own individual temperament as they become manifest in the child of the union. If this fact is not recognized, the child is deprived throughout his whole life of that balanced advice which can only come from parents of different sex who have a united interest in the welfare of their offspring. King Solomon, reputed to have been the wisest of men, placed "the fear of the Lord" as the beginning and principal part (see margin) of wisdom (Prov. 1:7); but *next to that*, he gave the advice—"My son, hear the instruction of thy father, and forsake not the law [teaching] of thy mother." (See also 6:20.)

The great Apostle Paul reminded us that the first commandment with promise, as recorded in Exodus 20:12, is, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

The writer of the article to which our attention was drawn, makes it emphatically clear that the unmarried mother very generally cares but little who is the father of her child. Governments like that of Russia may condone, yes, even encourage, such practices as a means of building the population after heavy losses due to war, and the terrible death rate from suffering and disease that so often follows. But the gain, if any, is short lived. The class of citizens resulting from indiscriminate parentage is acknowledgedly not desirable for building those qualities which make for worth-while citizenship, and en-

hancing the prestige of national honor. Further, it is a noteworthy fact that children born under such adverse conditions do not attain the same length of life as that accorded to those of the married woman, which fully bears out the practical value of the Scripture promise quoted above. (Please turn to page 10)

The Day of the Lord

By Mary Mae Nedrow

"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" (Zephaniah 1:14).

THE SCRIPTURES speak of a time of trouble such as the world has never seen, of a sifting of the church, a testing. Many will fall away because they are not what they profess to be. God alone knows their true character. Zephaniah's prophecy to Judah might well be proclaimed throughout the land today: "The great day of the Lord is near."

Once, on Mount Sinai, God's voice shook the earth. (Ex. 19:18-20.) There will soon be another shaking, if we interpret the Scriptures correctly. Hear the words of our Lord Jesus Christ: "These be the days of vengeance, that all things which are written may be fulfilled. . . . There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . Behold the fig tree [Israel], 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"—that is, those living in that generation when these things are taking place—"shall not pass away, till all be fulfilled" (Luke 21:22-32).

We are not in darkness that the Day of the Lord should overtake us by surprise. The Christian is warned, and knows for what to watch, that the Day of the Lord may not come upon him unaware. He need have no fear when these things begin to come to pass, for "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another . . . warn them that are unruly . . . support the weak, be patient toward all men. See that none render evil for evil . . . but ever follow that which is good. . . . Rejoice evermore. Pray without ceasing. In every thing give thanks. . . . Prove all things; hold fast that which is good. Abstain

from all appearance of evil" (1 Thess. 5:9-22). "In the latter times some shall depart from the faith" (1 Tim. 4:1). Even the elect will be in danger of deception. (Matt. 24:24.) It is written concerning those who "received not the love of the truth": "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:9-12).

Yes, trouble will come upon all, both the buyer and the seller, for "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. 1:18). A time of trouble such as never was will come upon the world. When these things begin to come to pass, know of a surety that "the kingdom of God is nigh at hand." "Behold he [Christ] cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7). "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:2, 3). "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east. . . . And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem . . . and the Lord shall be king over all the earth" (Zech. 14:4-9).

As we see the Day of the Lord fast approaching, let us "stand fast in the faith." May we not be like 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). May we "press toward the mark for the prize of the high calling of God in Christ Jesus" as we see the Day of the Lord drawing near.

Joseph, Jesus' Shadow

By E. H. Goit

GOD, the great Photographer of mankind, has presented humanity with one gigantic picture album, the Bible. This presents the living story of His family. Pictures are very numerous and helpful in giving insight into the art of God's photography. We have often heard that "a picture is worth ten thousand words." Using this adage as a basis, we can receive a vision of the enlargement to be considered—Jesus, the enlargement of Joseph.

Family picture albums are usually divided into three sections: birth, childhood, and adulthood. In the first section of a picture album we see a picture of a baby at birth. Glancing through our album, we focus our vision on a certain picture, Joseph the son of Jacob (later named Israel). It is a picture of Joseph's birth in which God played so important a part.

To understand the circumstances attending Joseph's birth, we must examine the photograph closely. Joseph's mother, Rachel, had hated Leah, Israel's other wife, and as a result of this hatred the Lord had closed her womb. "When the Lord saw that Leah was hated, he opened her womb: but Rachel was barren" (Gen. 29:31). Leah, being hated by Rachel, found favor with God and bore children to Israel. Rachel besought God that she might bring forth fruit unto her husband. "God remembered Rachel and he hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The Lord shall add to me another son" (30:22-24).

Turning the pages of our album, we see the Christ child at birth. We immediately know that He is the Son of God. "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). God's hand wrought the birth of Jesus. Noticing the surroundings of Jesus' birth, we conclude that His birth was unusual. He was conceived by a virgin. In the birth of both Jesus and Joseph, God had played the important role of Life-giver.

Time passes and carries us into the deeper depths of our proving pictures. We examine the second section entitled, "Phases in the Lives of Joseph and Jesus." The first in a series of pictures is a print of a shepherd. "These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren" (Gen. 37:2). Visualize a hillside in the land of Canaan, a youth with his

sheep, standing guard over them, feeding and comforting them. Then we can foresee the Good Shepherd.

Shortly, Joseph was to be sent on a mission. "Israel said to Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem" (Gen. 37:13, 14). This mission required courage and stamina. Joseph had to depart from his father into a wilderness infested with devouring beasts and robbers.

Turning the pages of our book, we are greeted by the Good Shepherd. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). The shadow of the Good Shepherd, the Son of God, had earlier been cast by Joseph. Jesus, the Son of God, also was sent through a wilderness of ravenous beasts and robbers. He stands guard over His sheep. Jesus lifts the young lambs to protect them from harm.

As a shepherd, Joseph was sent to the lost sheep of the house of Israel. As a shepherd, Christ was sent to the lost sheep of Israel. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

Joseph was hated without cause by his brothers. Christ was oppressed, afflicted, and crucified by the children of Israel. He was "brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth" (Isaiah 53:7).

Joseph was condemned by false witness and for punishment he was cast into prison. Christ was convicted on the testimony of two false witnesses. "Yea, though many false witnesses came, yet found they none. At the last came two false witnesses. . . . Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death" (Matt. 26:60, 65, 66).

Joseph endured suffering for sins of others. Christ bore the sins of many. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27, 28).

Turning the pages of our album, we view with eagerness the third section of our album, Adulthood. In the

series of pictures of the adulthood of Joseph and Jesus, we view a dungeon and a grave. We see Joseph in this dungeon, dead to the outside world? We see Christ, likewise, wrongly cast into the grave.

Joseph rose from his prison to hold the second position in Egypt, that of viceroy of all Egypt. Christ was raised by His father, God, to be the intercessor for all the world.

Joseph was raised to sit beside the throne of Pharaoh. "Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou" (Gen. 41:39, 40). Christ was

raised to sit at the right hand of God's throne. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). He is second only in rule unto God.

Joseph was released from his prison by the King of all Egypt. Christ was released by the King of kings, God.

Joseph was given in marriage to a Gentile bride. Jesus is to be given in marriage to a Gentile bride, the church.

The viceroy of all Egypt gave to his brethren many things that sufficed their want: corn during the famine,

(Please turn to page 11)

Revelation One

By Mrs. James Mattison

This brief resume of Revelation 1, prepared by Sister James Mattison, a student of Oregon Bible College, is the first article of a series. Chapter by chapter, students of the College will present their thoughts on this outstanding book of the Bible. There will be little attempt to explain the details, little attempt to unravel the deeper mysteries. Correct interpretation must follow a knowledge of what is written. It will be the purpose, therefore, of this series of articles to present in a general way the pictures and the admonitions of the Book. The articles were prepared as part of the student's work in a prophetic course of study entitled, "Daniel and Revelation." We now introduce you to Sister James Mattison, whose message will be more appreciated if your Bible is also in hand, opened to Revelation 1.—Editor.

THE word "revelation" means disclosing to others something that was previously unknown to them. God gave Jesus Christ a revelation of Himself—of Jesus. Whether this revelation was by word, through some act, or by signs, we know not. Why was the revelation given to Christ? It was given that He might "shew unto his servants those things which must shortly come to pass."

John wrote the Book of Revelation. At the time he received the message from an angel which Christ had sent, John was on the Isle of Patmos. He had been exiled because he had preached the Word of God. Probably he had been through much trial and tribulation. Many times it may have seemed he had been deserted, completely forgotten, but he "kept the faith." Imagine how John must have felt when the angel made manifest to him the wonderful and mysterious facts of The Revelation!

It is not given to man to know all the mysteries of God. We can read and study, however, to know the things contained herein, whether or not we are able to interpret them. We are told in verse 3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

John heard a great voice behind him telling him to write in a book the things which he was to see, and to send it to the seven churches of Asia. These churches were Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. As John heard this voice speaking, he turned around to see who spoke to him. He saw a vision of Christ in the midst of seven golden candlesticks. The description used here (vv. 13-16) is very picturesque. When John saw this vision of Christ, he fell at His feet, as though he were dead. Can we not understand this? Would we not be terrified if we were to see someone standing in the midst of seven golden candlesticks, holding seven stars in his hand, someone whose eyes were as a flame of fire, whose voice was as the sound of many waters, and whose countenance (face) was as the brightness of the sun? Christ said to him, "Fear not"—two small, but very effective words. Once again, John was told to write the things which he had seen, and the things that he would see. (V. 19.)

The seven candlesticks, we are told in verse 20, represented the seven churches of Asia. The seven stars, which Christ held in His right hand, evidently above the candlesticks, represented the angels of the seven churches. This might indicate that the angels were keeping watch over the churches.

Whited Sepulchers

By Francis E. Burnett

HAS THE THOUGHT ever occurred to you, whether or not you are as good a Christian as you think yourself to be? This question has been on my mind for some little time. It was brought to my attention by a story—the story of a young man in a Christian (so-called) community. This same story seems too often to be told again and again about Christian communities. It concerns the fact that Christians are not what they appear to be, either in word or in deed.

In answer to the question previously asked, it seems natural for us to endeavor to find the answer in someone else. May each one who reads this read it as though he were examining himself. I write this not as a judge but as one who sees the dire need of every Christian to live like Christ.

When meditating about the prevailing circumstances in the preceding paragraphs, we were reminded of a statement Jesus made to the Pharisees, "Woe unto you, scribes and Pharisees; hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:27, 28). This "woe" was one of eight that were pronounced upon the scribes and Pharisees. This sermon of judgment was given during the week before the Crucifixion.

Because Jesus was very popular with the people, the scribes, Pharisees, and Sadducees were becoming malicious. A study of Matthew 22 will reveal how intent those leaders were, trying in cunning ways to trick Jesus. Though this is a personal thought, we believe that Jesus made one last desperate attempt to show these leaders of Israel how wrong they were, hoping they would see in Him the true Messiah. In order to do this, He had to be plain spoken and indignant. The whited sepulchers, of which Jesus spoke, were the tombs of the dead. These tombs had been whitewashed for the Passover. It was done that the people would not go near them or touch them and then become unclean. Jesus pointed out that the leaders of Israel were like the white sepulchers. They appeared to be clean but really were full of deception and evil.

We doubt whether the uncleanness mentioned refers to vulgarity. Rather, it is expressive of the cheating, deceiving character of the scribe, Pharisee, and Sadducee. It was suggestive of the dishonesty and inhumanity that

those leaders of Israel possessed. To the visitor in Jerusalem, the scribes and Pharisees appeared to be kind, thoughtful, and loving, but Jesus knew their hearts were filled with deceit.

Christians are often proud and arrogant. It is true that we should be proud of the high calling that we have in Christ Jesus. The pride of which I speak is a selfish attitude that, as Christians, we are above those not in Christ. Non-Christians may miserably fail in reaching the standards of our country. Is this reason enough that Christians should ignore them and look upon them as unfit for association? It would be well for each Christian to have the same attitude that Dwight L. Moody had. Whenever he saw a drunkard, he said to himself, "But for the grace of God there goes Dwight L. Moody." How many of us could and should say the same?

It seems that there is more strife among Christians than among non-Christians. Why? Jesus said, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). It seems that most Christians seldom try to make peace among themselves or with anyone else. Too, when those outside the church speak against us and make light of our belief, we become offended. This was not Jesus' way, for He said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (v. 11). We should associate with these people, endeavoring to teach them the truth and lead them to Christ. It is often our attitude of indifference that causes non-Christians to continue in their evil ways.

Christians, are we whited sepulchers? Do we make promises with our brethren or neighbors that we do not keep? Do we practice the Golden Rule? Do we appear to be righteous but under that cloak have thoughts of hatred, evil, and so forth? Do we love only those that love us? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

If we live our lives in such a way that our Christian brethren are disappointed in us, what must those not in Christ think of us? In professing Christ, we have signified that we are going to live like Christ and uphold righteous principles. When we willfully do otherwise, it is no wonder that non-Christians, and even Christians, call us hypocrites. No person calls another "names" without having a reason for so doing. May our light shine and not be darkened by the carnal ways of man.

The Beauty of Holiness

In Two Parts—Part Two

By J. J. Schaumburg

V. *Holiness is beautiful in its music.* The music which has stirred hearts to deepest praise was born of holiness. The songs that never wear out were born of holiness. The modern jingles are, perhaps, the offspring of musical brains, but the heart-stirring, hope-building, and time-lasting songs were born of "holiness unto the Lord."

VI. *Holiness is beautiful in its confession of fault.* Holiness may be in this life unblamable, but it is seldom faultless. Some holiness folks fear to confess a wrong lest they deny their sanctification, or divine healing. If we are guilty of a fault, and refuse to confess it, there is real danger that in doing so we deny the experience of holiness. There is as much holiness sometimes in confessing an actual fault as there is in having none to confess. The confessions of holiness are so frank, so full, so humble, so free and voluntary, that they are really beautiful. They have no "If I have" in them! They have no sickening apologies, nor cloaks for faults, but are self-humiliating in their acknowledgments.

VII. *Holiness is beautiful in its forgiveness.* It keeps its heart full of it all the time, ready for all who may need or ask for it. Read Genesis 45 to see how beautiful was the forgiveness of Joseph. Holiness sees God in ill treatment, trusts in Him for deliverance, and keeps sweet.

Joseph would allow no grudges to hang around the heart. He had the real stamp of holiness.

VIII. *Holiness is beautiful in its calmness in calamity.* It sent conviction to Wesley's heart as it calmly sang hymns of praise amid the tempest's threatening blasts on the deck of a transatlantic vessel. Afterward, Wesley sang of holiness in the song, beginning:

"How happy are the little flock
Who safe beneath their guardian Rock
In all commotions rest."

We shall yet need such carefulness as this amid the final calamities of old earth.

There are yet, I believe, some real calamities ahead, and God's people will need much patience (James 5) to pass victoriously through them.

IX. *Holiness is beautiful in its boldness.* How beautiful it was for those three worthies in Daniel's time to refuse to bow to the golden image! Daniel was praying at the eastern window, and, in the presence of the king, laid the king's sins before him, and interpreted the handwriting on the wall!

How beautiful it was when the apostles, "filled with the Holy Spirit," lay the awful and wicked crucifixion of our blessed Lord on the hearts of those who had imprisoned them! How beautiful is holy boldness!

The church never needed it as much as *now!*

X. *Holiness is beautiful in its trustfulness.* "Our God . . . is able to deliver us . . . and he will deliver" (Dan. 3). Ezra showed trust in refusing a king-provided escort, and penetrating, after they prayed and fasted, a wilderness beset by dangerous enemies on the way from captivity to Jerusalem. Listen to what Asa exclaimed: "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 [trust in] thee, and in thy name we go against this multitude" (2 Chron. 14:11). How beautiful is this implicit trust and this restful confidence!

XI. *Holiness is beautiful in its hopeful labor.* It always works under the leadership of God, and not of man.

As it looks, there were unsurmountable difficulties before Nehemiah as he undertook the restoring of Israel and the Holy City. Under the leadership of God, every obstacle was removed, and every difficulty vanished, as he hopefully labored. And he was gloriously successful.

Paul referred to a "labor of love," and, also, there is a labor of hope. The holiness of God as lived in His people, makes labor for Him hopeful and cheerful.

XII. *Holiness is beautiful in its consecration.* Read of Nehemiah's consecration. (Neh. 4:23; 5:14-19.) Is it not a wonderful consecration? That consecration was not sentimental. Time, toil unrequited, comfort, sleep, and even health were all cheerfully given to God's service.

XIII. *Holiness is beautiful in its hope.* Its hope enters into the veil, and anchors in the hope of our enthroned Lord, "within the veil." Whatever our Lord hopes for in an eternal future, the holiness of God hopes for. When Jesus returns in "power and great glory" to reign forever on the earth made new, holiness will share His glory and His glorified life.

Dear hearts, if we have in us that which fills the above description of holiness, we need not worry over any experience that may be a bit different in its form from our experiences. Others may insist on "tongues" of some sort, or some other thing, but we can rest safely in our risen and exalted Lord.

Not everybody will say our holiness is "beautiful." The

holiness of Moses did not please old Pharaoh. Abel's holiness was not beautiful to Cain. The holiness of the dear old prophets displeased Israel. Caleb and Joshua's holiness was hated by their associates. If we have Bible holiness, it will not please the world, nor a church, cold and backslidden, nor the modernism of today. It will, however, please God. Remember, remarks made against holiness are post-mortem remarks made by the "old man," whom we are told to "put off." The holiness God asks for is obtainable, and is compulsory, and is sweetening, and is joyful, and will take us through these last hours of human history with flying colors.

XIV. *Holiness is beautiful in its cleanness.* No corrupt conversation comes from holy lips. A pure heart sends forth only pure thoughts and words. All stories that are told for any reason must have purity in them. Any unclean language is forbidden. Preachers, take notice! Do not color your stories. The coloring suggests impurities, and all impurities are out.

May we all get on the stretch for God's best, and get real holiness, "without which *no* man shall see the Lord."

HUMAN RELATIONSHIPS

(Continued from page 5)

There can be no question that the family is divinely willed and instituted by God Himself. (Gen. 2:24.) The wonderful endowment of affection which makes the marriage relationship between husband and wife one of delightful experience, and which contributes largely to the success of the family, holding them together through all the vicissitudes of life, even though scattered widely in foreign lands, is proof of it. The unmarried mother may have a genuine, though considerably limited, interest in the unfolding career of her offspring, but generally speaking the man who joined her in her unlawful deed cares almost nothing for their future concern; indeed, he avoids it if it is possible to do so. To them, the pleasures accompanying the increase of the family, even to the third, and sometimes to the fourth generation will never be theirs to experience.

Further, the evidence that it was God's desire and purpose that the family should be happy is abundant in Scripture. See, for instance, Psalm 68:6: "God setteth the solitary in families." Here the lot of the lonely person is changed to that of dwelling in a home—compare text and marginal renderings, where if the two ideas expressed are blended they result in conveying to the mind and memory the beautiful associations of that lovely and comforting word "home," for the experiences are not transitory but *abiding*. "There is *no place* like home." Notice, too, how in the verses immediately preceding, the Psalmist breaks forth into almost unparalleled praise of Him who

is said to be "a Father of the fatherless, and a judge of the widow." (Surely such language points to the fact that though in righteousness God must visit sorrow upon the wrong-doer, He yet has a tender compassion towards those who err.) In Psalm 113:9, similar expressions occur, accompanied by the same note of joy and praise. The marriage ceremony, in all periods of human history, has been regarded as not only the most important, but the most joyful event in the lifetime of each of the contracting parties, and usually is celebrated as an occasion of feast and song. So universally was joy associated with the event which brought together two separate lines of family relationships—thus extending their mutual fellowship and responsibility—that occasions when such did *not* occur, are, in Scripture, frequently made cause of special comment. Psalm 78:63, R.V., and Jeremiah 7:34, 16:9, and 25:10 are instances in point, and few indeed have pictured more briefly and interestingly the unity and the happiness of the well-directed home than did David in Psalm 128, and 144:12. We earnestly invite the reader to read them both.

Solomon's testimony in Proverbs 31 gives well-earned praise to the mother in the home, and when he states that "*the law of kindness* is on her tongue" (v. 26), it is not only the center of his eulogy, but the central and practical *fact* demonstrating the unity in the home. The man, or the woman, who claims to use his (or her) God-given reproductive powers where and when he chooses reaps the wind instead of "*showers of blessing*." He also reaps the whirlwind, and the place thereof shall know him no more, for the memory of him is soon forgotten.

"Blessing"

The ancient custom of "blessing" is one aspect of this interesting topic that has often occurred to the mind of the writer, but concerning which he has never expressed himself outside of his own home. Reading of the family relationships in the early history of God's ancient people, it seems abundantly clear that there was a much deeper, a very much deeper realization of the presence of God than is apparent in even the Christian home of today. So close was the relationship of parent to Deity, and so close the relationship of parent to offspring, that the "*blessing*" of the latter by the former was most earnestly sought as indicated in the instance of Jacob and Esau in Genesis 27, notably verse 34. There is nothing approaching it today. Such a circumstance shows plainly the inbred reverence of the whole family towards a personally-believed-in living God; the individual respect of each member of the family for the parents, and the acknowledgment of his being the God-appointed channel through which future blessing comes—both material and spiritual.

Thus there was an overruling sanctity in the home that must have been intensely real; so real that the echo of it

for good (or evil in the case of wrong) has been manifest in actual historical fulfillment down through the centuries. No other period has exerted such an influence comparable to it. The "blessing" of God upon Abraham and his seed has been fulfilled, and is being fulfilled. "In thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:14).

"The Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20).

JOSEPH, JESUS' SHADOW

(Continued from page 7)

money, and the best of the land in Egypt in which to dwell. "Also regard not your stuff; for the good of all the land of Egypt is your's" (Gen. 45:20). Upon Pharaoh's decree, Joseph placed Israel as best in his kingdom and gave them the land of Goshen. He made them "rulers" of Pharaoh's cattle. "The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle" (47:6). Upon God's order, Jesus Christ is to establish Israel in the center of His kingdom, Palestine; the throbbing heart of the Kingdom's multitudinous inhabitants. "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 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" (Jer. 23:7, 8).

Joseph bought all the land and people of Egypt for his ruler, the Pharaoh. "Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's" (Gen. 47:19, 20). Christ purchased with His life's blood all the people in the earth for His ruler and your ruler, God. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

As Joseph later delivered everything to the king, so shall the fuller picture, Christ, deliver the Kingdom, which will consume all the kingdoms of the earth, unto His Father. (See 1 Cor. 15:24.)

Joseph was a great preserver, and he preserved not only his own household, but the entire nation of Egypt. It was God's plan that Joseph be the instrument in sustaining the lives of the Egyptians. (See Gen. 45:4-8.)

In the last picture of our book, we can perceive in one picture the prints that have yet to be printed. We see a picture of the Christ and a picture of Abraham, the patriarch father of the Jewish nation. Beneath this picture are a few words: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Therefore, Christ was the tool in God's hand, working the salvation of the Gentile nation during His life's span upon this earth.

The Egyptians had been saved from starvation as well as the family of Israel. The Pharaoh recognized this, and his people's obligation unto Joseph and God, by his reception of Joseph's family. This was unusual, considering the fact that the normal Egyptian was opposed to the Asiatic nomad.

Our Saviour, the Great Preserver, has saved the Gentile nations from starvation of *life* by His sacrifice, even unto death. Do we recognize our obligations to Him? Do we understand our duty fully? Understanding in part, then, let us seek to understand the full value of the man Jesus Christ and His association with God. Only thus can we be tools rightly used in effecting the divine purpose of God, that of molding our lives in the admonition of the gospel of Jesus Christ, living Christlike lives, not as smoke screens, but as true-burning zealous fires. May each of our hearts be so imbued with the love of the work that is set before us, that those with whom we come in contact might read in our lives the Christ. And may we in casting His reflection also present them the story of God and the pictures of His family as contained in the great album, the Bible.

IS THE SOUL IMMORTAL?

By Mrs. E. C. Railsback

1. "Destroyeth his own soul" (Prov. 6:32).
2. "Soul . . . shall die" (Ezek. 18:4).
3. "Redeem . . . soul . . . from the grave" (Psalm 49:15).
4. "Poured out his soul unto death" (Isa. 53:12).
5. "Rescue my soul from their destruction" (Psalm 35:17).
6. "Seek my soul to destroy it" (Psalm 63:9).
7. "Delivered my soul from death" (Psalm 56:13).
8. "Seek after my soul to destroy it" (Psalm 40:14).
9. "None can keep alive his own soul" (Psalm 22:29).
10. "Soul draweth near unto the grave" (Job 33:22).
11. "Huntest my soul to take it" (1 Sam. 24:11).
12. "Lose his own soul" (Matt. 16:26).

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"The streets of the city shall be full of boys and girls playing in the streets thereof" (Zechariah 8:5).

The Reason for Captivity

The Word of God came to the Prophet Zechariah. God told him to tell the people of Israel to be merciful and kind to each other. They were to play fair and judge rightly. God told them to be kind and thoughtful of widows, the fatherless, strangers, and the poor. They were to keep their minds and hearts pure or not "imagine evil against (their) brother(s)."

The people Zechariah talked to would not listen. The Israelites "pulled away the shoulder, and stopped their ears, that they could not hear." They made their hearts as hard as rocks so they would not want to obey.

God became very angry with them then. When they cried to Him for help when they were in trouble, He would not hear them. Instead, He "scattered them with a whirlwind among all the nations whom they knew not." Their land was left empty and uncared for.

Restoration of Jerusalem

Jerusalem is the capital of the Holy Land. It was King David's capital, so sometimes it is called the City of David. There Solomon built the Temple. Some day this Temple will be rebuilt. Jerusalem is also called Zion. It is in this city Jesus will sit upon the throne of David and rule when He returns to earth. (Rev. 21.)

The third verse of our study tells us that Jesus will use Jerusalem for His capital city, too. (Zech. 8:3.) Isaiah wrote that the Word "of the Lord" will go forth from there. (Isa. 2:2-4.)

On the streets of that city men and women will walk. They will be so old they need canes, or, as the King James Translation tells us, "Every man with his staff in his hand for very age" (Zech. 8:4).

There will also be little girls and boys playing upon the streets. They will be without fear of any kind. Any one who is in that city then will be free from fear.

From East and West

The Lord God says He will save His people from the east country and west country. He will bring them to Jerusalem to live. That is being done today. The part of the people we know now, are called Jews. They live in great fear today. They are unwanted in many places, even

in our own land. Things will be different when Jesus restores Jerusalem. In His own way, the remnant of His people are being taken back to Jerusalem. They do not believe in Jesus, nor do many of them believe in God. They have been punished and scattered for so long they have no faith left. But they will learn of Jesus. They looked for Him to come as a King when He came as a baby. However, when Jesus returns to reign, they will accept Him as their King.

The Jewish people are so anxious for a king that many of them will be fooled into accepting the Antichrist.

This Generation

You boys and girls of this generation live in a wonderful period of time. You may see all these things fulfilled that are promised in the Word. For when they begin to happen, that generation will not pass until all has been completed. (Matt. 24:34.)

This is a wonderful time for you to grow up if you choose to follow Christ. "The fear of the Lord is to hate evil" (Prov. 8:13). God hates "pride, and arrogancy, and the evil way." But for the ones who do evil, who do not fear God, it is a terrible time. There are so many temptations to overcome to keep from falling.

Then, there are so many things that are labeled neither "wrong" nor "right." Upon close inspection, a Christian soon can tell if Jesus would count it wrong or right.

There is one thing you can always do. You can ask about your friends and their activities. Your parents will give you good advice. "With the well advised is wisdom" (Prov. 13:10). Ask that advice. Be "wise unto salvation."

"In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding" (10:13). Rather than be punished for not understanding, know the way you walk. Jesus went before those who walked as followers of Him. Be wise.

Happy Birthday Wishes

Rosa Mae Phillips, May 28, age 7, Hammond, La.

Junior Gainey, May 30, age 10, Hammond, La.

Betty Ann Leistman, May 30, age 13, St. Cloud, Minn.

Doris Noske, June 3, age 13, Cleveland, Ohio.

Jerry F. Coulter, June 3, age 5, Eden Valley, Minn.



BEREAN DEPARTMENT

Ellon Van Fleet, Editor
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Forward, March!

* * *

Edna Smith, Tipp City, Ohio

"A good soldier of Jesus Christ"! (2 Timothy 2:3.)

"Attention! Forward, March!" Let us notice the world and how it makes up its army. First, it needs many soldiers, for there is much to be done, and all soldiers do not have the same work to do. There are different branches of work in military service, each of which is important. None can be allowed to lag. There is activity for all. An army may be compared to a machine. If its work is to be done, no piece must fail. Each machine must be in readiness and in proper order to perform its task and to meet any emergency that may arise. So it is with an army. Every soldier must be alert and at his post and fit for his work to prepare an army to meet successfully whatever lies before it.

Soldiers in the field must be fed and clothed. This provides work on the home front for all. One knows that an army demands the best of everything, and, above all else, it demands action on the part of each and every one. If a war were left to one or two soldiers, the enemy would soon overcome the world, but every soldier doing his part provides a force of great power.

Thus it is with the army of Christ. The larger the number of its active soldiers, the greater will be its combined power against sin, the Devil, and the Antichrist. Let us create in the Lord's army an enthusiasm that will produce action by providing something for every soldier to do. Let us encourage each one to do his part as a link in the chain of divine service. Remember! No chain is stronger than its weakest link. If everyone were encouraged to take an active part in the Lord's work the combined power developed would be limitless.

Again, Attention! Forward, March! Lift high the Christian banner, higher than ever before, so the world can see in our marching columns the Christ for whom we stand. Capital "C," capital "H," capital "R," capital "I," capital "S," capital "T": "Christ"! — *Berean Bugler*.

Peace and Holiness—Lesson No. 6

* * *

By Lyle Rankin, Cashmere, Wash.

Do you want to see the Lord? Heb. 12:14; 1 John 3:3.

References for Pre-Class Study

Rom. 14:19; Matt. 5:9; Psalm 34:14; 1 Tim. 2:2; Prov.

3:1, 2, 17; Rom. 8:6; Gal. 5:22; James 3:18; 2 Peter 3:14; 1 Thess. 3:13; Psalm 29:2; 93:5; Rom. 6:19, 22; 1 Thess. 4:17; 1 Tim. 2:15; 2 Cor. 7:1; Eph. 4:24; Titus 2:3; Rom. 2:1; 1 Cor. 3:7; Eph. 1:4; 1 Peter 1:15, 16; 2:5, 9; 3:5; 1 Tim. 2:8; Psalm 24:3, 4; 18:20, 24; Isa. 33:15.

Questions for Consideration

What things make for peace?

How do you want the Lord to find you when He comes?

How are we to worship?

Define "holy" and "holiness."

Are we to keep our hands, feet, and all other members of our body holy?

How is Christ created in us?

Would Proverbs 31:10 be helpful for women desiring to be holy?

We Believe

In each issue of the *Berean Echo*, monthly publication of the Omaha (Nebraska) Berean Society, a paragraph stating what they believe and teach is printed so all readers can understand their purpose of study and fellowship. For the benefit of all readers, we are reprinting this paragraph:

"We believe and teach the establishment of the Kingdom of God on earth, with Jesus Christ, the only begotten Son of God, as King of kings and the redeemed as joint-heirs with Him in the government of the nations; the literal resurrection of the dead; the final destruction of the wicked, and life only through Christ. We also have a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

It is inspiring to know that this group of Bereans has such a clear and concise picture of what they believe and study in the Scriptures.

From this same issue of the *Echo*, we learned that this society is continuing its monthly sponsorship of one evening service. The members provide the special music, take care of the ushers' duties, and their pastor, Brother Robert Hardesty, presents the sermon.

AMONG THE CHURCHES

CALENDAR

- May 27—Annual May Meeting at Fonthill, Ont.
- June 4-10—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 4-15—Vacation Bible School at Kokomo, Ind.
- June 6-10—Minnesota State Conference at Eden Valley.
- June 4-15—Vacation Bible School at Hope Chapel, South Bend, Ind.
- June 15-17—Northwest Conference at Felida, Wash.
- June 17 - July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-22—Vacation Bible School at Macomb, Ill.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- June 18-24—Daily Vacation Bible School at Ripley, Ill.
- June 18 - July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.
- June 20 - July 1—Indiana Bible School and Conference at North Salem.
- July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
- July 2-13—Vacation Bible School at Maple Grove Church of God, Springfield, Ohio.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31 - August 12—General Conference at Oregon, Ill.
- July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
- August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
- August 19-26—Western Nebraska Conference at Holbrook.

CONGER STREET CHURCH OF GOD Waterloo, Iowa

Members of the Conger Street Church of God, Waterloo, Iowa, met Thursday evening, May 3, 1945, at the home of Mr. and Mrs. H. P. Brown to bid farewell to Bro. Ernest Barnum, and to present him with a token of their appreciation for his year's work with the church. Although he had tendered his resignation as of June 3, it became necessary to terminate his duties at once because of illness, and he has returned to his home in Louisiana for a rest.

We have been enjoying the messages of some of the Oregon Bible College students, namely, Timothy Pearson, Gary France, and Edward Goit. We look forward to having with us, in the near future, another Bible College student, Alva Huffer.

Next Sunday, May 20, Paul Williams will speak for us—morning and evening.
Mrs. Eldridge Ellis, Secy.

GO YE INTO ALL THE WORLD" Now Detroit!

Persons desirous of organizing a Church of God of the Abrahamic Faith in Detroit, Mich., please communicate with the writer at 200 S. 8th St., Oregon, Ill.

Anyone who has information relative to names and addresses of brethren in the Detroit area can likewise forward same.

E. H. Goit.

ATTENTION, SUNDAY SCHOOLS

We are sorry, but the Primary Series of quarterlies, with the exception of "Life of Peter," "Bible Babies," "We Must Have," and "If You Were Going," are exhausted. We will be unable to fill any orders until October 1, 1945.

NATIONAL BIBLE INSTITUTION

| | |
|---------------------------|---------|
| A "Friend" | \$ 2.00 |
| Mr. & Mrs. Ezra Railsback | 30.00 |
| Mr. & Mrs. C. A. Carlson | 10.00 |
| Mrs. Rosie Wilson | 10.00 |
| Maybelle Hanson | 2.00 |
| Marion L. Long | 10.00 |
| Mr. & Mrs. Dale R. Dunbar | 500.00 |

OREGON BIBLE COLLEGE NEWS

On Mother's Day, only a few students were permitted to be with their mothers. The rest of us, however, sent our mothers our good wishes and love through the mail. The love one has for mother is not diminished by miles.

May 15 was "Mom" Logsdon's birthday. A candlelight birthday dinner, complete with cake and candles, celebrated the event. The dinner was prepared by the students to show their respect and fondness for Mrs. Logsdon.

Bro. Sydney E. Magaw, Dean of the College, preached a sermon on the "Unity of God" in chapel period on May 15.

With the closing of high school in Oregon, the College will lose two of its high school residents—James Siple and Clell France.

Bro. J. W. McLain, National Evangelist, National Bible Institution, preached during chapel on May 17. His subject was "How God's Kingdom or God's Rule in the Earth Will Solve All the Problems of the Earth." His thoughts were taken from the Book of Isaiah.

Members of the basketball team are to be guests of Bro. and Sr. Sydney E. Magaw on May 21 at a dinner given in honor of the team.
Daniel Judy, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Krogh, Graduation Speaker: Bro. Harvey U. Krogh, Jr., Grand Rapids, Mich., will be the speaker at graduation exercises of Oregon Bible College, June 8, 1945, at the Church of God, Oregon, Ill.

Summer Is Near: Though spring has been unusually cool, summer is near. It is time, and past time, for the thermometer to rise. This truth has an application to contributions to support activities of the General Conference. Today, contributions for the present fiscal year have risen to \$16,066.35—fairly warm, but still a little cool. Summer is near!

Enroll for Summer School: Time for the Summer Bible Training School is rapidly approaching. Bros. F. E. Siple and James M. Watkins, the instructors, are deserving of a large enrollment. The future of the church will profit by a large enrollment. You, personally, will profit by enrolling. Coming!

Bros. G. E. Marsh, Tipp City, Ohio, and C. E. Randall, Fonthill, Ont., are working together on a history of the Church of God. Persons having authentic data about the early years of our work will oblige these men by submitting the information to them.

Bro. G. J. Gordon, pastor of the Golden Rule Church of God, Cleveland, Ohio, reports the death of Bro. Louis Parish, May 14, 1945.

Bro. A. M. Jones, Maple Grove Church of God, Springfield, Ohio, writes that Bro. and Sr. G. J. Gordon and Sr. Ruth Tomlinson plan to assist him in the Vacation Bible School July 2-13.

The Church of God at Wenatchee, Wash., is inviting Gary France and Kirby Davis, students of Oregon Bible College, to preach there during the summer vacation.

"Bros. Robert O. Hardesty and J. W. McLain have consented to be our speakers this year at the Western Nebraska Conference, the Lord willing."—Icel Stedman, Arapahoe, Nebr. . . . The Conference is scheduled for August 19-26, at Holbrook, Nebr.

"A number of years ago, it was my pleasure to sit in Bro. Norman J. McLeod's class at the Illinois Bible School and hear him discuss the future of many nations now at war. His recent article in 'The Restitution Herald' of May 8, 1945, entitled, 'For Hate Is Strong,' is very true and very timely. The Bible, as well as an editorial in the 'Chicago Tribune' of May 14, and also an article in the 'Pathfinder' of May 14, fully bears him out in predictions made in his article. He is to be commended for contributing this copy for 'The Herald' at this time."—Glenn M. Birkey, Rochelle, Ill.

THE THERMOMETER IS RISING

A Policy Planning Committee at the General Conference last year carefully studied the various departments of our General Conference work, presented its proposals to the General Conference, and they were adopted. As shown on the back page of this week's Restitution Herald, contributions to date for all departments of our work have reached \$16,066.35. This amount of contributions is commendable, but it is somewhat below the amount needed for the fiscal year's operating expenses and considerably below the amount of contributions anticipated.

It has been estimated that about \$20,000.00 will be needed during the fiscal year for operating National Bible Institution. The General Conference hopes, however, soon to expand its work. More work is waiting to be done in the Evangelistic Department. A new Administration Building (or Headquarters Building) is needed. Not until approximately \$20,000.00 in contributions have been received will the Conference be ready for the expansion program. Time remaining until next General Conference is short, and the fiscal year will close on June 30—barely more than a month from today!

Are we content to operate the Lord's work only as at present? Let us, rather, contribute more heartily, that at General Conference time there will be a surplus as a guarantee of our brethren that they really do wish to expand the General Conference work.

The spring has been cool—delayed. At last, though, the thermometer is rising, and everyone enjoys the warmer weather. Hearts, too, have been cool—but the thermometer is rising. Jesus says, "I would that ye were hot."

Sydney E. Magaw, Secy.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7¼ in. by 10½ in.; 100 envelopes, 3½ in. by 7½ in.; name and address in blue or black ink in not more than four lines of Gothic-type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address. National Bible Institution, Oregon. Ill.

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.

From the Summer Bible Training School to Parents, Teachers, and Christian Workers

By James M. Watkins

The circumstances of modern living demand that we have a greater understanding of the



James M. Watkins

children around whom we live and with whom we work. In the life of any child oftentimes the course of action that seems indicated by surface considerations is exactly the opposite of that which is proper for correct personal and spiritual development. There is no possible chance of any sound adult Christian experience unless there has been laid a sound foundation of childhood understanding and development. It does no good to witness the spiritual and secular maladjustments of grown men and women who are unable to enter completely into the satisfactions of Christianity or even plain everyday living, and then shrug them aside as indeed we must, as being the product of improper childhood understanding and development. As we have pointed out before many public school groups of parents and teachers, we must do something about it. If, as we are so firmly convinced, there is no obligation upon them, how much greater obligation rests upon the workers and parents of the church, who are ordained to be the examples of understanding and personal help!

What would you do if a nine-year-old scholar appeared in Sunday school class with a half pint of whiskey in his pocket and the other half in him? if your neighbor's child gained his sole satisfaction from life in torturing your dog or cat, or sticking pins in your child? if a small charge in your public school suddenly began a consistent infraction of the rules so that he must be whipped every morning? or if your own child in the first few years of life develops all the irritating

factors of misbehavior that demand constant correction and chastisement? These are cases we know. In each instance, there are two possible courses of action, one is helpful and correct, the other is disastrous to the future personality and religious opportunity of the child. In nine out of ten cases, we judge by surface appearances and take the wrong action.

As a church organization, we have given much consideration to the welfare of our aged, to the needs of our College, and the demands of our various departments, but we of the Summer Bible Training School are of the opinion that it is high time that we begin to think in terms of the welfare of our children. They will be the church of tomorrow, if we are to have a church. How we deal with their problems will decide largely whether we will have a church or not! It is the influence of orphanage, nursery, and the first few years of child development that molds the future of any group, family, or nation, and not the ministrations to the adult and aged, no matter how commendable they may be.

Born of these convictions, the Summer Bible Training School is pioneering in offering as a course in its adult department a course of study, lecture, and discussion for everyone who comes in contact with children, be it public school or Sunday school teachers, Christian workers, parents, or just good neighbors.

This is offered under the title, "The Art of Knowing, Working, and Living with Children." Our textbook will be an interesting, non-technical type and will serve merely as a groundwork for the development of personal discussions and a means of bringing as much of the class home with you as possible. This textbook will be \$2.50 added to your expenses, but we think it will be well worth it as far as permanent benefit is concerned. We feel that this class is really an opportunity for the members of the adult department to reap the rewards of practical discussions. ARE YOU GOING TO BE WITH US?

SUMMER BIBLE TRAINING SCHOOL July 3 - August 12, 1945

Enrollment Coupon

Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3-August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Illinois. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

Student's name _____

Address _____

Tuition will be paid by _____
(State whether personally or otherwise)

N.B.I. Contributions 1943

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AUDITORIUM BUILDINGS.

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MISSIONARY PROGRAM.

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5,000

The amount shown above is the amount of
income to date, by contributions to
NATIONAL BIBLE INSTITUTE. The actual
requirements of our budget for the
Department, as indicated by the heavy
gross mailing, is \$20,400. When
this amount has been received, all
this amount will go toward the new
mailing and expansion program. Help
will be needed to keep these re-
quirements as your contributions
add to the work.

You can help to fill in the picture
above, making them a reality. Here are
a few ways in which you can help:
1. Encourage personal contributions.
2. Advise your church and Sunday
School to contribute to the fund.
3. Make provision in your will to
National Bible Institute.
4. Invest in National Bible Institute
5. In National Bible Institute
6. Make contributions to the fund
7. Encourage your friends to contribute

THE RESTITUTION HERALD

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NUMBER 34

The Torchbearers

By M. W. Lyon

APPALLING darkness pervades the days in which we are living. No true Bible student needs to be told that. It is one of the signs of the end of the age, to which we have been calling attention for decades.

But another fact may not be so keenly perceived. We are the torchbearers! Matthew 25:1 is rendered by Weymouth, "Then will the Kingdom of heaven be found to be like ten bridesmaids who took their torches and went out to meet the bridegroom." To us has been committed the torch of truth. The greater the darkness, the greater our responsibility—and opportunity. Of all the millions in this great land of ours, we alone of the Church of God carry the torch which can light the way for many.

Others may herald the messages of a personal God, and of Jesus Christ as the Saviour, of prayer and of the Christian duties of repentance and righteousness. Some are even proclaiming the second coming of Christ and the establishment of the Kingdom on the earth.

But ours is the responsibility of a unique and neglected message. It is this that identifies us as a people. We are the torchbearers for it. If we do not hold it high, how great will be the darkness! In this message given to us are several elements of truth.

One of these is belief in the oneness of God. Of all the large, well-known denominations in this country, there is not one that does not teach that God is a trinity. "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4); this is light that we must bear to men.

Another of our most characteristic messages is that of belief in the mortality of man. This teaching is being spread abroad to some extent by others, but it is one of the most emphatic truths the Church of God has always maintained, and still needs to be taught. Hold up your light!

The sleep of the dead is a doctrine that is still not too

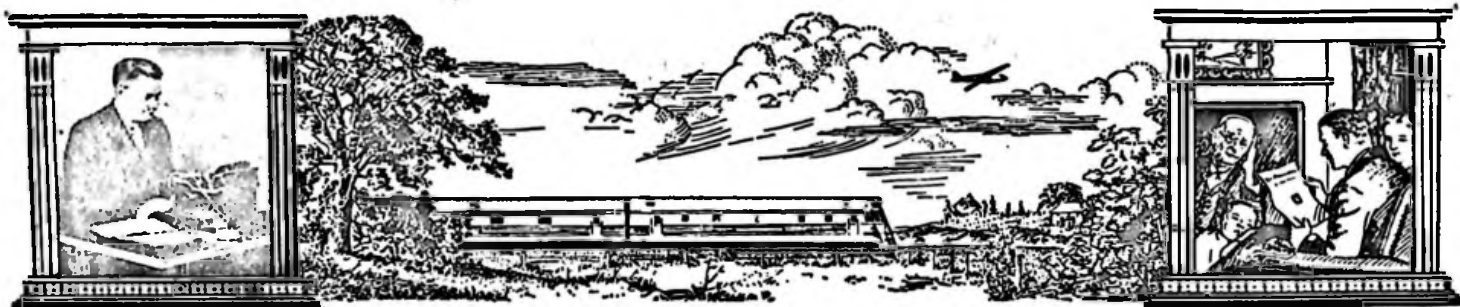
popular. As long as people will not see that "the dead know not any thing" (Eccl. 9:5), they cannot explain how Christ could die for our sins, or find any place for the resurrection. Yet the belief in the immortality of the soul is long-entrenched, and dies hard. It requires belief also in eternal torment for the wicked, for if the souls of men are immortal, they can never be destroyed. But there are now many who, clinging to belief in the immortality of the soul, rebel at the idea of eternal misery and reject it, not perceiving the inconsistency of believing one and not the other. Those who do believe in hell as a place of torment are blinded to the truths of God's justice and love, and cannot reconcile it with a future judgment day. How much is the torch of truth needed to enlighten those who cannot see that hell is the grave, and not a place of suffering or even of consciousness!



M. W. Lyon

In our doctrine of the resurrection of the dead we have a consistent explanation of the future life. But there is no place for the resurrection in the thinking of one who believes that he will go to heaven at death. Most people think of the resurrection as applying only to the body. It is ours to show that the Bible makes no such distinction, that, since it is the whole man who dies, it is therefore the whole man who needs resurrection in order to live again. Only in the light of our belief in conditional immortality can we make any sense of Paul's point in 1 Corinthians 15 (16-18), "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."

But the message of the Abrahamic promises is characteristically our own. "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. . . . Now to Abraham (Please turn to page 10)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

“Seek, and Ye Shall Find”

Jesus promised, “Seek, and ye shall find” (Matt. 7:7). Lack of Bible knowledge evidences lack of Bible seeking. None has sought in vain. “If any man will do his (God’s) will, he shall know the doctrine” (John 7:17). Jesus reproachfully asked the Jews, “Why do you not understand my speech?” (8:43). “If any of you lack wisdom, let him ask of God, who giveth to all men liberally” (James 1:5).

Daniel and his three companions were “ten times better than all the magicians and astrologers” in “all matters of wisdom and understanding” (Dan. 1:20), because they cherished and sought that wisdom which is “from above” (James 3:15). Timothy, likewise, was “wise unto salvation” (2 Tim. 3:15), because “from a child” he had given “attendance to reading, to exhortation, to doctrine” (1 Tim. 4:13).

“Seek, and ye shall find.” Seek especially “among the sheaves” (Ruth 2:15)—in the Word itself, among the Lord’s people, in prayer—and it may be that the Lord will “let fall also some of the handfuls of purpose for [you]” (v. 16).

Christians are not seeking deeply into the Word and will of God. Like the world, Christians are seeking pleasure, unaware that *with the world* those who are unfaithful will yet “run to and fro to seek the word of the Lord, and shall not find it” (Amos 8:12). “Seek ye the Lord while he may be found, call ye upon him while he is near” (Isa. 55:6).

Fellow members of the Church of God, we are too content to lean upon the reputation for Bible knowledge possessed by our leaders of years ago. Benjamin Wilson is dead. Wiley Jones and S. A. Chaplin are dead. Wince, Woodward, and Reed are dead. With due respect for tears that are scarcely dried, we are constrained to mention, too, Corbaley, Lindsay, Anderson, and Conner. Are we seeking as they sought? They studied. They prayed. They preached week after week, year after year, and until their race was won! Their knowledge, stilled, is challenging. What do we know? For what do we seek?

“It is the glory of God to conceal a thing: but the honour of kings is to search out a matter” (Prov. 25:2). God

conceals His gems. Nuggets of gold are waiting in mountain streams to be sifted from the sand. Veins of silver are secluded in almost inaccessible places. Diamonds are concealed in Africa’s dense interior. Only few men have courage and determination to seek God’s hidden gems and precious ores. So with gems of truth: they are concealed in the Bible, waiting to be found, and it is the honor of a king to search them. Seldom do I use a new text in my preaching. Seldom do you use a new text in your prayer—or article. Let us be seeking; let us be exploring for new and precious ore.

The Bible is truth’s treasure chest of gems. Within its pages are very few funny stories, no lewd jokes, no fool’s gold. Indeed, texts that may seem humorous become astonishingly precious when closely studied. This is true of Isaiah 4, foretelling a day in which “seven women shall take hold of one man.” Always, there is a snicker when that text is read. “Seven women ‘chasing’ one man! Ha! Ha!”

Actually, Isaiah 4 is a beautiful prophecy about “*the man* Christ Jesus” (1 Tim. 2:5). It tells of His wholehearted blessing upon the despised, but repentant, “daughters of Zion” (v. 5). “Seven women”—all women who in the Day of Christ see their need of Him—“shall take hold of one man,” the only Man who could be called “the branch of the Lord” (v. 2). “*beautiful and glorious!*” In that Day, when the despised of Zion shall turn to the Lord “in Jerusalem,” there “shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain” (v. 6). Isaiah 32 similarly tells of “a man” who shall be “as an hiding place from the wind . . . a covert from the tempest . . . as the shadow of a great rock in a weary land.” Yes, the “one man” of Isaiah 4 is Jesus!

We, advocates of the Restitution and Millennial Kingdom, have snickered at a prophecy that translators and publishers have dared to entitle: “Blessings of Christ’s Kingdom.” Either we have been blind, or we have not been seeking. “Seek, and ye shall find” Jesus where you little expected Him. Seek in the books of Moses, in *all* the Prophets, and in the secret closet of prayer.

Indiana Optimism

This Is Indiana

* * *

By Emory L. Macy

Some time ago, while en route from Chicago to Kokomo, Indiana, a colored man said aloud, "Hannah, ask the porter what state this is." The porter immediately made reply, "This is Indiana, Hannah."



Emory L. Macy
(Kokomo)

The State of Indiana is thirty-seventh in size and eleventh in population. Regardless of a population of three and one-quarter million people, the Church of God is struggling in it with only eleven churches, and these are located in the northern half of the State.

At the last annual conference it was voted to revive the quarterly conference, with the aim of all churches becoming better acquainted. We feel that each quarterly conference has been a success, and all who attended can say there is a bond that binds us closer. We have been brought together because we want to be, but, I wonder if we have accomplished anything for the Lord.

I cannot help thinking of the man who stepped off the train in a little Indiana town and asked the station agent, "Where is the little brown church in this town? I have been sent here to hold a revival." The station agent gasped, "Revival! Those are out of date in this modern age."

Mr. Station Agent, truer words were never spoken. We are sorry to say very few revivals are being held in the churches of Indiana.

There can be only two reasons for this deficiency: the preachers do not care to do a little overtime work, or the people are tiring of the old, old stories.

Few churches ever ask for an extra amount of the gospel. Many churches are fully contented with their Sunday religion. They also feel it an extra burden to "import" an outside speaker.

If the story of the cross and studies of the signs of the coming of Christ become stale, and holding revivals is old-fashioned and expensive, then I know a little old-fashioned church that has three weeks of expensive study every year.

Old-fashioned ways are invariably the safest and wisest ways. Until "Deborah arose . . . a mother in Israel," the "travellers walked through crooked ways" (Judges 5:7, 6, marg.), having forsaken the old paths. "They chose new gods; then was war in the gates" (v. 8). Ask for the

old paths . . . and walk therein, and ye shall find rest for your souls" (Jer. 6:16). "Brethren, stand fast, and hold the traditions which ye have been taught" (2 Thess. 2:15).

Peter was an old-fashioned fisherman and spent many hours hopelessly fishing. At Jesus' command to "launch out into the deep," Peter had a surprising success.

This is INDIANA! We have been united by the conferences this past year. We are going to "launch out" that we may have surprising success the coming year.

This is INDIANA! Every church an extra endeavor!

Unity and Strength

* * *

By Delbert A. Jones

In unity there is strength. Unity leads to victory. In the last few years, we have heard and read much propaganda aimed at unifying the American people.

Approximately one hundred and fifty years ago, a small band of people became tired of the injustice of the English throne. The very thought of this motley array of men—ill clothed and fed, pitifully armed and trained—daring to stand up against the opposing strength was a joke. Who dared to think that the colonists could successfully wage war against such a superior force? But the pioneers were unified in aim and purpose. As a result of their unity, we have the United States of America.

There was another group of men. They were hopelessly outnumbered. Their leader had just been put to death. For a period of time, they were scattered throughout the land. Their leader reappeared, however, for He was raised from the dead. As a result, first-century Christians were unified. Today, we have the Christian church to show for their united labor for God and for their Master, Jesus Christ.

Today, the Lord's people are going through another crisis. The forces of evil are ever gaining strength. They spend millions of dollars every year to advertise their wares. It is sad to state that Satan is daily gaining converts.

What shall we do? Shall we sit back and sleep? Or, shall not we as members of the Indiana Church of God, small in number as we may be, unite against the forces of Satan. A small group *can* do much when its members are united with Christ and earnestly striving to serve Him. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8).



Delbert A. Jones
(Hillisburg)

God's Two Great Witnesses

The Bible and Nature in Harmony

By J. H. Anderson

Sanctify them through thy truth: thy word is truth" (John 17:17).

AS WE are living in an age of infidelity when many are losing their faith in God's Word, the Bible, it will help God's people to know that every truth taught in the Bible is also taught in nature. True science and the Bible agree. Infidels cannot deny nature, yet when they accept the teaching of nature they cannot consistently deny the teaching of the Bible, for the two agree. Among the worst enemies of the Bible are those who rant so much about the Bible being full of errors, mis-translations, and so forth. Our future depends upon this Book being true. (John 8:32; 17:17.) Can we believe that God has given us a book full of errors when we must believe and obey the truth to be saved? Did not Jesus and His apostles teach that the Old Testament was inspired of God and all true? (Matt. 5:17, 18; Luke 24:44; 2 Peter 1:19-21.)

Part of this Book has been in the world for about 3,500 years, all of it for more than 1,800 years. It required about 1,600 years to complete the Book. Moses wrote the first five of these books about 1500 B.C., and John the last one about 100 A.D. This Book was up to date when John finished it. Since John's day everything in the world has changed. We are living in a new world to the one in which the writers of the Bible lived, yet the Bible has come down unchanged and is still up to date. This proves that it is God's Book, and that He has protected it through the ages. (2 Peter 1:16-21; Isa. 55:8-11.)

God requires two witnesses to establish a fact. (Matt. 18:16.) His two witnesses are the Bible and nature. Each of these witnesses gives a universal testimony. (Acts 1:8; 2:1-11, 32; Matt. 24:14; Psalm 19:1-6.) To understand the testimony of nature, one must find the key furnished by the Bible that will give the meaning of nature's voice. When God created the planets, He created them to be signs, to speak in sign language. (Gen. 1:14-18; Jer. 10:2.) The sun occupies the same position in the known universe that Christ, the great "Sun of righteousness," occupies in God's plan of salvation. (Mal. 4:2.) There was light from the first day of creation, but no sun until the fourth day. (Gen. 1:1-5, 14.) So we had the gospel light during the first four days, each day a thousand years, before Christ the Light was made of the woman to give light to every man that cometh into the world. (2 Peter 3:8; Gen. 3:15; Gal. 3:8; Gen. 17:1-8; John 1:1-9.) The natural light for the first four days of creation was furnished by God's Spirit, His power. (Gen. 1:1-5.) So for the four days, four thousand years, from creation to the "SUN of righteousness," the Holy Spirit gave the gospel light. (2 Peter 1:21; 1 Peter 1:8-12.) Without the light and heat of the sun, there could be no life upon the earth. Put a child when young in darkness for years, and it will be an idiot and

"God's Two Great Witnesses," or, "The Bible and Nature in Harmony," by the late J. H. Anderson, long-time Indiana evangelist, will soon be available, again, in tract form. Introductory to his tract, Brother Anderson wrote: "Every truth taught in the Bible is also taught in nature," and he dedicated the message "To Lovers of the Truth." Though resting from his labors, the work of Brother Anderson continues to bear fruitage. He speaks, as it were, again. Hear him and be strengthened spiritually.—Ed.

weak physically. So, keep one away from the gospel light and the heat of God's love coming from the "SUN," and he will not be normal in the sight of God. As we cannot live here without the sun, so no one could live in the Kingdom of God without the "SUN." (John 10:27, 28.)

Around the sun, the earth and the other planets revolve and they are held in their place by the power of the sun. So everything pertaining to God's plan of salvation revolves around the "SUN," and is held in its place by the "SUN." The night comes to its end by the rising of the sun that brings the light of a new day. So the long night of sin that has covered the earth for six thousand years will soon be brought to its end by the rising (coming) of the "SUN," who shall usher in the perfect day of righteousness, a day of a thousand years, when the "SUN" will reign in righteousness. (Isa. 60:1-3; Mal. 4:2; Prov. 4:18; Heb. 4:1-7, marg.; Rev. 20:6; 5:10.)

The Moon

AS THE SUN is a type of Christ, the Head of the church, the moon is a type of the church, Christ's body. (Gen. 1:14; Psalm 89:37; 1 Cor. 12:27.) The moon is a dead world. The church is dead to the world. (Col. 2:20; 2 Tim. 2:11.) The moon, being a dead world, has no light of her own, so can only reflect the sunlight. (John 1:6-9.) This the church may do by preaching the Word, Christ. (2 Tim. 4:1, 2; Psalm 119:130; John 1:14.) Sometimes the moon, by getting between the sun and us, causes an eclipse, hides the sunlight. So, it is possible for a church with a man-made creed to get between Christ the "SUN" and the people and hide the light of the gospel coming from the "SUN." Let's keep in His light and let nothing come between Him and us.

The stars were also created for signs. In Revelation 1:20, we find that the stars point to the messengers of the church, the great men of the church.

Covenants

GOD HAS made several covenants with the children of men, and He has called on nature to bear witness to these covenants. The Bible also testifies of these covenants. A covenant is an agreement between two or more parties. Those who do not accept these covenants have no hope, are without God and Christ. (Eph. 2:11, 12.)

The first covenant was made between God, the party of the first part, and Noah, all of his descendants, every animal, fowl, and creeping thing, for a perpetual covenant. (Gen. 9:8-12.) In this covenant, God pledged Himself never again to destroy all living as He did in the Flood. (V. 11; 8:20-22.) In the Flood, God destroyed all except those in the ark that were lifted above the waters. When Christ comes, His bride will be caught up to meet Him in the clouds and will escape the great destruction that will come upon the earth at that time. (Luke 21:36; 1 Thessa. 4:13-18; Isa. 26:19-21.) At the end of this great trouble, Christ and they will return to the earth to begin the work of the thousand years. (Jude 14, 15; Matt. 25:31-46; Acts 18:31; Rev. 5:10.) When Christ and His people return to the earth, they will not find all that were left destroyed as Noah did at the end of the Flood: for God pledged Himself never again to do as He did at the Flood. (Zech. 13:8, 9; Matt. 25:31-34; Zech. 14:16; Isa. 2:2-4.) How nature testifies to this covenant. (Psalm 19:1-6; Gen. 9:12-16.) As we look upon the beautiful rainbow with its many colors, let us remember that God placed it there as a witness of His everlasting covenant with all living creatures that never again will the earth be depopulated. "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).

Later, God made another covenant. This covenant was made with Abraham and his seed, Christ and the church. (Gen. 17:1-8; Gal. 3:16, 25-29.) In this covenant, God gave the earth to Abraham and his seed for their everlasting inheritance. (Gen. 13:14-17; Rom. 4:13.) This promise has never been fulfilled. (Acts 7:1-5; Heb. 11:13; Matt. 8:20.) This is the gospel. (Gal. 3:8.) We Gentiles become the seed of Abraham by believing the gospel and being baptized into Christ. (Vv. 25-29.) Nature testifies to this covenant in the stars. (Gen. 1:14; 15:5; Jer. 10:2.) In Genesis 15:8-18, God showed to Abraham that the Lamb of God would have to die, that his people would have to go into the sleep of death, and be awakened out of the sleep of death in resurrection by Christ before they could enter their possession. In the offering of Isaac, Abraham was tested to see whether or not he understood the lesson. (Gen. 22:1-18; Heb. 11:17-19.) Thus it is pointed out that God's people

will enter their possession after the resurrection.

Then God made a covenant with David, the second king of Israel. In this covenant, God made an oath to take one of the seed of David (Christ) and place him on David's throne forever. (Psalm 89:27-37; Jer. 33:17-26; Isa. 9:6, 7; Rom. 1:1-4; Luke 1:26-35; Acts 2:25-36.) Nature, through the sun and moon, testifies to this covenant that God will place Christ on David's throne in Jerusalem. (Gen. 1:14; Psalm 89:34-37.) Today He is on the Father's throne, but will sit on David's (His) when He comes. (Rev. 3:21; Matt. 25:31.) Thus we see that nature, through the sun, moon, and stars, testifies of these gospel covenants.

"What Is Man?" (Hebrews 2:6)

THE BIBLE, one of God's Witnesses, teaches that man was made of the dust, is dust. (Gen. 2:7; 3:19.) Nature, the other Witness, teaches the race is of the earth, comes from the earth, dies and returns to dust. The Bible teaches that God made the earth for men and that men were made for the earth and cannot live elsewhere. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16). God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). Nature also teaches that men can live only on the face of the earth.

As we came from the earth and at death return to earth, we must come again from the earth to live again. The Bible and nature both teach that by a resurrection God's people will come out of the earth and live again. (Isa. 26:19; John 5:28, 29; 1 Thess. 4:13-18.) In the spring, nature, in bringing up the plants out of the earth from seed that have been in the ground during the winter, teaches that the people of God who have been in the sleep of death during the long winter of sin will come out of the earth into a new life. In nature, the new plant comes out of the earth into a new life by the power of the sun. So God's people will come out of the earth into a new life by the power of the "SUN," Christ. (Matt. 28:18; John 11:25; 14:19.)

To come out of the earth into eternal life, be born of the Spirit, one must be begotten of the Spirit in this life, thus have the good seed in him that will under the power of the "SUN" bring him out of the earth in the first resurrection. In Genesis 1:24, we have the law "every thing after his kind." Nature teaches that this law is still in force; so wheat remains wheat; so all other things remain after their kind. They can be improved, but not changed into another kind, species. There is only one seed that will bring eternal life, so if we would receive eternal life we must have that seed. "Now the parable is this: The seed is the word of God" (Luke 8:11). "It is the Spirit that quickeneth; the flesh profiteth nothing: the words [good seed] that I speak unto you, they are spirit, and they are life" (John 6:63). "But if the Spirit [good seed, word] of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11; James 1:18.) How important then that we have the pure word, the

seed, that brings eternal life! (2 Cor. 4:3, 4; Acts 20:26, 27.)

The Child

WHEN A CHILD is born into the world, it is the most helpless living creature. Its very life depends upon the help of someone. So with the child of God: it, too, depends upon the help of someone, Christ. (John 15:4, 5.) When one comes out of the water of baptism, he is a newborn babe, a child of God. (John 3:5; Rom. 6:4; 1 Peter 2:1, 2.) As the newborn babe must have everything it needs provided by someone, so the newborn babe in Christ must have all its needs provided by someone, for it cannot provide the things that will bring it eternal life. These things are provided by the Father. (2 Cor. 5:17-19.)

First, the child must be kept clean, given a bath. So of the babe who becomes a child of



J. H. Anderson

God. "Now ye are clean through the word which I have spoken unto you" (John 15:3). "That he might sanctify and cleanse it with the washing of water [baptism] by the word" (Eph. 5:26).

Second, the babe must have food, milk, and the mother is very careful to see that it gets pure milk. So with the babe in Christ: it, too, must have pure milk. Were the mother told that the milk was not pure, but full of germs, she would never give it to her babe. We go to church to get food, the Word, and the preacher tells us that the food in the Bible is not pure, but full of errors, so we are afraid to eat it and as a result we go hungry. However, we may come to the Word, the food, and we shall find that our Father who loves us has provided pure food for His children. "As newborn babes, desire the sincere [pure] milk of the word, that ye may grow thereby" (1 Peter 2:2). Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). There comes a time when the child must have stronger food than milk. So of the child of God. (Heb. 5:12-14.)

Then the child must have pure air. This is true of the child of God; he, too, must have pure air, the life of the Word. (John 20:21-23; 6:63.) Next, the child must have clothes and these must be kept clean. True, too, of God's child! (Rev. 19:7, 8.) God must provide this garment. (2 Cor. 5:18.) The child puts on this garment when he is baptized into Christ. (1 Cor. 1:30; Rom. 4:17-25; Gal.

3:25-29.) We must keep the garment clean, unspotted from the world, and this we can do by keeping close to the Word. (John 15:3; Eph. 5:26, 27; James 1:27.) The child must exercise to have health. So of the child of God! (1 Tim. 4:7, 8; Heb. 12:11.) Only those who exercise in the service of God by attending church and helping in the Lord's work will grow in knowledge and grace. (2 Peter 3:18.)

The child must eat, digest, and assimilate the food to get its value. So, we must eat the Word (study it), digest it (understand it), assimilate it (make it part of us). (2 Tim. 2:15; Josh. 1:8; 1 Tim. 4:13-16.) The child must be taught to talk, and happy are the parents when they think the child says, "Dad." Jesus taught God's children to call God, "Father." (Matt. 6:9.) Does not that please God? The child must be taught to sit, to walk, and so forth. True, too, of the new child! (Eph. 2:6; 2 Cor. 5:7.) So nature in her dealings with her children points out how God deals with His, and to this the Bible agrees.

The most important lesson that a child can learn is the lesson of obedience. This is true of the child of God as well as the child of earthly parents. (1 Sam. 15:22; Rom. 6:16.) To obey, one must follow the orders given by the Master, and the Lord's orders are found only in the Bible.

The Coming of Christ as Taught in the Bible and Nature

IN THE OLD Testament, there are two lines pointing to a coming Messiah, one that He will come as a man of sorrow, to die for the sins of the world. (Isa. 53; 63:1-5.) The other that He will come in the clouds of heaven to set up an everlasting Kingdom and rule on David's throne. One of these lines pointed to His first advent, and the other to the second. The Jews, looking for His glorious coming as a mighty Ruler, overlooked the first advent and rejected Him because of their ignorance of the testimony of God's witness, the voice of the prophets of the Old Testament, and the testimony of the other witness, nature. (Acts 13:26-29.)

Nature gave a definite sign of the first advent, and the Jews, overlooking the sign, rejected Him. "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son: and shall call his name Immanuel" (Isa. 7:14; Matt. 1:21-23.) So the first advent was not to be in the clouds, but He was to be made of a woman, the seed of a woman. (Gal. 4:4; Gen. 3:15.) God, His Father, Mary, the woman, His mother—thus the two, God and men, coming together in Christ the Son! (Luke 1:28-35; 2 Cor. 5:17-21.)

The stars were created for signs, and a star pointed out Jesus to the Wise Men. Thus, nature testified to His first advent. (Gen. 1:14; Matt. 2:1-10.)

At the crucifixion, nature gave her testimony and convinced the centurion that Jesus was the Son of God. (Matt. 27:45-54.) Here the sun, created for a sign, went into darkness of night for three hours as the other "Sun" was going down into the darkness of death for three days. Christ came into the world to redeem the earth and remove the curse placed upon it because of Adam's sin. (Gen. 3:17; Rev. 22:1-4; Num. 14:21; Heb. 10:7; Matt. 6:9, 10.) As the Redeemer was

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Creation of Man

By Mrs. J. M. Kiger

FRANK OVERTON, the author of "Applied Physiology," says that the Bible gives the only known explanation of the origin of life. Genesis 2:7 says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Then this dust plus the breath of life—or spirit, as used elsewhere—constituted a living soul. So, when these two elements separate, death occurs. Breath ceases and the dust returns to the ground from whence it came. The breath, or spirit, ceases to be, the same as the light ceases to be when one blows out a candle or turns off the electricity. It is simply not seen any more. It is nowhere.

The creation of man is much more dynamic than the average person realizes or understands. Let us analyze some of the principal elements of this dust that God used to create man.

First, iron is from a metal that goes directly to the blood. Lime is oxide of calcium and supplies the teeth. Sulphur burns with a blue flame with a suffocating odor. Magnesia is a white earthy powder. Phosphorous is a combustible mineral element which ignites by moderate heat or friction. Potash is alkaline salt. Salt consists of chloride of sodium, and our bodies contain six or seven ounces of salt. The water found in this dust contains two elements—oxygen and hydrogen. Oxygen is a gaseous element and combustible. Hydrogen is a gaseous element, colorless, tasteless, odorless, and very inflammable. Three-fourths of man's body is water.

The air, or breath, which God gave man contains eighty per cent nitrogen, twenty per cent oxygen, four hundredths per cent carbonic acid gas, plus some water. Now, what happened when the power of God combined all of these elements? Well, it gave man a house to live in composed of two hundred fourteen bones, five hundred muscles, a skin covering, a circulatory system, a digestive system, a respiratory system which produces voice, a sympathetic system and a nervous system consisting of a brain—mind—nerves, and five senses. Can you imagine our

condition if all of these elements were one hundred per cent—perfect—in our bodies?

These all cease to be when death occurs. Job 14:12 says, "So man lieth down and riseth not. Till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 34:10 says, "All flesh shall perish together, and man shall turn again into dust." Psalm 39:11 describes man as vanity. Psalm 49:12 says we perish like beasts, and verse 14 says we are laid in the grave like

sheep. Praise be to God, however, for He says in verse 15 that He will redeem this soul, or man, which He has created, from the power of the grave—"for he shall receive me."

In Psalm 78:39, God remembered that "sinners are but flesh: a wind that passeth away and cometh not again," and Psalm 90 describes the brevity of life. Verses 5 and 6 say: "Thou carriest them away as with a flood, they are as asleep: in the morning they are like grass which groweth up: in the morning it flourisheth and groweth up: in the evening it is cut down and withereth."

In Psalm 103:14, God says He "knoweth our frame: he remembereth that we are dust." Psalm 146:4 records of man: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

Isaiah 40, also, compares man to grass. Verse 8 says, "The grass withereth, the flower fadeth, but the word of our God shall stand for ever."

James 4:14 says: "Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Peter repeated the same words of Isaiah in 1 Peter 1:24, 25. If the elements of which man is composed are still in the earth and man returns to dust at death, it will be no less a miracle to resurrect man from the dust than it was to create him from the same dust at first.

"Have thine own way, Lord, have thine own way,
Thou art the Potter, I am the clay.
Mold me and make me, after thy will
While I am waiting—yielded and still."

THE AGES THAT WERE BEFORE US

By R. H. Judd

(Geology, so scientists tell us, reveals that there were no flowers as we know them, until just prior to the coming of man. See Miller's "Testimony of the rocks."—R. H. J.)

The Old World stood in its glory,
Of leafy wood and glen;
Of birds and beasts and other things,
But there were not any men.

There were the lofty mountain tops,
With great valleys in between;
And rivers running here and there,
But never a man was seen.

The lightning shot its fiery bolt,
Whilst thunders roared aloud;
But never yet was there a man
Come to gaze upon a cloud.

The oceans heaved their billows high,
The winds their tempests raged;
But man upon this mighty scene,
Had never yet been staged.

Then, in due time, the flowers came,
As a gift which God did send—
To tell mankind when he should come,
That love and duty blend.

Isaiah—His Life and Message

By E. H. Goit

ISAIAH, the seer, was born amidst the rising crescendo of Assyria, idolatrous Israel, and the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The tenting ground of his predecessor, Amos, no doubt rang with the proclamation of hope his name bore. Isaiah means, "Jehovah saves," or "Jehovah's salvation." Jewish tradition places his birth near the city of Jerusalem, 760 B.C.

His Call

Within this awe-filling era, the Lord went forth among His people, shaking the land as if by a huge vibrator. It was in this era that the Lord smote King Uzziah with the curse of leprosy. Isaiah viewed, too, a land full of idols—idols being worshiped. (See Amos 1:1; Zech. 14:5; 2 Kings 15:1-7; Isa. 2:8.) All these transpiring events served as a challenge for quick work on the part of this man of God. His early impressions were engraved deeply into his consciousness, as with a pen of iron tipped with a diamond.

Strong implications persuade a reader of Isaiah to believe he was of priestly blood. According to Isaiah 6, he was within the Temple of God, a privilege accorded only to priestly blood.

Within the Temple, the Prophet beheld God in grandeur, majesty, and holiness unapproachable. In every respect, Isaiah realized his minute presence before the glory of God—he a sinner, God his Creator. It was in the house of God that Isaiah saw the Lord upon His throne, and from his now famous answer, "Here am I; send me" (Isa. 6:8), he pursued the walk of righteousness with a will to do the work of God. Indeed, Isaiah was a man of courage to continue God's work where his predecessors, Amos and Hosea, had prophesied Jehovah's will to the people. The Israelites had become the more "stiffnecked and uncircumcised in heart" (Acts 7:51).

Among Isaiah's many blessings of God was a wife and two sons. Mrs. Isaiah, a prophetess, and the two sons, all bearing significant names, walked with the seer.

His Work

Prophet Isaiah's career can be divided into three sections, as follows: 1) death of Uzziah to reign of Ahaz, 2) period of Syro-Ephraimic invasion, 3) period of Assyrian domination, culminating in invasion of Sennacherib.

Outstanding among Isaiah's prophecies during these fifty years of labor were: prediction of no more war (Isa. 2:4); of Emmanuel (7:14); the Prince of Peace and unending domain (9:6, 7); message of salvation (41:1-3);

servant of the Lord (42:1-7); calling Cyrus by name centuries before (44:28; 45:1); our Lord's suffering and final victory (ch. 53); and the office of Christ (ch. 61).

This man of God was an outstanding reformer. He abhorred the sham and paltriness of national life. It was Isaiah who gave that cleansing call of the Lord, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:16-18). It was Isaiah who fought foreign alliances. He obeyed Jehovah's call and produced a conference with Ahab, where he opposed an alliance with Assyria. (Isa. 7.) The obedient Isaiah humbly walked barefoot and naked for three years, protesting alliance with Egypt. (20:3, 4, 6.)

It was, it was, it was Isaiah, who called loudly throughout his ministry, "One God." Dealing with worshipers of the work of their hands was a major part of his work. He cried loudly against this grievous sin—a sin that God abhorred. One God, not a triune God, was Isaiah's message. One Creator, and not two, was announced to God's people. One God, one God, one God occupied a high place in Isaiah's life and preaching—from his call until death.

Isaiah was an accomplished author, and he wrote more than one book. (See 2 Chron. 26:22; 32:32.) He is quoted in the New Testament more than any other prophet. Best known to us as a statesman, he was the offerer of counsel throughout repeated crises, which, if followed, would have secured peace and comparative prosperity to little Judah. In short, Isaiah is known to "twenty-centurites" as a poet, orator, prophet, statesman, and idealist.

His Death

Throughout Isaiah's life as a seer of God, he was without a peer. His main call against idolatry, however, eventually sealed his death warrant. Loyalty to God was not esteemed by men who professed to be the people of God.

Under King Manasseh, altars to Baal, Astarte, and the Assyrian goddess Myletta were erected in the Temple of God, which, in all likelihood, was denounced by Isaiah. As a result, Manasseh ordered his death, which the Jewish Talmud affirms. The Talmud states that Isaiah was martyred by Manasseh, having been "sawn asunder," and that expression in Hebrews 11:37, in all likelihood, refers to the death of this great man of God.

Revelation Two and Three

By James Mattison

THE MOST recent words of our Saviour, directed to you and me, are recorded in Revelation, chapters two and three. Christ's own words—His last ones—completely unabridged as found in these two chapters are not merely messages from our *absent* King but are "sentences of a *present* Judge, engaged in the solemn act of inspection and decision." (Seiss.)

Are these epistles directed to us? Surely! True, these seven churches were literal. The messages given them were one directed particularly to their people. Yet conditions that existed in those churches show that they were representative also of the whole body of believers, ever since the church began. Human nature does not change. The messages given those historical churches applies to us equally as much as do 2 Corinthians, Galatians, Philippians, Colossians, and the Thessalonian Letters. (Notice the salutations of these Letters.)

If those Epistles were given for our edification, how much more these messages that end with the seven-time repeated injunction of, "He that hath an ear, let him hear what the Spirit saith unto the churches"! Therefore, we see two teachings in these seven letters: 1) they were directed to particular churches, 2) they represent the entire church from that day until this.

It is interesting to notice that each of these seven letters was directed to its body of people through messengers. If ministers are messengers (angels), we notice their responsibility in giving these rebukes, judgments, and directions to their people. If the gospel is *not* preached, someone must bear the condemnation. Whether that person will be minister or heathen will be discovered soon, at Christ's coming. It is understood in these letters that their "angels" will inform their churches of these our Lord's direct words. Woe unto him if he has been negligent! Do you have sufficient knowledge of these letters, now, to give from memory the seven promised rewards?

As we study each of the seven epistles separately, notice that each is divided into seven points. Every one has 1) a salutation, 2) a mention of a quality of the Speaker, 3) a declaration of His complete knowledge—"I know thy works," 4) a record of works—good and evil, 5) a suggestion, if not a statement of His second coming, 6) a world-wide command to hear, and 7) a special guarantee that the victor will receive his reward.

With the majority (five) Christ finds fault. Two (Smyrna and Philadelphia, only) pass the test.

Ephesus

This first church was shown to be strong in labor, patience, and zeal. Yet in all this, the warmth of perfect love was missing. "Repent," said He that controls the angels, "or else I will come unto thee quickly," evidently in judgment. It was possible for this church to be strong in works, yet weak in love. Perhaps that applies to us. To the overcomer is promised the privilege of eating of the tree of life that will be in God's paradise. This word "paradise," occurring in verse 7, is used in two other places (Luke 23:43; 2 Cor. 12:4), and means "park" or "garden ground." We see, then, the nature of God's Kingdom into which the victor will enter.

Smyrna

"Smyrna" means "myrrh," and is used only in Revelation 1:11 and 2:8. (The three places the word "myrrh" is used in the New Testament are Matthew 2:11, Mark 15:23, and John 19:39, being used in connection with Jesus' birth, suffering on the cross, and burial.)

Myrrh was one ingredient in ointment used to anoint or embalm the dead. It was used on the body of Jesus..

Notice, then, the connection between the name of the church, Smyrna, and the attribute of the Speaker, which was, "the first and the last, which was dead, and is alive." This comparison fits, also, the conditions in the church. Smyrna had great tribulation and poverty, and was near death. This was a church destitute of worldly goods, yet rich in God's sight. The reward, a crown of life and no fear of the second death, compares well with the general theme, life and death.

Pergamos

Loyalty to Christ's name, and faithfulness continuing even to death were the qualities of this church. Yet some in the midst held the doctrine of Balaam, advocated eating of foods sacrificed to idols, and committed fornication. Because of this wickedness, "he which hath the sharp sword with two edges" commanded repentance, "or else I will come unto thee quickly, and will fight against them with the sword of my mouth." To the overcomer is promised the opportunity to eat of the hidden manna, and a white stone with a new name (or new character, possibly) written in it. "Possibly, the 'white stone, of acquittal,'" writes Irwin.



James Mattison

Thyatira

This church had many works, much love, service, faith, and patience, yet a certain woman, like unto Jezebel, exerted an influence that proved disastrous to church progress. That woman and her followers were to be punished. It is interesting to notice that the first Christian in Thyatira was a woman. It was a woman who persecuted this church.

To those who were faithful was given the injunction to continue in the Faith until the Second Advent. He whose eyes were "like unto a flame of fire [wrath], and his feet . . . like fine brass [judgment]" promised as a reward, power and rulership over the nations. The bright and

morning star (Christ, 22:16) is also promised to the overcomer.

Sardis

Sardis was a church containing only a few faithful members. All the other members were "not . . . perfect before God." This church was only a dead tree with a few green shoots. Evidently the impetus that began its existence was excellent, but momentum had been retarded. He that has power over the seven Spirits of God and the seven angels promises recognition of the overcomer by clothing him in white garments (righteousness), and by allowing his name to continue in the book

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"After Two Days"

By Alfred Anthon

THERE IS a prophetic expression in Hosea 6:2 that merits close study. The expression is, "After two days." The expression is frequently interpreted to mean, "After two thousand years." We believe, however, that it has other significance. To get a view of the context, we quote several preceding verses, using both the Revised Version and the Septuagint.

"I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away, I will carry off and there shall be none to deliver. I will go and return to my place, till they [Ephraim and Judah] acknowledge their offence, and seek my face: in their affliction they will seek me earnestly, [saying,] Come, and let us return unto Jehovah; for he hath torn, and he will heal us [Ephraim and Judah]; he hath smitten, and he will bind us up. *After two days will he revive us; on the third day he will raise us up, and we shall live before him*" (Hosea 5:14, 15; 6:1, 2, R.V.).

"I will go and return to my place, until they [Ephraim and Judah] are brought to *nought*, and then shall they seek my face. In their [Ephraim and Judah's] affliction they will seek me early, saying, Let us go, and return to the Lord our God; for he has torn, and he will heal us; he will smite, and bind us up. *After two days he will heal us: in the third day we shall arise, and live before him, and shall know him: let us follow on to know the Lord: we shall find him ready as the morning, and he will come to us as the early and latter rain to the earth*" (Sept. V.).

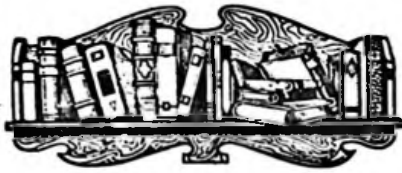
God says here, plainly, that He will not heal Ephraim and Judah "until they are brought to *nought*"—"till they acknowledge their offence."

The children of Ephraim entered into this "nought"

condition in about the year 721 B.C. They have not yet, 1945—2,666 years later, been healed! Therefore, they have not yet acknowledged their offense. Judah is only one hundred fourteen years less of "*noughtness*." Thus we see this evidence does not agree with the idea that "*after two days*" means after two thousand years. It has been more than that a long time ago.

If it is claimed Ephraim and Judah came to be "nought" when Jerusalem was razed by Titus in the year of 70 A.D., then we have this thought: Ephraim and Judah, as a very small remnant, were in existence in Jesus' day. This I admit to be correct. There was a remnant of each of the thirteen tribes of Israel, *living as Judaea*, when Jerusalem was razed by Titus. Strange how many people do not want to "own up" to this truth! But, back to our subject!

Strong's Analytical Concordance makes the word "after" in "*after two days*," a *supplied* word. *After two days He will heal us*. God says He will not "*heal*" till they "*acknowledge their offence*." Then after they have acknowledged their offense, God will *quickly heal*; using, figuratively speaking, only "two days" to do it. That insinuates that this work of healing cannot be done in a moment. These wicked ones will have to be converted, and thoroughly purged, before they can—on the third day—begin to "live before him and [to] know him." The statement, "*two days*," does not seem to refer to the time it will take Ephraim and Judah "*to acknowledge their offence*"; but to the rapidity of the healing once God sets Himself to heal them. It seems that Ephraim and Judah—indeed, all thirteen tribes—are to be healed at the same time.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

This review is being written on V-E Day, May 8. No more appropriate time for a study of Louis Nizer's book, *What to Do with Germany* (Readers Book Service, 220 Fifth Ave., New York 1; \$1.00; paper-bound), could be imagined. For with the collapse of the German armies, the problem of what to do with Bismarck's offspring has become acute, and not merely academic.

The responsibility of the German people for the atrocities committed, nationally and individually, by the Nazi administration is the major theme of Mr. Nizer's work. The so-called "war criminals," as General Eisenhower himself has suggested, are all those who have supported the totalitarian regime erected by Adolf Hitler and his henchmen. The German people *en masse* are accessories both before and after the fact, and should be treated so.

Mr. Nizer's writing is that of a successful New York attorney who already is famous as an expert in international affairs and trade relations. He views the problem of dealing with Germany, as a lawyer should; he leans strongly toward courts of justice and existing international law. No leader of the German people, feels Mr. Nizer, should be permitted to have asylum in any neutral nation, nor should any sentimentalizing about the misguided Teutonic youth be permitted to sway stern justice.

This problem of re-educating "Hitler youth" is given special attention. It is a problem which, quite likely, is insoluble. The drilling of twelve years cannot be set aside with a year's course in good citizenship. As a matter of fact, the German people have *always* leaned toward Nazism, have never been happy under democratic and unmilitaristic forms of government. They have wanted to be driven, not to be led.

The consequences of failure in dealing with post-war Germany are not pleasant, as Mr. Nizer suggests. Of course, they are inescapable; but this, Mr. Nizer does not admit. Like many another writer, he points to consequences and mistakenly concludes that human nature can be altered sufficiently to avoid them.

* * * *

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

THE TORCHBEARERS

(Continued from front page)

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. 3:8, 16.) Who will hold up to men this message if we do not?

Surely it must have been of this that Jesus spoke when He said (Matt. 5:14-16), "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Torches are meant to give light. We have this torch of truth that no other religious body holds in just the way we do. We have certain advantages of light on God's Word that no one else has. Let your torch light other fires of truth everywhere you go. Tell men that God is a God of love and mercy, and not an ogre who takes pleasure in the torments of the wicked, that He is one and not a mysterious, inexplicable trinity. Tell them of the sleep of the dead, and of the covenants of promise which the dead patriarchs are waiting to inherit when they wake in resurrection. Tell men everywhere of Christ's second coming to fulfill the promise of the Father and to rule the nations righteously. Tell of God's coming Kingdom on earth when His justice shall be manifest to men, and righteousness and lasting peace shall prevail. Tell them that there will never be peace on earth until the Prince of Peace returns, and not to seek it in futile, will-o-the-wisp agreements of human making. Warn them to hasten, and wash away their sins in immersion into the name of Christ, and rise to walk in newness of life, while there is yet time. For, lo, the night is far spent, and the day of God draws near.

If your own torch is burning low, or going out, as were those of the foolish bridesmaids of Matthew 25:8, renew it quickly with fresh oil, lest you be caught unprepared! Study to fill your mind with God's Word, then go forth and bear the torch of truth to light the way for men. For we are the torchbearers for Christ in a world of darkness.

REVELATION TWO AND THREE

(Continued from page 9)

of life. Christ will also confess this victor's name before God and His angels. Again is the command, as in the other epistles, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Philadelphia

This second acceptable body of believers—only a remnant—seemed to be a church within a church. The larger church was no longer recognized as being faithful, but some day will be humbled to worship at the feet of those who had been faithful. He that is holy and true; He that

will rule on David's throne; He that opens and shuts promised the Philadelphian victor that he could become a pillar in God's house, that is, a stone in the temple of God laid upon the foundation of the apostles and prophets. Three names are also to be written upon this victor: 1) name of God, 2) name of new Jerusalem, and 3) Christ's name.

Laodiceans

Different from the others was Laodicea. In her was nothing to commend—only a few faithful, perhaps. Judging from its own description, this church thought it was rich and in need of nothing. Little did she know how destitute and blind she really was. She was neither cold nor hot, but lukewarm. With all her boastings, "the faithful and true witness, the beginning of the creation of God" could find nothing worth while, but could only promise to spue [them] out of [His] mouth."

An overcomer in a church of Laodicea was promised a place of rulership with Christ in the Kingdom.

Thus we see all kinds of churches and conditions described by our Saviour, with recommendations to repent, turn to righteousness, and eventually receive the promises to be awarded to the victors. The church of which you are a member is undoubtedly pictured here—possibly a combination of two churches. Which church are you? one in need of repentance, or one worthy of praise?

These last, important words of Christ set forth one of His strong doctrines, that of His Second Coming. Each letter is connected with His return. Christ's coming will mean punishment for some. Consider the seven precious promises of reward He will fulfill to those who are righteous. Which do you prefer, life or death? For which are you working?

GOD'S TWO GREAT WITNESSES

The Bible and Nature Agree

(Continued from page 5)

about to enter the bosom of the earth, a mighty convulsion took hold of the earth, and the centurion was convinced that God's Son was on the cross. Three days later, the women went to the tomb and on their way they asked themselves, "Who will roll away the stone?" Then travail came on old mother earth and her Son, the Head of the church, was born of the Spirit and "became the firstfruits of them that slept." (Matt. 28:1-6; Col. 1:15, 18; 1 Cor. 15:23.) As nature testified at the first advent, at the crucifixion, at the resurrection, will she not give her testimony of His coming? (Luke 21:11.)

In Ezekiel 38:1-4 and 39:1-3, there is a prophecy of Russia coming down and being driven back with a hook of six teeth (marg.). This took place in 1878 when Russia and Turkey were in war and six leading European Powers in the Berlin Conference forced Russia to stop the war and return to her own country. Following this, Russia is to make great preparation for war and in the latter days, when Israel is back in the Holy Land with great wealth, Russia will come again with a mighty army to take a spoil. (Ezek. 38:7-12.) Then the great southern power will come against her and all nations will be gathered around Jerusalem for the battle of Armageddon—and this will be the time for Christ to come for the bride. (Ezek. 38:13; Joel 3:1, 2; Zech. 14:1-4; Rev. 16:13-17; 1 Thess. 4:13-18.) At this time, when the nations are gathered around Jerusalem for the battle, "It shall come to Jerusalem for the battle, "It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face" (Ezek. 38:18).

Keep in mind that God will become angry when the armies of the world are in the Holy Land to take a spoil. Coming down to the

same time in Ezekiel 39:1-8, we read: "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." In Revelation 16:13-21, the Revelator led up and gave a description of the battle, and in verse 17 we find the words: "IT IS DONE." Now, let us turn to Revelation 11:18 to see what is done. "And the nations were angry, and thy wrath" (God's wrath comes when Gog comes against the land of Israel, Ezek. 38:18) "is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which corrupt the earth." (Marg.) So, when all the nations are gathered around Jerusalem, Christ will come.

In the first stage of Christ's coming, when He comes for the bride, the nations will be just getting ready for the battle. The bride will be taken up to escape the trouble. (Luke 21:36; 1 Thess. 4:13-18.) Then nature, after the nations have come into the Holy Land, will raise her voice in proclaiming the coming of the Lord. "Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." In Romans 8:22, 23, we learn that travail will come on, and a new class will come. This will be the birth of the bride. (Isa. 66:7-9.) A mighty earthquake will occur just as it did when the Head of the church was born, east out of the earth. (Rev. 11:11-13; Isa. 26:19-21.) At the end of this great trouble, Christ and His people will come to the earth, and there will be a mighty earthquake. (Jude 14, 15; Rev. 16:14-21.)

Yes, nature unites with the Bible in bearing testimony to the truth. Nature teaches that one must fight from the cradle to the grave to live. The Bible teaches that one must fight from the water birth to death to win the crown of life. (1 Tim. 6:12.) Let us put on the whole armor of God and with the sword, fight for that crown. (Eph. 6:10-17.)

HERALD RECEIPTS

Almus Dimmick; F. L. Austin; V. I. Corbell; Geneva Dykstra; Shirley Logsdon (another); Leota B. Hanson; Mrs. Trella Venneberg; Sam Bottolfs; D. C. Dovenbarger (others); Glenn M. Birkey (others).

Mrs. J. C. Lindsey (others); C. F. Gesin; J. R. LeCrone; Ella M. Siple; W. S. Boyer; G. J. Gordon (others); Harvey Krogh, Jr.; Harry Goekler; Floyd Swihart; W. G. Moffet; Mrs. Robert D. Lindan; Mrs. Eddie Demmitt; Mrs. W. H. Holland (others); Mrs. Maurice Robinson; Mrs. Orval Lynd; Mrs. Wm. Lloyd; Lyle Rankin; A. M. Jones; Mrs. George W. Ott (another); Mrs. Oscar Jenkins; Mrs. W. T. McKaig; Mrs. E. L. Claypool (another).

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THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:79).

Used in God's Plan

Elisabeth "was of the daughters of Aaron." Zacharias was a priest "of the course of Abia." Here we find two people, a husband and wife, with religious heritage. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:5, 6). However, both were growing old and they had no children. Zacharias had been praying for a son. We do not have a record of his prayer, but we are told of its answer.

As Zacharias was burning incense, which was a part of his duties, he saw an angel "standing on the right side of the altar of incense" (Luke 1:11). Zacharias was afraid. The angel comforted him. "Fear not," said the angel of the Lord, "thy prayer is heard." Yes, Elisabeth and Zacharias were to have a son! God's power has no limits.

It was the custom for a son to be given his father's name, but the angel said this child's name was to be John. Zacharias understood the angel, but he could not believe what he heard. So the angel said he would be unable to speak until his son was born.

Zacharias Spoke

Elisabeth was happy. Her cousins and neighbors were happy, too. God had shown her special favor. She had a son. They said at the day of circumcision that the child's name was Zacharias. We have no record of any angel talking to Elisabeth. We have no record of her husband writing to her that the child was to be named John, but Elisabeth answered her friends, "Not so; but he shall be called John."

They argued that none of her relatives were called John. They tried to get help from Zacharias. They motioned to him to tell them what the child was to be named. Zacharias motioned for a writing tablet, and wrote, "His name is John." Then his mouth was opened. He spoke, praising God.

The people marveled. They were afraid. All these things were told throughout the hill country of Judæa. The people throughout the hill country who heard it wondered what "manner of child" this boy would be.

Zacharias "Filled"

Zacharias was filled with the Holy Spirit of God. This Spirit is Holy. It has power. It is God's influence, and works to confirm His Word and will. While Zacharias was filled with this Holy Spirit of God, he prophesied. Zacharias told things which were yet to come to pass. He praised God. The Jews had been sold into slavery and scattered, but God will redeem them. Jesus was the "horn of salvation" of the family or house of David.

Nearly all nations hate the known Israelites—the Jews. Zacharias prophecy promised deliverance from their enemies. If the Jews are allowed to return to Palestine, that will be a deliverance from their enemies in many lands. Although most of the Jewish people who are returning to Palestine are not believers in God, yet they are being freed from their enemies that they "might serve him without fear, in holiness and righteousness before him" (Luke 1:74, 75). That is still future, when they accept Christ.

Zacharias also told that John, his son, was to prepare the way for Jesus and to "give knowledge of salvation unto his people by the remission of their sins." This we know John did by baptism. He became known as "John the Baptist." Although Christ is "the dayspring" sent to us from God (the Word was made flesh), the fulfillment is yet future.

Many are still in darkness of sin. Few live in peace. When Jesus returns to set up His Kingdom, Zacharias' prophecy will be fulfilled completely.

John lived in the deserts until he was trained for his work. He was not influenced by idolatrous or indifferent neighbors or companions.

Today, Christian boys and girls should keep themselves from the world and from sins accepted as lawful by an idolatrous and wicked world.

Happy Birthday Wishes

Betty Gay Kennedy, June 4, age 11, Hammond, La.
Sally Robertson, June 6, age 5, Cleveland, Ohio.
Robert W. Mercer, June 7, age 8, Macomb, Ill.
Bonnie Welde, June 9, age 13, Eden Valley, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Thoughts

* * *

By Cecil U. Wilson

Those whose thoughts dwell on fleshly, carnal matters are jealous of, and have nothing in common with, those who guard their thoughts and thinking. We find that as we experience more of the joys of spiritual thinking, material pleasures and amusements cease to have any attraction for us.

Christ, whom you have thought to be far from you, is right within you. He is that presence which steadies you through life's experiences. If you think righteous thoughts, you cannot fail to contact the presence of Christ within you. Thus, with His spiritual influence within us, we are able to perform only those acts which are pleasing to Him.

We judge a fruit tree by the kind of fruit it produces. A fruit tree may appear beautiful, it may have lovely branches and rich foliage, but if, after several years of careful pruning and care, it fails to produce fruit, the owner is justified in cutting it down. Man is much the same as the fruit tree. He may look splendid, abounding in health and vigor, but if year after year despite the grace and care of God, he fails to live and act in accordance with a Christian life, we are justified in believing his thoughts to be wrong. He does not have the works of God at heart, for out of the heart of man come the issues of life.

Let us guard our thoughts and acts accordingly, and tell the world by lip and life that we believe in God and are willing to do His work. Everyone should guard his thoughts lest Satan gain victory over them, for they determine our actions.

Salvation (A)—Lesson No. 7

* * *

By Lyle Rankin, Cashmere, Wash.

Do you want it?

References for Pre-Class Study

It is great. It was spoken by the Lord and then by the apostles. (Heb. 2:3.) Since then, it has been carried by the faithful. (2 Tim. 2:2.) Matt. 1:21; Luke 2:30; Acts 4:12; 13:26; Rom. 1:16; 10:10; Eph. 1:13; Titus 2:11-14; 2 Cor. 6:2; Phil. 2:12; 1 Thess. 5:9; 2 Thess. 2:13; 2 Tim. 3:15; Heb. 1:14; 1 Peter 1:5-9; Heb. 9:28; Rom. 13:11.

Questions for Consideration

When are we to prepare for salvation?

By what measure will God choose people for salvation?

Others can help you, but can they work out your salvation?

What will make you wise unto salvation?

Can one afford to neglect being a worker for Christ?

What is an heir?

How are God's children kept unto salvation?

Will Jesus' return have anything to do with salvation?

How was Paul nearer salvation at the time he wrote the Roman Letter than when he believed?

There are two types of salvation in the work and teachings of Jesus—temporal and eternal.

As Jesus stood in the synagogue on the Sabbath day and had commanded the man with the withered hand to stand forth, He said, "Is it lawful to do good on the sabbath day, or to do evil? to save life, or to kill?" Then Christ told the man to stretch forth his hand, and it was made whole. (Mark 3:4.) Here was temporary salvation from physical disablement.

Jesus said to the woman who washed His feet with her tears and dried them with her hair, "Thy sins are forgiven" (Luke 7:48). Here was temporal salvation for her sins. This forgiveness did not mean she would never sin any more, neither did it mean any future sin would be automatically forgiven.

A blind man sitting by the road to Jericho cried out as he heard Jesus and the crowd approaching, saying, "Jesus, thou son of David, have mercy on me." Because of his faith, Jesus healed him, saying, "Thy faith hath saved thee" (Luke 18:42). Here again we find only temporal salvation.

These acts of Jesus are not the same as eternal salvation which, at the coming of Christ, will place the righteous in a position where they will not be hurt or have to endure the second death.

One is only temporarily safe when he catches hold of a life preserver in the ocean and is not really saved until he is out of the water. We must take hold of the gospel and hold fast through this life to gain eternal salvation.

"Precept is instruction written in the sand, the tide flows over it and the record is gone. Example is graven on the rock."—*Selected.*

AMONG THE CHURCHES

CALENDAR

- June 4-10—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 4-15—Vacation Bible School at Kokomo, Ind.
- June 6-10—Minnesota State Conference at Eden Valley.
- June 4-15—Vacation Bible School at Hope Chapel, South Bend, Ind.
- June 15-17—Northwest Conference at Felida, Wash.
- June 17-July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-22—Vacation Bible School at Macomb, Ill.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- June 18-24—Daily Vacation Bible School at Ripley, Ill.
- June 18-July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.
- June 20-July 1—Indiana Bible School and Conference at North Salem.
- July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
- July 2-13—Vacation Bible School at Maple Grove Church of God, Springfield, Ohio.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31-August 12—General Conference at Oregon, Ill.
- July 31-August 12—Illinois Bible School and Conference at Oregon, Ill.
- August 19-26—Ohio Conferences at Golden Rule Church of God, Cleveland, Ohio.
- August 19-26—Western Nebraska Conference at Holbrook.

Herald receipts and contributions to National Bible Institution are listed on page 11.

MICHIGAN BIBLE SCHOOL AND CONFERENCE

The 1945 Michigan Bible School and Conference will be held at the Southlawn Park Church of God from June 18-24, inclusive. The guest speaker and teacher will be Evangelist J. W. McLain. There will be classes for all ages in the afternoon every day, except Saturday and Sunday.

"Christ's 'D' Day" has been chosen as the theme of the Bible School. There will be a sermon each evening, except Saturday, the song services starting at 7:45.

On Sunday, June 24, there will be a sermon in the morning at 11:00, basket dinner at noon, sermon and business meeting in the afternoon, and the final sermon of the Conference at night.

In these troublous times we especially need the uplift which these meetings bring to all, so plan to attend as many of these sessions as possible. We especially urge the young folks to come for the week of Bible School.

Ada C. Simpson, Secy.

VERNA C. THAYER'S SCHEDULE

Sr. Verna C. Thayer, employed by National Bible Institution to work in the Evangelistic Department, is scheduled for work during the summer as follows:

- June 4-15—Omaha, Nebr.
 June 18-29—Cleveland, Ohio.
 July 2-13—Delta, Ohio
 July 16-27—Waterloo, Iowa
 July 31-August 10—Oregon, Ill.
 August 15-26—Maurertown, Va.

Sr. Thayer has enjoyed a wide and fruitful experience in Bible school work, especially with children. Sydney E. Magaw, Secy.

Bro. Ora Worley, resident during the past several months in Oregon, Ill., has returned to Ohio. His address is: Box 467, Troy, Ohio.

SUMMER SCHOOL REGISTRANTS

To date, the following named persons have registered as planning to attend the Summer Bible Training School (July 3-August 12) at Oregon, Ill.:

- Orval Dale Lynd, Altona, Ill.
 Ernest B. Dart, Cashmere, Wash.
 Virginia Mac Wagenaar, Byron Center, Mich.
 Juanita Logsdon, Oregon, Ill.
 Joyce Slocum, Grand Rapids, Mich.
 Dean Moore, Red Bluff, Calif.

We hear, indirectly, of other students planning to attend, and hope soon to have many more names to report. Use the enrollment coupon on opposite page, and register promptly. Your name may encourage someone else to attend the School. Sydney E. Magaw.

Gleanings From the Field

"The field is the world."—Jesus.

"I have had the pleasure of attending some of the services conducted by Bro. Edwin Graham at Golden, Colo., and have found him very energetic and interesting."—Mrs. H. L. Davis, Thermopolis, Wyo.

Bro. J. W. McLain, National Evangelist, will be guest speaker at the Michigan Conference, June 18-24, at Southlawn Park Church of God, Grand Rapids, Mich.

"In a little more than two and one-half years, our building fund has risen from a start of one hundred dollars to the sum of \$5,797.63. We cannot cease to praise God for what has been done in so short a time because His faithful servants have had a will to work."—Harvey U. Krogh, Jr., 110-32 St., Grand Rapids, Mich., pastor at Pennellwood Church of God.

Bro. and Sr. Albert Logsdon, Oregon, Ill., accompanied Bro. and Sr. F. L. Austin to Kewanee, Ill., Tuesday, May 22, to attend the funeral of Bro. Logsdon's uncle, Bro. Sylvester Wood.

Awaiting room on the church pages for publication are the obituaries of Bro. Lewis M. Parish, Cleveland, Ohio; Bro. J. A. Grant, Rensselaer, Ind.; and Bro. S. E. Wood, Kewanee, Ill.

Sr. J. C. Lindsey, 2500 James St., Shreveport, La., enjoys her Herald, as indicated by her recently sending several subscriptions to parties in Louisiana and New Mexico. She writes, specifically: "H. Gary France's article of April 17 has given me much strength. . . I hope we shall see more articles soon on signs of the last days."

Bro. Leland T. Hanson, President of the General Conference, addressed the College students at a chapel service and visited several classes, May 22. His message was much appreciated.

Bro. C. L. Netts, 1005 Pine St., Springfield, Ohio, a member of the Lawrenceville Church of God, writes: "All our members who were on the sick list are able again to attend services, and we are all thankful. Our Sunday school attendance is averaging about fifty-five now."

Sr. Delbert Jones and son David have been visiting at the home of Bro. and Sr. A. M. Jones, Springfield, Rt. 2, Ohio, and at the Jesse Macy home, Covington, Ohio. Grandson David is reported to be the "outstanding baby of the day!"

"In a letter received from W. R. Simmons, pastor of the new Little Rock, Ark., circuit, he states there has been an excellent response to their plea for help and that they expect to start building the new church house in the Stanton community the first of June. His family is now located in that community, having moved from Hartshorne, Okla. His new address is W. R. Simmons, Rt. 3, Box 342-A, Little Rock, Ark."—J. W. McLain, Oregon, Ill.

"Bro. Mandes A. Reed of Attica, Kans., received a telegram, May 16, from Washington, D. C., informing him of the death of his son, Corp. Troy D. Reed (somewhere in England) on May 1. Death was caused by heart disease." Mrs. Letha Rinchart, Wellington, Kans. . . Mr. Reed had been in England twenty-eight months, doing non-combatant service.

INDIANA QUARTERLY CONFERENCE

The third quarterly conference was conducted on April 28, 29, at the Hillisburg Church of God near Michigantown, Ind. Bible study classes were held on Saturday morning. The adult class was taught by Bro. M. W. Lyon, the young people by Bro. C. R. Randall, and the juniors by Bro. E. L. Macy.

The following ministers were present: M. W. Lyon, C. R. Randall, and F. A. Stilson of South Bend; Emory Macy, Kokomo; Delbert Jones and William Huffer, Hillisburg.

It was decided at the business meeting to accept plans for printing a special page in The Restitution Herald and mailing copies to the church families throughout the State. Bro. M. W. Lyon was elected to serve as editor-in-chief of this publication. The page is to be titled, "The Voice of Indiana."

The question arose as to the possibility of the churches being given able assistance in properly organizing and preparing church constitutions. The fact was brought out that Oregon Bible College is giving special attention to this matter.

The annual Bible School and Conference will be held at North Salem from June 20 to July 1.

In the absence of the secretary, Bro. Edgar Harvey was appointed secretary, pro tem.

(Mrs.) Erma McCheaney, Secy.

"The brethren are waking up to the fact that there are isolated ones we should be seeking, and they have agreed that I should go to as many of the small towns in Washington and Oregon as I can. . . . So tomorrow, Tuesday, May 22, I launch out for Waterville."—John Eagleston, 122 N. Mission, Wenatchee, Wash.

MACOMB, ILLINOIS

On the morning of May 13, 1945, a Mother's Day service was well attended at Macomb, Ill. During a brief season of prayer, the hearts of all were lifted to God in thanksgiving for the recent peace in Europe. The pastor's sermon paid tribute to Christian mothers and suggested ways in which one could repay the debt he owes to his mother. Carnations were given to all mothers present.

Sr. Gillam was the oldest mother present. Though her hearing and sight are failing, and though she is unable to attend church often, Sr. Gillam continues faithful and says that she has much for which to be thankful.

Bro. John Mercer, with his wife and daughter, was home in Macomb for a short stay with John's parents. Bro. Mercer brought us an instructive message answering the question, "Why is Christ's religion the true religion?" He taught very plainly the nature of death and our hope of resurrection. The writer was wonderfully cheered to see thirty-four in attendance. This was the largest evening attendance of which we have any record. Bro. Mercer and family plan to travel to Minnesota, there to visit with relatives and friends before returning to their home in Washington, D. C.

Plans are being made to conduct a vacation Bible school in Macomb during the week of June 18-22. Bro. and Sr. James Mattison, Oregon, Ill., have consented to help us in this effort to teach the younger folk the way of God.

L. W. Moore, Jr., Pastor.

BURR OAK, INDIANA

The new parsonage is vacant and ready to be redecorated. It is hoped that plans can be completed and the necessary labor secured to completely redecorate the house in the very near future.

Bro. Harry Sheets has been coming to Burr Oak each first and third Sunday for the past seven months. We have enjoyed so very much having him come, and are looking forward to the time when he and his wife will occupy the new parsonage, and take over full-time work here.

Considerable illness has been a handicap to the work here this spring. Bro. Albert Overmyer has been unable to be about for several weeks, having been confined to his bed with rheumatism. Mrs. Nettie LaMunion is a patient at Epworth Hospital, South Bend, where her condition is reported serious. Sr. Dunn Weaver is back in our midst, recovering from a major operation. Mrs. Gerald Osborn has just returned home from the hospital, where she underwent surgery. Your prayers and words of encouragement will be much appreciated by all of these.

The congregation was saddened recently to receive word of the death of our former pastor's wife, Mrs. A. E. Hoskins. Our prayers go out to the family in their hour of sadness.

Louise LaMunion, Secy.

ROCKFORD, ILLINOIS

Paul C. Johnson, president of the Illinois State Conference, will fill the pastor's pulpit at the Blessed Hope Church of God, Rockford, Ill., on the morning of June 10. Evening services on both June 3 and June 10 will not be held. During the entire week, the pastor will be assisting in the June Meeting of the Brush Creek, Ohio, Church of God.

Evening services, begun Sunday, May 6, have averaged approximately fifteen to twenty persons in attendance. These services are held at the home of Mr. and Mrs. Harold Starbuck, 1128 - 21st Ave., Rockford, and are intended chiefly for the sermon discussion of fulfilling prophecy. Subjects thus far considered

have been "Purpose of Prophecy," "V-E Day," and "The Bear Begins Its Walk."

A special service was conducted on the morning of May 13, in accordance with the terms of President Truman's proclamation. Most of the hour was filled with congregational singing, prayers, Bible reading, and a short sermonette by the pastor.

Mrs. Verna C. Thayer, long-time member of the Rockford church, leaves us on May 27 to begin her full-time work for the National Bible Institution. In appreciation of her services as a teacher, the Sunday school is presenting her with a gift.

Arlen Marsh, Pastor.

GO YE INTO ALL THE WORLD"
Now Detroit!

Persons desirous of organizing a Church of God of the Abrahamic Faith in Detroit, Mich., please communicate with the writer at 200 S. 8th St., Oregon, Ill.

Anyone who has information relative to names and addresses of brethren in the Detroit area can likewise forward same.

E. H. Goit.

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.

SUMMER BIBLE TRAINING SCHOOL

July 3 - August 12, 1945

Enrollment Coupon

Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3 - August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Illinois. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

Student's name _____

Address _____

Tuition will be paid by _____

(State whether personally or otherwise)

THE VOICE OF INDIANA

M. W. Lyon, Editor

717 Blaine Avenue
South Bend 16, Indiana

INTRODUCTION

This is the first issue of "The Voice of Indiana," authorized by the quarterly conference at Hillisburg. Its purposes are to get the members of the various churches better acquainted with each other, to exchange news and information, and to promote the welfare of the State work. It is planned to issue the Indiana Page in The Restitution Herald once each quarter. If you are not a subscriber to The Restitution Herald, your copy is paid for by the conference.

We want every church family in the State to receive "The Voice of Indiana," but have not been able to get complete records of all the churches. If you know of any church people in the State who do not receive this issue, please send their names and addresses to the editor of the Page (address above) or to the secretary, Mrs. Elmer McChesney, 926 E. Oakside, South Bend.

BIBLE SCHOOL AND CONFERENCE AT THE NORTH SALEM CHURCH

The dates this year are June 20 through July 1. The full staff of teachers has been appointed, as follows: Beginners, Mrs. E. L. Macy and Mrs. Otto Dick; Primary, Mrs. Lulu Stilson; Juniors, Otto Dick and Alva Huffer; Young People, E. L. Macy, Otto Dick and M. W. Lyon, and Adults, E. L. Macy and M. W. Lyon.

Bro. Dick, in his Young People's class, will deal with miscellaneous questions and problems, and Bro. Lyon, in the same class, will teach Church of God doctrines.

Superintendent of the Bible School will be Mr. Lyon, Mrs. Willis Roose will again have charge of the kitchen, Mrs. Otto Dick will be matron of the dormitory, and Mr. Dick dean of boys.

This should be a fine conference this year. Let every church have some representatives there. Maybe you can't drive any more, but there are other ways. The biggest conferences we ever had were before the days of automobiles. So meet your old friends again this year at good old North Salem conference!

THE PRESIDENT'S MESSAGE

Greetings to the Brethren:

It has been only about three hundred fifty days since we last met in annual conference and Bible School, but, oh, the history that has been written in that brief span! We are of the generation of which Jesus said, "This generation shall not pass, till all these things be fulfilled." These are momentous days and should have a sobering and tempering influence upon all who live godly in this present evil world.

The vital and timely question in the minds of one and all is, "What shall be the end of these things?" "And none of the wicked shall understand; but the wise shall understand" (Dan. 12:8, 10).

Let us counsel and study together and exhort one another that we may the more firmly lay hold on eternal life.

We need strong faith now.

F. A. Stilson, President.

SPECIAL ANNOUNCEMENTS

The president has set June 8 as cleaning day at North Salem, and if weather prevents, June 15. Let's have a good group of workers there to get everything ready.

Be sure to bring your ration books with you to Bible School, or enough points to supply you while there. Each one will also bring his own sugar.

Those who can play musical instruments are requested to bring them along to Bible School so that we can have a good orchestra this year. Those who can sing will please bring their music, also.

Church secretaries: If you have not reported your officers and membership list to



North Salem Church, Where Conference Meets
Five miles north of Plymouth, on U. S. 31

Mrs. McChesney, please do so now, so that we'll have a complete mailing list for the next issue. Don't delay!

The annual Conference business meeting will be at 2:00 p.m., Saturday, June 30. Every church is urged to have delegates present.

AROUND THE CHURCHES

Hillisburg—

The third Indiana Quarterly Conference was held at the Hillisburg church on April 28 and 29. There was a very good attendance (135) from a number of churches. We were very happy to have the opportunity to meet the brethren from other vicinities. Come again!

On May 6, the seventy-ninth semi-annual Sunday School Convention of Sugar Creek and Johnson townships met in our church. Nine Sunday schools participated.

Mrs. Vern Plummer returned to the hospital for further treatment. She is slowly recovering from her illness.

Kokomo Kallar—

The Daily Vacation Bible School will be held June 4-15. Mr. Peters, manager of the Millers Transfer Co., has given us permission to use the lot just across the street from the parsonage as a playground. The Bible School students are going to build a playground there

for the use of all children in the neighborhood.

Tuesday and Thursday each week are quilting days for our church ladies, at Sr. Parker's home. Since March 7, we have finished four quilts and paid off the parsonage debt and insurance for the church.

Plans for redecorating the church are being made. Redecoration of the parsonage is almost completed, too.

Hope Chapel—

Our Vacation Bible School opens June 4 for a two-week period. We are hoping for the best one we have ever had here. There will be four classes. A program will be presented to the public, Friday night, June 15, displaying what the children have done.

Congratulations to three young people graduating from high school, Forest Leighty, Sybil Stilson and Sherman Wenrick. Forest is a student at Purdue.

The annual business meeting of the church will be Monday, June 4, at 7:30 p.m. Let every member of the church feel it his duty to attend.

Morning Star—

We are now having a series of Bible lessons with Dale Rouch as instructor.

The Ladies' Aid has been having some fine suppers. At one supper meat loaf was served, and at another fried chicken. The next will be a chili supper, on May 24.

The men are working on a new underground coal bin for the church.

The new Young People's Choir is practicing under Sr. Randall's leadership. They gave a program on Mother's Day.

Rensselaer and Hedrick—

It was the pastor's pleasure on Sunday afternoon, May 13, to go to the Iroquois River in company with members of the Church of God in Rensselaer, and assist our eldest daughter, Mrs. Bertha Bass, to put on the Lord Jesus Christ by baptism. Though from childhood Bertha has been taught the truth, we trust she may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

The churches at Plymouth and Rensselaer have organized Sunday schools since we came to Indiana in 1943, for which we are very grateful. A great deal of credit is due our brethren and sisters at those places for the beginning of larger fields of activity. They needed only a little urging to get the work started in those two churches, and from the interest that is manifested in the classes, one is led to believe they really enjoy studying together.

The congregation at Hedrick has an "up and at 'em" Sunday school. They can claim, and rightly so, a well-organized Sunday school before we came to Indiana. The Sunday school has prospered under the able leadership of Bro. and Sr. Leslie Smith, Bro. and Sr. Clarence Reynolds, Sr. Etta Hurley, and others too numerous to mention.

We are indeed grateful for the Christian fellowship that prevails in all the churches we serve.

A. Weldon McCoy, Sr., Pastor.

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, JUNE 5, 1945

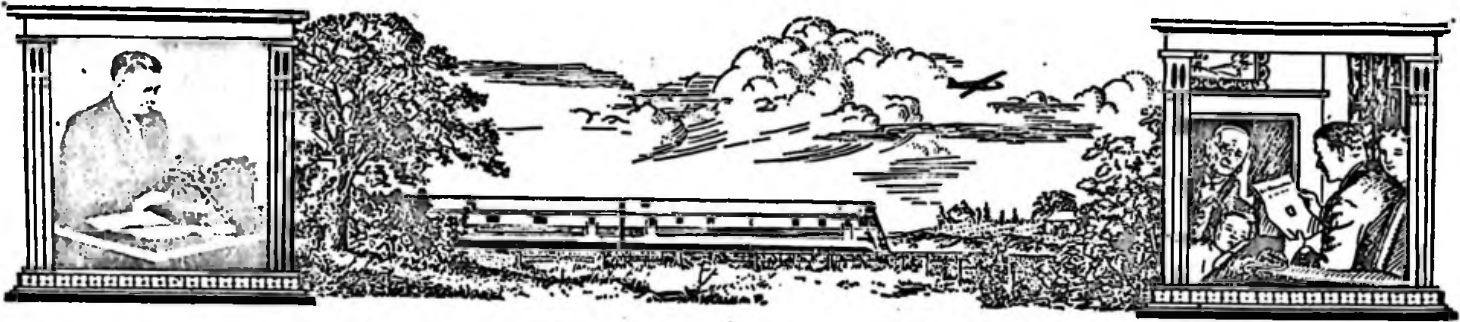
NUMBER 35



SENIOR CLASS—OREGON BIBLE COLLEGE

Commencement exercises for the senior class of Oregon Bible College will be conducted at the Church of God, Oregon, Illinois, at 7:45 p.m., Friday, June 8, 1945. Guest speaker of the evening will be Brother Harvey U. Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Michigan. Mr. Krogh, a graduate of the former Bible Training School, loves the College, he is personally acquainted with the four seniors, and he is a good speaker. *Come!*

Four young men, able students of the Bible, men optimistic and zealous, soon will add their strength to that of other graduates and ministers on the field. Linford W. Moore, Jr., will be working as pastor at Macomb, Illinois; James H. Mattison will be serving several places during the summer, planning eventually to do missionary work in southern Texas, and possibly into Mexico; Harold J. Doan will become pastor of the new work in Chicago; Edward H. Goit will launch a new work in Detroit, Michigan. . . Here are vision, consecration, and hope! Praise God! Pray earnestly for the success of these young men.



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Light in a Cloudy and Dark Day

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These four young men, unlike the four horsemen of the Apocalypse, go out to conquer not with destroying plagues, but with lively promise. They will scatter Christian warmth and love—not deception, not hatred, not famine and poverty, not death. Their message and ministry will be "Jesus Christ, and him crucified" (1 Cor. 2:2). Like the Christ, these men are thinking little of worldly success. They know it is great to serve, and they want to serve. Let neither state nor national boundaries retard them. Let neither desert nor sea dishearten them. Obedient to Christ's "Go ye," and leaning upon His promise to attend, may they press out into the "cloudy and dark day" with gospel-of-the-Kingdom light that must encompass the earth before Jesus comes. (Matt. 24:14.)

These four young men are lights, too, in our Church-of-God work. During the past century or more, the Church of God has weathered a "cloudy and dark day" in that it has worked without a school of theology, without foreign missionaries, and with only limited evangelistic effort.

The Bible faith has been preserved and is today highly cherished, but young men are needed to proclaim it abroad. The light grows brighter in the Church of God.

Life Only in Christ

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Preaching, to win converts to the Lord, must be positive, specific, and convincing. Notice the clear-cut assertion of Jesus: "I am the way, the truth, and the life: no man cometh to the Father but by me" (John 14:6). "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). As "there is one God," so there is only "one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). To seek God or eternal life in any other way than through Christ, the "door into the sheepfold," makes one a "thief and a robber" (John 10:1).

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Conditional Immortality

By Harold J. Doan

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From the day of Adam till this day, the curse of death has been upon all life. Not only man, but the birds, animals, and plants have come under the death curse; and a curse it is, contrary to the majority opinion. In God's words to Adam, He said, rebuking Adam for his disobedience, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). Adam looked upon death as a curse. He had had Eden; he had had life, but now in their place he was promised death. The Apostle Paul spoke of death as an enemy, saying, "The last enemy that shall be destroyed is death" (1 Cor. 15:26). Death is not a friend which hastens us from our mortal life into an ecstasy of "spirit" life, it is an enemy which halts our work for the Lord.

The Scriptures give answer to the question which has perplexed all men. "Where do we go when we die?" Because man is mortal and because the curse of death is upon him, he can have only one reward till Jesus comes to bring another. (Rev. 22:12.) That reward is to lie in the grave until returning to the dust, or until being bodily resurrected. That period of disintegration is a time of complete nothingness (*Nirvana*, the Indians call it), a period of unconscious sleep. The divinely inspired Solomon, wisest of all men, speaking in anticipation of his own death, realized this truth. Said he, "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). Could any statement of fact be more explicitly stated? Would a study of the original Greek words for "spirit" and "soul" add any strength to this statement? How could a man, teaching the sleep of the dead, more clearly explain that truth than by saying, "The dead know not any thing"? Solomon added to his own words by saying in the same context, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Can any thoughtful, honest student read these words and say

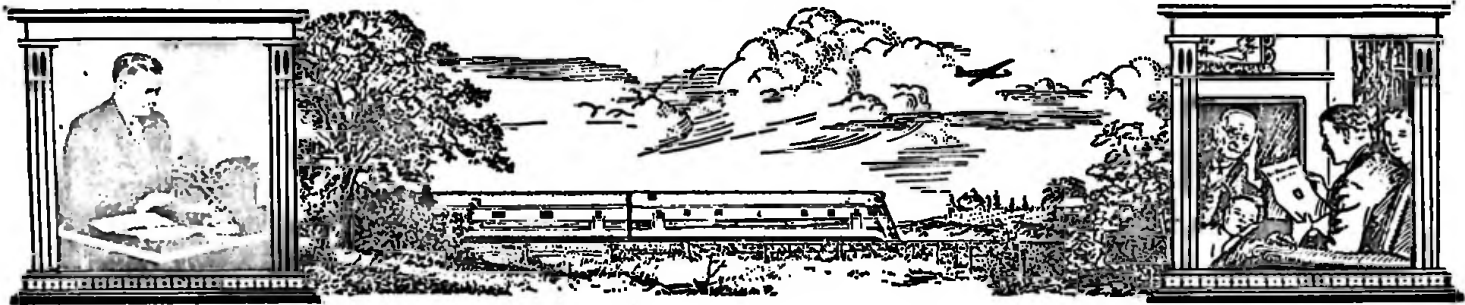
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Peter was also a believer in the fact that his reward, and the reward of other Christians, would be received when Jesus comes. "Gird up the loins of your mind, be sober, and hope to the end [till death?] for the grace that is to be brought unto you"—not at death, but—"at the revelation of Jesus Christ" (1 Peter 1:13). Peter taught that Christians are to hope, until death puts an end to all hopes and prayers, for the grace which will be made manifest in resurrection to immortality at the coming of Christ.

Though no man possesses immortality by inheritance—God "only hath immortality" (1 Tim. 6:16)—it is within the reach of every man. Upon fulfilling the requirements established for the church, the Christian, whether bond or free, Jew or Gentile, will be given immortality when Christ returns. Belief, repentance, and baptism, followed by a life of faith, are the conditions to be rewarded with immortality.

The immortality which we shall receive is necessary for entrance into the Kingdom of God. "Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). "This mortal *must* put on immortality" (v. 53). If we must *put on* immortality, we (Please turn to page 11)



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that men have capabilities and powers in death that cannot be found in living men? Hardly!

It is evident from a study of the writings of the apostles and disciples of Christ that they expected no reward until Christ returned to earth—and why should they? Jesus had said, "I will come again, and receive you unto myself" (John 14:3). It was not at the death of the disciples that Jesus would receive them, but when He comes again. Paul said in his letter to the Philippians, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (3:14). Paul did not expect this prize at death, but when Jesus returns from heaven. The prize that Paul expected was not to be made a harp-strumming spirit, but to have his body resurrected and created new into an immortal state. This desire and expectation was stated in the same Letter and almost the same stroke of the pen. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21). Paul knew that through faith only could he hope to attain immortality, and then only when Christ returns.

Peter was also a believer in the fact that his reward, and the reward of other Christians, would be received when Jesus comes. "Gird up the loins of your mind, be sober, and hope to the end [till death?] for the grace that is to be brought unto you"—not at death, but—"at the revelation of Jesus Christ" (1 Peter 1:13). Peter taught that Christians are to hope, until death puts an end to all hopes and prayers, for the grace which will be made manifest in resurrection to immortality at the coming of Christ.

Though no man possesses immortality by inheritance—God "only hath immortality" (1 Tim. 6:16)—it is within the reach of every man. Upon fulfilling the requirements established for the church, the Christian, whether bond or free, Jew or Gentile, will be given immortality when Christ returns. Belief, repentance, and baptism, followed by a life of faith, are the conditions to be rewarded with immortality.

The immortality which we shall receive is necessary for entrance into the Kingdom of God. "Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). "This mortal *must* put on immortality" (v. 53). If we must *put on* immortality, we (Please turn to page 11)

Seeking the Kingdom

By L. W. Moore, Jr.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

CHRISTIANS need have no fear of being destitute or in want, for Jesus promised that material necessities would be provided if one would seek *first* the Kingdom of God. The Kingdom of God is not something that man possesses, but something to be desired. It is something one must earnestly seek, if he hopes to obtain it.

The Apostle Peter, in writing to the brethren, said, "Give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11). An entrance into this Kingdom cannot be gained by any who will not look for it.

To whom will the Kingdom be given? When will it be established? What is to be its nature? These are questions to which Christians must receive an answer if they are to be successful in their seeking.

Jesus taught that the Kingdom was for a selected class of individuals. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Only those who conform to God's way will have part in the Kingdom of God. Certain entrance requirements must be met by those who would obtain an "abundant entrance."

Who Shall Enter?

The Scriptures plainly set forth these requirements. The Apostle Paul assured that the unrighteous will have no such inheritance. (1 Cor. 6:9, 10.) One of the first things a candidate must do is to cast off sin. Both John the Baptist and Jesus preached this same message: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2; 4:17.)

To be cleansed of his sins, one must undergo a rebirth. Jesus' words to Nicodemus were, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Nicodemus' question showed that he did not understand, so Jesus further explained: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The water birth here refers to baptism, and one must partake of it now. We must also, in a sense, be born of the Spirit now, when we are quickened to new life from the deadness of sin, but in a greater measure when our returning Lord will quicken our mortal bodies to immortality. Our entrance into God's Kingdom is conditioned upon this rebirth.

Another requisite of the inheritance of this Kingdom is steadfastness. Once we have begun serving Christ, we cannot turn back. He who looks back to his former lusts, scorns his reward, and thus accounts himself unworthy of the goal. (Luke 9:62.)

The pilgrim must be a faithful endurer of tribulation, for only "through much tribulation" can one "enter into the kingdom of God" (Acts 14:22). Therefore, when you are persecuted for righteousness' sake, consider it a blessing, for yours shall be the Kingdom. (Matt. 5:10.)

There is no door into the Kingdom other than Christ. These requirements are the steps which we must take in Christ to pass through the door.

Time of the Kingdom

The Kingdom of God is undoubtedly eschatological. It is not among us today, but is a latter day Kingdom. The Kingdom, however, was once upon the earth in the presence of Israel. The throne of David is called by the Scriptures the "kingdom of the Lord." (1 Chron. 28:5; 29:23.)

God had selected the kingdom of Israel as His kingdom. Nevertheless, Israel turned away from God. Thus, Ezekiel prophesied of the overthrowing of the kingdom. (Read carefully Ezekiel 21:25-27.) Profane Prince Zedekiah, who ruled over Judah, has come and gone. During his evil reign, the diadem was removed; the crown was taken off; Israel went into Assyrian captivity; Zedekiah had his eyes poked out and was led away blind; he that had been exalted was brought low; and the kingdom was overturned. This kingdom was not overturned forever. "It [the kingdom] shall be no more, *until* he come whose right it is; and I [God] will give it him" (v. 27). Who is it that has a right to this kingdom? The rightful heir is Jesus Christ, who was later born King of the Jews. To Him shall the kingdom be given. When? When He comes!

The apostles expected Jesus to restore this kingdom when He was with them at His first appearing. Shortly before His ascension, they came to Him with the question, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.) Had not He come whose right it was? Would not the kingdom now be given Him? Jesus' answer to their question was, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (v. 7). It was not yet time to establish the Kingdom. *(Please turn to page 10)*

“Why Tarriest Thou?”

By James Mattison

“Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

THE WAY had been hot and dusty. Hour after hour the intense heat of the sun beat upon the baked earth. For three days the Man had been walking or climbing over the tortuous rocky footpaths beside the swirling waters of the Jordan River. How pleasant it would be to swim in that cool pool near the river bank, but no, John was baptizing his converts only a few miles away! Not that Jesus in any way considered baptism associated with normal bathing—baptism meant consecration and a bathing of the heart, the “answer of a good conscience toward God” (1 Peter 3:21).

Jesus was journeying to John for baptism. His carpenter tools would no longer claim His time. Now, with eyes glowing from intense emotion, the Man quickened His step for the last lap of the journey. As He rounded an overhanging crag, a scene was spread before Him that undoubtedly long remained in His memory. There was John standing in the River, the eddying water making little whirlpools around his legs. In the water, between John and the bank of the River, there stood a large throng of people, waiting to be baptized. Over the whole group hung a sensation of reverence blended with the unspeakable joy that follows a knowledge of freedom from sin.

“Baptize me,” said He who was to change the destiny of all men who believe His instructions.

“Nay, Lord. ‘I have need to be baptized of thee, and comest thou to me?’” answered John. (Matt. 3:14.)

Nevertheless, Jesus was immersed by that “messenger” who prepared the way before Him. (Mal. 3:1.)

Why did Jesus consider His baptism to be so important? He was without sin. Could it not have been His way of symbolizing a “separation from private life” to a “consecration to God in the office of Messiah”? (Expositor’s Bible.) The only scripture we have on this subject reads, “Thus it becometh us to fulfil all righteousness” (Matt. 3:15). We do know that Christ considered His baptism to be necessary. Otherwise, why was He baptized?

Persons we know question, “Why do I have to be baptized? Baptism is not necessary for salvation.” Jesus spoke, saying: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19). Many students believe that baptizing “in the name of the Lord Jesus” (Acts 19:5) is comparable to immersion under the three titles.

Regardless of that, Jesus gave the *command* to baptize all His followers. It was not a suggestion.

Have you heard the question, “Was Paul’s authority equal to that of the apostles?” Some persons say, “Yes,” and some say, “No.” Jesus said, “I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee” (Acts 26:16). Paul was ordained to preach the gospel. Ananias said to Paul, “Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (22:16). There is no mere suggestion here: Paul was baptized! He *taught* baptism.

“What is baptism? Is it only a ceremony one tolerates because of one’s family?” We believe that our baptism, as that of Jesus, is a symbol of our desire to consecrate our lives for the work of God. The symbol is important. Baptism reveals obedience. Behind the actual immersion must be a contrite heart.

Genuine repentance must be marked by 1) a conviction of sin, 2) hatred for sin, 3) regret for wrongdoing, 4) rejection of *all* evil, 5) admittance of guilt, 6) surrender to God, and 7) a willingness to make recompense. Without the love for right behind the command of Jesus, there is no true repentance, hence no true baptism. “Love does not merely regard the command, but cherishes the wish behind it,” wrote Dr. Robert Hall Glover. How true! Unless we have that repentant frame of mind, no baptism will suffice.

In the reading and studying of our Bibles, we come upon certain fundamental teachings which form the foundation of all our beliefs concerning the great doctrines in God’s Word. Without certain principles it is impossible to please God. He expects certain things of us. Our mission in life is to satisfy His expectations of us. He has formed certain rules which are for our benefit. If we believe in Him to the extent that we endeavor to follow His prescribed precepts, we cannot fall from His favor.

Our convictions concerning Christ’s second coming, the Kingdom of God, and an eternal existence in a perfected earth are based on four fundamental requirements—Faith, Repentance, Baptism, and a Life of active Christian service. If any one or more of these necessary conditions is lacking in our daily (Please turn to page 11)

The Bible Versus the World

By E. H. Goit

CONQUERING ignorance has engrossed the leading nations of this world in strife, until brother has been pitted against brother, nation against nation, and race against race.

This ignorance has brought about upheaval, turmoil, and total war. It is not due to economic causes or conditions, but it is due to lack of Bible education. This lack of education is Christendom's fault. Failure to teach Christianity has brought about this situation. The Lord said, speaking of Israel, "My people are destroyed for lack of knowledge" (Hosea 4:6). Shall we also be destroyed?

Christ's followers have been lax in teaching Christianity. While we have been lax in preaching and in instructing the people in fundamental doctrines of Christian living, the doctrines have laid in a dormant stage, and the worm of agnosticism has bored into our very lives.

This ignorance resulted in World War I. American chaplains at the close of that war made such statements as these: "The average young American knows very little about God, Christ, prayer, and faith. Not one in a hundred has ever heard of the Kingdom of God. These soldiers were from all kinds of homes throughout the nation and represent a fair cross section of our life."

Here are the reasons presented by American chaplains for strife. As a result, we are now again surrounded on all sides by agnostics who have heard the truth and have turned from it, those lacking in knowledge, who have never had any education in the Bible whatsoever.

From this group of men of the last World War who are ignorant, uneducated, unlearned in spiritual affairs, the leaders of the world of today have arisen. These leaders are men who are ever learning the ways of the world and are never able to come to the knowledge of the truths set before us by our great Lord. They have become lovers of themselves—"having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:5).

These leaders of today have striven to suppress spiritual knowledge. True, they have obtained worldly knowledge,

but they have not come to the truths as set forth by our Lord.

Today, an angelic Serpent parades his charms for all comers. He offers a diluted milk socialism for man's sickness. His cohorts, incognito, at the Philadelphia conference of workers of the Federal Council of Churches of America said in a devilish blast, "We urge that Christian people in all lands make every possible effort to bring about a world political organization." Here is the intention of Satan: to link the clean with the unclean, the church with the world, and God with Satan himself.

His termites are fast at work, gnawing at the very vitals of Christianity. They (namely, Buttrick and Fosdick) deny the virgin birth of Christ, the infallibility of the Bible, and many other cardinal scriptural teachings.

Brethren, two cannot walk together, except they be agreed. (Amos 3:3.) Christians throughout church history have been exhorted, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). The follower of Christ cannot drink His cup and the Devil's. The two shall not cleave and be one. Neither can the church and the state cleave and be one as advocated. Diluted socialism, the forerunner of Communism, cannot with its anti-God propaganda

cleave with the gospel of Jesus Christ. Beware of Russia with her pat on the back and the stab to follow. (See Ezek. 38.) Her godless rule is sufficient warning. Beware! Beware of her millions of children uneducated in the Bible. Take heed of America's millions who are without Biblical education. Educate them in the Scriptures. Are not these signs of the times?

Isaiah, a prophet of God, has well said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (5:20, 21.)

Modernists are prone to call good evil and evil good. A hot iron cannot penetrate their hypocrisy. Their doctrines of devils and scaring lies brand America with the stench

PSALM TWELVE

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

"The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:

"Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?"

"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

"Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

"The wicked walk on every side, when the vilest men are exalted."

of ungodliness. This stench rises above the graves of goodness. Unveiled is a people whose words are smoother than butter, yet a group who have warring hearts with swords ever drawn to battle light. To this group of people the Word is no longer sweet, but a "bitter pill." The dregs of iniquity are now sweet. Are not these evidences of the "World Versus the Bible"?

Leaders in this present war have decided to arrange a man-made permanent peace at the conclusion of this war. As a proposed remedy to cease all wars, they have a world-wide plan formulated on the doctrines of brotherhood. They have the medicine, but do they have the doctor? They have mortal man as their doctor. I believe, and the Bible teaches, that Christ is the doctor who shall administer the cure to the world's ills. (See Isa. 9:6, 7.) We cannot drown our sorrows in drink and comforting thoughts of man. We should be looking forward to the second coming of Christ, with whom we have our hope.

God's Word tells that there will be wars and rumors of wars, but when we hear of these rumors we should not be discouraged or troubled, for such things must need be. They must precede the coming of the Son of man! Are not these prophecies being fulfilled to the letter?

Statistics show that those who have never heard the Word outnumber the Christians in the world by forty per cent. *"Taking the country as a whole, seven of every ten youths of the United States under twenty-five years of age are not being touched in any form, shape, or manner by the religious education programs of our church or any church"* (Survey of Christian Education).

Here lies a great field whitened to the harvest for the reapers. The field is there. "It is only natural that we who are interested in 'Youth for Christ' should want to know and use every possible means of snatching them as 'brands from the burning'" (War Cry). Have we prepared ourselves to cope with this situation? Many of these youths are today's soldiers. There are enough of them who have never been taught the doctrines of God to remove God's Word from America. Is this not a sign of Christ's soon coming? "Shall he find faith on the earth?"

People who have never heard the Bible, who do not understand it, are lulled into submission by Satan's worldly beliefs and not to the truth as Jesus set forth. If only these people would lend an ear to the Word, they would desire God's milk and not the world's diluted social milk, which is but filthy rags before God.

Workers for Christ must keep their eyes open to the battle. Their adversary is a wily foe who thrusts his poisonous darts with delight. The shield of faith shall protect! Will you not arm the unarmed? Will you not seek souls with compassion and thereby defeat the Dragon?

Brethren, preach the Word to all, whether they be Jew or Greek, bond or free, American or Japanese, for we are all one through Christ Jesus. We should preach the Word.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

Christians should exhort sinners with long-suffering. We should have patience when instructing them in the doctrines, and as babes they should be nourished with the milk of God's Word. It is our duty as Christian brothers to educate those deprived in the divine Word of God, for in 2 Timothy 3:16 we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The means of educating them, then, is with the Scriptures. The Word's doctrines will instruct people unto righteousness. It shall build a tower of faith!

The world needs instruction in faith, hope, and charity. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up" (1 Cor. 13:4).

One of the most excellent ways of expressing love is presented by Paul in 1 Corinthians 13. Without love, the most exalted speech ever heard on earth is as a senseless sound like the clash of thunder.

As a microscope peers into the scope of its subject, so God views the hearts of men. "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:17).

Man looks on the outward appearance. Consequently, war and group hysteria evolves. Mental diseases are prevailing throughout the nations. Many young lads who are in the service of their country are failing in health, due to the effects imposed upon them by war. These boys in service are the ones who are suffering at the expense of havoc wrought by war. Also, anxious parents behind the lines are affected by worry. They are thinking constantly of their sons who are fighting.

These mothers and fathers in such trying hours need a comfort. This comfort should not be the proposed remedy of men. It should be the Word, the *inspired* Word of God. This inspired Word consists of sixty-six books bound in one volume—the Bible.

On the pages therein lie many wonderful comforts in times of trial. Among them we have 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." These temptations cast upon man by conflicts are escapable.

By education in the Word of God, we may be saved from these issues. It is by learning and instructing in the Word of God that we may come to have an insight into God's plan. May we do this every day in the spirit of faith set forth by Jesus, so, when our appointed time is at hand, we may be able to say, "I have fought a good fight, I have finished my course, I have kept the faith."

Commentary on Revelation 4 and 5

By Milon Hall

THE PREDICTIVE part of Revelation starts with chapter 4. Revelation 4:1 states, "Come up hither, and I will shew thee things which must be hereafter." Those things were "hereafter" at the time John wrote those words, and are just as much "hereafter" today as they were then. He described events which belong to the closing scenes of the Gentile Age.

In the preceding chapters, as we have read, John was instructed to write to the seven churches of Asia. Chapter 4 speaks of the creative power of God. All things are made by Him, and by Him alone. Through Christ, His Son, we shall inherit eternal life. The Revelation was given to John to be revealed to man, that he may know of the coming events of God's Kingdom. "A door was opened in heaven." Let it be noticed that John said, "A door was opened *in* heaven," not *into* heaven. It was not an opening of heaven itself before the mind of John, as in the case of Stephen (Acts 7:56), but some place, or apartment, in heaven was opened before him, and he was permitted to behold what was transpiring within.

"*Immediately I was in the spirit.*" Evidently John was in a trance, or God was making things known to him in a dream. It matters little which was the case. The fact that God did reveal the coming days is important. With God on His throne as the center of the picture, as revealed in Revelation 4:3, we see the extent of God's glory, the glory of the chosen saints (typified by the twenty-four elders), and the victory of Israel (typified by the four living beings). All persons about the throne worshiped God.

"*Behold, a throne was set in heaven, and one sat on the throne.*" The "one" is without doubt God, by reason of verses to follow and from passages of the Word showing that God will appoint Christ to execute judgment. (Matt. 25:32 and John 5:22-27.) God is the *Source* of judgment, though Christ is to be the actual Judge.

God's being like the whitish transparent jasper denotes His infinite holiness and glory; the marvelously mingled display of His perfections in His works of providence and grace, and His gracious regard to His people. His likeness to the bloody-colored sardine denotes His justice and fiery indignation against His enemies. The greenish rain-

bow round about the throne represents the covenant of grace as ever in God's eye, and the perpetual rule of all that He does in the government of the world or the church.

The seven lamps of fire in chapter 5 represent the Holy Ghost in variety and perfection of His gifts and graces which He (meaning God) distributes for enlightening, purifying, and warming the souls of His ministers and people. The fact that the seven lamps throw off light is a

symbol of God's ever giving. The sea of crystal-like glass around the throne symbolizes Jesus' blood in which all the redeemed worshipers must be washed of their sins.

The twenty-four elders falling down and casting their crowns before the throne denotes their humility, holy reverence, and their professing themselves unworthy of any honor in God's presence, and that all the honor proceeds from Him. We find in this chapter the setting of heavenly scenery which furnishes local background for the visions of the following chapters.

In concluding this chapter, I like to think that the crystal glass lake mentioned in verse 6 is a foundation, or a type of foundation, of the coming Kingdom, and that all who enter therein must pass through this lake, thus being cleansed through Christ's blood.

Chapter Five

The events of Providence and the manifestations of God's favor have taken place, and will take place, in their orderly course. It is a privilege and a pleasure to have a proper accord with the purposes of God here, to support us under our trials till our happiness be perfected in eternal life. It is a blessed assurance to know that our promised Messiah has interposed between His Father and His church, and has applied Himself to manifest and fulfill the developments of the coming Kingdom. In this chapter is an unfolding of the details and a view of the grandeur of the Kingdom to come.

That God in His divine Human—in Christ—will execute judgment from the Word, and according to it, because He is the Word, and that this is accepted by all, is the main content of chapter 5. It is also the introduction to the book of seven seals and to the Lamb.

This study of Revelation 4 and 5, prepared by Brother Milon Hall, a freshman of Oregon Bible College, is a link in a chain of expository articles covering the Revelation. Chapter after chapter, and week after week, students of the College are presenting their thoughts on this too-little-studied book of the Bible. Like its companion articles, this message was prepared as part of the students' work in a prophetic course of study entitled, "Daniel and Revelation." For best possible help, first read chapters 4 and 5 in your Bible; then read Brother Hall's comments. His study will help you in your interpretation.—Editor.

The question of who was worthy to open the book held in the right hand of the One who sat on the throne is the main thought of the first part of the chapter. No man either in heaven, or earth, or under the earth, but the Lamb was found worthy to break the seals and open the book which revealed the wrath of God to come on the earth. The Lamb, or the "Lion of the tribe of Juda," or the "Root of David," who appeared in the midst of the throne, in the midst of the four beasts, and in the midst of the twenty-four elders, was Christ, the Son of God, who had been slain and who had the seven Spirits of God. The seven Spirits of God are symbolized in Revelation 5:6 by the seven horns and the seven eyes.

Verse 7 states as follows: "He came and took the book out of the right hand of him that sat upon the throne." Christ is worthy not only to take the book and read therein, but He also is the only One worthy to approach so close to the throne and the One who sat thereon. This (v. 7) is the first outward appearance of God's placing the judgment in His Son's hand. As John 5:22 states, "The Father judgeth no man, but hath committed all judgment unto the Son."

From the next few verses, one might gather that there would be universal salvation in the latter days, but such is not the case by reason of the one word "out" appearing in the ninth verse. This one word (*Please turn to page 11*)

"My Messenger,"

By Timothy Pearson

THE LAST BOOK in the Old Testament is called "Malachi," possibly after the author of the Book. The word "Malachi" means "my messenger." Hence we see the office of Malachi, God's messenger. It is supposed that the Book was written about the year 450 B.C., shortly after the exiled Israelites had returned from Babylon. The theme of the whole Book is a call to repent and to revive the spirituality of their worship.

The message that Malachi carried to the Israelites was so weighty that he called it a "burden." He spoke of Jehovah's love for His children as far back as Jacob, and of the judgments heaped upon Edom—land of Esau. Some day, Israel will see the magnitude of God's power and will say, "The Lord will be magnified from the border of Israel" (Mal. 1:5).

The people to whom Malachi spoke evidently interrupted him, asking questions about how they had displeased God. He answered that they had not sacrificed of the best of their flocks, but they had given the lame or sick. For this reason, Jehovah promised that He would turn to the Gentiles who would accept Him. This is exactly what happened in later history. Thus we speak of the present age as the Gentile period. The first chapter of Malachi ends with a promise of woe to the deceivers and those who offered unclean sacrifices.

"Now, O ye priests, this commandment is for you," begins chapter two. It was not bad enough that the lay people were wicked and lax—so were the priests. Their services were just form and not from the heart. God related to them His covenant with Levi and condemned them for setting poor examples and causing others to stumble. A few verses tell of the idolatry of Judah. Malachi especially condemned adultery and made himself plain as he said,

"The Lord, the God of Israel, saith that he hateth putting away" (Mal. 2:16). Finally, he warned that God was becoming weary with their lies.

In the third chapter, the coming of John the Baptist and Jesus' cleansing of the Temple are foretold. Probably the prophecy of the Christ's refining His people is yet to be fulfilled, but no doubt it happened in part when He drove the money-changers from the Temple. One of the chief worries of Malachi was that the Temple and its services were being neglected. He accused them of robbing God by not bringing their tithes and offerings into the storehouses. He followed this with a prophecy of a falling away and said that the wicked ones would be exalted instead of abased, but the coming of Messiah would change this. He promised the faithful that Jehovah would remember them.

A fitting subject for the last chapter of the Old Testament is the destruction of the wicked. Malachi spoke of the righteous treading the wicked underfoot in the last days, of the total destruction of the unfaithful. Remember Moses' law is one of his parting thoughts.

Finally, Malachi ended with a prophecy that Elijah would come before the "great and dreadful day of the Lord." Why? So he could "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4:6). According to Matthew 11:14, this prophecy of Elijah could have been fulfilled in John the Baptist. "If ye will receive it, this is Elias, which was for to come," said Jesus of John the Baptist.

Little is known of Malachi's personal life, but his Book shows he was kind, yet dogmatic, where sin was concerned. His teachings and example are truly worthy of our endorsement and perpetuation.

SEEKING THE KINGDOM

(Continued from page 4)

The apostles should have understood this, for Jesus had taught them so in a parable. Upon a certain occasion, when Jesus and His apostles approached Jerusalem, the apostles "thought that the kingdom of God should immediately appear" (Luke 19:11). For the very purpose of correcting their mistaken viewpoint, Jesus began His parable, "A certain nobleman went into a far country to receive for himself a kingdom and to return" (v. 12). Jesus referred to Himself in this parable. He must go to a far country (heaven). The parable teaches that a period of time will elapse before He returns with His Kingdom. As the apostles of old were slow to grasp this truth, so are hundreds of followers today.

Nature of the Kingdom

One cannot seek something unless he understands what he seeks. What is the Kingdom of God? We know that the Kingdom of the Lord over Israel was a literal one. David reigned from the throne at Jerusalem.

It is this same Kingdom that is to be given to Christ, whose right it is. At the birth of Jesus, the Angel Gabriel proclaimed, "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). The same throne upon which David sat shall be given to Christ, and He shall reign over Israel.

Christ will be the supreme head of the Kingdom. In that day, God will give Him "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him" (Dan. 7:14). The saints shall be co-rulers with Him. The twelve apostles will rule directly over the twelve restored tribes of Israel. (Matt. 19:28.) To those who are accounted worthy of the first resurrection, is granted the glory of reigning with Christ for a thousand years.

The capital city of God's Kingdom will be Jerusalem. "At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it" (Jer. 3:17).

Increase of the Kingdom

The Kingdom will not be limited to Jerusalem nor to Palestine, but shall be an ever-increasing Kingdom. Jesus compared the Kingdom to a mustard seed. (Read Matt. 13:31, 32.) It shall begin at Jerusalem, but "of the increase of his government and peace there shall be no end" (Isa. 9:7). God's Kingdom "shall break in pieces and consume all [other] kingdoms" (Dan. 2:44).

Eventually, all evil will be purged from the earth. Paradise will be restored, and the new heavens and earth will be ushered in.

Is such a Kingdom worth seeking? If you judge it so, be sure you are meeting the entrance requirements. Make your election sure by occupying until Christ comes. Seek *first* the Kingdom of God, and so an abundant entrance shall be granted you when the Lord returns.

JOHN ABEL GRANT
1856 - 1945

(This obituary is reprinted from the Rensselaer Republican, published in Rensselaer, Ind.; we think it speaks very fittingly of "Uncle Abel" Grant.)

"It was on May 8, 1856, that Mr. Grant was born on a farm in the Grant neighborhood, a short distance west of Rensselaer, the son of Thomas and Martha (McDaniels) Grant. His education was gained in the humble schools that marked his boyhood era. Early in life, he began the pursuits of a farm hand on his father's farm, and those remained his tasks until some years after he had reached adult life. He will be best remembered, however, as the operator of a dray line, and later a truck line, here in Rensselaer, a business he followed for many years and which business was eventually to become known as the J. A. Grant and Son Truck Line, which is now operated by his grandson, Sam Grant. The line has become one of the best known and largest transfer lines in this part of Indiana. Until recent years, Mr. Grant was actively identified with the business.

"Mr. Grant was married to Jessie A. Harding, daughter of Eldridge and Martha (Willey) Harding of Rensselaer on September 20, 1883. The ceremony was performed at what

was known at the Drake residence at the south edge of Rensselaer. The officiating minister was elder D. L. Halstead. The marriage remained unbroken for fifty-three years, or until the death of Mrs. Grant on September 2, 1937. Two children were born to this union, one of whom died in infancy, and the other, Hale Grant, who was associated with his father in the operation of the truck line and who died about fifteen years ago.

"Of the original Grant family, only one now survives. He is Dr. Colfax Grant of Joplin, Mo., a brother of the deceased. The late Franklin Grant of this city was another of the brothers of this family that occupied an important place in Rensselaer community life. Also surviving are several grandchildren and great-grandchildren.

"Mr. Grant was a pioneer in the congregation of the Church of God, a faith to which he was steadfast, and in which he was active, throughout his long and worthy life. 'Uncle Abel,' as he was known in his later years, bore the deep respect and friendship of everyone. His friendship was genuine, his loyalty to his friends marked. His sociability was outstanding and to know him was to admire and respect him. His neighborly ways, his consideration for his fellow men, his strict adherence to the proper rules for living, his hospitality, his industrious and public spirited-

ness, and the deep sense of humor with which he was blessed, all combined to make of him a character that will long be remembered as a power for good in the community in which he so long dwelled. His death is one that will bring deep regret to all who were so fortunate as to know him."

There is nothing we can add to what has already been said, except that words of comfort were spoken to a large gathering of friends and relatives, 1 Corinthians 15, 1 Thessalonians 4, and Revelation 21 being used to present the "one hope" that "Uncle Abel" loved and cherished above all earthly possessions. Funeral services were conducted in the old church building that "Uncle Abel" learned to love while he was yet a youngster. If I mistake not, he told me he had been a member of this church for seventy years. "Uncle Abel" was buried beside his wife in beautiful Weston Cemetery, May 16, 1945, to await the call of the Saviour to immortality and eternal life.

A. Weldon McCoy, Sr.

"The Herald is always full of good Bible truth. . . . It has been a great help to me."—Mrs. Catherine Davis, Freeport, Ill. . . . She has been a subscriber twenty-eight years.

"WHY TARRIEST THOU?"

(Continued from page 5)

living, we are, even now, in danger of the judgment, for we who believe in Christ are under judgment now, if we correctly interpret 1 Peter 4:16, 17. None of the fundamentals can be missing, for all are linked by the chain of love.

Have you tarried in the important step of baptism? If so, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Remember, "He that believeth not [and believes baptism to be useless] shall be damned" (Mark 16:16). "Why tarriest thou?"

COMMENTARY ON REVELATION 4 and 5

(Continued from page 9)

brings out the thought that they were redeemed *out of* every kindred, and tongue, and people, and nation, and not that all these were included in the redeemed. We have stated before that the judgment of the earth is to be left in the hands of the Lamb—God thus giving Him the power to set up those who are worthy. There should be no question in anyone's mind as to where the Kingdom will be, by reason of the last half of the tenth verse, saying, "We shall reign on the earth."

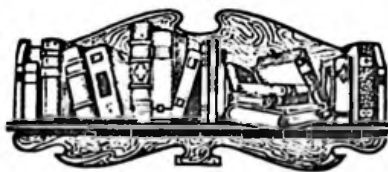
The last four verses in Revelation 5 are the last touches of the artist's brush to complete the picture of the Kingdom to come. John saw far enough into the future, that all living praised God and the Lamb who was worthy.

CONDITIONAL IMMORTALITY

(Continued from page 3)

do not now possess it. Strive to fulfill the conditions which will make you eligible to receive the great gift of an immortal life in the Kingdom of God.

The Church of God was established upon, and grew upon, the basic doctrine that men are inherently mortal. We may lose our distinction and reason for being a denomination when we cease to think it important to believe this doctrine. More important, we are likely to lose our inheritance, when and if we adopt the attitude, "What difference does it make?" It is apparent that this attitude is developing. This is a day in which to beware of false prophets and those who would draw us away from the truth. Be not deceived by the so-called logic of big-name preachers who tickle the ears of the multitudes. Open your Bibles, study the words of God, forget the theories of men and "be ready always to give an answer to every man . . . for the hope that is in you" (1 Peter 3:15).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Solving Personal Problems (Henry Holt & Co.; \$3.00) is the product of two top-notch psychologists who are practicing consultants as well as theoreticians: Harrison Sacket Elliott and Grace Loucks Elliott.

As a result, the book offers something that is genuinely helpful. It is not a religious book, but it treats Christianity reverently—and it uses Christianity as a means for correcting personality difficulties. "The individual who, having prayed for patience, meets on arising from his knees the one person most irritating to him without recognizing in the incident an immediate answer to prayer, has failed to understand that patience can never be won except in the presence of that which irritates."

A good many books have been offered on psychological problems, of course—Dale Carnegie's have been the most popular, perhaps, with Harry Emerson Fosdick's and Dr. Wiggam's running a close second—but few of them have succeeded quite so well in combining absolute authority with popular literary style. *Solving Personal Problems* is not hard to read, but it definitely is sound.

Does overwork drive you to near hysterics? Has someone recently blasted your self-respect, your ego, your whole purpose for living? Do you ever throw temper tantrums? Are you poised, comfortable, in any kind of society that circumstances may force you to meet? If you *aren't* troubled with personality problems like these, you're on a par with angels—and *Solving Personal Problems* is not for you. But if you do have such problems, the book can be—if you take it aright—a definite godsend. If the book had been produced years ago, I might have been considerably happier—perhaps it will reach *you* in time to be of some good.

Solving Personal Problems is not flattering. You probably will be amazed at just how childish you really are. The causes for this childishness are discussed, and definite means for curing or circumventing them are suggested. Certainly, if you can read the book and not be benefited, you're too hardened a character to be fit to live with!

* * * *

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



"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" (Matthew 24:30).

Graduates of ECE Club, 1945

My prayer for you is that each of you will remember your Creator while you are young, and that you will tell others of Jesus and His love for us. Those graduating are: John MacDonald, Gene Bowman, Bonnie Pritchard, Donald Thoms, Frank Paul, Robert Johnson, Betty J. Hammer, Barbara Jean Coulter, Francis Barrett, Helen R. Burnett, Mary Sprinkle, Paul Poland, Dick Messersmith, Cyrus Circle, Teresa Gatewood, Richard Liestman, Velma Dennis, Patsy R. Mahoney, Reva Hetrick, Dannie S. Venard, George Lederer, Lita Mock, Ray A. Hutchinson, Doris R. Robinson, Barbara E. Eyster, Billy McCorkle, Duane Granquist, Joyce Overholser, Travis Kidd, and Marilyn Alsbury.

The Great Tribulation

"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). This time of trouble is centered about Jerusalem. The "abomination of desolation" mentioned in Daniel 11 refers to the Antichrist and the sins at that time. He will set himself up as God in the temple that will be built in troublous times. (Dan. 9:25.) He will take away their right to worship God and try to force them to worship him.

However, those true to God will flee to the mountains. (Matt. 24:16.) "These shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon" (Dan. 11:41). We are told, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

Can you not now realize what the world will go through should we have another war some few years from now? V bombs will be able to damage any place in the world. Even worse destruction will be able to be made and used. The great planes, warships, and submarines can carry those evil explosives to any part of the world. No country will be out of range of the "front lines" in another war. Such destruction carries with it wrecked light, heat, and water supply lines. Homes will be wrecked. Disease and hunger will follow.

Surely it will be the greatest time of trouble the world has ever known.

After the Tribulation

God will "take a hand" in these days. The sun will be darkened. The moon will not shine, for it reflects the sun's rays. Stars will fall. Governments will crumble. People will mourn.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

Let us notice the last verse. Are we beginning to see these things come to pass? Several things are listed as the "beginning of sorrows." When people cry, "Lo, here is Christ," we are not to believe them. We know that is not the way He is to come. These "false Christs" will do, or seem to do, "great signs and wonders" (Matt. 24:23-26). "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" (v. 27).

There is to be "nation" fighting "nation," "kingdom" against "kingdom." There are to be wars and rumors, or reports, of wars. Famines, diseases, and earthquakes are other things known in the "beginning of sorrows" (vv. 7, 8). So, lift up your head! Our redemption draweth nigh!

Happy Birthday Wishes

Melvin Brant, June 12, age 8, Staunton, Va.
 Norma J. Murphy, June 14, age 9, Saint Louis, Okla.
 Luella Mae Unterkircher, June 14, age 13, Sherrard, Ill.
 Daniel Fyfe, June 15, age 8, Lockwood, Mo.
 Bobby Doeden, June 15, age 13, Oregon, Ill.
 Susie Seymour, June 15, age 11, Lawrenceville, Ohio.
 James A. Fyfe, June 16, age 6, Lockwood, Mo.
 Bryant McKinney, June 17, age 9, Hammond, La.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

The Evil Member

* * *

By LaVonne Sorenson, Omaha, Nebr.

When people speak of the deaf and dumb, generally there is a tone of sympathy in their voices. When we read, however, James 3:8, "The tongue can no man tame; it is an unruly evil, full of deadly poison," who should be pitied: a man with five senses? or he that has only three?

"Out of the same mouth proceedeth blessing and cursing" (James 3:10). We are told in the same verse that these things should not be so. How fortunate, then, is the man who can use his tongue so freely? No matter the extent of wisdom or knowledge a man has, regrettable things are many times spoken.

Oftentimes a man has a small grudge against his neighbor, and without thinking, puts his tongue to evil workings. The man who is unable to use his tongue has a better chance of first thinking in his heart about the disagreement than the other. Being unable to blurt out his feelings, the deaf-mute soon quenches the hatred of his brother. Without even thinking, the man having a wagging tongue satisfies himself by throwing out guile—guile which causes the tongue to be an evil member.

Both death and life are in the power of the tongue, and we have a choice of either. A loosed tongue means death, but a ruled tongue brings forth life. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" (James 3:5.)

—*Berean Echo.*

Salvation (B)—Lesson No. 8

* * *

By Lyle Rankin, Cashmere, Wash.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18.)

References for Pre-class Study

Man is saved:

by preaching (1 Cor. 1:21); by works of faith (James 2:14);

by the engrafted word (James 1:21); by belief (Mark 16:15, 16);

by confession (Rom. 10:9); by baptism (1 Peter 3:21);

by endurance (Matt. 10:22; 24:13); through Jesus (John 3:17; 5:34);

by calling (Acts 2:21; Rom. 10:13); by hope (Rom. 8:24; 1 Thess. 5:8);

by keeping the gospel in remembrance (1 Cor. 15:2);
by grace through faith (Eph. 2:5, 8; Acts 15:11);
by receiving the love of the truth (2 Thess. 2:10).

Questions for Discussion

Salvation comes by the preaching of what?

Can works and faith, or either, be left out of one's life and one still obtain salvation?

From where does the strength for endurance come?

Does confession cease with the first statement or should one's life continue to confess Christ?

Can the way of salvation be entered by more than one way?

What can cause one's love for the truth to wax cold?

"Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. 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 20-25.)

Are You Studying?

The foregoing lesson has caused us to realize more than ever before how necessary for salvation is a true understanding of God's Word. How true is the saying that ignorance is no excuse! To receive salvation we must study how it can be obtained.

To date, on this page, we have presented eight lessons, prepared by Bro. Lyle Rankin, Cashmere, Washington. With the exception of a few remarks by local Bereans, we have had absolutely no expression of what these lessons have meant to all you Bereans throughout the country. There are five more lessons in this particular series. Whether similar lessons are continued depends entirely upon you and your society. We must have your expressions, or we cannot continue. A few lines written on a postal card will suffice to let us know if you are in favor of continued effort on the part of the Publishing Committee to present these lessons for your study.

Send your comments on these lessons to James Mattison, Oregon, Illinois, or to the editor of this page.

AMONG THE CHURCHES

KIRKPATRICK'S ITINERARY

Though definite plans of Bro. Kirkpatrick's College Field Trip are yet in the making, it is probable that he will divide the work into two efforts. The first journey will tend toward eastern and northern states, the second trip will tend toward southern and near western states. Following is his prospective itinerary for the first trip:

| Place | Day of Week | Date |
|----------------------|--------------|--------|
| Marshall, Ill. | Saturday | June 9 |
| Michigantown, Ind. | Sunday | 10 |
| Kokomo, Ind. | Sunday | 10 |
| Roll, Ind. | Monday | 11 |
| Brush Creek, Ohio | Tuesday | 12 |
| Lawrenceville, Ohio | Wednesday | 13 |
| Perryville, Ky. | Friday | 15 |
| Guthrie Grove, S. C. | Sat. - Mon. | 16-18 |
| Virginia Churches | Tues.-Thurs. | 19-21 |
| Baltimore, Md. | Friday | 22 |
| Washington, D. C. | Saturday | 23 |
| Ningara Falls, N. Y. | Sunday | 24 |
| Fonthill, Ont. | Sunday | 24 |
| Cleveland, Ohio | Mon.-Tues. | 25-26 |
| Delta, Ohio | Wednesday | 27 |
| Blanchard, Mich. | Friday | 29 |
| Grand Rapids, Mich. | Sunday | July 1 |
| South Bend, Ind. | Mon.-Tues. | 2-3 |
| Plymouth, Ind. | Wednesday | 4 |
| Burr Oak, Ind. | Thursday | 5 |
| Rensselaer, Ind. | Friday | 6 |

Bro. Kirkpatrick may be unable to complete the foregoing schedule, or he may find it advantageous to add meetings not here listed. The contemplated schedule is published to give a general idea of his plans. Changes will be made when necessary.

Bro. Kirkpatrick will be pleased to spend time visiting pastors, Sunday school superintendents, or other church officials especially interested in the School. Particularly, he will be glad to visit prospective students, or their parents, though a general church meeting is inconvenient. Indeed, he will be pleased to call at the homes of prospective students who may be isolated from organized churches.

Sydney E. Magaw, Secy.

RESOLUTION RESCINDED

Whereas the resolution passed by the Ministerial Conference, August 10, 1943, has caused a feeling of apprehension among some of our churches and after reconsideration, we ourselves feel that it was a mistake: We recommend that it be rescinded and further recommend that each pastor advise his church to work out a rule which will serve to set forth the proper relationship between the pastor and the congregation, which may later be worked into a general rule to be submitted to the various churches for their approval.

We further recommend that each church submit such rules as they deem advisable to the Ministerial Association next Ministerial Conference.

Ministerial Association
Vivian Kirkpatrick, Secy.

OREGON BIBLE COLLEGE NEWS

Each student is justly proud of the year-book he has received. The name of the book is "Maranatha." The attractive cover is light blue with lettering of gold. Harold Donn is to be commended for his untiring work.

We wish to thank Mrs. John Miller, Saint Jacob, Ill., for the lovely comforters, beadspreads, and many other useful articles she donated to the College. We are sincerely appreciative of these fine gifts. We also wish to thank Bro. Emory Macy of Kokomo, Ind., for the four nice friers.

Most of the students are still rather stiff and sunburned from so much baseball last Wednesday, which was Decoration Day. We did not have classes, this being the day of our school picnic. The morning was spent in making much-needed repairs on the lane leading to the College. All students ate dinner at the College. Shortly after dinner, cars were packed with students, instructors, and their families, and all headed for the Pines State Park. Baseball was played in the afternoon. A picnic supper was enjoyed by all.

Cramming days are here again! Our final tests have begun, and June 6 will find one more school year completed at O. B. C.

Mary Helen Mattison, Reporter.

MISSOURI ANNOUNCEMENT

The Missouri Conference Board wishes to announce that it has granted a ministerial certificate to Bro. Ernest Edwin Graham of Saint Louis, Mo., a former student of Oregon Bible College. We believe he is sincere and will faithfully lead in the Lord's work.

Roy Graham, Pres.
Ethel Manken, Secy.

There is a Summer Bible Training School enrollment coupon on page 16. Can you use it?

HERALD RECEIPTS

Tom Savage (another); Mrs. Joe Shelly (others); Mrs. John Teicher; Mrs. Allen Johnson; N. Goodreau; George A. Waters; Ellsworth Routson; Bertha V. Haupt; Mrs. John Railton (others); Mrs. Jessie L. Groves; Mrs. Bertha Logan (another); Frank C. Dielman; M. W. Lyon; L. M. Howell; Mrs. Virda Sitler (another); Pearl V. Huston; Thomas McArthur; Mrs. Elizabeth Dauterich; Mrs. J. W. Grimsley (others); Sgt. Keith Reector; Mrs. S. Fauntleroy; Mrs. R. C. Robinson; Mrs. Susie Dow (another); Mrs. A. L. Hicks; Mrs. E. C. Railsback (others); Wm. Platts (others); Francis Burnett.

Gleanings From the Field

"The field is the world."—Jesus.

A College Issue: This week's issue of The Restitution Herald is, in large part, work of students of Oregon Bible College. The first four messages are from members of the graduating class. The article on page 8 is the work of a freshman, and the article on page 9 is the work of a junior. Pray that these young men will continue their preaching and teaching and writing of the gospel message.

"This letter is an invitation to Bro. Kirkpatrick to come and pay us a visit at his own convenient date in advertisement of the College. We are looking forward to that date."—The Macys, Kokomo, Ind.

Kirkpatrick Invitation: "I have just been reading The Restitution Herald and noticed that you will be working in the field two months this summer. I would like so much for you to preach for us. We still meet on Wednesday nights in Bible study. . . . I went to Cleveland to decoration services today, saw Sr. Holderfield, who had seen your notice in the paper, and she expressed the desire for you to be with them, too."—Connie Ramsey, Morrilton, Ark.

"I certainly think the National Bible Institution is making a wise move in employing Vivian Kirkpatrick to tour the various fields in search of talented young people for the College."—A. B. Shrode, Young America, Minn.

Word from Jerry: "I take this means of testifying to the Lord's goodness and His working through His people. Because of the help of many of you, I am now located in 'The Valley of the Sun,' and receiving its benefits daily. Mere words are inadequate to express my thanks, but I now have a richer, fuller, understanding of the Golden Rule, and of the greater love of God. I pray to be worthy of all that has been done for me. May God bless every one of you. My doctor says I can completely recover."—Gerald L. Cooper, care of Fred Hall, Rt. 1, Box 79, Tempe, Ariz.

"My father, Arthur E. Griffiths, died on April 18, following an illness of several months. 'Dad' appreciated The Restitution Herald, and read it faithfully."—Eva Tindall, Cleveland, Ohio. . . . Herald readers will recall that Bro. Griffiths wrote a number of excellent articles during the last several years.

"All is well with Lucille [Sr. Croxton] and myself in our new work. We want to establish the first church of the Faith in Maryland, and ask an interest in your prayers."—Walter Croxton, 3502 Glenmore Ave., Baltimore, Md.

Bro. and Sr. J. M. Watkins, Eldorado, Ill., were in Oregon, Ill., recently because of the death of Sr. Watkins' father, Mr. G. K. Kinn, who had been a long-time resident of Oregon.

EAST OREGON CHAPEL

It is with a feeling of deep regret that we bid farewell to Bro. James Mattison and his helpmeet, Mary Helen, who is that in every sense of the word. Soon, they will leave to do missionary work that may take them, eventually, to the Mexican border.

"Jim" (as he is affectionately called by the little children) is a grandson of the late S. J. Lindsay and is walking in the footprints left by him. He adheres strictly to the tenets as advocated by the Church of God. He preaches the same gospel which was preached to Abraham, the same that Jesus taught throughout His ministry here on earth, the same gospel of the Kingdom of God that the apostles preached and taught, and that which Church of God ministers have proclaimed throughout the past years.

In his quiet, unassuming manner, he has won the respect of both the adults and the children. Mary Helen, likewise, has helped in every way possible, and the children show their love for her by bringing her flowers and running to meet her. So much more could be accomplished for the Lord if Christian workers in God's great vineyard could only understand that it is necessary to win the love and respect of all if we would expect to get results. Let me give you an example. One day, as Bro. Mattison was ready to deliver his Sunday morning sermon, a tiny little girl walked up to the platform by the pulpit and softly whispered something in his ear. A big smile spread over his face and he took his comb out of his pocket and carefully combed her hair. In a matter-of-fact way she smiled up at him and said, "Thank you," and walked to her seat.

Jesus was never too busy to stop and place His hands on the heads of little children during His ministry here on earth. He said: "Suffer little children to come unto me, and forbid them not: for of such [will be] the kingdom of God" (Luke 18:16).

Although we realize it will be our loss and someone else's gain, we know that God is calling them, and they have answered: "Here am I; send me" (Isa. 6:8). As they work among the Mexican people, we feel assured it will be a "labor of love." May their thoughts often go back to the little white chapel by the side of the road.
Mary Mae Nedrow.

ATTENTION, SUNDAY SCHOOLS

We are sorry, but the Primary Series of quarterlies, with the exception of "Life of Peter," "Bible Babies," "We Must Have," and "If You Were Going," are exhausted. We will be unable to fill any orders until October 1, 1945.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7¼ in. by 10½ in.; 100 envelopes, 3¾ in. by 7½ in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

DIFFICULT TEXTS

Certain texts of the Bible are often regarded as "hard to be understood." It has been suggested to the Ministerial Association from time to time that it should prove profitable from time to time for the ministers of the Church of God to devote themselves to studying these texts together. Time is to be set aside during the sessions of the Ministerial Association at General Conference for this purpose.

Any minister or layman who would like to have such a text discussed, please send your text, together with a statement concerning what you find "difficult" to one of the following members of the program committee—Bro. Harry Goekler, Hector, Minn.; or Bro. J. R. LeCrone, Ripley, Ill.

Please bear in mind that it is the policy of the Ministerial Association to avoid highly controversial topics during the General Conference period, reserving such topics for the mid-winter session. The committee will use its own discretion as to which of the submitted texts are to be discussed and who will lead the discussion.
J. R. LeCrone.

S. E. WOOD AT REST

Sylvester E. Wood, born in Ripley, Ill., to William and Margaret Dennis Wood, October 17, 1861, was suddenly stricken with "heart block," in his home at 611 E. 4th St., Kewanee, Ill., on Saturday evening, May 19, 1945.

The deceased was married to Margaret Anna Bollind of Ripley on March 6, 1887. Of this union there survive Verna, now Mrs. W. H. Lindsay; Phyllis, now Mrs. Dan Mumford, both of Kewanee; and Harry, of Detroit, Mich. Sr. Wood preceded the deceased in death on March 4, 1943.

In early life, the deceased was a master potter, "turning" Ripley's earth of clay into earthen vessels of utility. Having well prepared quantities of Ripley's clay, clumps of the same were then placed upon the potter's wheel (cp. Jer. 18:1-17) and his artistic eye and deft hands would guide the revolving clump until it was shaped into earthenware utensils, ready for the potter's kiln.

It was in 1898 that the writer was invited to Ripley to conduct an evangelistic service. This active, rough and ready potter attended. The writer watched him at his wheel. The Word of God softened and prepared that human clay for the work of Christ, the Master Potter. Thus tempered by the gospel of Christ, repentance and baptism followed, and he found himself upon the Master's wheel being "turned" into a Spiritual vessel of honor for the Master's use.

But he soon found himself in the "fiery trials" of the Master Potter's kiln. From that he was released on May 19, 1945, and laid away in the "stock shed" called the grave, to await the Master's call at His second coming to be used in true Spiritual and immortal service for support and strength in the Master's Kingdom.

Nor, did the deceased immediately forsake the Earthen Pottery Industry following his covenant unto Christ. Instead, he soon was seen applying the gospel of the Kingdom to the human clay of neighbors and friends, endeavoring to temper them unto readiness for the Master Potter's wheel for shaping and embellishing for Heaven's use. Indeed, till

the day of death, he was treading the Gospel Wheel before all comers, endeavoring to mold each portion of human clay into godly shape, ready for the "touch" of the Master's hand unto spiritual "glazing" and "burning." Preparation for "resurrection for use" was his heart's cry.

Thus, as seen by human eyes, another one who placed himself under the guidance of Christ has "fought a good fight" and "finished" his course. May it be that for him "a crown of life" is laid up; one which "the Lord, the righteous judge will give" him at His appearing, a crown that will mark him as a real craftsman for the work of "the restitution of all things" prophesied.

F. L. Austin.

LEWIS M. PARISH

Lewis M. Parish, son of George Franklin and Harriet Parish, was born March 21, 1892, in Salem, Mass., and died in Cleveland, Ohio, May 14, 1945. He was a great-great-grandson of Benjamin Franklin.

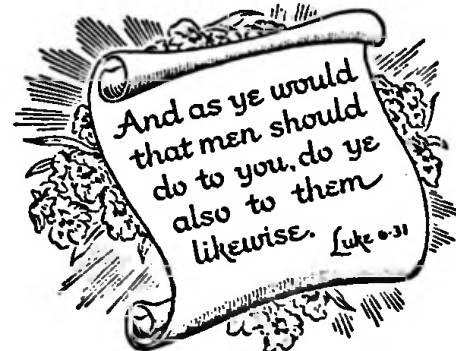
He was united in marriage, June 26, 1907, to Miss Laura Marion. Five children were born to this union: Ernest Franklin, who died in infancy, Louise Harriet (Mrs. Wm. Thut), Don Alvin, George Franklin, and Richard Ernest. In addition to these four, one grandson, Neil Ernest Thut, survives, and his beloved wife.

He was baptized by the writer on Easter Sunday, April 9, 1939, and became a member of Golden Rule Church of God at Cleveland, in which city he and his family had made their home for many years. Bro. Parish was a loyal member and his cheerful presence in the house of God will long be missed.

He had been seriously ill for well over a year, having suffered a series of strokes which eventually rendered him helpless. Funeral services were held in which his pastor, Bro. Grover Gordon, assisted, May 17, and he was taken to Barberton, Ohio, for burial, and we left him there to await the summons from on high at the coming of our Lord in glorious majesty to judge the quick and the dead.

May God add His blessing and comfort to his family and dear ones.
M. W. Lyon.

The obituary of Bro. John Abel Grant, lifelong resident of Rensselaer, Ind., appears on page 11 of this issue.



From the Summer Bible Training School to Parents, Teachers, and Christian Workers

By James M. Watkins

The circumstances of modern living demand that we have a greater understanding of the children around whom we live and with whom we work. In the life of any child oftentimes the course of action that seems indicated by surface considerations is exactly the opposite of that which is proper for correct personal and spiritual development. There is no possible chance of any sound adult Christian experience unless there has been laid a sound



James M. Watkins

foundation of childhood understanding and development. It does no good to witness the spiritual and secular maladjustments of grown men and women who are unable to enter completely into the satisfactions of Christianity or even plain everyday living, and then shrug them aside as indeed we must, as being the product of improper childhood understanding and development. As we have pointed out before many public school groups of parents and teachers, we must do something about it. If, as we are so firmly convinced, there is no obligation upon them, how much greater obligation rests upon the workers and parents of the church, who are ordained to be the examples of understanding and personal help!

What would you do if a nine-year-old scholar appeared in Sunday school class with a half pint of whiskey in his pocket and the other half in him? if your neighbor's child gained his sole satisfaction from life in torturing your dog or cat, or sticking pins in your child? if a small charge in your public school suddenly began a consistent infraction of the rules so that he must be whipped every morning? or if your own child in the first few years of life develops all the irritating

factors of misbehavior that demand constant correction and chastisement? These are cases we know. In each instance, there are two possible courses of action, one is helpful and correct, the other is disastrous to the future personality and religious opportunity of the child. In nine out of ten cases, we judge by surface appearances and take the wrong action.

As a church organization, we have given much consideration to the welfare of our aged, to the needs of our College, and the demands of our various departments, but we of the Summer Bible Training School are of the opinion that it is high time that we begin to think in terms of the welfare of our children. They will be the church of tomorrow, if we are to have a church. How we deal with their problems will decide largely whether we will have a church or not! It is the influence of orphanage, nursery, and the first few years of child development that molds the future of any group, family, or nation, and not the ministrations to the adult and aged, no matter how commendable they may be.

Born of these convictions, the Summer Bible Training School is pioneering in offering as a course in its adult department a course of study, lecture, and discussion for everyone who comes in contact with children, be it public school or Sunday school teachers, Christian workers, parents, or just good neighbors.

This is offered under the title, "The Art of Knowing, Working, and Living with Children." Our textbook will be an interesting, non-technical type and will serve merely as a groundwork for the development of personal discussions and a means of bringing as much of the class home with you as possible. This textbook will be \$2.50 added to your expenses, but we think it will be well worth it as far as permanent benefit is concerned. We feel that this class is really an opportunity for the members of the adult department to reap the rewards of practical discussions. ARE YOU GOING TO BE WITH US?

CALENDAR

- June 4-10—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 4-15—Vacation Bible School at Kokomo, Ind.
- June 6-10—Minnesota State Conference at Eden Valley.
- June 4-15—Vacation Bible School at Hope Chapel, South Bend, Ind.
- June 15-17—Northwest Conference at Felida, Wash.
- June 17 - July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-22—Vacation Bible School at Macomb, Ill.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- June 18-24—Daily Vacation Bible School at Ripley, Ill.
- June 18 - July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.
- June 20 - July 1—Indiana Bible School and Conference at North Salem.
- July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
- July 2-13—Vacation Bible School at Maple Grove Church of God, Springfield, Ohio.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31 - August 12—General Conference at Oregon, Ill.
- August 12-19—Missouri Conference at Fredericktown.
- July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
- August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
- August 19-26—Western Nebraska Conference at Holbrook.
- August 26 - September 2—Eastern Nebraska Conference at Omaha.

NATIONAL BIBLE INSTITUTION

| | |
|--------------------------------|---------|
| Mrs. S. E. Hodges | \$ 2.50 |
| Amy L. Young | 5.00 |
| Leonard Brown | 40.00 |
| Oregon, Ill., Church of God | 24.73 |
| Mr. & Mrs. J. W. McLain | 10.00 |
| Mr. & Mrs. J. E. Brown | 200.00 |
| E. F. Marsh | 10.00 |
| Mrs. Charles Lindsay | 5.00 |
| Maurertown, Va., Sunday School | 13.27 |

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 (Luka 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.

SUMMER BIBLE TRAINING SCHOOL

July 3 - August 12, 1945

Enrollment Coupon

Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3 - August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Illinois. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

Student's name _____

Address _____

Tuition will be paid by _____

(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, JUNE 12, 1945

NUMBER 36



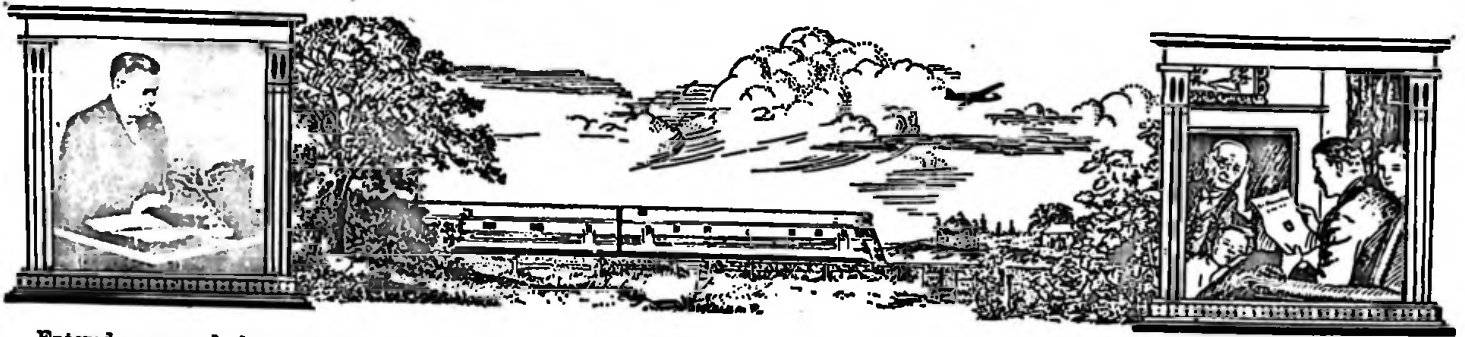
Santa Helena Gorge of the Rio Grande

Rising in the "Rockies" of Colorado, the spectacular Rio Grande flows south and east through two mountain ranges, in several places cutting impressive gorges. The *Santa Helena Gorge*, here shown, is the most scenic, stupendous. After a journey of nearly eighteen hundred miles, and forming all the southern boundary of Texas, the River empties into the Gulf of Mexico.

Nearly a mile above the tiny stream in Santa Helena Canyon (western Texas), opposite banks of the Gorge form boundaries of two nations: Mexico and the United States. The picture is poetic of the unfathomable greatness of God. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2). See, in contrast, insignificant man in his frail craft—almost invisible in the bigness of God's handiwork about him.

This Gorge, a natural barrier, reminds one of the Apostle Paul's statement to the Athenians that God who has made all nations, "hath determined . . . the bounds of their habitation," so they would "seek the Lord" (Acts 17:26, 27). Who could wish a better boundary than here shown, or attempt to alter it? "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."—*Solomon*.

—Authenticated News Photo.



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

Gem of the Abrahamic Faith

Several thoughts come quickly to one's mind when meditating the Abrahamic Faith: the promise that Abraham and Sarah would have a child in their old age, the promise that through Abraham's seed a great nation would develop, that Abraham's seed would be a blessing to all nations, and that Abraham and his faithful descendants would be made heirs of this earth—not of heaven. Further, when studying the Abrahamic Faith, one quickly considers the birth of Isaac and recognizes he was only a type of the greater Seed—the Messiah—who came truly to bless all nations. There is another feature, however, that is a real gem of the Abrahamic Faith, a gem overlooked. How far, how clearly did Abraham see into the future? Was his hope based, primarily, on the Nativity and Christ's ministry as the Lamb? Was not Abraham's hope built, rather, on the *Kingship* of Christ?

Jesus said to the Jews: "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Did Abraham rejoice to foresee only the first coming of Christ, when, shamefully, his Seed was crucified? Did that make Abraham glad? Jesus really answered the question, for He spoke not only of Abraham foreseeing *Him*, but Jesus said, "Abraham rejoiced to see MY DAY." Wonderful as was the ministry of Christ, wonderful as was His Person, it cannot truly be said that Jesus has yet come in *His Day*. When Jesus comes "in his own glory, and in his Father's, and of the holy angels" (Luke 9:26), it may be said He has come in *His Day*. When "all the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30), the true Day of Christ will begin. Then, the "Son of righteousness [shall] arise with healing in his wings" (Mal. 4:2), breaking the dawn of His own Day. (2 Peter 1:19.) Then will "the day break, and the shadows [shall] flee away" (Song of Sol. 2:17; 4:16). That is the Day that Abraham saw, the Day when his Seed "shall bless all nations," the Day of Christ. No wonder that Abraham rejoiced! No wonder that Abraham was glad!

The Apostle Paul spoke of his Corinthian converts being the object of his *rejoicing*—particularly "in the day of

the Lord Jesus" (2 Cor. 1:14). Abraham and the Apostle Paul will rejoice together "in the *day of the Lord Jesus*." Similarly, Paul admonished the Philippians to hold forth the Word of life, that he might rejoice in "the *day of Christ*" (Phil. 2:16). To the Thessalonians, Paul wrote: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19.)

Yes, Abraham saw farther than Bethlehem, farther than Golgotha! He rejoiced to see the Day of Christ—that *Day* appointed of God in which Christ will "judge the world in righteousness" (Acts 17:31).

In what are you and I glad? What rejoices our hearts? Are we, like Abraham, looking for the city "whose builder and maker is God"? Are we, in "joy unspeakable and full of glory," lifting our heads in anticipation of the Lord's coming? Do we "love his appearing"? Let us not cast aside this glorious hope—gem of Abrahamic Faith.

Danger of Delay—Enroll Today

The opening date of the Summer Bible Training School—July 3—is less than one month distant. Indeed, it is *not* "distant." It is near!

Possibly, some prospective students are "on the fence" about attending the Summer Bible Training School. Work is plentiful, wages are high, but remember well that, as Christians, our first interest must be in serving the Lord. The Summer Bible Training School will help you to live closer to the Lord and become more qualified in His service. Here you will meet persons of your own age and faith from all parts of the nation. You will make acquaintances who possibly will continue friends during all your life. Both the instructors, Brothers F. E. Siple and James M. Watkins, are men qualified to make the Summer School a success. They are interested in young people and their problems. You will enjoy meeting, too, "Pop" and "Mom" Logsdon at the College. Your experiences in the classrooms and your good times on the campus will never be forgotten. Come.

There is danger in delay. Use the coupon on page 16, and enroll today. We are prepared for a large attendance. Coming? Encourage other prospective students to come.

When the Blind Lead the Blind

By Glenn M. Birkey

SPEAKING to His disciples regarding the Pharisees, Christ said: "Leave them alone; they are blind guides of the blind. And if the blind lead around the blind, both will fall into the pit" (Matt. 15:14, Lamsa).

As one looks at professed Christianity today, he sees how well those words of Christ fit the present-day picture. Think of the numerous religious sects and their equally numerous creeds. Consider that many ministers interpret the Scripture to suit the fancy of the people who cling to those creeds. For example, we refer to the subject of Christian baptism. Many professing Christians who have not been baptized by immersion admit that the original way was by immersion, but they still argue and refuse to submit to God's commandment, accepting man's change of the ordinance. Many of these people would not accept a substitute for some worldly possession, but they do accept a substitute in so important a matter as obedience to God's plan of redemption.

Consider, too, the popular belief regarding the nature of man. Many nominal Christians are willing to accept for truth the Serpent's lie to Eve in the Garden of Eden, rather than to believe what God told her. (Gen. 3:2-4; 2:16, 17.) In doing so, they make Christ's death on the cross of no necessity, and there becomes no need of a resurrection of the dead.

Many who profess to follow Christ's teachings disbelieve He will come to earth again to establish His government; they disbelieve Christ will reign on the earth. Christ personally taught this great truth. Both Peter and Paul placed great emphasis on this doctrine, as well. Yet, some professed Christians pretend to believe that the world will always continue as at present: people living their lives, then dying and going to heaven, if "good"—children being born to keep the earth populated. A minister of one of the large denominations, while in conversation with me regarding prophecy in the Bible, said: "So far as I am concerned, all the prophecy in the Bible has been fulfilled, and I don't want any of the members in

my church to hear such foolishness preached to them."

Some years ago, a minister in my town asked me why I drive sixteen miles to church, when I have "such a good church" close by. I answered him that I hold to certain doctrines of the Bible and like to mingle with people of like belief. He then asked me on what doctrines I disagreed with him; and I mentioned baptism. He then said: "You certainly don't think we could be wrong, do you, knowing so many believe and practice sprinkling for baptism?" . . . Am I wrong when

I say that Christ's words, as mentioned at the beginning of this article, could apply to such reasoning as the two foregoing examples?

Though I have mentioned doctrines of other church bodies than our own, no doubt there are in the Restitution church some doctrines not altogether Scriptural. If so, we should correct them by all means, for the Apostle Paul stated very definitely that he who teaches any other doctrine than that in God's Word is accursed. (Gal. 1:6-9.)

Partially to offset this picture of blind-leading-the-blind conditions, I am pleased to tell of recently hearing a young Presbyterian minister preach from the text, "When the Son of man comes, will he find faith on the earth?" (Luke

18:8, Lamsa.) In his remarks, he specially spoke of this sad part: that, when mention is made of the return of our Lord to this earth, many church people are either scornful or they ridicule the idea. He taught that Christ will come, nevertheless, and "as a thief" and *suddenly*.

Many ministers in this present day do believe in Christ's return, but for fear of ridicule do not express their convictions on this important matter—important as any other truth related to the gospel. They neglect the truth to respect tradition. If one will read the entire fifteenth chapter of Matthew, he will see that our Lord very severely criticized the Pharisees for clinging to tradition. According to verse 3, He asked them, "Why do you also disregard the commandments of (Please turn to page 11)

"BEWARE OF FALSE PROPHETS"

Jesus warned, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15); and He lashed the Pharisees with, "Woe unto you, ye blind guides" (23:16).

Isaiah warned, "The leaders of this people cause them to err; and they that are led of them are destroyed" (9:16). He lashed the false prophets of his day, saying: "His [God's] watchmen are blind . . . ignorant . . . dumb dogs . . . shepherds that cannot understand" (56:10, 11).

Jeremiah, speaking for God, said: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). These "broken cisterns" well may have been the false prophets who said, "I have dreamed, I have dreamed," "prophets that prophesy lies," "prophets of the deceit of their own heart," "chaff" (23:25-28).

Malachi, too, warned: "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye [the priests] are departed out of the way; ye have caused many to stumble" (2:7, 8). . . . When "the blind lead the blind"—bang!—"both shall fall into the ditch."

The Indestructible Jew

By C. E. Lapp

DURING the past five years, the world has looked with shame and horror upon the malicious and barbaric persecution of the Jewish people. Of the eight million Jews supposed to have been in Europe at the beginning of the war, it is estimated that at least three million Jews have perished in one of the most systematic and brutal persecution eras of Jewish history. They have been blamed by their persecutors for every ill in the world, and it is with penitence we note this same anti-Semitic attitude in many parts of our nation.

In *Life* magazine within the last year there was an enlightening article entitled "Jewish Homeland—Palestine Wants a Million More Jews." In view of the fact that they have been driven from pillar to post, and have found no place where they might be at peace with the world, the invitation to return to the land of their fathers is indeed most welcome.

Already, Palestine has become the physical home for 580,000 Jews, and is still the spiritual homeland for those who for more than two thousand years have said at Passover, "Next year in Jerusalem." Palestine is small, with an area of about ten thousand square miles, or about the size of New Hampshire. It was in this land that most of the Bible was lived and written, and it is in this land and among its people that we see many of the Biblical prophecies being fulfilled before our eyes.

In spite of the fact that Palestine wants a *million more Jews*, a British White Paper of 1939 forbids further Jewish immigration into that country. The British have failed to realize that God gave that land to His Chosen People, and, though they have been scattered to the far ends of the earth, God has said He would gather them back to their own homeland, and that it would eventually blossom like a rose.

Babylon, Medo-Persia, Greece, Rome, and the Turks have all had possession of the land of Palestine during the peak of their political power, but all have fallen into the dust of history because they tried to dominate a people whose God was the Lord. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan [Palestine], for an everlasting possession; and I will be their God" (Gen. 17:8). "The Lord shall scatter thee among all people, from the one end of the earth even unto the other . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest . . . and thy life shall hang in doubt before thee; and thou shalt fear day and night" (Deut. 28:64-66).

No better description could be given of the Jewish history for many centuries than this Biblical quotation which said they would find no place of peace, rest, or safety. Again, in Deuteronomy 28:37, we read, "Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." No other people on the face of the earth have for past centuries gone into every land of the world, mingled with the people, and still kept their identity. They have been called "Sheenies" and dogs, they have been spit upon, killed, persecuted, and yet have produced some of the most brilliant minds the world has ever known. They are hated, yet they survive. They are ground down, yet rise to the top. They are indestructible.

As the Jews were scattered and taken into every nation, so they are being gathered and will become a people in their own homeland. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezek. 36:24). This is happening before our eyes today. Their land is becoming fruitful under the vigorous and energetic effort now being put forth to bring about its reclamation. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1). We need only point to the fact that the Jews have poured into Palestine five hundred sixty million dollars, and have bought land from the Arabs until they now own nearly 400,000 acres, or six per cent of Palestine.

One of the most important developments of World War I was that the British went into Jerusalem under General Allenby, delivered it from the Turks, and, according to the League mandate over Palestine in 1923, promised the Jews to "facilitate . . . the establishment in Palestine of a national home for the Jewish people." The Arabs, who are half-brothers to the Jews by birth, have opposed the return of those who are the rightful owners of the land. Because the Arabs are descendants of a slave woman, who was a servant to the mother of the Jewish people, they were never promised possession of the land for a home as were the Jews.

All the diabolical venom and hate that has been perpetrated against the Jewish people by Germany, Russia, and Italy during the past few years is nothing more than an outgrowth of the centuries of intense feeling against these people and their God. Any man or nation that tries to exterminate the Jews from the earth is ignorantly fighting against God in heaven, for He said to Abraham the

father of the Jews, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). No man could have pronounced his own doom more surely than did Hitler when he went against the Jews. I mentioned that some nations have already gone into oblivion simply because they chose that course, and it will be well for our own United States to heed the warning.

Palestine already has boosted the wealth, standard of living, health, and efficiency of the Arabs living there. The Jews of Palestine, like the Americans of the nineteenth century, are a new people, bold, energetic, friendly, and unconventional. They are pioneers in reclaiming their own land. They know how to sweat and work for the goal before them. Jewish Palestine once may have been considered an experiment, but it is not an experiment any longer. It is a *fact!*

Much of the land is owned by the Jewish National Fund, but is rented to the community on a forty-nine-year lease. Modern buildings have been built and modern equipment from all corners of the world has brought the best to this little country. Tel Aviv is an all-Jewish center of modern Palestine with a population of over 150,000, which is greater than that of Jerusalem. Many of the outlying districts of the country are communal in their local government and work.

The variety of Jews speaking many tongues makes Palestine one of the most cosmopolitan places in the world. On the other hand, the Jews of Palestine are probably the most literate, highly educated, healthy, and sober group of people in all the earth. Modernized Hebrew and English have taken the place of most of the other languages that have been brought into the country.

Their social set-up is unique in that no difference is made between the children of the cities and the children of the country. City children must work in the settlements during their vacations because of the serious labor shortage. Fifty of every one hundred people are farmers or laborers and have produced during the last year 120 million dollars worth of industrial products, 200,000 tons of grain, and 200,000 tons of oranges. The oranges of Palestine have been supplying a large part of the European demand. Today, Palestine has 2,300 factories, 4,000 small shops, and a lively production in potash, toluol, and bromine. A large textile factory in Tel Aviv is privately

owned by the Lodzia Textile Company, so named for a Jewish city, Lodz, in Poland. It has been busily engaged in making socks for the British Army on German-made machines.

Since Jews have come back from almost every country in the world, there is certain to be many philosophies of life socially, politically, and economically. Some try voluntary communism, especially on the farms and small outlying communities, but there are some sections where the villages and industrial firms are operated on a purely capitalistic basis. Their labor organization, the Histadruth, is unusual in that it includes both farm workers and shop workers. In communal sections of the country, children live apart from their parents, but spend Saturday afternoons with them. As in olden times, the Jews recognize the value and strength that comes from having large families, and the birth rate has soared to a new high.

The religious life of Palestine is governed from its religious House of Justice by two chief rabbis who rule on marriage, divorce, alimony, inheritance, and charity. Rabbi Herzog, a Pole, was once Chief Rabbi of Ireland, and speaks English with an Oxford accent, the other rabbi being Isaac Halevi Herzog of the *Ashkenazi* Jews of Central-Eastern Europe.

The orthodox Jews still are looking for their Messiah to come, a hope which will be fulfilled when Christ returns to earth as He promised in John 14:3. There will be a great wailing and repentance among the Jews when they see *Him* whom they have pierced, and as a nation they will

turn to Him. "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9). The center of the political world will be in Palestine with embassies going to Jerusalem instead of going to San Francisco and Yalta. "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. . . . In those days it shall come to pass, that ten men shall take hold out of all . . . nations . . . saying, We will go with you: for we have heard that God is with you" (Zech. 8:22, 23).

We see, then, in the Jew of today, a human barometer who is the most outstanding living proof that God is, that the Bible is not a volume of fables, but has been in the past, is now, and in the future will be far ahead in the telling of history yet unborn. Is it any wonder that the *Jew is indestructible* — the phenomenon of all ages?

WHAT SHALL I DO WITH JESUS?

"What then shall I do with Jesus?"
Thus the voice of Pilate cried,
And the weary mob responded,
'Let Him be crucified!'

"But I find no evil in Him—
Why then should this just man die?"
But they shout, 'Release Barabbas,
And Jesus crucify!'

"Then Pilate, loathe to condemn Him,
Yet fearful to say them 'Nay,'
Took water and washed before them—
(Could he wash his guilt away?)

"I now am free from this man's blood,
See ye to it,' said he,
And delivered Jesus to them—
Barabbas he set free!

"Ah, not alone unto Pilate
Does this fateful question rise;
But to every child of Adam
Who dwells beneath the skies.

"What then shall I do with Jesus?"
It comes to you and to me;
Shall we accept the pardon
And be from sin set free?

"What then shall I do with Jesus?"
Pray God that our answer be,
'We will crucify Barabbas,
And set our Jesus free!'"
—Effie E. Wheelock.

“Mystery, Babylon”

By Francis E. Burnett.

“Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth” (Revelation 17:5).

I SUPPOSE Bible students will never agree about certain points of prophecy until the day that “then shall I know even as also I am known” shall come into existence. (1 Cor. 13:12.) Nevertheless, that should not keep us from studying and presenting those points of view which we feel are important and worth while.

The woman mentioned in Revelation 17 has for centuries aroused the interest of prophetic students. Some see this woman as the old city Babylon, either in type or again to be literally restored. Others picture her as the Christian religions of today. Still others claim it to be Rome. None of these interpretations can we understand or uphold. Though we may not all agree in interpretation, we are sure that all will agree that where the Bible speaks we should let it speak.

We firmly believe that this woman who is described so vividly in Revelation 18 has been described to us also by the prophets. One thing that should be noticed is that this Babylon mentioned is a *mystery Babylon*. It therefore would not be the old city of Babylon, but something in figure or in disguise. This should be mentioned as a supplementary thought, that in the Book of Revelation are five hundred or more phrases or passages taken from twenty-five books of the Old Testament. This is according to other students and not a finding of our own. The foregoing fact will be noted later in the article.

Mystery Babylon, the Mother of Harlots, we believe, is spoken of in this language when referring to Jerusalem. We also believe that the prophets named her and described her, which we will now endeavor to show. Turn first, if you will, and we suggest that the following scriptures be given careful consideration, to Isaiah 1:21. We read: “How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.” Surely none of us will doubt but that the faithful city, of which Isaiah spoke, was Jerusalem.

Next, turn to Ezekiel 16. We begin with verse 2, “Son of man, cause Jerusalem to know her abominations.” Again, “When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live . . . I clothed thee also with broidered work . . . I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. . . . Thus wast thou decked with gold and silver . . . and thou wast exceeding beautiful, and thou didst prosper into a king-

dom. And thy renown went forth among the heathen for thy beauty . . . and [thou] playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was” (Ezek. 16:6-15). Again, in verse 28, we read, “Thou hast played the whore . . . yea, thou hast played the harlot with them.”

The harlot, yes the mother of harlots, was the renowned city of Jerusalem. Close study will reveal that Revelation 18 correlates with Ezekiel 16. Isaiah and Ezekiel called Jerusalem a harlot. Was not Jesus, who followed the books of the prophets, addressing His message to Jerusalem? Some might say, Why the figurative language? Because it was common usage with Isaiah and with our Master. Let us study again in Isaiah. In Isaiah 1:1, we read, “The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem.” Verse 9 reads, “Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” Notice now in verse 10, “Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.” Was Isaiah addressing Sodom and Gomorrah? Of course not! He was calling Judah and Jerusalem by those names.

Many say that Revelation 17:5 has to refer to Rome because of the reading that the woman was “drunken with the blood of saints, and with the blood of the martyrs of Jesus” (Rev. 17:6). Did not Jesus say, “It cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee!” (Luke 13:33, 34). Rome persecuted the Christians and put them to death, but what city in the Bible was the pride and joy of all the prophets and of Jesus Himself? It was Jerusalem. It was the “chosen city.” We think it well to remember that God’s plans are centered about His people Israel and His city Jerusalem.

The woman which rides the beast could not be fulfilled in religions, because she is called a city. “The woman which thou sawest is that great city, which reigneth over the kings of the earth” (Rev. 17:18). Some will say, Does Jerusalem reign over the kings of the earth? We would like to suggest this: In a figurative sense, Jerusalem is now reigning because the money of the Jews controls the world. We believe that we are yet to see Jerusalem much greater in power and influence than it is now. We are yet to see this time: “Wherefore, O harlot, hear the

word of the Lord: Thus saith the Lord God: Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers . . . Behold, therefore I will gather all thy lovers . . . I will even gather them round about against thee" (Ezek. 16:35-37). Surely this refers to the same time as Zechariah 14:2: "I will gather all nations against Jerusalem to battle." It will be at the same time that "the kings of the earth, who have committed fornication . . . shall bewail her, and lament for her, when they shall see the smoke of her burning" (Rev. 18:9). We ask, Will the religions burn and will the kings of the earth lament for them? These kings will cry, "What city is like unto this great city!" (V. 18.) We

ask again, Biblically speaking, What city is the great city? All you readers know the answer—Jerusalem. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (v. 24). Jerusalem has been the cause for the death of many—even of Jesus.

If you have been "keeping up" with news, you will know and realize that the Jews are expecting big things to come out of the peace treaty. They are bargaining with the nations. We believe that this bargaining will lead to the scenes described in Revelation 17 and 18. Being convinced of these facts, we suggest to others that Mystery Babylon, the Mother of Harlots, is Jerusalem. We believe that the Scriptural landmarks point to her as that.

Hospitality Begins in the Heart

By Ernest E. Graham

God "hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever" (2 Corinthians 9:9)

THE BLESSEDNESS of hospitality, as taught by the Lord Jesus, is not complete in doing good deeds, such as giving meat to the hungry, drink to the thirsty, welcoming strangers into one's home, providing clothing for the naked, and visiting the sick and those who are imprisoned. Truly, those are essential deeds, not to be neglected or ignored by all who would mold themselves to fit the great and perfect mold and example of the "Good Samaritan"—Jesus—but His is a lesson of doing hospitable deeds in the spirit of humility and modesty, not willing to wait for praise or reward of men, no matter how great or how praiseworthy they may have been.

Before the judgment seat of Christ will be gathered a great company of self-righteous souls, who will be willing, and even demand, to be granted inheritance into the Kingdom of God. These will insist that theirs have been deeds equal to the deeds of the blessed, in an effort to deceive God who is Scripturally and divinely entitled "the only wise God." This will be an expression of dire ignorance of the nature and wisdom of Christ, the righteous Judge, and of the examples of hospitality set forth by Him and recorded in the Holy Scriptures by inspired scribes.

The self-righteous will not stand before the congregation of the righteous, but will perish before the just vengeance of eternal fire. "That which had not been told them shall they see; and that which they had not heard shall they consider" (Isa. 52:15).

"Give," said Jesus, "to him that asketh thee, and from him that would borrow of thee turn not thou away."

The Apostle Peter further emphasized the practicality of "fellow feeling" when he wrote, "Above all things have fervent charity among yourselves," and "use hospitality one to another without grudging." He recognized the danger of selfishness — "giving and regretting," or "giving with the expectation of receiving," which is definitely incongruent with the teaching of the Master, who said, "Do good, and lend, hoping for nothing again."

In Ecclesiastes 11:1, 2, King Solomon gave a lesson in true-spirit giving. Here, the admonition is, not to hoard, but to "cast thy bread upon the waters." Moffatt's translation renders it thus: "Trust your goods far and wide at sea."

Truly, men know that hospitality increases friends and happiness. Christians have faith that they will be rewarded for their goodness, with blessings from above, but herein lies a tendency of being hospitable for the sake of reward, similarly, preaching for filthy lucre or for personal praise.

Every workman for Jesus will be blessed, provided he performs it, not grudgingly, or for gain, or any other reason save for administering to the necessities of men and for the glory of God. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."

Friends, is there a spare word of uplift, a spare bite of food, or a spare coin within your home? If so, give it to a hungry soul. There is a blessing in it. That blessing may be a soul for Christ—a crown of life for you.

Comments on Revelation 6

By Harold J. Doan

AS NOTICED in Revelation 1, the entire Book concerns the "day of the Lord" as seen in vision by John on Patmos. The first five chapters tell of the preparation for that great day of wrath, which will one day come upon the people of earth. The wrath is symbolized by the seven seals, the seven vials, and the seven trumpets. Perhaps, as some students have suggested, the opening of the seals, the pouring of the vials, and the blowing of the trumpets are synchronous events.

As the sixth chapter opens, we see that the Lamb, the only Person worthy is about to open the seven seals of the book which God had been holding in His right hand. The seven seals are divided into two sections of four and three. The first four seals, each introduced by one of the four beasts, bring havoc upon earth as they are opened. The last three, two of which are opened in chapter six, concern heavenly activities.

Some students of history believe that the seven seals were opened in the days of the early church, and that the horsemen pictured were various Roman emperors who persecuted the church. This theory is hardly feasible, however, in view of the importance placed by God, the Lamb, and the angelic host upon the opening of the seals. It hardly seems possible that a few Roman emperors whose names we can scarcely remember would be the object of so much activity near the throne of God. More likely, the seals are yet to be opened.

The first seal is to be symbolized by a white horse, and "he that sat upon him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (v. 2). It has been suggested that this horseman, the only one who was given a crown, was judgment. In John's vision, the first horse and rider were introduced to the inhabitants of the world by one of the four beasts who said, "Come." Students of the Greek agree that the words, "and see," of verse 1 were added to the text. Nevertheless, the beast beckoned the horse and rider to do their work of conquering upon earth. There is no abundance of evidence that damage is done by this pair. In fact, it would seem that peace will exist at the time, for the second horse and rider have "power . . . to take peace from the earth."

This article by Harold Doan is one of a series of articles prepared by students of Oregon Bible College. The writer does not attempt, dogmatically, to explain every detail of Revelation 6, but his comments will help thoughtful students. He who reads Revelation 6, then reads this article, surely will be drawn closer to the "mind of the Spirit." Indeed, the Revelation is a book not easily fathomed, but searching its messages will lead, definitely, to a better interpretation. — Editor.

Perhaps, the white horse with the crowned rider carrying the arrowless bow signifies God's last call to repentance and His final judgment upon those who will not hear.

At the close of the first horseman's work, the second beast summoned a red horse to bring his rider upon the scene of action. As has been suggested, this rider is not as docile as the preceding one. The thought has

been entertained by various scholars that the red horse signifies the "Red" government of Russia. A possible interpretation, if not probable. Whoever this horseman may be, he will be bent solely on war and destruction.

The third equestrian, responding to the call of the third beast, brought on his black horse the inevitable result of war—famine! Wheat, barley, and oil will be measured in small quantities, with waste a capital crime. Happily or unhappily, we can see such conditions in existence today. Whole nations of starving people bring pathetically before us the proof that such conditions can and will exist.

Last of the four horsemen of John's vision was a morbid character, on a pale horse, whose name was Death. Riding on the same horse was Hell, Death's bosom partner. Death and the grave are the natural consequence of a dearth such as is described in verses 5 and 6. Besides the multitude which died of hunger, many were slain in war. This may be civil war, incited by abnormal conditions of the day. Civil war or world war, one fourth of all the people on earth will be slain. Included among the slain undoubtedly will be people who have seen the evil of their lives and have turned to Christ—"tribulation saints."

This fact is evident when the fifth seal is opened, for John saw "under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice . . . and white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season" (vv. 9-11). This whole picture is symbolic of the martyrdom of formerly lukewarm Christians in the tribulation, and their wait in the grave for the end of the day of God's wrath to be fulfilled. The white robes which were given them in the picture assure us that at death they are judged pure and cleansed with the four and twenty elders of

chapters 4 and 5. They must wait till the resurrection at the end of the tribulation, however, for their reward.

The opening of the sixth seal introduces a great disruption in the heavens and on the earth. There will be a great earthquake, and the sun and the moon will be darkened. This is one of the signs of "the day of the Lord" which is seen throughout prophecy. Stars will fall upon earth and the mountains and islands will be shaken out of their places. When these things happen, men will suddenly realize that they are being punished for their wickedness. Great men and small men will hide and say to the moun-

tains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Vv. 16, 17.)

Thus ends the picture of God's great wrath on the sinners of the world. May we so live that this day will not overtake us as a thief. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

The Millennial Reign of Christ with His Saints

By J. M. Morgan

"They lived and reigned with Christ a thousand years" (Revelation 20:4).

THE MILLENNIUM is described in Zechariah as "one day which shall be known to the Lord"—the Day of the Lord. "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light . . . and the Lord shall be king over all the earth" (Zech. 14:6-9).

Who will live and reign with Christ? The prophecy that answers this question is like Isaiah 9:6, 7 and Romans 4:17—"calling those things which be not as though they were." Revelation 20:4 says: "I saw thrones and they sat upon them." No one has yet sat on these thrones, but herein are mentioned the people who will sit on these thrones. "Thou [Christ] hast made us unto our God kings and priests: and we shall reign on the earth" (5:10). Consider, too, Christ's promise to an overcomer: "To him will I give power over the nations: and he shall rule them with a rod of iron" (2:26, 27). "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).

These promises to the overcomer will be fulfilled in the great Millennial Reign of Christ with His saints. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This Reign of a thousand years will "expire," or be "finished," (Rev. 20:7)—then what? First Corinthians 15:23-28 bears well on this question. Speaking of resurrection, Paul said: "Christ the firstfruit; afterwards, those who are Christ's at his appearing. Then, the end [telos], when he [Christ] shall give up the kingdom to

the God and Father; when he [Christ] shall have abrogated all government and all authority and power. For he [Christ] must reign till he has placed all enemies under his feet. Even death, the last enemy, will be rendered powerless; for he [God] has subjected all things under His [Christ's] feet, but when he says that all things are subjected, it is manifest that he [God] is excepted, who has subjected all things to him [Christ.] And when he [God] shall have subdued all things to him [Christ], then the Son himself will be subject to him [God]" (Emphatic Diaglott). That will be the "end" of the subjecting reign of Christ.

The foregoing scriptures are in full accord with Daniel 7:9-14. In verse 9, we read: "The Ancient of days did sit." Matthew 25:30, 31 tells when Christ will sit in the throne of His glory—when He comes and all the angels come with Him. Daniel 7:22 is in strict accord with Revelation 20:6. Daniel 7:21, 22 reads: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." At that time, the saints will begin to live and to reign with Christ a thousand years.

After the thousand years are ended, Satan must be loosed a little season—a little time. Then is presented the final Judgment scene—the "great white throne." That will be after the close of the thousand years of judgment of living nations. (Isa. 26:9.) At the end of this, time will be fulfilled and there will be no more night.

I pray God will bless both the reader of this article and the writer that we shall receive endless life as rulers in God's great Kingdom.

“LIFTED UP”

By Alfred Anthon

There are five different Greek words translated “lifted up” in the New Testament.

- (1) *Airo*; to lift, take up, take away, to raise (the voice). (Used in Luke 17:13; John 11:41; Acts 4:24; Rev. 10:5.)
- (2) *Anakupto*; unbend, rise, be elated. (John 8:7, 10.)
- (3) *Egeiro*; to waken, arouse out of inactivity. (Mark 1:31; Acts 3:7.)
- (4) *Epairō*; to raise up, poise, exalt self. (Used in Matt. 17:8; Luke 6:20; 11:27; John 6:5; 13:18; 17:1; and Acts 2:14; 4:24; 14:11; 22:22.)
- (5) *Hupsoo*; to elevate, set on high, to exalt (in heart and mind). (Used in John 3:14; 8:28; 12:32, 34; and translated “exalt” in Matt. 11:23; 23:12; Luke 1:52; 10:15; 14:11; 18:14; Acts 2:33; 5:31; 13:17; 2 Cor. 11:7.)

In studying these references carefully, one may well wish the translators had used five different English words instead of translating all five Greek words with the same words, “lifted up.”

We wish here to write about number 5, *hupsoo*, translated “lifted up” and “exalt.” We give every text where it occurs.

John 3:14. The Greek reads: “And even as Moses *hupsoo* [raised aloft] the serpent in the desert, thus *hupsoo* [to be raised] it behooves the Son of man.” Moses put a brazen serpent upon the top end of a pole in the ground. Thus did Moses honor this serpent—made it to be respected. He lifted it up in the minds and hearts of the people. The people came to need it, want it.

John 8:28. The Greek reads: “Said then the Jesus, When you may *hupsoo* [lift up] *the Son of man*, then you can speak [will know] that I am He.”

These were going to have their part in the actual crucifying of Jesus; but Jesus was not thinking of that so much as He was thinking of their lifting Him up in their hearts and minds and all their life's works and intents.

John 12:32, 34. The Greek reads: “And I, if I should be *hupsoo* [lifted up] from the earth [by things by any person] all those will draw to Myself.” Again, the thought is not crucifixion so much as it is exalting (*hupsoo*) Jesus in the heart above earthliness—ungodliness.

The people answered Him, saying in substance: “We have heard out of the Mosaic law that the Christ abideth forever: and how sayest Thou, The Son of Man must be *hupsoo* [lifted up]? Who is this Son of Man? That is, when the Messiah comes, He will live forever and be a great King: that is exaltation complete. But you say we must exalt the Son of Man. Who is this Son of Man? It seems to us that the Messiah when He comes, will come exalted; and not as a commoner as Thou. Shall we exalt You to the Messiahship?”

THE LAWS OF GOD

By Emma C. Railsback

Lesson 1 — God's Eternal Law

1. What law did Cain transgress? (Gen. 4:7; 1 John 3:4.) (Note: Not the Mosaic law given two thousand five hundred years afterward, but “the laws of right and duty through love, having their origin in the will and attributes of Jehovah, and stamped upon man's mental organization at his creation.” This is what Paul referred to in Romans 7:22, 23.)

2. What law (or way) did the antediluvians corrupt? (Gen. 6:12, 13.) The people of Sodom and Gomorrah? (Gen. 18:20.)

3. Which law did Enoch and Noah keep in walking with God? (Gen. 5:22; 6:9.)

4. What commandments, statutes, and laws did Abraham keep? (Gen. 17:18, 19; 22:2, 16-18; 26:5; 1 Chron. 16:15-18.)

5. To what law did David refer in the following? (Psalm 19:7; 37:31; 40:8; 119:1-3, 11, 44, 97; 111:7, 8.)

6. What law was given to Christ? (John 17:8; 8:28; 1 John 3:21-24; 5:3; Deut. 18:18, 19.) (Note: The law of faith and love, for love does not exist without faith.)

7. Did Christ claim to give a higher or superior law than that given through Moses? (Matt. 5:21, 22, 27, 28, 38, 39, 43, 44; 7:12, 24; 28:19, 20; John 13:34; 15:10-13.)

Lesson 2 — God's Temporary Law Through Moses

1. To whom given? (Ex. 31:13; Ezek. 20:12; Deut. 5:1-5; Rom. 2:14.)

2. When given? (Ex. 19:16-20; Deut. 5:24.) (Note: Given at Sinai two thousand five hundred years after creation. Sabbath given thirty days before, Ex. 16:4, 5, 22-26.)

3. Why given? (Ex. 16:4; 19:9; 20:20; Gal. 3:17-19; Ex. 31:17; Ezek. 20:12, 20.) (Note: If the Sabbath was given at creation, it could not have been a sign between God and Israel as declared in these texts.)

4. When fulfilled? (Gal. 3:24, 25; Col. 2:14-16; Rom. 7:1-4; Matt. 5:18; Rom. 10:4; Gal. 4:21-30; 5:1-4.)

5. Called “ministration of death.” (2 Cor. 3:6-11; Rom. 7:7-10. Cp. Ex. 32:15, 16; 34:1, 27-35.)

6. Law of God and law of Moses used interchangeably. (Neh. 8:1, 8, 18; Luke 2:22-24.) Ten commandments called law of Moses. (Heb. 10:28. Cp. Deut. 17:2-7.) While law given by hand of Moses. (2 Chron. 33:8.)

7. Law of commandments in ordinances. (Eph. 2:15; Col. 2:14-17; Mal. 3:7; Lev. 18:4.) The ordinances were given by God also.

8. The Lord commanded burnt offerings. (1 Chron. 16:40; Num. 28:1-3; Jer. 7:22.) (Note: Jeremiah 7:22 does

not contradict the divine command, but shows that God did not require burnt offerings and sacrifices unless combined with moral obedience. Read context and compare with 1 Samuel 15:22; Hosea 6:6.)

9. To what rest do the following texts refer? Isaiah 11:10; Matthew 11:28-30; Psalm 95; Hebrews 4:1-11. (Note: Is it physical rest from physical works— or the Christian's spiritual rest in Christ?)

"Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands:
Thy nail-pierced hands, Thy cross-torn hands,
My Saviour, show me Thy hands.

"Lord, if ever my footsteps should falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet:
Thy bleeding feet, Thy nail-scarred feet,
Lord Jesus, show me Thy feet."

—Selected by Arthur Gilbey.

WHEN THE BLIND LEAD THE BLIND

(Continued from page 3)

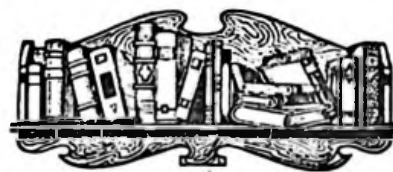
God on account of your traditions?" (Lamsa.)

No professing Christian today wants to be called a Pharisee, yet if any of us cling to tradition, rather than to God's truths, how can we be classed otherwise? This is a very truthful saying: "It isn't the way the wind blows, it's the way you set your sail"! God, through the Psalmist David, said: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8). Shall we let God guide us, or shall we cling to tradition?

F. Whitfield, in the "Mission Messenger," says: "The worst of all mockeries is a religion that leaves the heart unchanged; a religion that has everything but the love of Christ enshrined in the soul." The Pharisees were charged by the Master as being hypocrites because their religion was traditional, rather than that of truth and of love.

That all we who are sincere in these last days may be careful not to be blind, ourselves, and therefore lead others into blindness, but that we may know the truth and lead others to the truth, is my prayer.

"Pay as little attention to discouragements as possible! Plow ahead as a steamer does, rough or smooth, rain or shine! To carry your cargo and make port is the point."—*Babcock.*



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Recently reduced in price from 50 cents to 35 cents, *The Visitor* (Mrs. Harriet E. Boice, author and publisher) offers a delightful and inexpensive means of refreshing the memory in regard to an almost forgotten period of Church of God history: the time from 1875 to approximately 1900, when the Michigan churches were being organized and conferences were first being held.

Mrs. Boice's parents, about whom she speaks frequently, were George Washington and Abby Jane Coats, who had much to do with the early work of the church in Michigan, when that state still was heavily forested and when the automobile was still something only a wild-eyed fiction writer would conceive. Liberal mention is given both parents, and considerable is said, also, of Mrs. Roxana ("Auntie") Wince, for many years a prolific writer for Church of God papers and a prime influence in denominational activities.

The Visitor, aside from its numerous allusions to church history, consists chiefly of short bits of Christian prose: sermons by the extraordinarily effective speaker, H. V. Reed, and by his equally talented wife, Elizabeth Reed; poems from a variety of sources—all distinctly quotable; brief observations by Mrs. Boice herself, primarily directed to the upbringing of children and the place mothers should fill in the home; articles clipped from popular religious magazines such as *Moody Monthly*.

Mrs. Boice, whose death some time ago was reported in *THE RESTITUTION HERALD*, lived for many years close to the University of Illinois; and inevitably much of her own writing was tinged with thinking born of contact with college life. Her lifetime antipathy to tobacco and alcohol, too, stands out prominently.

The Visitor essentially is Biblical. There are lessons, Bible expositions, and sermons in it that will be of value to almost anyone, including experienced ministers. John Wince's lessons on Leviticus, for example, reported on page 89, are alone easily worth the entire price of the book, sketchy as the outline of them may seem.

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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



"Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The ECE Club

Last week we added another list of graduates in the records of the ECE Club. This week we are calling for more members.

It has been several years since our club began. We realize new readers might not understand as much about our club as they might wish.

We have a membership card to send to every member. It is ready to frame or hang as it is upon the wall of your room. There are rules and duties. These are not hard to fulfill. In order to become a member, read, or have read, this page each week. Study your Bible. Attend church services. There is a motto on the card.

Cradle roll: 6 months to 6 years; active members: 7 years to 14 years.

There is no price; no dues are needed. The rewards are the membership card and seeing your name in print when your birthday arrives. Send name, day, month and year of birth, with your complete address to Madge Savage, Waite Park, Minnesota. A postal card will do.

A Thank You

In writing of our Everyday Christian Expression Club, I think of the fine letters some of you members and mothers write to me. I do not have time to answer you personally, but I do enjoy your letters. They are part of my "reward," I know. So, thank you, for taking time to remember me in your prayers and letters.

Peter Spoke

Peter became a strong worker for Christ. He was not always strong. Christ once told him that when he was converted he was to strengthen the brethren. Peter had been weak. He wept with sorrow for sinning against Jesus, whom he loved dearly, before Jesus was crucified. He did more than repent, however. To be sorry is not enough for anyone. It is not truly repentance unless it causes a change in the person's heart and life.

Peter here was talking to the very men who had put Jesus to death. He used very plain words. The Word of God does what it is sent forth to do. The people who heard felt condemned. They cried, "What shall we do?"

Peter Taught

Peter's sermon was not one of flowery phrases. It was a very good lesson in teachings contained in the Bible.

Peter said David was dead and buried. He did not teach that David had gone to heaven. He did say that David "is not ascended into the heavens" (Acts 2:34).

Another Bible teaching Peter used was that Jesus was of the seed or family of David. (V. 30.)

Peter told them of the resurrection of Christ. He used many verses or thoughts from their Old Testament Scriptures that the Jews knew. (Psalm 16:10.)

Accept Peter's Call

Peter told them what to do. He was doing what Jesus had told them to do before He ascended to God's throne. Peter said, "Repent." He said for them to be immersed, or dipped, in the watery grave of baptism. They would receive the gift of the Holy Spirit if they truly repented and were baptized.

Yes, the promise of life eternal was then in their hope. Not only for them, but for their children—and for us: "Even as many as the Lord our God shall call" (Acts 2:39).

Do you want Jesus to be your Saviour? He saves from sin and from the second death. Do you want to live with Him and help Him build the Kingdom of God upon this earth? Do you want to try to serve Him always? If so, answer the call of your pastor today. Be "in Christ" that you may have a Mediator when you sin. Be ready for the soon coming of Jesus Christ!

Happy Birthday Wishes

Wyloine Lederer, June 21, age 11, Cleveland, Ohio.
Martha Jane LeCrone, June 24, age 7, Ripley, Ill.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.—H. Bonar.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

The Hour Is Near

* * *

By Verna Stine

"What shall be the sign of thy coming?"

The disciples asked for a sign of Christ's coming and of the end of the world, and His reply is recorded in Matthew 24. Christ told them that false christs would come, claiming to be Jesus Christ the Son of God. There will be wars and rumors of wars, false prophets and truce-breakers. Because iniquity will abound, the love of many shall grow cold.

These coming days were likened to the days before Noah went into the ark. People were eating in excess, drinking strong drinks, committing adultery and calling it marriage. These persons were caught unaware by the Flood that God sent upon the earth to cleanse it. All except eight worthy souls were destroyed.

What a day to try one's faith in God! Such a day is upon us now! Never before in the history of the world has Satan so boldly flaunted his evil before men. No wonder our young people are dragged down, as older and wiser ones yield to sin! "Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh."

How may we watch so that day will not overtake us as a thief in the night? While reading 1 Thessalonians 5:14-24, particularly notice, "Pray without ceasing." This simply means to keep in a prayerful attitude at all times. In these times of temptation and trial, we need much strength from God. If we live close to Him by prayer, we will not fall, for He has promised to be with us. The hour of Jesus' trial was a bitter one, so much so that He prayed, "Father, if thou be willing, remove this cup from me" (Luke 22:42). Not one of His earthly friends stood by Him. We may well accept the admonition given to the disciples by Jesus when they slept while He prayed: "Why sleep ye? rise and pray, lest ye enter into temptation" (v. 46). "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 put on the armour of light" (Rom. 13:11, 12).

No matter how great the temptation, we shall escape if we put our trust in God. The Scriptures, say, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). We look forward with joy to the day when

sin and the curse will be removed from the earth and righteousness will reign forevermore.—*Berean Bugler*.

We Glean from the Berean Bugler

Being the recipient of each monthly issue of the *Berean Bugler*, publication of the Brush Creek (Ohio) Bereans and edited by Brother G. E. Marsh, is a wonderful experience. It is impossible to express how much we enjoy reading each issue of this paper. It is brimful of articles, each one relative to some phase of our life for Christ. Many times Brother Marsh writes a prophetic message in keeping with the occurrences of each day in world events.

Soul—Lesson No. 9

* * *

By Lyle Rankin, Cashmere, Wash.

"Shall he [man] deliver his soul from the hand of the grave?" (Psalm 89:48.)

References for Pre-Class Study

Ezek. 18:4, 20; Gen. 12:12, 13; James 5:20; Psalm 22:29; Acts 2:31; Psalm 49:15; Lev. 23:30; 20:6; Acts 3:23; Gen. 46:18; Acts 7:14; 27:37; 1 Cor. 15:45; 1 Peter 3:20; Lev. 4:2; 5:1, 2; 7:18; 17:12; Num. 21:5; Luke 12:19; Deut. 12:15; Josh. 11:11; Judg. 10:16; Matt. 26:38; John 12:27; Judg. 16:16; 2 Peter 2:8; 1 Peter 1:22, 9; James 1:21.

Questions

- Can a soul die?
- Can a soul be destroyed?
- Are souls born?
- Can souls sin? breathe? touch? eat? lust? grieve? be vexed?
- Is it possible to purify the soul?
- Do souls need salvation?
- If the eight souls in the ark were saved, what happened to those not in the ark?
- Are you a soul?
- Where are souls put when dead?
- David and Peter both mentioned the "soul in hell." What did they say?

There are places in the Scriptures where the word "soul" refers to life, or the breath of life, but nowhere do we find it referring to an inner being in man or a deathless entity.

It has been said a thousand souls could be put in a thimble and there would still be room for your finger. How does this compare with the above references?

AMONG THE CHURCHES

FONTHILL, ONTARIO

Another annual May Meeting at Fonthill, Ont., is now history, and again we were blessed with ideal weather.

Those coming early for Sunday school found the church very inviting and attractive. Many lovely bouquets decorated the Lord's house, the flowers being the first fruits from Bro. Joe Fletcher's garden.

The well-attended Sunday school was divided into two classes for convenience. The junior class was taught by Bro. C. R. Randall, and the senior class was taught by Bro. Joe Fletcher. The music was given by the junior choir, with a special two-part selection by a group of girls. A violin number was contributed by Bro. Kirkwood.

The Father and Son Gospel Team began the day's activities, by Bro. C. E. Randall giving one of his usual interesting and helpful sermons. The senior choir sang, "Send Out Thy Light," and later, Bro. Holland sang "Near to the Heart of God."

Dinner followed, and, in spite of rationing, the tables were well loaded with attractive dishes, and the meal was much enjoyed by all.

In the afternoon, the son, Bro. C. R. Randall, brought us a splendid message. Celaine, in a sense, grew up with us here, and we were all so glad to have him and his family in our midst again. At this service, as well as the choir's offering, the junior quartette sang an enjoyable number about God's blessed Word. This afternoon service closed by all partaking of the Communion.

Bro. Celaine's address of the afternoon was so much enjoyed by all that he again spoke to a well-filled church after the supper hour. Jesus was the center of the speaker's address, and, besides the choir number, Sr. Page and your reporter contributed a duet with a practical message, "Keep Your Eyes on God." Sr. Blanche Page served at the organ all day in her usual capable manner.

Many brethren who used to pay a yearly visit to our annual meeting were not forgotten, though now they rest, awaiting the Master's call.

Visitors attended from New York State, Welland, Niagara Falls, Saint Catharines, Thorold, and the surrounding countryside. It was pleasant to renew old acquaintances, and to feel the bond of Christian fellowship that prevailed.

At our Bible study last night we made a special point of giving thanks to God for the beautiful day He gave us, and for the many blessings received.

Irene Holland, Reporter.

HAMMOND, LOUISIANA

The Church of God at Happy Woods rejoiced on Sunday, June 3, when Lieut. j.g. Robert A. Landry and Preston Landry, eldest and youngest sons of Bro. and Sr. G. G. Landry, obeyed the gospel and were buried with Christ in baptism by the pastor, Bro. Vernais Wolfe. Mrs. Albert Siple.

Gleanings From the Field

"The field is the world."—Jesus.

"We are so interested in the Church of God planning a songbook that is Scripturally correct—something it has not had for a long time."—Mr. and Mrs. C. P. Morgan, Pendleton, Ore.

"May the Lord bless all who are writing such good articles in The Restitution Herald, and may our faith in Christ grow stronger, daily."—Esther Sprinkle, and mother, Mrs. K. C. Humphreys, Box 702, Cheyenne, Wyo.

Thank you! Bro. Grover Gordon, 13605 Othello Ave., Cleveland, Ohio, pastor of the Golden Rule Church of God, has been doing some good volunteer work in soliciting subscriptions to The Restitution Herald.

"We start Hope Chapel Bible School tomorrow (June 4) for a two-weeks' run. There will be four teachers in classes with Bro. M. W. Lyon as director."—Rolland C. Stilson, 1020 E. Irvington, South Bend, Ind.

Ruth Elinor recently came to bless the home of Mr. and Mrs. Paffenback, 9222 S. Elizabeth St., Chicago, Ill. Bro. and Sr. Charles F. Doll of the Brush Creek (Ohio) Church of God are the maternal grandparents. Date of birth has not been reported.

Sr. Vivian Kirkpatrick and daughters, Oregon, Ill., are visiting at the home of her parents, Bro. and Sr. H. Scott Smith, London, Ark.

Bro. Vivian Kirkpatrick has started on his "swing of the churches," in the interest of Oregon Bible College. Hear him!

"It is a good feeling to be near some of our own people again. Leslie and I both appreciate the association with fellow members of the Church of God. Bro. Ernest Graham is trying faithfully to help the work here in Golden."—Mrs. Leslie LeCronc, 613-17 St., Golden, Colo.

"Bro. William J. Halls of the Golden Rule Church of God in Cleveland, president of the Ohio State Conference, called a meeting of the State Board on Saturday, May 26. We were all present but Bro. A. J. Hoke, whose doctor advised against his going. Bro. Paul Overholser and I went with Bro. Vivian Magaw. We visited at the home of Bro. and Sr. James A. Patrick, en route, and are pleased to report that he is in fairly good health. . . . We had a very good meeting in Cleveland. . . . Sr. Netts and I are looking forward to seeing you at General Conference."—Charles L. Netts, 1005 Pine St., Springfield, Ohio.

Out-of-State attendants at the College graduation exercises, June 8, 1945, were: Mr. and Mrs. L. W. Moore, Sr., Mrs. O. B. Goit and daughter Shirley, all of Niagara Falls, N. Y.; Mr. and Mrs. Lyle Doan and daughter Ruth, Mr. and Mrs. Harvey U. Krogh, Jr., and daughter Rachel (Bro. Krogh being the speaker), Mr. and Mrs. F. E. Siple, Mr. and Mrs. Gerald Niles, Mr. and Mrs. Bigelow, and Mrs. Maurice Fairbrother, all of Grand Rapids, Mich.

Bro. J. W. McLain, National Evangelist, recently conducted a series of meetings at the Church of God in Fredericktown, Mo. He was accompanied by Sr. McLain and two of their children.

Bro. and Sr. Harold Doan have moved from Oregon, Ill., to their first full-time pastorate in Chicago. Their address is 1908 N. Keystone Ave., Chicago 39, Ill.

"Average attendance at our recent Daily Vacation Bible School was forty-five."—Mrs. C. E. Lapp, Tempe, Ariz.

Sr. Catherine Davis, 527 W. Avon St., Freeport, Ill., reports the death of her sister, Sarah Keyser, at her home in Centralia, Wash., on April 29. She was born in Freedom Township, Carroll County, Ill., on November 10, 1866, being the daughter of David and Elizabeth Renner. She was united in marriage to William Keyser on September 3, 1893, to which happy union eight children were born. Her husband preceded her in death. Sr. Keyser was baptized by Bro. T. J. Whittitt at East Plum River in 1886, and was a faithful member of the Church of God.

"While sitting in East Oregon Chapel, Oregon, Ill., during a recent visit there, and watching the children and their interest in the Sunday school work, I meditated how fortunate it was that the Nedrow family became interested in an oil station on the east side of Rock River. From a small beginning, an inspiring work has been established. The thought came to me that the environment caused by this work started by Sr. Nedrow, and carried on by her and her faithful assistants, will change the destiny of many, if not all, these children throughout eternity.

"Bro. James Mattison should be commended for his work in East Oregon. Recently listening to one of his good sermons, my thoughts included something of the joy it would be to his grandfather, the late S. J. Lindsay, if he could see the good work his grandson James is doing and will continue to do if our Lord tarries."—Glenn M. Birkey, Rochelle, Illinois.

BAPTISM AT McCOOK, NEBRASKA

At the close of our afternoon service, June 3, 1945, our hearts were made glad when Mrs. Lucille Story came forward, desiring baptism. In spite of rain, we went immediately to the water and baptized her into the saving name of Christ. She is the wife of Bro. Leeland Story of Cozad, Nebr., and the mother of two small children. Bro. and Sr. Story are now united in the faith. We pray God's blessing upon them and their home.

T. M. Ferrell.

MORGAN'S EVANGELISTIC TRIP

Here is a brief report of my recent evangelistic work on the trip to California. I preached four times in Arizona (three times in the Church of God at Tempe and one time at Mesa). I delivered ten Bible discourses at Porterville, Calif., and preached one time in the Church of the Open Bible at Pomona, Calif., Pomona being the home of Bro. J. E. Adamson. I received good attention and interest at every place, and received about fifty dollars above expenses, for which I thank God.

The Church of God has many isolated brethren in California. I am praying that God will so direct that I can go into that great State to do the work of an evangelist among those dear isolated brothers and sisters of like Faith. May God's blessing be upon them all. God will bless each one who helps to carry the Word of life to lost and dying peoples.

J. M. Morgan, Kellyville, Okla.

BERGEN (MINN.) CHURCH OF GOD

The annual business meeting of the Bergen Church of God, near Lester Prairie, Minn., was conducted on Sunday, May 27. Officers were elected and other business transacted, including the voting of contributions for Bro. G. L. Cooper and the Minnesota State Conference.

Bro. Tom Savage, Waite Park, Minn., conducted services for us on Sunday, May 20, and he will return on the third Sunday in June—June 17. Lilly Wegner, Secy.

HERALD RECEIPTS

A. Weldon McCoy, Sr.; Mrs. J. C. Waller; Alfred Buskala; J. Arthur Johnson; Mrs. Alda Ruhn; Mrs. J. M. Kiger; Harold Doan; Mrs. W. H. Holland (another); Mrs. Ted Snell; Mrs. H. W. Simpson; Mrs. O. M. Matthews (another); J. W. Macallister; Mrs. J. C. Lindsey, Sr.; Mrs. Charles Pearson; Ed die Hehmeyer; L. D. Beamon; Mrs. Hildred Worley; G. J. Gordon (another); Mrs. Emma W. Harlin; Albert Siple (another); Mrs. Will Upton; Claude L. Davis.

MRS. VERNON PLUMMER

Mrs. Vernon Plummer died of a serious illness on June 1, 1945, in Saint Elizabeth Hospital, Lafayette, Ind. She was a very faithful member of the Hillisburg Church of God, always willing and ready to do whatever needed to be done to make the church a success. For many years, she was the church secretary. Sr. Bern Plummer will be missed by the entire community.

Services were conducted by the writer at the Goodwin Funeral Home in Frankfort, Ind., June 3. Delbert Arthur Jones.

MORSE - ADAMS

Mrs. Grace M. Morse of Long Beach, Calif., and Bro. John H. Adams of Holbrook, Nebr., were united in marriage by the writer, May 27, 1945, at Norton, Kans.

May they spend their remaining years in happiness and in service to God.

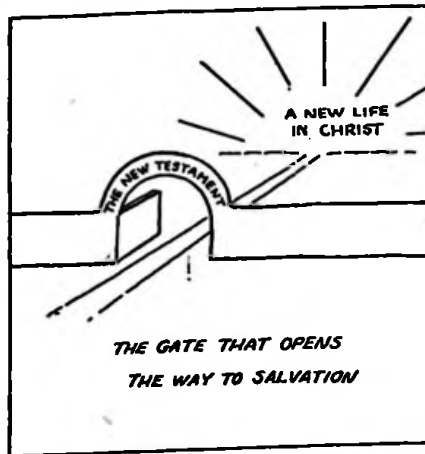
T. M. Ferrell.

NATIONAL BIBLE INSTITUTION

| | |
|-----------------------------------|---------|
| An Interested Sister | \$30.00 |
| Mr. & Mrs. Delos Andrew | 2.00 |
| Mrs. Anna Cochran | 15.00 |
| Mrs. Esther Sprinkle | 2.60 |
| Mr. & Mrs. C. P. Morgan | 10.00 |
| Mrs. Nellie Ling | 10.00 |
| Anonymous | 17.00 |
| Mr. & Mrs. Charles Netts | 5.00 |
| Church of the Open Bible, Pomona | 15.00 |
| Mrs. Edna L. Brewer | 10.00 |
| Mr. & Mrs. Harvey U. Krogh, Jr. | 5.00 |
| Marion Long | 10.00 |
| Pennellwood Missionary So., Mich. | 10.00 |
| Hope Chapel, South Bend, Ind. | 5.00 |
| Mrs. Otto Momsen & Hildred | 10.00 |
| Jennie Salisbury | 5.00 |
| Mr. & Mrs. Albert Siple | 25.00 |
| Mr. & Mrs. L. D. McLain | 2.00 |

INTERMEDIATE QUARTERLY

The illustration below and the material in the following column are from Lesson 1 of the Intermediate Truth Seekers' Sunday School Quarterly now going out for the third quarter of 1945. Mail your order now.



LIFE PICTURES

Do You Have an Appointment? "May I see Mr. Jones, please?" asks the visitor. "Do you have an appointment?" counter questions the secretary. Whether you have determines rather accurately your chances of seeing him.

It is the duty of the secretary to get what information he can concerning the people who ask for interviews. They must have something worth while to bring to the attention of Mr. Jones. They must be prepared for the interview in order to save Mr. Jones' time. Their thought usually is to please him, for it is only by doing so that the visitors can secure favors for themselves. They must never forget the secretary, for it is only through him they gain access to Mr. Jones. That has been specified by Mr. Jones himself.

In the New Testament, God chose His Son, Jesus Christ, to be His helper. Our appointment with Him must come first. Christ said, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

How shall we prepare? First, we must believe Jesus Christ is the Son of God. We must love Him and let that love guide us so that we may do the things that will honor Him. We must be humble and sincere in all petitions, asking in faith and remaining steadfast and true in that faith.—A. W.

WERE YOU IN TUNE?

1. Why should Christ's death and resurrection give hope to His disciples?
2. How can we show our love for Christ?
3. Why were Jesus' miracles recorded?
4. Is it necessary that we believe that Jesus is the Christ? Why?
5. How did God speak to the "fathers"?
6. How does He speak to us?
7. How is Jesus like God?
8. What power or authority has God given to Jesus?
9. How do Jesus' position and honor compare with that of the angels? Why?
10. Mention ways in which we may give more earnest heed to the wonderful things God has revealed.
11. Explain "the word spoken by angels was steadfast."
12. How has each transgression and disobedience been rewarded?
13. Should we expect to escape God's punishment if we fail to heed His message?
14. Besides Jesus' miracles, what other proof have we that He is our coming King and Saviour?—F. W.

FILL IN MAIL TODAY

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Gentlemen:

Please send The Restitution Herald for one year to the address below.

I inclose \$2.50.

Name

Address

(Signed)

From the Summer Bible Training School to Parents, Teachers, and Christian Workers

By James M. Watkins

The circumstances of modern living demand that we have a greater understanding of the children around whom we live and with whom we work. In the life of any child oftentimes the course of action that seems indicated by surface considerations is exactly the opposite of that which is proper for correct personal and spiritual development. There is no possible chance of any sound adult Christian experience unless there has been laid a sound



James M. Watkins

foundation of childhood understanding and development. It does no good to witness the spiritual and secular maladjustments of grown men and women who are unable to enter completely into the satisfactions of Christianity or even plain everyday living, and then shrug them aside as indeed we must, as being the product of improper childhood understanding and development. As we have pointed out before many public school groups of parents and teachers, we must do something about it. If, as we are so firmly convinced, there is no obligation upon them, how much greater obligation rests upon the workers and parents of the church, who are ordained to be the examples of understanding and personal help!

What would you do if a nine-year-old scholar appeared in Sunday school class with a half pint of whiskey in his pocket and the other half in him? if your neighbor's child gained his sole satisfaction from life in torturing your dog or cat, or sticking pins in your child? if a small charge in your public school suddenly began a consistent infraction of the rules so that he must be whipped every morning? or if your own child in the first few years of life develops all the irritating

factors of misbehavior that demand constant correction and chastisement? These are cases we know. In each instance, there are two possible courses of action, one is helpful and correct, the other is disastrous to the future personality and religious opportunity of the child. In nine out of ten cases, we judge by surface appearances and take the wrong action.

As a church organization, we have given much consideration to the welfare of our aged, to the needs of our College, and the demands of our various departments, but we of the Summer Bible Training School are of the opinion that it is high time that we begin to think in terms of the welfare of our children. They will be the church of tomorrow, if we are to have a church. How we deal with their problems will decide largely whether we will have a church or not! It is the influence of orphanage, nursery, and the first few years of child development that molds the future of any group, family, or nation, and not the ministrations to the adult and aged, no matter how commendable they may be.

Born of these convictions, the Summer Bible Training School is pioneering in offering as a course in its adult department a course of study, lecture, and discussion for everyone who comes in contact with children, be it public school or Sunday school teachers, Christian workers, parents, or just good neighbors.

This is offered under the title, "The Art of Knowing, Working, and Living with Children." Our textbook will be an interesting, non-technical type and will serve merely as a groundwork for the development of personal discussions and a means of bringing as much of the class home with you as possible. This textbook will be \$2.50 added to your expenses, but we think it will be well worth it as far as permanent benefit is concerned. We feel that this class is really an opportunity for the members of the adult department to reap the rewards of practical discussions. ARE YOU GOING TO BE WITH US!

CALENDAR

- June 4-15—Vacation Bible School at Kokomo, Ind.
- June 6-10—Minnesota State Conference at Eden Valley.
- June 4-15—Vacation Bible School at Hope Chapel, South Bend, Ind.
- June 15-17—Northwest Conference at Felida, Wash.
- June 17 - July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-22—Vacation Bible School at Macomb, Ill.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- June 18-24—Daily Vacation Bible School at Ripley, Ill.
- June 18 - July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.
- June 20 - July 1—Indiana Bible School and Conference at North Salem.
- July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
- July 2-13—Vacation Bible School at Maple Grove Church of God, Springfield, Ohio.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31 - August 12—General Conference at Oregon, Ill.
- July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
- August 12-19—Missouri Conference at Fredericktown.
- August 18-26—Annual Iowa Conference at Waterloo.
- August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
- August 19-26—Western Nebraska Conference at Holbrook.
- August 26 - September 2—Eastern Nebraska Conference at Omaha.

Boxed Personal Stationery — for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7 1/4 in. by 10 1/2 in.; 100 envelopes, 3 7/8 in. by 7 1/2 in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address. National Bible Institution. Oregon. Ill.

SUMMER BIBLE TRAINING SCHOOL

July 3 - August 12, 1945

Enrollment Coupon

Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3 - August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Illinois. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

Student's name _____

Address _____

Tuition will be paid by _____

(State whether personally or otherwise)

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.

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, JUNE 19, 1945

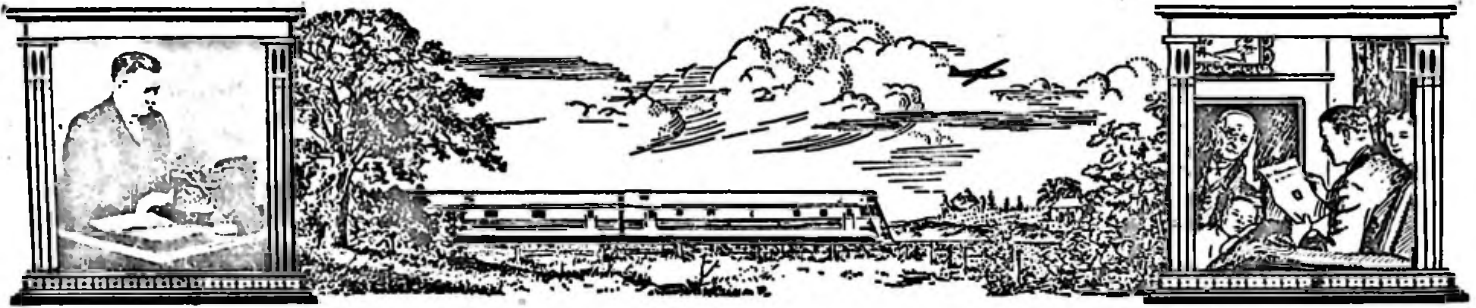
NUMBER 37



BLENDINGS OF THE HUMAN AND DIVINE

National Evangelist J. W. McLain submits for your interest a scene near Pasadena, California, showing artistic Suicide Bridge. In the foreground are Mrs. Joe Lawrence, 3440 Nebraska, Sioux City, Iowa, and her daughter, Mrs. Jack Brown, 707 East Whitmore, Wilmar, California. The picture suggests our title, "Blendings of the Human and Divine." When man works *with* God, attempting to preserve natural beauty, his own artistry becomes tenfold lovelier. Conversely, when man builds *without* God, attempting to destroy natural beauty, his most determined efforts produce chaos, sorrow. The name of the bridge suggests that somebody overlooked God's exquisite beauties and plunged to ignominious disaster.

Brother McLain's travels, in addition to their primary purpose of scattering the precious gospel seed over many fields, are serving to bring pictures from these various fields to be used in THE HERALD. They inform and unify. See page 16 for pictures representing prospective fields of Evangelistic activity in Memphis, Tennessee, and in New Orleans, Louisiana.



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 Russian Avalanche

Students of prophecy are interested in Russia and her growing Confederacy, for Ezekiel under God's inspiration prophesied a mighty Russia in the last days. (Ezek. 38, R.V.) The prophecy indicates that Russia will sweep down from the "north parts" into Palestine, there to meet her doom by the coming of the Lord. The avalanche has started, sweeping in its wake the countries of Finland, Poland, Czechoslovakia, much of Austria, Hungary, Yugoslavia, Bulgaria, Rumania, and possibly most significant by reason of the "Gomer" prophecy, the Russians, not the Americans, were *first in Berlin!*

Patrick-Henry Spirit in Serbia

The Patrick-Henry "Give me liberty or give me death" spirit is burning in Serbia (Yugoslavia). Though torn by war, the Serbs love peace. They are nominally Christians. They deplore tyranny and want an independent state. None of their people are rich capitalists; prior to the war, few of their people were poor. Relatively speaking, they were happy and contented. Recently, however, the Serbs paid dearly in human sacrifice to battle one threat to their independence (Hitler), and today they are faced with an equal threat to their independence (Stalin). Clutched in the Bear's arms, the Serbs are unyielding in spirit: wanting liberty or death.

Certain statistics, quoted from a Serb, are astonishingly interesting. "Do you know," he asks, "that the little nation of Serbia has had far more people killed in this war than has the United States or Great Britain?" He further informs: "There are about as many Serbs in the world as there are Australians, but do you know that five hundred Serbs have been killed to every one Australian?" Professor Watson Kirkconnell, appreciative of the conditions as mentioned here by a Serb, says: "The allied betrayal of the brave Serbs into the hands of a Communist dictatorship is one of the blackest chapters in British diplomatic history." (See Kirkconnell's article, "On Soviet Imperialism, on page 6.)

Yes, the Serbs, like Americans, love freedom and de-

plore despotism. Who, though, can resist the Russian avalanche? Said the Prophet: "Thou shalt . . . come like a storm. . . . Thou shalt come from thy place of the north parts . . . as a cloud to cover the land . . . in the latter days" (Ezek. 38:9, 15, 16). Russia tramples the Serbs in her haste to Jehoshaphat, to "the valley of decision" (Joel 3:12-14), for "the day of the Lord is near in the valley of decision."

Oregon Bible College Recognition

Oregon Bible College has come under the good graces of the Federal Government in two particulars: 1) it has been recognized by the National Selective Service System as a school of theology, the students of which may be granted 4-D classification, and 2) recently, under date of June 7, 1945, we were advised that the College has been approved by the Attorney General to receive immigrant students, all United States Consular offices being advised of same. This latter recognition was necessary to provide for any students in Canada to come to Oregon—either for the Summer School or the regular College classes.

If God is *with* Oregon Bible College, it will receive essential recognition of men—whatever that may be. If, however, God should be against Oregon Bible College, any and all recognition of men would be fruitless. The College was organized not for worldly recognition, but to be a work acceptable to God. By seeking first things first, we have received, apparently, both the blessing of God and the blessing of man. Reverse the order, and we shall lose both—but God forbid the thought!

In the Sunny South

When these lines are published, we shall be engaged in evangelistic work with the Blood River and Happy Woods Churches of God in Louisiana. We plan to return to our desk about July 10. While absent, Sister Shirley Logsdon, our office assistant, will edit THE HERALD. She will be needing good articles from qualified and experienced writers to return to you a good HERALD. Help her, please, and, "Thank you!"

"What Doth Hinder Me to Be Baptized?"

By T. M. Ferrell

"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" (Acts 2:37, 38).

THE CHURCH OF GOD has long been known as a church that knows the truth and strives to put it into practice. There are times, however, when even the "very elect" do not take into consideration the whole truth. We refer to the practice of postponing baptism for days and even weeks after a person has come forward, expressing the desire to be baptized. Such procedure is not supported by the Word of God. In fact, the Bible teaches immediate baptism of confessed believers. Present-day church methods should be patterned, as much as is possible, after the precedent of the early church.

In our study, we shall notice the phrases—"the same day," "immediately," "the same hour," and similar statements that have a bearing on this subject.

The first reference that comes to our attention is in Acts 2. It is in this chapter that the events of the Day of Pentecost are told. After the disciples received the outpouring of the power of God and began to speak in tongues, they were accused of being drunken. Peter then stood up and defended them, rebuking the people for their hardness of heart and for crucifying their Christ. When the people heard this, "they were pricked in their heart" and immediately wanted to know what they could do to rectify the situation. Peter told them: "Repent and be baptized . . . in the name of Jesus Christ for the remission of sins" (Acts 2:38). We are told, "They that gladly received his word were baptized: and *the same day* there were added unto them about three thousand souls" (v. 41).

Another instance is that of Philip and the Ethiopian eunuch. The eunuch was riding alone in his chariot, reading Isaiah 53, but could not understand what he was reading. After being led to the chariot by the power of God, Philip "began at the same scripture," and preached Jesus unto him. As they journeyed, they came to a certain water, and the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." The eunuch answered, "I believe that Jesus Christ is the Son of God" (Acts 8:36, 37). He believed, and there was nothing hindering him from being baptized. Philip did not say, "Wait until next Sunday." "He commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

In another place, we learn that Saul of Tarsus was so desirous of fulfilling the will of God, that, though he had not had food or drink for three days while he lay blind at Damascus, upon receiving his sight, the first thing he did was to be baptized. The Scripture says that "immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened" (Acts 9:18, 19). With this scripture in mind, we say, If a person should come forward just preceding a regular meal, baptize him first and eat later! Which is the more important?

What about a person who comes forward at an evening service? It is not unthinkable that the baptismal service should be held that same night. Paul and Silas once prayed and sang praises at midnight in a Philippian prison—then a great earthquake set all the prisoners free. After they kept the jailer from committing suicide, Paul and Silas "spake unto him the word of the Lord." The man was so overcome by the truth of God, he wanted to do the Lord's will. He did not say, "Tomorrow, I want you to baptize me." The Bible says: "He took them *the same hour of the night*, and washed their stripes; and *was baptized*, he and all his *straightway* [immediately]" (Acts 16:33). The importance of baptism should be impressed upon hearers of the gospel that they should want to be baptized immediately.

If we wished to consider this question from another angle, we might recall the symbolism of baptism as brought out in Romans 6. We should crucify our old man of sin and be buried in baptism the same day, as Christ was crucified and buried the same day.

True, it makes a better show to baptize several on Easter Sunday or the last day of a conference, but baptism is no more efficacious in cleansing from sin on those days than on any other day of the year. *Today* is the day! "*Now* is the accepted time; behold, *now* is the day of salvation" (2 Cor. 6:2).

"What doth hinder me to be baptized?" . . . "If thou believest with all thine heart, thou mayest."

There is nothing hindering, so let the will of the Lord be done!

High Calling of the Ministry

A Graduation Address

By *Harvey U. Krogh, Jr.*

WE ARE indeed grateful for the opportunity of speaking from this pulpit again [at Church of God in Oregon, Illinois] and count it an honor to address the 1945 graduating class of Oregon Bible College.

These young men have completed a phase of their education at the hands of worthy instructors and are about to enter into greater service for the Lord. There is no higher calling than the ministry. Opportunity has never knocked more loudly on anyone's door than it has on theirs, and they are answering.

It is considered wise in the business world to "get in on the ground floor," as they say. There are many wonderful new things being developed in these times. Many young men are obtaining scientific knowledge which is calculated to assure them economic security the rest of their lives.

Not long ago, we witnessed the demonstration of a helicopter. Its possibilities seemed almost unbelievable as we watched with open mouth while it ascended a few feet in the air and swayed there like a humming bird, flew backwards, then up into the air with great speed, making a large circle and returning to a few feet above the ground in front of us. Those who understand those machines and are skilled in their use are in a coveted position in the estimation of some. These young men will become instructors and authorities, having begun early in this comparatively new field.

The most progressive people take up some new thing, something with a future, and learn all about it, stay with it and work with it until they are eventually successful. Success seldom comes all at once. Anything of real value is never cheap. One must work for those things which are truly valuable, otherwise he may not know how to use and appreciate them. Oftentimes the work is hard, the pay is small, and success seems to be a long way off, but the man who is steadfast and determined will win.

There is a field, however, that is comparatively untouched. It is the field of human relations. A great work must be done here. It is the development, advancement, and perfection of man, God's highest creation. We used to think the angels were higher than men, but Paul said, "Know ye not that we shall judge angels?" (1 Cor. 6:3.) Well, man has not yet been perfected. He is still in the process of development. Thus far, only the Christ has

been made perfect, but many others are now in the process and shall eventually be made like Him.

God has chosen to use men in this great work of perfecting His creation. Your work, with people who are the marvelous creation of God, is far more important than making or improving the trinkets men have invented.

No one is looking farther into the future than you are looking. None are devoting their lives to a greater cause. The world needs a righteous and all-wise ruler, even Christ who is the perfection of God's creation, but His co-rulers have not all been properly trained and developed.

Men are finding themselves incapable of handling all the problems arising from this world conflict. There is only one hope for the world, and that is God's anointed King and His followers. The preparation of Christ's co-rulers is of prime importance.

By allying yourselves with God according to His invitation, you are preparing for a position of importance and honor in the age to come, a position far above any other that has ever been offered in this life. This preparation of yourself, however, cannot be accomplished

by thinking only of yourself or of your reward. It is necessary to forget self and to think of others, for God has called you to prepare others. Jesus said, "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). Your reward will be assured only when you learn and live the great paradox of abasing yourself to be exalted eventually: of giving, in order to receive, of becoming poor that you may be made rich, of thinking of others that you may be thought of, and of giving your life in service for others that you may receive eternal life.

To do this, you must become identified with the Christ who is our forerunner in all these things. Consider the minister's identity with Christ in sufferings, in labors, in glorification. Jesus said that He came not to be ministered unto, but to minister and to give Himself for others.

Young men, do not be only preachers, be ministers. Minister unto the needs of the people. Sometimes ministering will be the doing of the humblest kind of manual labor or the simplest of little tasks. Sometimes it may be listening to a sinner's plea and then forgetting all but the sinner's needs. Sometimes your ministering will be in the form of long hours of prayer and meditation, watching



Harvey U. Krogh, Jr.

and praying by the sick bed, or the unceasing prayer for a wayward one. Sometimes it may be a kind word spoken to one who has insulted you. Sometime it may be the prayer for, and the forgiveness of, those who have tried to crucify you. Paul, in his modesty, gave only a hint of his ministering. After mentioning his suffering, he spoke of the "care of all the churches." (2 Cor. 11:28, 29.)

If you are faithful in your ministry, you will be identified with the Christ in sufferings, and in labors, and He will be faithful to see that you are identified with Him in the glory that shall be revealed when He returns.

You may encounter temptations which, if yielded to, will cost you the effectiveness of your whole ministry. Remember that with God's help you can be an overcomer. You may experience trials that will nearly break you, and there will be times that you may seriously consider forsaking the ministry. Remember that Christ was made "perfect through suffering." Burdens will be laid upon you that will bear you down until you cry out to the Lord and learn at firsthand how to cast all your care upon Him.

There may be times when you will weep as Jesus wept

when He looked out over the city of Jerusalem and thought of how they rejected Him. Remember, the world has rejected you; and, when the love of Christ has filled your heart, you will have compassion on all the lost.

Being identified with Christ in sufferings and labors, you also will be persecuted as Paul told Timothy that he would be persecuted. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Listen, though, to his testimony in the preceding verse: "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." Yes, deliverance! Herein is part of the present reward. There will come to you for all the persecutions and trials, "the peace of God that passeth all understanding," a peace that will be exceedingly sweet, enabling you to relax when tired. There is also the joy that is "unspeakable and full of glory."

When you study God's Word as you should do constantly, you will be shown glimpses of the age to come that will encourage and prove to you that the "sufferings of this present time are not worthy to be compared with the glory which shall be" (Please turn to page 11)

Oregon Bible College Graduation Exercises

By Mary Mae Nedrow

WE WISH all readers of THE RESTITUTION HERALD might have been present at the graduation exercises of Oregon Bible College, class of 1945. The commencement program was very impressive from beginning to end. Brother Sydney E. Magaw was master of ceremonies. Both he and Brother Vivian Kirkpatrick must have been very happy, indeed, having been the Bible instructors of the four fine young men who were being graduated. As the organ softly played the processional, we watched the students walk up the aisle to take their places on the rostrum. We breathed a silent prayer to God ever to keep them in His care and to guide and watch over them as they journey on life's great highway, teaching and preaching the gospel of the Kingdom and salvation through Jesus Christ. Many special numbers were beautifully rendered.

After the invocation by Brother F. E. Siple, Brother Kirkpatrick read from the Scriptures the Apostle Paul's charge to Timothy. (2 Tim. 2.) The address by Brother Harvey U. Krogh, Jr., will long be remembered. He emphasized that there is no higher calling than to the ministry: that is requires hard work and necessitates suffering

if they would be identified with Christ. He kindly admonished them to be strong and courageous as they go out into the world, overcoming many temptations that will undoubtedly befall them. He said in part: "Many boys are giving their lives to preserve temporal lives, but *these boys* are giving their lives that many may some day have eternal life." He exhorted them to have compassion on all mankind as did the Christ. He urged them to walk forward and to walk closely with God, daily, and to be faithful servants.

Brother Magaw wished them well as "they go out into the world that is none too friendly." Brother F. L. Austin gave the benediction, implying that it was D-Day in their lives, and prayed that God might be very near them at all times.

To Brothers James H. Mattison, Harold J. Doan, Linford William Moore, and Edward Harriman Goit we extend congratulations. May they ever "be strong in the grace that is in Christ Jesus." May each "endure hardness, as a good soldier of Jesus Christ . . . a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

"On Soviet Imperialism"

By Watson Kirkconnell

"Professor Watson Kirkconnell, M.A., Ph.D., F.R.H.S., F.R.S.C., is a fourth-generation Canadian of Scotch-English origin and U.E. descent. He graduated from Queen's University after a brilliant scholastic career, and for nearly four years during the last war served as a captain in the C.E.F. Subsequently he was a member of the staff at Wesley College, Winnipeg, where he was first a member of the English department and later Professor of Classics. For the past five years he has been head of the English Department of McMaster University, Hamilton.

"In the article presented below, Professor Kirkconnell outlines instances of Soviet aggression during the past three years to show that the program set out by Stalin in his *Problems of Leninism* is as much a threat to the world's peace as was the program set out by Hitler in *Mein Kampf*."—Toronto Evening Telegram.

WHERE there is no compass of reality, the ship of state may easily drift into disaster. For the past four years, since June 22, 1941, most Canadian newspapers have refrained from giving us the full truth about Soviet Russia, perhaps because of a belief in high quarters that the truth would jeopardize our struggle against the menace of Hitler. Now that the back of the Nazi snake is broken, it becomes a patriotic duty to remove the Soviet worshipping blinkers in which the Canadian public has been driven. A free nation is entitled to the facts.

In an article published on the 14th of April, entitled, "Preface to San Francisco," I showed how the heroic Russian nation, to which our military debt of gratitude is nearly as great as theirs to us, has suffered under the tyranny of the OGPU-NKVD, a vast police organization that has murdered millions of Russians and held millions of others in the slave labor of huge concentration camps. I also gave a glimpse of the NKVD's work of murder and deportation in occupied territory. It is the purpose of the present article to summarize the aggressions during the past three years or so committed by the foreign policy of the police-controlled Soviet state. Haphazard and disconnected news items in the daily press have failed utterly to

Recommended by Brother R. H. Judd, Colborne, Ontario, and by special permission of the "Evening Telegram" (Toronto) and from the author, Watson Kirkconnell, "On Soviet Imperialism" is here republished for readers of The Restitution Herald. The article, illustrated by a map of Russia and her recent annexations (page 7), reveals Russia's threatening rise to unprecedented power. This Northern Bear (Ezek. 38), fully awakened from her long winter's hibernation, gaunt and hungry, is prowling and slashing far beyond former boundaries. Kirkconnell speaks of the Baltic-Balkan zone of Europe being a "constant source of temptation to the Soviet crocodile's appetite," and comments: "Unfortunately, the crocodile's appetite knows no limits." Read the article.—Editor.

give the true picture of a ruthless and unprincipled advance on every possible front.

To make such a summary is not to urge war against our Soviet allies. No one in his right senses imagines that Britain and the United States would dream of war against Stalin. It is quite another thing, however, for our papers and citizens to keep on accepting with fatuous congratulation the extinction of human freedom in one European country after another. "What can you do about it?" they murmur in pained remonstrance, when backed into a corner on the facts. Well, you

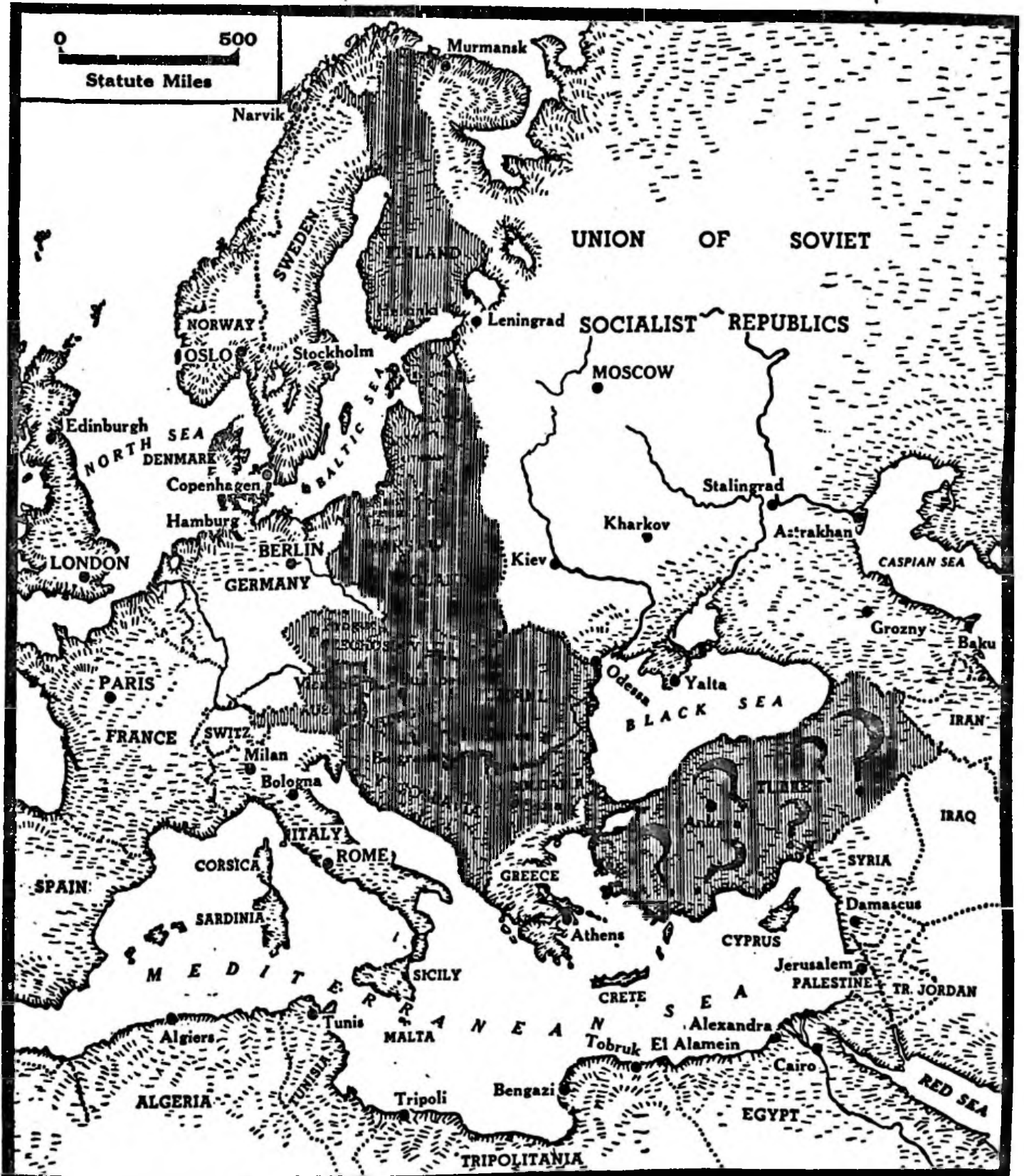
can at least be an honest man and call murder and tyranny by their proper names.

Stalin's Expansion Textbook Still in Circulation

Stalin's masterpiece, "Problems of Leninism," is the Bolshevik counterpart to Hitler's "Mein Kampf," and is sold by the million today as the Bible of the Communist movement. Just as Hitler frequently found it expedient to utter honeyed words of peace in his public speeches while resolutely fulfilling the blueprints of conquest from "Mein Kampf," so recent swelling phrases of good will from the Kremlin have diverted naive Anglo-American attention away from the ruthless fulfillment of the long-range program of conquest set down in "Problems of Leninism."

In a country like Canada, the party today talks in terms of social evolution and long-term co-operation with capitalism, but in the above-mentioned gospel according to Stalin, still apparently available without restraint throughout the world, the instructions to the faithful are far otherwise. Stalin thus speaks on "the impossibility of the complete final victory of Socialism in one country without the victory of the revolution in other countries," and he quotes with approval the following words of Lenin: "We are living not merely in a state, but in a system of states; and the existence of the Soviet Republic side by side with imperialist states for a long time is unthinkable. One or the other must triumph in the end, and before that end supervenes a series of frightful (Please turn to page 8)

McMaster Professor Presents Summary of Soviet Aggression During the Past Three Years—Substitutes a Connected Review of Events for Haphazard News Stories—Ruthless Fulfillment of Long-range Program of Conquest Set Down in Stalin's "Problems of Leninism"



Shaded area shows sovereign states of Europe blacked out since 1939 by the spread of Soviet Imperialism. Turkey may be next.

"ON SOVIET IMPERIALISM"

(Continued from page 6)

collisions between the Soviet Republic and the bourgeois states will be inevitable."

It is wrong to assume, as so many journalists do, that Stalin, unlike the late Comrade Trotsky, has abandoned the aim of world Communism. The only difference lies in the question of tempo. Stalin's proposed plan is a long term one, to be pushed as opportunities mature. Let us see how they have been maturing.

Three Baltic States First to Be Swallowed Alive

(1) Estonia and Latvia are two small Protestant countries on the Baltic coast. Lithuania is a small Catholic country just south of them. All three have had freedom of press and worship, several political parties, and a much higher standard of living than the USSR. In June, 1940, Stalin, breaking treaties of non-aggression, as he has broken almost all of his treaties, moved Soviet troops into the helpless countries and forced elections in which only a new Communist-front "Union of the Toiling People" had the privilege of nominating candidates. The puppet governments elected under a reign of terror voted for inclusion in the USSR and the grim work of the NKVD (OGPU) in murdering or transporting the bulk of the population went into high gear.

The American Government, through its Department of State, issued a declaration on July 23, 1940, strongly condemning "the devious processes by which the political independence and territorial integrity of the three small Baltic republics — Estonia, Latvia, and Lithuania — were to be deliberately annihilated." Soviet plans, as revealed by official documents of the NKVD, called for the liquidation of almost the entire population and its transportation to Siberian concentration camps or Asiatic colonies. To quote from a formal statement in August, 1944, by the United Organizations of Americans of Lithuanian, Latvian and Estonian Descent: "It is evident on the basis of the above-mentioned documents that, in the Soviet view, more than ninety per cent of the Lithuanians, Latvians, and Estonians, of Catholic, Protestant, and Jewish faith, and of all walks of life from humble tillers of the land to scholars and cabinet ministers, were slated for banishment from their native soil and for 'liquidation.' Nothing but geographical names (until changed in honor of the Soviet heroes) would have reminded the world that there had ever lived Christian Baltic peoples."

Up to June, 1941, some 200,000 men, women, and children were deported, and in every known case husbands were separated from wives and children from parents. With the return of the Soviets in 1944, the situation grew still more dreadful, with widespread looting and rape by the Red army and systematic murder and deportation by the NKVD.

Detailed documentation is available from the diplomatic representatives of the martyred republics on this continent. Nevertheless, in the Yalta appeasement pact no mention was made of the three unfortunate states, who are apparently abandoned to extermination. It may be "realism," using a popular phrase, to accept the unpreventable murder of three nations, but our newspaper editors should at least refrain from kissing the criminal. Even Judas Iscariot only kissed the victim.

Finland Attacked Twice by Huge Soviet Neighbor

(2) Another instance where fatuous or partisan journalism had fed us poisonous falsehood is the case of Finland, whose defeat was heralded last year by our Canadian newspapers as well-merited punishment for a reactionary little country that had attacked Soviet Russia in alliance with Hitler. This is false at every point. Instead of being reactionary, Finland is one of the most democratic countries in the world. On June 22, 1941, it was not Finland that attacked Russia but Russia that attacked Finland; and it was four full days later that the Finnish government, in the face of a Soviet invasion, declared a war of self-defense. (As W. H. Chamberlain has pointed out, a press release of the U.S.A. State Department, dated December 8, 1941, and the *New York Times* for June 23, 1941, both confirm the fact that it was Russia, in 1941 as in 1939, who launched an unprovoked and brutal attack on its brave little neighbor.)

The crushing peace terms inflicted by the bully on its victim in 1944 amounts to confiscating all Finnish exports for the next five years without compensation; and the Soviet armistice commission has sought to liquidate Finnish generals as "war criminals." In the recent election, although tremendous pressure was exerted by the Soviets, the Communists suffered a crushing defeat. Nevertheless, according to the *New York Times*, half of the new cabinet is Communist, apparently under direction from Moscow.

Poland a Major Victim of Soviet Imperialism

(3) Poland is so far the largest single victim of Soviet aggression. In breach of several solemn treaties, the USSR has seized forty per cent of Poland's territory, including a largely Catholic, non-Communist population of Poles and Ukrainians larger than the whole population of Canada. Worse still is the imposition on what is left of Poland of a Moscow-sponsored puppet government and the systematic liquidation of Polish patriots by the NKVD.

The Lublin stooges consist largely of 1) Communists, often with NKVD training, imported from Moscow, such as A. Zawadzki, B. Drobner, E. Osabka-Morawzki, and J. Haneman, 2) men with disgraceful records, such as General Zymierski (head of the new Department of National Defense), who served a penitentiary term for embezzlement, General Berling (deputy head of the Department of National Defense), who was retired in 1939

because of scandals, and W. Razymowski (head of the Department of Culture and Art), who was expelled from the Polish Academy of Literature because of plagiarism, and 3) pliable nonentities such as J. Czechowski and E. Sommerstein.

The real rule of the country, however, has been in the hands of the NKVD, which, as the British government has repeatedly complained, is filling concentration camps with the brave defenders of Poland. At Yalta, in exchange for Churchill's capitulation on the boundary issue, Stalin promised to approve of a reorganized Polish government, including elements of the Government-in-exile as well as the Communist-front tools. Instead of fulfilling that promise, he has tried brazenly to extort world recognition for his puppets at San Francisco.

It is a commonplace with many Canadian newspapers that Russia, having fought bravely and suffered greatly, is entitled to territorial compensation at the expense of innocent neighbors and is entitled to impose on them puppet regimes "acceptable to Stalin." The sheer immorality of all this appears if we change the beneficiary. Poland has fought more bravely and suffered more dras-

tically than any other belligerent. Therefore, by the same reasoning, Poland should be permitted to absorb Czechoslovakia and the western parts of the USSR, and to impose on Moscow a Polish-sponsored government consisting largely of Poles, Soviet gaolbirds, Czarist-Russian Red-baiters!

The absurdity of the proposal is manifest; yet when the same sort of arrangement is proposed by Moscow, for Moscow's advantage, Canadian mushheads and political charlatans outdo each other in their enthusiasm. Some even go so far in their folly (or criminality) as to urge that since the existence of a dozen small free states in the Baltic-Balkan zone of Europe is a constant source of temptation to the Soviet crocodile's appetite, it will make for the peace and stability of the world if they are fed to the crocodile as soon as possible. Unfortunately, the crocodile appetite knows no limits.

Real Democracy Wiped out in Rumania and Bulgaria

(4) The situation in Rumania may briefly be summed up in the words of Leon Dennen, in the Socialist *New Leader* of New York (March 17, 1945, p. 9): "While President Roosevelt was (Please turn to page 10)

Commentary on Revelation 7

By Kirby Davis

REVELATION 7 considers part of the sixth seal that was opened in the latter part of the preceding chapter.

John, after seeing that the wrath of the Lamb was about to be spilled upon the earth, saw four messengers standing on the four quarters of the earth delaying the Lamb's wrath. These angels held the power to hurt the earth, the sea, and all trees. In verses 2 and 3, we read that a fourth angel from the east, who had the seal of the living God, cried aloud, saying: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

There were sealed one hundred forty-four thousand people of all the tribes of Israel. The reader will notice in verses 7 and 8, however, that Levi and Joseph were listed among the twelve tribes of Israel, and Dan and Ephraim were omitted. Levi and Joseph were not included in the tribes in the first chapter of Numbers. Possibly because of their wickedness, God left Dan and Ephraim out of this listing of the tribes of Israel.

Verse 9 tells that a multitude of people which could not be numbered stood before the throne and before the Lamb. They were people of all nations, and tongues.

They had white robes for clothes and held palms in their hands. All these people were praising God and Jesus. God was on the throne and Jesus was at His right hand. During this time, the angels stood around the throne, around the elders, and around the four beasts. What the "four beasts" are is not known to me, but they may stand for the faithful of Israel. The more correct translation would be "living creatures." The angels bowed down before the throne and worshiped God, giving Him the praise that was due.

As John was watching the performance, one of the elders asked him who those were that were clothed in white. John admitted that the elder knew more about it than did he. It was made known unto John that the multitude was those who were made clean by the Lamb's blood, because of their faith during the Great Tribulation. God was going to dwell on earth with them, and there was to be no hunger or thirst among them. Christ will feed them and "lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

This latter part of the chapter tallies well with Revelation 21, as God is there shown, after the thousand years, to be dwelling with men and being their God.

"ON SOVIET IMPERIALISM"

(Continued from page 9)

reporting to the United States Congress (on March 1, 1945) on the Yalta Agreement which 'guaranteed' the peoples of the liberated and former Axis satellite countries the right to create democratic governments of their own choosing, Rumanian Communists were overthrowing by a bloody coup d'etat the . . . government of General Radescu. Thus this small Black Sea nation became the first concrete test of the efficiency of the agreements reached at Yalta—also, symbolically enough, on the Black Sea. The coup d'etat of a minority party, with little popular support in the country other than that derived by the presence of Red Army troops of occupation, against a coalition government at the moment it was preparing to carry out free and secret elections, as stipulated by the Yalta Agreement, made Roosevelt's words seem, I fear, meaningless, even while they were being spoken."

(5) The situation in Bulgaria is still more remarkable. Here there had been an authentic democratic revolution under such men as Mushanoff, Buroff, and Chitcheff, who had led the resistance movement against the Nazis and overthrew the pro-Nazi government headed by Bagrainoff. Six days later, however, General Tolbukhin's Ukrainian Army entered Sofia and drowned in blood the happy demonstrations of the revolutionary Bulgarians. Kimon Gheorghieff and Damien Veltcheff, the two fascist assassins of the democratic premier, Alexander Stambolisky, were then installed by Russia as puppet Premier and Minister of War, and the real democrats—Mushanoff, Buroff, and Chitcheff—were arrested by the NKVD (OGPU) as "war criminals." All pro-Americans were shot or jailed.

Red Failure in Greece but Triumph in Jugoslavia

(6) All the world now knows the details of the bloody attempt of a coup d'etat by Communists in Greece, aided by Communists from Bulgaria, Albania, and Jugoslavia, armed with Allied lend-lease munitions obligingly supplied by "Marshal" Tito. A word from Stalin, in keeping with his agreements at Teheran, might have stopped the whole dirty business, but that word was never given, and the British had to "shoot it out" to preserve the freedom of Greece.

Any still deluded by Red propaganda should read the formal statement by Greek Socialists and trade unionists, published on page 6 of the *New Leader* for February 3, 1945, denouncing the Civil War as "organized solely by deadly enemies of our country."

(7) Jugoslavia is one of the most flagrant scandals of all. From March, 1941, to June, 1941, the Croatian Communist Party, of which Comrade Tito (as much a "Marshal" as Tim Buck or Joe Salsberg) was the secretary, was all

for collaboration with Adolf Hitler, Stalin's ally. The real resistance in the heroic Yugoslav episode came from the Serbs, whose chief leader was General Mihailovitch. The opposition of the Serbs to the Nazis has never flagged, but after the Nazi attack on Stalin they found a second enemy in Tito, who, unable to gain Communist control of the Serb forces, waged war on them as well.

The Allied betrayal of the brave Serbs into the hands of a Communist dictatorship is one of the blackest chapters in British diplomatic history. [See page 2.—Editor.] The Yalta Agreement suggested, as in the case of Poland, that the basis of the present puppet government under Tito and Subasich be widened by the addition of more representative members; but in the meantime Tito and the NKVD are busily liquidating all effective opposition.

Hungary under a Blackout; Benesh a Pliant Tool

(8) The exact situation in Hungary is still obscure. The weak provisional government at Debrecen contains several Communists, but the real rulers of the country appear to be the Soviet Army and the NKVD. It is significant that neither the Red Cross, UNRRA, nor the non-Communist press reporters have been admitted into this region.

(9) The Czechoslovak government of Benesh has sold out completely to the USSR. One need only note that while a Soviet ambassador has gone with Benesh from Moscow to Kosice, Britain and the United States have been notified—by the Soviets, not by the Czech government—that their ambassadors will not be admitted at present. Benesh is evidently no longer an independent statesman, but a puppet of the Kremlin. The significant exclusion of American forces from operating on Czechoslovak territory also tells its own story.

(10) The foregoing summary covers the more immediate republic-designate of the expanding USSR. One could, however, trace aggressive Communist action in every country in the world. In Italy, Comrade Togliatti has returned from Moscow, heavily financed, and is working for a fatal "total alliance" with the befuddled Socialists. In France, Comrade Thorez, who early in the war treasonously deserted from the French Army to avoid fighting Stalin's Nazi friends, has now come back in triumph from Moscow. Attempts of Belgian Communists to stage a bloody coup d'etat behind the Anglo-American lines received the blessing of the Moscow press. And so one might go on, for Iran, India, China, and the ends of the earth.

Co-operation with Soviets, but on a Realistic Basis

To publish these facts is not to preach war against Russia. We need a co-operative USSR, both for world peace and for our own post-war trade. (That trade will be forthcoming in any case, even if we do not obligingly stifle truth for the sake of fat Canadian exports—only to have

our civilization dynamited by the Fifth Column that we have helped and shielded in our folly.) But we shall achieve a more stable world settlement if the hard-headed men in the Kremlin realize that we are alive to their aggressive designs. As long as Stalin thinks that the general public in the Anglo-American democracies is fatuously ready to condone international theft and murder on his part, he will be all the readier to plunge deeper and deeper into Soviet imperialism.

It is a striking fact that the word "justice" does not occur in the text of the Dumbarton Oaks proposals. Is it not time that some brave man dared to invoke that old-fashioned word at San Francisco? [Yes, except that students of prophecy know not to expect real justice until Christ comes to rule. (Isa. 11:1-9.)—Editor.]

HIGH CALLING OF THE MINISTRY

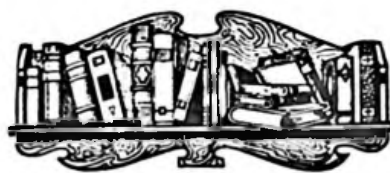
(Continued from page 5)

revealed in us" (Rom. 8:18).

You hold in your possession the power to develop Christian character and to fit many lives for the coming Kingdom of God. You can do this well, only if you live very close to the Father. You cannot successfully lead people where you have not been. Daily seek a closer walk with God. Jesus said, "I can of mine own self do nothing" (John 5:30). He also said, "Without me ye can do nothing" (15:5). Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Christ will also strengthen you for whatever work He wants you to do. He has laid on you the work of the perfecting of the saints for the building up of the body of Christ. Trust Him and work. Never turn back. He that turns back is not worthy.

Christ, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Keep the vision of that joy before you always. Be ever mindful of the greatness of the task God has given you. It is not just for a few short years of time, but for all eternity. You are getting in on the ground floor. For the coming age you will be preparing yourself and others for the work of reconstructing the world according to God's plan of righteousness.

As Paul admonished Timothy, may we admonish you: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). That is, keep yourself under control as Paul did. Study the teachings, preach a full gospel, and shun not to declare unto them the whole counsel of God. Study and practice the doctrines, for "in doing this thou shalt both save thyself, and them that hear thee."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The Pine Woods Bible Class (W. H. Wilson, author and publisher; 75 cents) is, like *The Student's Textbook*, founded on the experiences of a nineteenth century Church-of-God leader with a Bible class of considerably varying ages and abilities.

The style is strictly conversational. According to the author, the plan was adopted to make it easier to read the book; actually, however, the style makes it more, rather than less, difficult to read. The ubiquitous "Q.'s" and "A.'s" on every page stand out like traffic lights and boulevard stop signs, to interrupt the regular flow of ideas.

Nevertheless, *The Pine Woods Bible Class* makes a distinctly worth-while investment. Many of the most perplexing problems of Biblical interpretation are solved in it, and Mr. Wilson's scholarship is not to be questioned. (He was, of course, a close relative of Benjamin Wilson, author and translator of the *Emphatic Diaglott*.) Such texts as that concerning Paul's desire to depart and be with Christ are given generous treatment, and there are expositions of Christian baptism and the mortality of man that are worthy of a place in any religious reference library.

For *The Pine Woods Bible Class*, despite the fact that Author Wilson primarily intended it for consecutive reading, is chiefly valuable for reference purposes. Unfortunately, it does not have a subject or a textual index; but this lack is compensated for in some measure by a fairly complete table of contents. Each chapter presumably is founded on a single lesson given by Mr. Wilson during his teaching career.

Mr. Wilson, in his preface, proposes his work as a possible guide for lesson study among young people. As a lesson book, it could be valuable—but only, we believe, in the hands of an experienced teacher. Plenty of Bible references are given, but there are no suggestions for doing much more than following the exact printed questions and answers in the book itself. Real discussion material is almost entirely absent.

• • • • •

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

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Salvation May Be Yours

The gospel, or good news, of Christ is the "power of God unto salvation." There is opportunity of salvation for everyone who believes—Jews and Gentiles.

Though all may learn of this free salvation, all will not accept it. We are told that the devils believe and tremble. They will not accept this salvation that is made possible by the blood of Jesus. He gave His life for everyone.

Christ said, however: "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 manifest myself to him" (John 14:21).

Now, if we believe a thing, we will live according to that knowledge. Otherwise it will do us no good. "Faith without works," we are told, is dead. As we are saved by grace through faith, we need faith to be saved, do we not?

Another Thing We Need

We need to repent of our sins; of our evil ways or deeds. Repentance is another thing one needs to get this salvation so freely offered to us.

"He that loveth me not keepeth not my sayings," said Jesus. (John 14:24.) A repentant sinner becomes a humble Christian, working for Jesus every day.

The New Testament tells of Jesus. Many things are written of Him in the Bible. These things are written to help us learn to know and love Jesus. They are written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (20:30, 31).

In the years before Christ's birth, God spoke to the people through the holy prophets. These men were holy and wise men. The people were not always so wise or righteous, but they were God's chosen people. We have studied about many of these prophets.

However, we learn of God through Jesus His Son, today. We were not living when Christ was in Galilee, but we can read about men and women who were there. They wrote to tell us of the wonders He did to prove He was the Son of God.

Then, after He ascended to God's right hand, the Holy Spirit gave the disciples power to heal and to do wonder-

ful things. They were showing the truth of the Word: "confirming the word."

We Live By Faith

The just now live by faith, even as they did of old. They believed God: We believe God.

There are many more things to happen in this world of ours. Jesus said the Bible tells of these things before they come to pass to strengthen us and help us to believe when we see them happening. These things are not written to frighten us. We are to lift up our heads. We are to know Jesus is coming very soon. We are not to worry or fret.

There is one important thing to do. We should pay more attention to the lessons and studies in our Bibles. We know the angels are to be punished, or were punished, and we, too, will be punished if we fail to do right.

The question is asked: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2:3.)

So, let us not neglect this salvation offered to us. Repent, believe, be baptized, and follow Jesus always.

New ECE Club Members

Betty Jane and Larry Lee Zechiel of Culver, Ind., join our club today. Won't you join, too?

Keepsakes

"Keep thy heart with all diligence; for out of it are the issues of life."

"Keep thy tongue from evil and thy lips from speaking guile."

"Little children, keep yourselves from idols."

"Keep the door of my lips."

"Keep thyself pure."

"If a man love me, he will keep my words."

"Fear God and keep his commandments."

Happy Birthday Wishes

Larry Croxton, June 30, age 13, Moline, Ill.

Luther W. Benge, July 1, age 11, Frankfort, Ind.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Berean Day to Be August 4

* * * *By Arlen Marsh, National Berean President*

Because of changes to take effect this year in the programs of both the General Conference and the Illinois State Conference (July 31 to August 12), and because of restrictions on transportation necessitated by the war effort, the annual business meeting of the National Berean Society will be conducted at Oregon, Illinois, on Saturday, August 4—the first Saturday of the combined conference.

Permission to use this date has just been granted by the Illinois State Conference, which controls the detailed program during the Bible school period. (This excepts only the two Sundays, August 5 and August 12.) August 4 should prove satisfactory for nearly every Berean who could ordinarily attend business meetings of the Society and for many who could not ordinarily attend them. This date, too, will interfere less with regularly scheduled Bible classes than any other.

For strict conformity with government regulations, attendance at the business sessions of the Society must be held to fewer than fifty. This will not, however, if experience of past years is repeated, be a difficult goal to attain!

An Appointment—Lesson No. 10

* * * *By Lyle Rankin, Cashmere, Wash.*

"What man is he that liveth, and shall not see death" (Psalm 89:48).

Reference for Pre-Class Study

Death: upon all—Rom. 5:12; one event—Eccl. 9:1-3; Psalm 49:10; an appointment—Heb. 9:27; Job 30:23; Psalm 30:2, 3; knowledge and ability—Eccl. 9:5, 6; Psalm 6:5; 146:3, 4; 30:9; 88:10-12; 115:17; a rest—Job 3:13, 17, 18; 17:16; Rev. 14:13; a sleep—1 Kings 2:10; Acts 13:36; John 11:11, 14; Acts 7:60.

A list of deaths: Deut. 34:5, 6; Gen. 25:8, 9; 2 Chron. 12:14, 16; Acts 5:5, 6, 10; 7:60; 8:2; John 19:30, 33, 40-42.

Questions for Discussion

- What types of people are to have one event in common?
- After life, where do people go?
- Compare Ecclesiastes 9:3 and 10.
- Is there any difference in the death of the righteous and the wicked?
- What do the living know and what do the dead know?
- Can the dead do anything?

Name some, of whom it is said in the Scriptures, that they sleep in death.

The state of one in death has been a subject discussed many times, but the Word of God tells us the same story that it always has. Man and beast perish alike (Psalm 49:14; Eccl. 3:19), and their condition in death is the same, but man can hope now before he dies that he will be resurrected from death.

When one dies, he "fleeth also as a shadow, and continueth not." We may cut down a tree, and its root may become old, yet it sometimes grows up again, but "man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" "Man lieth down [in death], and riseth not," that is, he cannot rise by his own power. At death, "he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Does this sound like a loved one who has died being able to see what is transpiring in the world?

Lazarus was called from the tomb, not from glory. Surely, Jesus knew where he was. When Lazarus came from the tomb, Jesus said, "Loose him and let him go."

Death is a state of unconscious sleep wherein mankind cannot exercise thought or any part of himself.

If you want to praise God, do it now!

Three More Lessons

You have just completed studying the tenth lesson in the series prepared by Brother Lyle Rankin of Cashmere, Washington. We know that if you have studied all the references and leads which have been offered that you have received much benefit.

Since the series will terminate before Berean Day, we plan to continue a new series of lessons until the business meeting when the Bereans themselves can vote on whether we shall continue the policy of presenting weekly lessons on this page. The new series will be prepared by Brother Arlen Marsh.

The Rockford (Ill.) Bereans reported: "Brother Rankin's lessons have done well here in Rockford. Everyone who has taught them has liked them, and, too, the ones who have studied them. Moreover, they have allowed for some interesting discussions." Indirectly, we have heard of other societies who have found much value in the lessons,

AMONG THE CHURCHES

CALENDAR

- June 17-July 1—Bible school and evangelistic meetings at Blood River Church, near Hammond, La.
- June 18-24—Michigan Conference at Southlawn Park Church of God, Grand Rapids.
- June 18-24—Daily Vacation Bible School at Ripley, Ill.
- June 18-July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.
- June 20-July 1—Indiana Bible School and Conference at North Salem.
- July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
- July 2-13—Vacation Bible School at Maple Grove Church of God, Springfield, Ohio.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31-August 12—General Conference at Oregon, Ill.
- July 31-August 12—Illinois Bible School and Conference at Oregon, Ill.
- August 12-19—Missouri Conference at Fredericktown.
- August 18-26—Annual Iowa Conference at Waterloo.
- August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
- August 19-26—Western Nebraska Conference at Holbrook.
- August 16-26—Virginia State Conference at Maurertown.
- August 26-September 2—Eastern Nebraska Conference at Omaha.

NATIONAL BIBLE INSTITUTION

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|-----------------------------------|---------|
| Cora G. Pace | \$17.00 |
| Fredericktown, Mo., Church of God | 60.00 |
| A Sister | 50.00 |
| Brush Creek, Ohio, Church | 30.00 |
| Mr. & Mrs. C. E. Lapp | 21.50 |

SOUTH BEND, INDIANA

Hope Chapel Church of God in South Bend, Ind., held its annual business meeting on June 4, 1945, for the election of officers. Names of officers elected follow: elders—Floyd Stilson, Elmer McChesney, and Horace Pierce; deacons—Rolland and Forest Stilson; assistant deacons—Lynn Leighty and Irving Cohen; deaconesses—Mrs. Charles Sibert and Mrs. Frank Fox; assistant deaconesses—Frances Pierce and Mrs. Royal Mastain; secretary—Mrs. Wilma Pierce; treasurer—Mrs. Lois Hunt; musical director—Everett Stilson; Sunday school superintendent—Mrs. Lottie Picklerl; assistant—Horace G. Pierce; secretary—Mrs. Erma McChesney; pianist—Mrs. Maude Stilson; church pianist—Lottie Picklerl; pastor—M. W. Lyon.

A two-weeks' Vacation Bible School is under way at Hope Chapel. Report of same will be given at a later date.

(Mrs.) Wilma Pierce, Secy.

AN URGENT APPEAL

The amount set by the last General Conference to be raised by contributions was \$20,408.44. The amount received to date is \$17,064.65. This splendid support is indeed very commendable, but, if our goal is to be reached, we (all who can possibly do so) must give to the best of our ability. Our fiscal year ends June 30. To reach our goal, \$3,343.79 must be received in contributions before this date.

Dear brother or sister, PLEASE, in the interest of the LORD'S WORK, send a contribution to National Bible Institution at once. It cannot be too large or too small.

Dale R. Dunbar, Treasurer,
National Bible Institution.

NATIONAL BIBLE INSTITUTION

| | |
|----------------------------------|---------|
| A. E. Shaw | \$ 1.60 |
| Icel Stedman | 25.00 |
| Myrtle Mitchener | 5.00 |
| Mr. & Mrs. Leland Hanson | 36.00 |
| Dixon, Ill., Church of God S. S. | 10.50 |
| Oregon, Ill., Sunday School | 8.24 |
| Delta, Ohio, Bereans | 19.00 |

Gleanings From the Field

"The field is the world."—Jesus.

Thanks, Pennellwood: Recently the Pennellwood Church of God, Grand Rapids, Mich., contributed sufficient money to Oregon Bible College to purchase a new cow. The College is grateful for this thoughtfulness. Bro. Albert Logsdon, superintendent of the College, assures that "Penny" will do her bit for the School, and that she is worth more than her name implies.

Almost Finished! The fiscal year for National Bible Institution is nearly finished. Bro. Dale Dunbar, treasurer of the Institution wants everyone to read and heed "An Urgent Appeal," which appears above on this page.

Bro. R. O. Hardesty, pastor of the Church of God at Omaha, Nebr., announces: "The speakers at the Eastern Nebraska Conference this year (August 26-September 2) will be Bros. C. E. Lapp and F. E. Siple."

"Last and present issues of The Herald have good solid matter all through."—R. H. Judd, Rt. 3, Colborne, Ont.

Sr. Nancy B. Robison, 725 N. C St., Arkansas City, Kans., is enjoying life in her "ripe old age" of eighty-seven years.

SUMMER SCHOOL STUDENTS

Joyce Sloeum, Grand Rapids, Mich.
Merna Marshall, Grand Rapids, Mich.
Mildred Nielson, Grand Rapids, Mich.
Phyllis Sellers, Grand Rapids, Mich.
Joy Ann Pearson, West Milton, Ohio
Alva Huffer, Michigantown, Ind.
Donald Perkins, Fredericktown, Mo.
Helen Graham, Saint Louis, Mo.
Warren Sorenson, Omaha, Nebr.
Orval Dale Lynd, Altona, Ill.
Ernest B. Dart, Cashmere, Wash.
Virginia Mac Wagenaar, Byron Center, Mich.
Juanita Logsdon, Oregon, Ill.
Dean Moore, Red Bluff, Calif.

HERALD RECEIPTS

Richard E. Powell; Gordon Davison; F. E. Siple; Glenn Dunbar; Mrs. A. J. Moore (another); W. R. Simmons (another); F. S. Watts; Mrs. Emery Dixon (others); Mrs. Nora M. Wiley (another); Joseph Elshaw; George Kieffer; George H. Tabor; Mrs. William Horton; Carl Hess; Paul Louzeczy; W. J. Coulter; Daniel Hayes; S. E. Magaw (another); Delbert A. Jones (another); Cora G. Pace (another); John Coulter; Norman Ruhn; C. E. Lapp; Tella Griffin; Claude L. Davis; Sgt. Vernon Lobell.

Bro. Linford Moore, Jr., recently graduated senior of Oregon Bible College, led his class for a three-year scholastic average of 94.37. He and his wife and son have moved to 618 W. Chandler, Macomb, Ill., where he succeeds Bro. Gerald L. Cooper as full-time pastor of the Church of God.

Bro. J. M. Morgan, Kellyville, Okla., has published a booklet, "Songs of Truth and Bible Study." He will be pleased to send a copy of it to anyone who wishes it.

"All those from our group who attended the graduation were very proud of those new members of the ministry."—Ellen Van Fleet, 38-39th St., S.W., Grand Rapids, Mich.

"Having resigned as an employee of National Bible Institution, effective September 1, 1945, I will be glad to hear from churches that have pastorates to offer."—J. W. McLain, Oregon, Ill.

A New Tract: A new four-page tract, "Sin in the Church," by Sr. Emma C. Railsback, 1020 S. Burlington Ave., Los Angeles 6, Calif., is ready for sale at ten cents per dozen, or sixty cents per one hundred copies.

OUR ISOLATED FAMILIES

(Pictures on back page)

In February of this year, the fieldman of National Bible Institution visited the home of Mrs. G. W. Marrs, 2472 Yale St., Memphis, Tenn. After showing the motion pictures of the work of the churches, a sermon on the "Kingdom-of-God Plan for Peace" was given to the family and a few friends. They are glad to have ministers passing through to call on them. We hope to have one of the evangelists stop over there for a few days this fall, as work is being planned in the South for the winter.

In the picture, left to right are: the son, his wife and son, the daughter, and Mrs. G. W. Marrs and granddaughter.

While calling on the churches at Hammond, La., the pastor, Vernia Wolfe, and the writer made a trip to New Orleans. There, we discussed with Bernard Lobell, 3423 Peach St., ways and means of starting a new Sunday school in New Orleans. Mr. Lobell has discovered a place which is newly built up and in need of a Sunday school. Mr. Lobell is well qualified to lead a Sunday school, as he was formerly one of the leading workers at the Blood River Church. The conversation led to the proposed plan of Pastor Wolfe giving some preaching assistance for a time to help start a new work. We wish them success in the venture.

Shown in the picture are: Bernard Lobell his wife, daughter, and wife's mother.

J. W. McLain, Fieldman.

"Offer the sacrifices of righteousness, and put your trust in the Lord" (Psalm 4:5).

CHICAGO CHURCH OF GOD

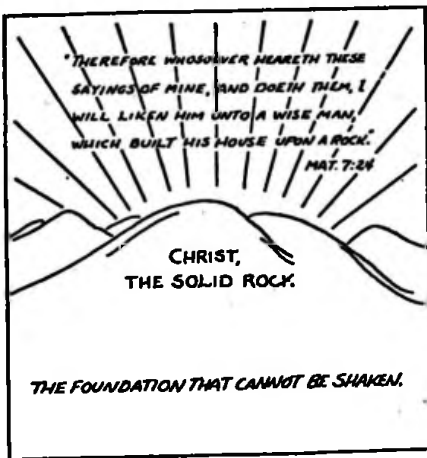
On April 29, 1945, members of the Chicago Church of God, after regular Sunday morning service in the chapel of Lawson Y.M.C.A., joined in eating dinner in the cafeteria, and thereafter held a combined social and business meeting in one of the clubrooms. Bro. James McLain was present and showed us some motion pictures of activities of the churches he visited on his evangelistic tours.

Bro. Robert Hall, chairman of the group, spoke in favor of starting a building fund and the need for looking forward to having a house in which to worship the Lord. While we have been most fortunate in securing use of the chapel rooms, it is plainly evident that we will not grow until we become established in a residential community. Bro. McLain gave some very inspiring comments in regard to our opportunities for work in Chicago, closing his remarks by reading the first chapter of Haggai. It was voted unanimously that a building fund be established.

On May 25, as many members as could, gathered at the home of Mrs. W. R. Tempel for a potluck supper in farewell to Bro. Francis Burnett and family, who left Chicago on May 28. Bro. Burnett was pastor of the group for the months of February, March, April, and May. A gift of money was tendered the Burnetts in appreciation of their services.

Bro. Harold Doan has started his work as full-time pastor. He and Sr. Doan now reside at 1908 N. Keystone. We of the church group welcome them and pray God's blessing on their work with us.

Jeanne Hall, Secy.



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.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7 1/4 in. by 10 1/2 in.; 100 envelopes, 3 1/2 in. by 7 1/2 in.; name and address in blue or black ink in not more than four lines of Gothic type, with same type arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

FILL IN MAIL TODAY

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Gentlemen:

Please send The Restitution Herald for one year to the address below.

I inclose \$2.50.

Name _____

Address _____

(Signed) _____

SUMMER BIBLE TRAINING SCHOOL
July 3 - August 12, 1945

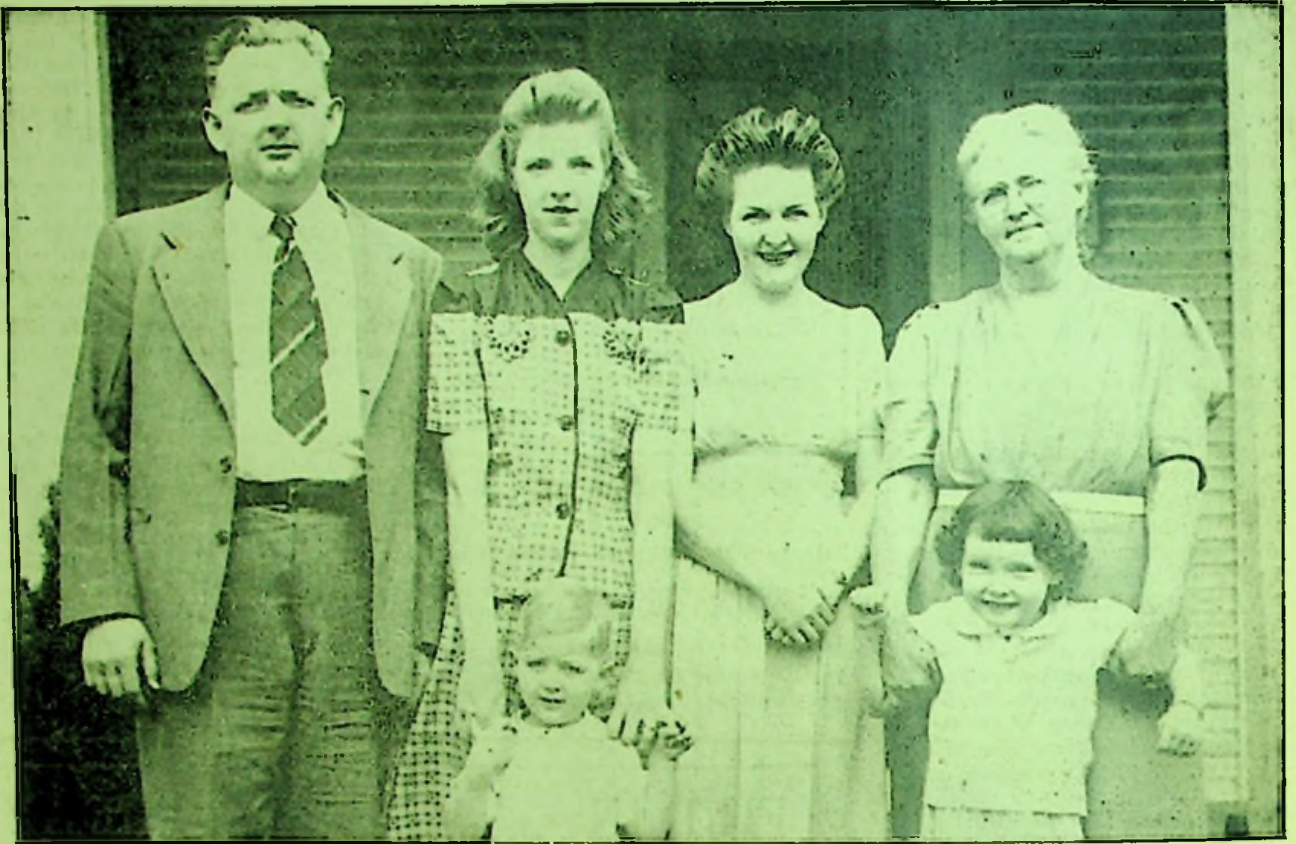
Enrollment Coupon

Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3 - August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Illinois. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

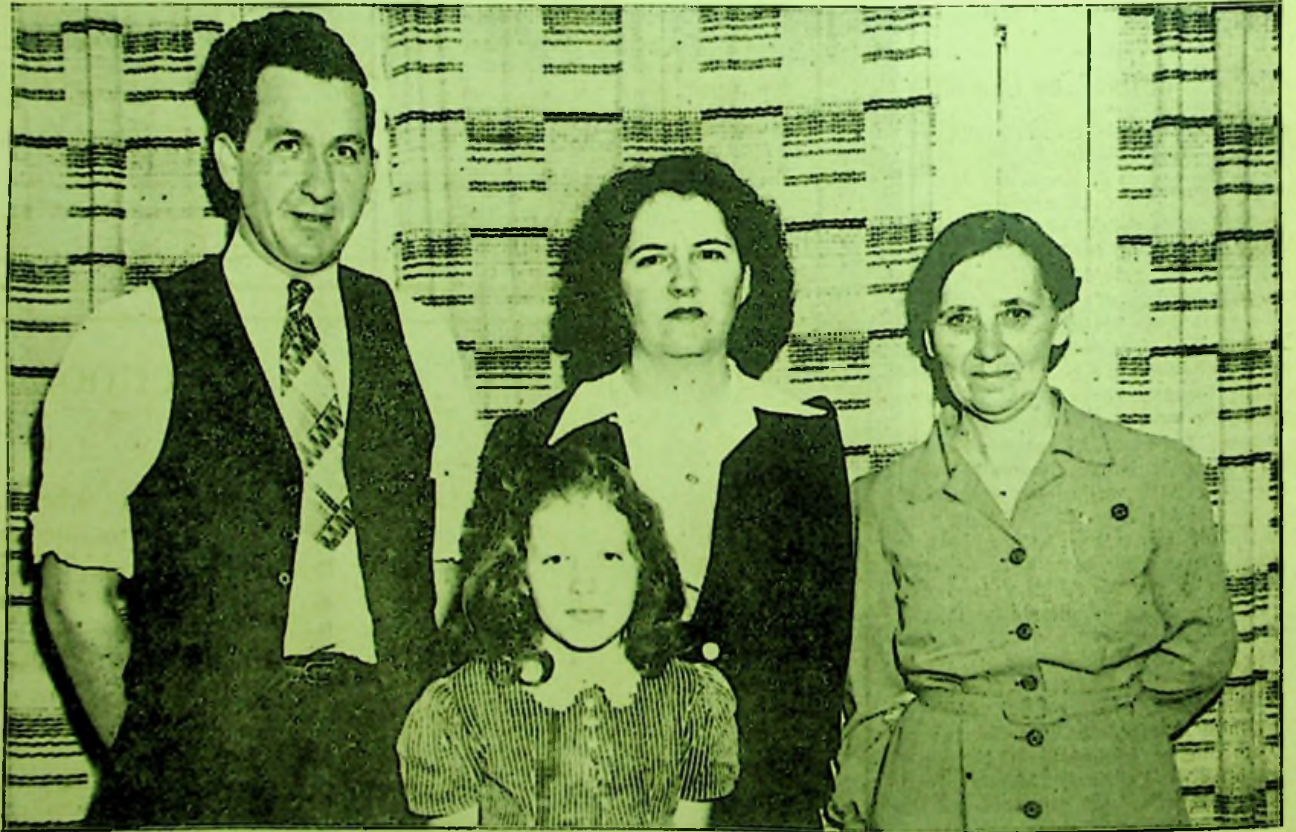
Student's name _____

Address _____

Tuition will be paid by _____
(State whether personally or otherwise)



MRS. G. W. MARRS' FAMILY, MEMPHIS, TENNESSEE



BERNARD LOBELL FAMILY, NEW ORLEANS, LOUISIANA

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, JUNE 26, 1945

NUMBER 38

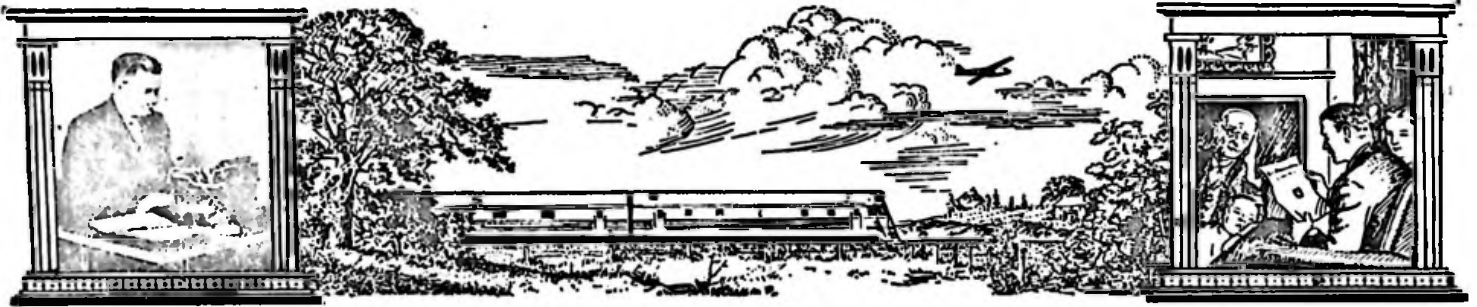


—Authenticated News Photo

“MOUNT VERNON,” VIRGINIA

The Home of George Washington

“Mount Vernon,” the home of George Washington from 1747 to 1799, and now his burial place, is fifteen miles down the Potomac from the national capital, and near Alexandria, Virginia. The mansion, painted spotlessly white, is beautifully situated, overlooking the majestic Potomac, and being surrounded by wide lawns, gardens, and grand trees. Washington planned the house—two and one-half stories high, columned porches, and shuttered windows—and he designed the simple brick tomb near it. (Wise men, truly great men, prepare to die.) There is a legend at least, that the British, in 1812, spared it, in respect to their most indomitable foe.



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

Joyful Service in Louisiana

As these lines are being prepared, we are much enjoying a vacation Bible school at the Blood River Church of God. When this work is completed, we shall be privileged to assist in a series of evangelistic meetings at the Happy Woods Church of God. Brother Vernis D. Wolfe, pastor of both congregations, has been doing good work, and he enjoys the co-operation of many able workers. It is encouraging to see the faith and zeal of all the Louisiana brethren. The temporary change of work provides a pleasant vacation. Soon, about July 10, we shall be returning homeward.

Something Good; Something Better

It is good to possess sufficient money to buy the material blessings one desires. It is better, I am sure, to cling to the spiritual blessings that one cannot buy. "Seek ye first the kingdom of God!"

Fruit on the Tender Vine

The most beautiful roses grow not on last-year's growth, which indeed may be cut away, but they grow on the new and tender shoots. Similarly, much of the old grapevine must be pruned and discarded, making way for new and tender vines where grow the choicest grapes. "Yea: have ye never read, Out of the mouth of babes and sucklings thou [God] hast perfected?" (Matt. 21:16). Children—tender, inexperienced—are not last, but often quickest, to blossom and to bear fruit for Christ. We who are older, unless we are very careful, become like the older growth of the rose—thorny, unproductive. It is well, therefore, not only to "become as little children" (Matt. 18:3), but to *continue* "as little children": quick to learn, tender hearted, zealous to serve.

Fruit grows on the *tender* vine.

Another Link with Abraham

Archaeologists frequently discover evidences of almost-forgotten places and incidents. They link the present with the distant past. Always, findings of the spade corroborate the Bible. Recently, through kindness of Sister George

Loudenslager, Golden Rule Home, we learned that an ancient town in Palestine has been found, the town probably having been a resting place of Abraham on his journey to Canaan.

The clipping (*Washington Star*—June 6, 1945) was entitled, "Remains of Ancient City Older Than Damascus Reported Found." The town, called "Beth Yearah," lies south of the Sea of Galilee. It is mentioned in Jewish literature. Archaeologists believe the city flourished as long ago as three thousand years before Christ, thus making it older than Damascus, and oldest known city in the world. Says the clipping: "It is the likely resting place of Abraham when he passed through this region with Eliezar of Damascus (Gen. 15:2), since the city was situated on one of the ancient roads of the Middle East."

I Know Something Good about You

"Wouldn't this old world be better,
If the folks we meet would say:
'I know something good about you,'
And then treat us just that way!"

"Wouldn't it be fine and dandy,
If each handclasp, warm and true,
Carried with it this assurance,
'I know something good about you'!"

"Wouldn't things here be more pleasant,
If the good that's in us all,
Were the only thing about us,
That folks bothered to recall!"

"Wouldn't life be lots more happy,
If we'd praise the good we see!
For there's such a lot of goodness
In the worst of you and me."

"Wouldn't it be nice to practice
This fine way of thinking, too;
You know something good about me,
I know something good about you!"

—Mrs. C. C. Guffey.

Purpose of Prophecy

By Arlen Marsh

NO BETTER illustration of the true purposes of Biblical predictions of the future could be found than the narratives of Jonah 3 and Daniel 4. Separated as they are in point of time, different as they are in immediate cause, these two stories point to the one inescapable fact: that prophecy is not intended for the satisfaction of curiosity about coming events, but for the teaching of some specific lesson.

Almost the entire book of Jonah, as a matter of fact, may be used to lay bare the policies of God in respect to warnings of the future. The prime significance of the four-chapter history is not the tale of Jonah and the fish, but the fifth verse of chapter 3: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Jonah had been sent to Nineveh to rebuke the city for its wickedness and to predict the destruction of the population. This was prophecy—prophecy which ages ago became history. It was prophecy which resulted in action: repentance of a sort that not only turned the Ninevites away from evil, but that also caused God to withhold the penalties the Prophet had predicted.

Here, then, is one of the chief purposes of prophecy—to warn men of the punishments to come upon them for their sin, and to turn them into the ways of God. In this sense, prophecy is the essence of the Christian gospel, for all the Christian faith is devoted to the mission of bringing men to repentance and salvation from the wages of evil.

A second purpose for prophecy is made clear by the predictive story of Daniel 4. Nebuchadnezzar, king of Babylon, dreamed of a great tree with sufficient fruit to feed "all flesh." In the dream, "a watcher and an holy one came down from heaven," to curse the tree. Daniel interpreted the vision to point to the seven-year insanity of the king, during which Nebuchadnezzar was deprived of his throne and roamed the fields eating grass—an occurrence, incidentally, confirmed by royal inscriptions discovered among the Chaldean ruins.

Now, here was a prophecy intended for a greater purpose than a mere warning of the future. By royal decree, Nebuchadnezzar himself confirmed this greater purpose immediately after his recovery from his seven-year derangement. "Nebuchadnezzar the king, unto all people,

nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation" (Dan. 4:1-3).

As the "watcher . . . from heaven" himself declared, the vision of the tree was intended, in combination with its fulfillment, to convince Nebuchadnezzar 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." The prediction, in short, was not alone to warn the king of the future—apparently, in this case, no repentance was immediately sought from anyone—but to prove to the world that Jehovah was supreme above all gods and all men.



Arlen Marsh

Revelation 1:3 amplifies these purposes of prophecy: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Here, as in the case of the story of Jonah and Nineveh, is cause for action—repentance, effort to live in accordance with the principles of God, effort to desert the principles of sin. "Keep," as used in the King James Version in this instance, actually means "heed"—which in itself requires action.

Prophecy, then, is intended to inspire repentance, to impress us with the over-all authority of God, to drive us to more effective living in behalf of Jehovah and His Son. But it is intended to do more—it is intended, too, to prove as nothing else can do the truth and divine inspiration of the basis of Christianity—the Bible.

Peter had had the advantage of personal contact with Jesus. Peter had seen, quite probably, the baptism of Jesus at the hands of John. Peter had seen the miracles of Jesus. Peter had seen the transfiguration of Jesus. Yet in reference to these very things, Peter declared, "We have also a more sure word of prophecy" to establish the Messiahship of Jesus. (2 Peter 1:19.) Had the Christ not fulfilled in the most minute detail the predictions made regarding Him centuries before, all the events of His life on earth would have been meaningless, in Peter's inspired estimation, in proving His position as Son of God and Saviour of the world.

So with the entire Bible. Upon (*Please turn to page 10*)

"An Hour When Ye Think Not"

By Cecil A. Smead

CHRISt is likely to return at any time now to catch up His church and to usher in that longed-for Day of the Lord on earth. In order that we do not lose our expectancy and commence to live and act as though Christ would never come in our time, let us remind ourselves of Jesus' words: "Blessed are those servants, whom the Lord when he cometh shall find watching" (Luke 12:37), and, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (v. 40). It is apparent that Jesus wanted every generation to expect Him at any time. We lose something precious if we lose this air of expectancy, for it does something to us.

Signs of the times have become an old story to many of us. We were brought up on them from infancy. To our generation, certainly as never before, the signs have multiplied, yet we ask for more. Jesus said, "An evil . . . generation seeketh after a sign" (Matt. 12:39).

Here we are, so many signs have been fulfilled, yet we hear people say that Christ may not come for years because some things prophesied have not happened yet, and probably will not happen for several years. This argument is used many times: God has abundance of time; He acts slowly, as we count time. Thus, we discard the air of expectancy so precious to Christ.

Though God does act slowly, at times, He does act suddenly. "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" (Mark 13:35, 36).

God is far ahead of any who "set the date," for Christ indeed "cometh at an hour when ye think not." The very fact that some are putting it off is proof it could be now.

The only safe attitude for a Christian to have is this constant expectancy. It is good for us. Every moment we will be wanting to please Him.

Let us glance at three general classes of signs of the times and see if, in reason, we have to put off His coming.

(1) First and most important are the signs concerning those in the world who owe a common allegiance to Jesus as Lord. The church has carried the gospel all over the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

The very variety of denominations is a fulfillment of this text, for how else could all the various wonderful

truths of the gospel be preached? Human nature being what it is, we see the truths we hold so important, but we tend to neglect other vast areas of the gospel of the Kingdom, and so it is with every denomination. Revelation 3 and 4 picture the sevenfold or whole condition of the church in "the Lord's day" (1:10), that is, when Jesus comes. There is a variety there, and every one of the seven churches which are in Asia are really in the world today.

We conclude that so far as signs in the churches are concerned, the cry can now be made, "Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6), and yet we read, also, "The bridegroom tarried" (v. 5). Why, then, does He tarry? To separate the wise virgins from the foolish! The ones who always are expecting Him that they may be ready for Him are the wise.

(2) The signs among the Jews are what many persons call the number one sign of our times. The predicted persecution has persisted for centuries. Now, at last, it has driven them to seek a homeland in Palestine where they are to be dwelling confidently at the time mentioned in Ezekiel 38—at the judgment of all the nations of the earth by the Lord.

We also read of this in Joel: "In that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about" (Joel 3:1, 2, 12). The Jews are there waiting now!

(3) The signs in the heathen world are considered by many as those of greatest importance, for Jesus called them "sorrows" in Matthew 24:8, referring to war, famines, pestilences, and earthquakes. The technical meaning is "birth pangs." We envisage the birth of a new world wherein dwelleth righteousness, and the great destruction of our times is the death struggle of the old as the new breaks forth.

Among these signs, we find the chief reasons given by those who delay the coming of Christ, for they say the present war is not severe enough! It is not on the right battleground, nor between the right enemies.

First, however, let us notice that the coming of Christ for His church must take place several months before the end of the war before Jerusalem. Everywhere we see God's care for His church to keep it (Please turn to page 11)



C. A. Smead

Our Passover Lamb

By Dean Moore

EARLY in their history, the people of Israel were held captive in the land of Egypt. They endured great persecution and cried to God to deliver them from their bondage. God heard their prayers and sent Moses to deliver them. Moses was instructed to lead them out of the land of Egypt into the land that God had promised to Abraham, Isaac, and Jacob. Moses went to the Pharaoh and asked him to let the people go, but he refused to do so. God caused a series of plagues to come upon all Egypt.

The last of these plagues was the death of the firstborn in each family. The firstborn of the king's family even unto the slaves, died when the death angel passed over the land. Not one Israelite, however, died if he followed God's instructions. They were told to put the blood of the lamb on their doorposts. In this way, all within their houses would be safe.

God instructed the Israelites to select a lamb which was pure, a male from among the firstborn. It was to be kept from the tenth day of Nisan until the fourteenth, then it was to be slain. When the lamb was killed, the blood was placed on the doorposts, and the lamb was eaten with unleavened bread and bitter herbs.

God spoke to Moses and Aaron, saying, "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Ex. 12:2). At this time, their history began. Their years of suffering and bondage were to be forgotten. When the Israelites entered their new way of life, they really began to live.

Each year since that time, the Israelites have observed the Passover as a memorial of their deliverance from Egypt. Jesus, being a Jew, also observed the Passover feast yearly. At the last Passover feast He attended, He was the Passover Lamb. "Christ our passover is sacrificed for us" (1 Cor. 5:7).

According to most students, on the tenth day of Nisan, Jesus rode into Jerusalem, and the people selected Him as their king. It is believed that on the fourteenth day Christ was crucified. The same people that cried, "Hosanna, to the son of David," four days later cried, "Crucify him, crucify him." Although the people had selected and crucified Him, they did not know that Christ was their Passover Lamb.

Jesus is the only one in history that could be our Passover Lamb. Only He was without sin. He was perfect, without spot or blemish.

Christ died for the firstborn. Hebrews 12:23 calls the Church of God the "church of the firstborn." The mem-

bers of the church are the firstborn of God's new creation. Many will enter God's great Kingdom, but the church will be the first. Through the blood of the lamb, the firstborn of the Israelites were saved from death. Through Christ's blood on the cross, we are given life. As the firstborn then were condemned to die, so today Christians are condemned to die. Christ, however, is our Passover Lamb, to give us life—eternal life.

If Christians place the blood of their Passover Lamb on the doorposts of their lives, they will be safe. The Israelites went in through the door which was dripping with blood. We come into the church by entering the door through baptism into Christ's blood and death.

The Israelites were instructed to eat the lamb with unleavened bread. In 1 Corinthians 5:7, 8, we read, "Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Sin is leaven. When we feast on Christ, we must eat of the unleavened bread in all sincerity.

The Israelites were instructed to stay inside their houses until the judgment was past. We must continue having strong faith, patiently waiting for our Saviour's return. Christians must not grow tired and wander outside. Sometimes it may seem that the night is long, but it is only a second compared with eternity.

Christ is in the midst of the church as was the Passover lamb in the midst of the people gathered around it in feasting. Christ is the center of importance, therefore; Christians must keep Him as the center of their lives.

Being behind the blood is not enough; we must feast on the Lamb. Symbolically, at the Communion service, we eat Christ's flesh and drink His blood. We must feast on Him and be filled with His goodness. From Him, we will gain strength to endure the journey through the wilderness which is ahead of us.

The Israelites were instructed to have their shoes on their feet, and their staffs in their hands, ready to march. We must be ready to march, for being protected from death is not all of Christianity. Christianity is a march to the promised Kingdom. Along the way, there will be trials, enemies, and hardships. If Christians "put on the whole armour of God" (Eph. 6:11), and receive strength from Jesus, they will arrive safely.

Let us not forget that Jesus is our Redeemer. He is our Passover Lamb.

Profitable Investments

In Two Parts—Part One

By Harvey U. Krogh, Jr.

IN THESE TIMES when prices are high, individuals must take advantage of every opportunity to make their money go just as far as it will. Certainly you would be very pleased if we could tell you how to get twice as much from every dollar and every hour that you spend, but we cannot do that. We are sure, however, that unless you are following a certain rule in your financial affairs, we can tell you how to make your money and time bring you greater returns, both materially and spiritually.

We are told of a missionary who returned to his home community after many years in the foreign mission field. On Sunday morning, he and his young son went to a country church which he had attended in his youth; and, as they entered, he saw an offering box for missions. He dropped a half dollar in the box, and they went and sat down. After the Sunday school hour, someone recognized him; and he was asked to speak for them. When they were about to leave the church, one of the elders said they were very glad to have had him there and that he should have their missionary offering. When the box was opened, he was handed the half dollar with much apology for there being no more in the box. When the missionary and his son were well away from the church, the little boy, said, "Father, if you had put more in, you would have gotten more out."

The lad had stated a wonderful principle which is especially true in regard to our worship of the true and living God. You probably have guessed by this time that our rule in finances is tithing. This is God's plan for continuing His work. We used to think tithing was a part of the Mosaic law which had been hung on the cross with the rest of the law. Indeed, it was included in the law; for the Levites, who had no inheritance in the land, received their living from the other tribes who brought a tenth of their increase to the Levites for their support and for the service in the tabernacle or Temple. Of course, they brought freewill offerings and gifts besides the tithe, but the tithe was commanded.

We have discovered that tithing was practiced some four hundred and thirty years before the law was given

and seems always to have been a principle used for the support of God's priests or representatives. It might be compared to the law against stealing which has always been a principle used for the protection of property. We refrain from stealing today, not because the Mosaic law or the law of the land restrains us but because it is one of God's principles in respect to ourselves and our fellow man which we have been taught to follow. We tithe for the similar reason that it also is one of the principles which God has revealed concerning our duty to Him.

Jesus endorsed tithing as something that should be done when He reprimanded the scribes and Pharisees for tithing the smallest of their crops and refused to show mercy and have faith. Jesus said they should have done both.

The Apostle Paul taught proportionate giving when he instructed the Corinthians: "Let every one of you lay by him in store, as God hath prospered him." Of course, we may say that Paul did not mention the proportion, but we doubt if he had left them ignorant of the proportion God had established long before. If no proportion had ever been suggested to them they would have been in the position of the writer before he learned that a

tenth was acceptable to God. It seemed hard to part with very much money because it left just so much less for self, and the smaller contribution did not give the conscience rest. After learning God's will in the matter and what other of His servants in ages past had done that was pleasing to Him, it was not difficult to consider the tithe as His, and it has become a pleasure to make a gift above the tithe.

Again we find Paul teaching the rule of the tithe, and the freewill offering in addition to it, when he carried the principle established in the tabernacle service over into the Gospel Age. After telling how the priests lived of the things brought into the Temple, he said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). Without any stretch of the imagination we easily can see that he was giving a command to the church to tithe and make freewill offerings, just as

(Please turn to page 10)

"SING UNTO THE LORD"

Psalm 95:1-7

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods.

"In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land.

"O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

Who Are Led by the Spirit of God

THIS leading is essential to salvation, for the heirship depends on being children of God, and being His children or sons depends on being led by the Spirit. The extraordinary leadings of the Spirit were by immediate inspiration making men prophets and apostles, and were frequently evidenced by miracles. But the ordinary leadings are such as now occur in the enlightenment and conversion of men. On this great and important subject observe:

I. This leading is done by the instrumentality of the Word of God; written by holy men of old "as they were moved by the Holy Spirit" (2 Peter 1:21). If to hear the written word of Moses and the prophets is the same as to "hear them," surely to be led by the written word of the Spirit is the same as to be led by the Spirit. (Luke 17:20.) In converting and leading men, the Spirit of God is ever present with His written Word—the Holy Scriptures. "Where the word of a king is, there is power" (Ecc. 8:4).

The Spirit in the written Word
Supplies us with a sure record,
To guide our erring steps aright,
And lead from darkness into light.

When a lawyer inquired, "Master, what shall I do to inherit eternal life?" the Master did not answer, "What say thy feelings, and thy inward light?" but, "What is written in the law? how readest thou?" And when the lawyer quoted the summary of duty from Deuteronomy 6:5, the Master added, "This do, and thou shalt live" (Luke 10:25, 28). Since then, the New Testament Scriptures have been added to the Old, enabling us with still clearer light to read what we must do to inherit life. In proving to Sadducees a coming resurrection, our Lord said, "Have ye not read that which was spoken unto you by God, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" This quotation from Exodus 3:6, 15 was written about fifteen hundred years before those Sadducees were born; and it shows the delightful truth that God speaks in the Bible, and speaks "to you." How greatly this should endear the Bible to the hearts of every one of us, for

In that Book we can read and see,
God's words addressed to you and me!

Never could the Holy Spirit in any man's heart lead him to contradict the Holy Spirit in the Bible. Therefore, when we hear a man claiming to be led by the Spirit, saying things that in his own heart seem right, but are contrary to the written Word, we know that however sincere, "a deceived heart hath turned him aside" (Isa. 44:30). "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). A self-deceiver is a self-destroyer; and many such have gone out into the world professing to be led by the Spirit; and yet "speaking perverse things" contrary to the Bible and to one another. Therefore, "try the spirits" by the law and the testimony of the written Word. (Acts 20:30; 1 John 4:1; Isa. 8:20.) The "noble" Bereans believed Paul because they had tested even his preaching by "the scriptures"; not by that inward light with which Quakers vainly say every man is born. (Acts 17:11.) The Spirit leads no one to neglect or pervert any doctrine or command of the written Word.

("Who Are Led by the Spirit of God") written by Wiley Jones, Manchester, Virginia, was first published in the 1860's in "The Gospel Banner" a publication edited by Benjamin Wilson.)

"As many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:14, 17).

II. The Scripture contains that gospel which is the "power of God unto salvation, to every one that believeth," for Paul says "the scripture" preached the gospel to Abraham. (Gal. 3:8; Rom. 1:16.) Hence the Scripture is "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). And this faith cometh by hearing the Word which God spoke through the ancient prophets and apostles. They are the true preachers, called and sent of God, and not of men. (2 Peter 3:2; Gal. 1:1; Rom. 10:15-17.) When we believe "through their word," as found in the Bible, we are led by the Spirit which inspired them. (John 17:20.)

If sinners can be converted and led to salvation without the Scriptures, why are not the heathen so converted and led? And why has no Christian Church ever been found where the teachings of the Bible have never been heard?

The Word is the "sword of the Spirit" (Eph. 6:17). The brightest daylight shining on a printed page adds not a syllable to it, but rather enables us to see what is already there. The Spirit, ordinarily, illuminates the written Word, applying it to our hearts and understandings; not making us wise "above what is written." (1 Cor. 4:6; Psalm 119; Eph. 1:17-19.) As warmth and moisture have an active agency in germinating seed sown in the ground, so the Spirit has an active agency in germinating the written "word of the kingdom" sown in "an honest and good heart." (Matt. 13:19; Luke 8:15.)

III. Among other great truths taught by the Spirit are the following:

(1) That "the gospel of the kingdom" is the only gospel that God has commanded to be preached in all the world, and that "men and women" must believe that gospel to be saved. (Matt. 9:35; 24:14; Mark 16:15, 16; Gal. 1:7-9.)

(2) That the Kingdom of which the gospel speaks will be established on the whole earth at the second coming of Christ, when He shall reign on the throne of David in Jerusalem; "and of his kingdom there shall be no end." (Matt. 25:31; Luke 1:32, 33; Isa. 9:6, 7; 26:23; Zech. 9:10.) The Kingdom is not the church, but the reward of the church. (Luke 12:32; James 2:5; 1:12.) The inheritance of that Kingdom with "glory, honour, and immortality" is the salvation to which we are so mercifully invited by the gospel. (Matt. 5:5; 1 Thess. 2:12.)

(3) That when Christ and His redeemed

shall have reigned a thousand years, blessing all nations, both sin and death will cease and "the everlasting kingdom" be delivered up to the Father, and God will be all in all. Thenceforth His will shall "be done in earth, as it is in heaven," that is, perfectly and by every inhabitant. (Gal. 3:8; Rev. 2:26, 27; 3:21; 20:6; Psalm 37:9, 10, 20; Mal. 4:1-3; Prov. 2:21, 22; 1 Cor. 15:26, 28; Rev. 21:4; Matt. 6:10.)

(4) That immortality, or eternal life, will be given by the Christ, Judge of the quick and dead at the resurrection, to the righteous only; and therefore we are to "seek for" it by patient continuance in well doing. (Rom. 6:23; 2:7; 1 Cor. 15:54; Ezek. 19:4, 20.)

(5) That Christ died for our sins, was buried, and rose again the third day, so that "by means of" His death believers might be made righteous and worthy to partake of the eternal inheritance in "his kingdom and glory" at the resurrection. (1 Cor. 15:3, 4; Heb. 9:15; 1 Thess. 2:12; 2 Peter 1:5-11.)

(6) That water baptism is immersion, and is only for "men and women" who affectionately, or "with the heart," believe the gospel of the Kingdom, which gospel is also called "the things concerning the kingdom of God, and the name of Jesus Christ." (Acts 8:12; Rom. 10:10; Col. 2:12; John 3:5.)

(7) That it is our duty to avoid "the works of the flesh," and to show in our lives "the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:18-23; Eph. 5:9.)

These truths of the gospel are believed and obeyed by those who are led by the Spirit and are seeking to attain at last the shining rewards of a blissful immortality in "the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11).

IV. Scriptural examples and illustrations of being led by the Spirit in the process of conversion are "written for our learning." On the Day of Pentecost, about three thousand souls heard the apostolic word, and received it gladly, were baptized, and the same day were added to the church. (Acts 2:38-42.) When the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women" (Acts 8:12). The Ethiopian treasurer, hearing one discourse from Philip, believed, was baptized, and went on his way rejoicing. (Acts 8:35-39.) At Philippi, the jailer and all his house heard Paul and Silas at midnight, and were baptized straightway, and rejoiced, believing in God. (Acts 16:31-34.) At Corinth, "many of the Corinthians hearing, believed, and were baptized" (Acts 18:8). Here we have three great acts in conversion, given in their exact order: 1) hearing, 2) believing, 3) baptism. These were true converts, having truly believed, repented, been baptized, and led by the Spirit that spoke to them in the apostles, and also speaks to us in the Holy Scriptures. (Matt. 10:20; John 17:20.)

This leaflet may be ordered from National Bible Institution, Oregon, Illinois. 15 cents per dozen; 90 cents per hundred.

Revelation Eight

By Gary France

THE BOOK OF REVELATION contains many colorful descriptions of historical, present, and future events. These descriptions cause an excess of dogmatic speculation; therefore, in this article, we shall consider that which is written in the book itself. It is our intent to suggest for study rather than to prove and disprove theories.

The sixth chapter of Revelation describes the opening of the first six seals of the seven-sealed book. Chapter eight reveals the opening of the seventh seal and the sounding of the first four trumpets.

No noise can be as intensely felt as absolute silence can be felt, and it was silence that greeted the opening of the seventh seal. The King James Version informs that the silence was for a period of half an hour. Scholars say that the period is not necessarily limited to thirty minutes, but that it was silence for a period of time sufficient for the purpose of God's intention.

Following the silence, seven angels stood before God, and they were given seven trumpets. Another angel having a censor stood before the altar, and to him was given incense to be offered with the prayers of the saints.

We suggest that this angel was the Christ Himself, acting as our intercessor to God. Our prayers ascend to God through Jesus, for we pray in His name. It is after our prayers have been mixed with the incense of Christ's love-scented authority that they come into the presence of God.

This beautiful scene was dynamically changed when the angel filled the censor with fire and dashed it into the earth. The earth immediately erupted with earthquake, lightning, and thundering. Mingled with this conglomerate thundering, flashing, and shaking was heard the eerie sound of human voices. Having this introduction, the seven angels prepared to blow their trumpets.

The first trumpet produced a scene dreadful and repulsive. Hail, fire, and blood were cast upon the earth. The result was that a third of the trees were burned, and all the green grass was destroyed. Those who have studied the Greek tell us that the destroyed trees were scattered over the forest rather than all being in one specific area one-third the size of all the forests.

The fraction "one-third" is used extensively in describing the first six trumpets, and it always describes the destruction of those elements in which man places his faith.

The second trumpet sounded, and a burning mountain was cast into the sea. The result was the destruction

of a third of the sea life and one-third of the ships, and one-third of the sea was turned to blood. It would be sufficiently disastrous to lose one-third of the sea, sea life, and commercial shipping, but this judgment was more severe than these mere losses. The water was turned to blood! Was John writing in a literal or in a figurative sense? Verse 8 contains the clause, "as it were," which is almost direct statement that the mountain, at least, was figurative. If part of the scene is figurative, one might conclude that the whole description was meant figuratively; however, one marvels at the accuracy and minute detail with which other prophecies have been fulfilled. Of one fact one may be certain: God is likely to fulfill it literally. He turned the Nile River into blood. One can easily imagine the horror of the scene in the event of literal fulfillment. The blood would curdle, making a third of the ocean a congealed glob of substance that soon would give rise to an intolerable stench.

The burning mountain may refer to Babylon. Jeremiah 51:25 refers to Babylon as a mountain to be destroyed and burned. It is evident that Babylon, symbol of the world's confusion, is to be destroyed eventually, as was the progress of the Tower of Babel destroyed, but whether or not this is reference to that destruction, we know not.

The third trumpet, or judgment, caused a star to fall into one-third of the rivers and springs, poisoning the water. Many people, either unaware of the poison, or having suffered thirst until it was unbearable, drank of the water and died.

More accurate translations compare the star, Wormwood, to a torch, instead of a lamp. Wormwood is an intensely bitter plant that has powerful stimulating, drugging, and tonic qualities.

The fourth judgment was the darkening of a third of the sun, moon, and stars. For one-third of the day, there was no light whatsoever; and, for one-third of the night, the moonlight and starlight ceased, leaving only darkness during those periods. Even as silence is more intense than noise, so also might darkness be more intense than light. Exodus 10:21 contains a record of a darkness which God was about to make. It tells of a darkness that came to Egypt, "even darkness which may be felt."

The word translated "angel" in verse 13 is more correctly translated "eagle." The eagle may be compared to a crow that flies through the air, calling, "Caw, caw, caw." The actual call of a crow is similar in sound to the word, "woe," showing the possibility that the scene which John

saw may have been that of a bird flying through the air and calling the challenge, "Woe, woe, woe." With this grim and brief warning of the three woes, or the last three trumpets yet to come, the translators have closed chapter eight.

We would leave with the reader this thought: God's Word is wonderful. If one could understand completely

the whole of it, its luster and challenge would soon fade into the dim, historical past. Although we do not understand to what extent these scenes are literal and to what their judgments should be applied, we know that, if we familiarize ourselves with the contents of the inspired writings, we will be better qualified to recognize the soon-coming events as they occur.

Proper Child Discipline

Selected by Arthur Gilbey

NO DISCIPLINE can be proper without Christ at the center. The story is told of a father who was being disturbed by his little daughter while he was trying to read his paper. To quiet her, he took a map of the world out of one of the papers, then tore the map into pieces and asked her to go into another room and put the world map together. Very soon she returned with delight—and the task completed. The father said: "How is it that you have done this so quickly when you do not know geography?" The little girl's reply was: "Well, Daddy, you see in Sunday school I learned about Jesus. His picture was on the other side of the page you gave me to put together. When I got Jesus in place the world came out all right." It is even so in dealing with our children. If we can get Jesus in His place, the problems of parental discipline will come out all right. But to have Christ in His proper place is to adhere to certain Scripture principles.

There are many Christian parents who read their Bibles, have their family altars, and who are in almost every way recognized as good Christians, but who ignore Bible principles of child discipline. We believe almost all the chaos in Christian homes today comes from our having imbibed the philosophies of modern education instead of following the principles of Scripture. It has been said that when Sarah Bernhardt was solicited to add an eleventh commandment, she declined on the ground that there were already ten too many. Many of our Christian parents believe that the child should never be restrained, never have his wishes crossed, never be denied any natural gratification; in other words, let him have full self-expression. "Self-expression in nine cases out of ten," says J. H. Hunter, "is just original sin being allowed to have its way."

The average Christian parent should take the Book of Proverbs and learn by wisdom the rein how to "train up a child in the way he should go." God says, "He that spareth the rod hateth his son; but he that loveth his son chasteneth him betimes" (Prov. 13:24). Have we indeed become so degenerate that we call "hatred" love?

Indulgent parents conceal, deny, and pamper the sins of their youngsters. We get nowhere by shutting our eyes to that which is evil in our children. God's complaint against soft, indulgent Eli was: "Because his sons made themselves vile, and he restrained them not," or, as it is in the Hebrew, "frowned not upon them" (1 Sam. 3:13). Had he "frowned upon them," God would not have slain them at the hands of the Philistines. On account of his unfaithfulness as a father, Eli's house forfeited the priesthood. Parents, beware!

David so indulged the sin of Absalom that he planted the kiss of forgiveness on his brow without his son's repentance. He likewise indulged his son Adonijah. Both these sons requited him with rebellion. Furthermore, both sons died untimely and ignominious deaths. David's indulgence thus proved to be "hatred." All this reminds us of a selfish, sentimental mother who said of her son that she "couldn't make him mind." When he was a little older—twenty-three years—his sobbing mother saw him ascend the scaffold to pay the penalty for his rebellion. "No use to sob now, old woman; you are to blame for this. If you'd raised me right when I was little —" but the trap was sprung, and the boy, who—when little—"would not mind" plunged to his reward, and his mother swooned into unconsciousness.

Solomon said: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). Chastening must be early in life, "while there is hope." Foolishness is indeed "bound in the heart of a child; but the rod of correction shall drive it far from him" (22:15). This must be done early, however, before his case becomes hopeless. It becomes very evident that the trouble lies, not primarily with the unspanked child in these days, but with the unspanked parents.

Did the reader never notice, when a child is righteously punished, how happy he is thereafter? We were once holding meetings with a fundamental pastor. The minister and his wife were utter failures in the matter of discipline. Their two children were about six and four years

of age. The four-year-old was a terror. We turned him over our knee, and gave him one never-to-be-forgotten spank—just one. He complainingly squirmed upon the floor, looking up at me: "You hurt me." "I meant to hurt you; you ought to behave yourself." There were several such exchanges. After several minutes the lad stole quietly around to the side of my chair, and came up and laid his head so gently on my shoulder—just to let me know that he loved me. We learned afresh that the conscience of a child can rest and be happy only when the child receives "the due reward of his deeds." "For this is right," came to us with new meaning.

"A scientist says it like this: "The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships." — Alexis Carrel, M.D.

PROFITABLE INVESTMENTS

(Continued from page 6)

emphatically as most of the other requirements of a Christian are commanded. However, there are very few things a Christian is compelled to do. He serves by love and usually goes beyond the definite requirement. That is why you have such great difficulty finding a tither who stops his contribution to the Lord's work at a tenth. We are intimate with people who give fifteen per cent of their incomes to the service of the Lord, and we have heard of those who double the tithe, and they are not like the old colored man who vowed he would double his tenth by giving one-twentieth.

Malachi has a word for us concerning the reward. Though most tithers do not often think of the reward, it is interesting to consider what God does for those who please Him. God rewards a tither not just because he has a

consecrated purse but because the consecration of his heart has spread even to his possessions.

Malachi wrote that God promised to open the windows of heaven and pour out a blessing until there was no more need, if the people would bring in the tithes. That was written to Israel, but God equally is willing to reward Christians who will prove Him.

Just another word about the reward. There may be a few who tithe only for the blessing and may never contribute any more than the tenth, but we rejoice that whatever their motive the word of the Lord is preached by the tithe they do give to His service.

We trust that no one will consider us unkind for saying this, but the government has shown everyone that he could tithe though his income might be considerably below the average.

If you are not a tither, we pray that you will begin this systematic and God-ordained way of supporting the most important work in the world. *(To be concluded)*

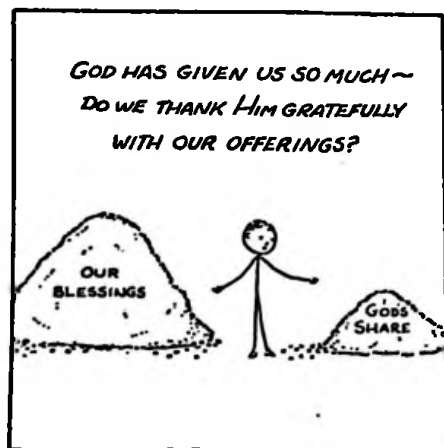
PURPOSE OF PROPHECY

(Continued from page 3)

the fulfillment of Biblical predictions rests by far the strongest evidence of the complete rightness of God's Word. No other group of factors, singly or in combination, can be quite so powerful a proof of the divine origin of the Scriptures. For no other book in all the world ever has predicted so successfully, so inevitably, the processes of human history, as has the Bible.

Deliberately, prophecy of our own times is vague. Deliberately, it was made vague even in ancient times. It required inspiration from God to interpret much of the visionary prophecy of Daniel's and Isaiah's day. Prophecy was made vague, because without vagueness men would come to know too much of what the future held in store for them; men could live as they would to the last moment of their lives, or to the last moment of possibility, and then seek to repent. But this would not be true repentance, and to insure that religious faith would be genuine and not assumed, God laid down His prophecies in fairly ambiguous terms—terms which could be understood, in general, only as events occurred to fulfill those terms, terms which could be understood only by those whose minds were willing to understand and to accept them.

To embark on a study of prophecy to discover whether Russia will unite with Germany, merely for the sake of knowing whether Russia will unite with Germany, is useless. This was not the purpose of prophecy. But to embark on a study of prophecy in order to teach more effectively the nearness of Jesus' return is quite another matter. In this, the purposes of prophecy are fulfilled: to



warn the world of destruction because of sin, and to urge it to repentance; to establish the omnipotence and rulership of God; to prove the infallibility and divine background of the Scriptures.

"AN HOUR WHEN YE THINK NOT"

(Continued from page 4)

from that dark hour of the world's judgment. Text after text comes into our mind that the church "shall not come into condemnation" (John 5:24). We may never see the drama being completed from our present situation, but from a better, a more majestic situation.

Now, as to the severity of this war: "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). How was it? "The earth is filled with violence" (Gen. 6:13). Note this, then! Before the nations can gather at the Valley of Jehoshaphat, they must first fill the rest of the earth with violence, for Jehoshaphat is necessarily the last phase. Note, also, that the longer the war continues the more destructive are the weapons invented. Radar-aimed guns, and other inventions not known, will change the type of weapon used. In Ezekiel, we read of wooden weapons—no doubt they will be necessary to counteract radar, or some other radio weapon such as the radio heat beam. Sober contemplation of the prophecies of the last battle of the nations makes us shudder. Yet, I believe most of the weapons pictured there are now in existence, though perhaps not yet perfected or used. Who are we to judge the possibility of such severity as being remote in years?

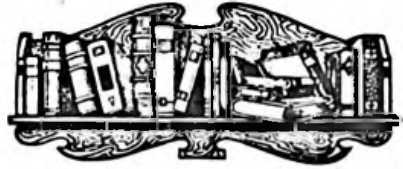
As to the right battleground, this is a day of speed, and, as suggested before, the battle will come last to the Valley of Jehoshaphat, for there it will end forever.

Now, as to the alignment of nations being wrong today to be the fulfillment of this last war, I can suggest that nations have already changed sides during the course of this present war. They can do so again. Politically, the world hesitates between democracy and communism. If Japan turned communistic, there would be some speedy and surprising results.

I am not setting a date—that is what I am talking against—as to whether or not the coming of Christ be near or far in the future. I feel that Christ wants us to be looking for Him at any time, as day follows day, and, though He does not come, may you and I never lose our sense of expectancy.

Therefore, I believe one can always find a good argument against putting the coming of Christ a long way in the future, and never was there a better argument than now.

"Let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Of the numerous volumes on church history which have found publication in this century, none is more accurate, and most are not nearly so complete, as Dr. Albert Henry Newman's *A Manual of Church History* (two volumes; Judson Press; \$5.00 a set).

The first volume carries the story of Christianity from Greco-Roman civilization to the year 1517. The introductory chapters to the book, incidentally, are worth the price of the whole set to any serious student. Sources of church history are outlined; a study of the ancient Mediterranean world is made to indicate precisely how the groundwork had been laid long before Jesus' day for the rise of Christianity; special emphasis is laid upon the development of Israelitish religious thought as a precursor of Christianity.

Volume 2 covers the period from the Protestant Revolution of 1517 to 1932. Since the set is produced by a Baptist clergyman, and published by a Baptist press, it is inevitable that considerable attention is given the growth of the Baptist faith; but this attention is not sufficient to lead to the neglect of other faiths as well. As a matter of fact, *A Manual of Church History* is remarkably unbiased, despite its denominational origins.

The set is not the sort of thing you will sit down with for an evening's reading; it is definitely intended for study, and is written accordingly. The charge of dullness may be hurled at it, to be sure; but a similar charge may be thrown at, say the *Encyclopedia Britannica* or the *New International Dictionary*. Used in its proper place, *A Manual of Church History* is very far from dull. Indeed, its wealth of information on church developments will provide any teacher or speaker with the kind of sidelights on Bible lessons and sermons that make such lessons and such sermons genuinely interesting.

Dr. Newman personally is among the nation's foremost scholars in his field. His books on the rise of Baptist doctrine following the Protestant Reformation are not only widely known, but carefully documented to avoid as much semblance of personal opinion as possible. *A Manual of Church History* is equally authoritative with the doctor's more specialized works.

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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



"That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

My Aim

"To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my life from guile, my heart from wrong.

"To shut the door on hate and scorn and pride,
To open up to love the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discord into harmony.

"To share some weary worker's heavy load,
To point some struggling comrade to the Road,
To know that what I have is not my own,
To feel that I am never quite alone.

"To help those whom I meet along life's way,
'This would I pray, dear Lord, from day to day,
For then I know my life will ever flow
In peace, which is God's will, I know."

—Author unknown.

What God Commanded Taught

These commandments, laws, and judgments God commanded taught were for a purpose. He wanted His people, the Israelites, to do these things when they went into their Promised Land. The Lord God wanted them to "fear" Him and obey Him "all the days" of their lives. This promise was also given "that thy days may be prolonged" (Deut. 6:2).

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that flowed with milk and honey" (Deut. 6:3).

God wanted Israel to have His words in their hearts. They were told to teach the Word to their children. Not only were they to talk of Him and His will and laws when they awoke, but also during the day when they sat in their homes. They were to talk to their children of the things of God as they walked anywhere. Also, in the evening, their children were to hear the Word.

That still was not enough. God asked them to write

His words and put them on their arms and foreheads, as well as on the doorposts and gates of their homes.

The Lord our God added a warning. He said, in fact: "Now the houses are full of all good things which you did not work to fill. The wells are dug for you in this land, but you did not dig them. There are vineyards and olive trees that you did not plant. So when you are full from eating these good things I the Lord have given you, 'beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage,' (Deut. 6: 12). "Thou shalt fear the Lord thy God, and serve him" (v. 13).

Timothy, Too

Timothy, too, learned of God in his home. As our golden text proclaims, Timothy knew the Holy Scriptures from childhood.

Some of the things he knew are that perilous times were to come, men would be selfish, unholy. He knew, too, that some would have a form of godliness, but deny the power of God.

Children, teach your parents! If they are too busy to talk to you of the Word, you try talking with them! Ask questions.

Timothy also learned from the minister, Paul, and others. You, too, can learn from the ministers and teachers, but, most of all, you need to learn the Word in your homes.

May the Lord help you to be able to learn of Him in your homes from childhood, that you might have faith; for "by grace are ye saved, through faith."

Happy Birthday Wishes

Doris Noske, June 3, age 13, Cleveland, Ohio
Jerry F. Coulter, June 3, age 5, Eden Valley, Minn.
Betty Gay Kennedy, June 4, age 11, Hammond, La.
Sally Robertson, June 6, age 5, Cleveland, Ohio
Robert W. Mercer, June 7, age 8, Macomb, Ill.

"Your daily duties are a part of your religious life as much as your devotion."



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Minnesota State Berean Report

* * *

By *Thelma Gockler, Secretary*

The annual business meeting of the Minnesota State Berean Society convened Sunday afternoon, June 10, at Eden Valley. The following officers were elected: Lois Ruhn, president; Lois Randall, vice president; Thelma Gockler, secretary, and Lorraine Gaspar, treasurer. Vivian Johnson was appointed editor of the *Nobler*, state publication of the Minnesota Bereans.

A new correspondence work was proposed for the purpose of writing to the service men from this state. Margaret Coulter was appointed chairman of this correspondence committee. A new project of securing *RESTITUTION HERALD* subscriptions was suggested, and each society will have this as a project for the year. Awards will be given to each society for this work.

It was also decided to have a Berean conference next fall with a guest speaker. New enthusiasm has been developed, and each society is hoping to arouse new enthusiasm and become more active.

At the close of the business meeting, a picnic was enjoyed at Eden Lake.

Re-Living—Lesson No. 11

* * *

By *Lyle Rankin, Cashmere, Wash.*

"If a man die, shall he live again?" (Job 14:14.)

References for Pre-class Study

Hcb. 11:35; Job 14:14; 19:26; Psalm 17:15; 49:15; Dan. 12:2; Isa. 26:19; John 11:24; Acts 24:15; 1 Cor. 15:35; Phil. 3:21; Rom. 8:23; 1 Thess. 4:13-18.

Questions

Did any of the Old Testament people hope to live again? Did any in the New Testament so hope?

What does "it" signify in 1 Corinthians 15:42-44?

What is buried? What is raised? What is changed? Changed to be like what?

Did Jesus promise a resurrection in John 14:19?

Is the resurrection an awakening?

Were there some among the Thessalonians who were ignorant of the resurrection?

Should Christians sorrow as do those without resurrection hope?

What important belief is required of us in 1 Thessalonians 4:14?

When will the hope of the righteous be fulfilled?

When Paul declared the gospel to his hearers, he gave them the very foundation for a hope in the resurrection. He told them of the resurrection of Christ which was the assurance of a resurrection of mankind. Paul also told a group of people who were gathered together to hear some new thing, to repent, for God "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 [Christ] from the dead" (Acts 17:30, 31).

In Paul's letter to the Hebrews, he showed that judgment is after death, not in death. The faithful child of God can hope with joy, but the wicked have a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

It will be a grand moment for the righteous when they are so suddenly changed and caught up to meet Jesus. Do you want to be "fashioned like unto his glorious body"?

Study, Study, Study

An examination covering the present series of lessons appearing on this page will be ready for publication as soon as the lessons are completed. Thus, you have two more weeks in which to study and prepare for this examination. It will consist only of material covered by the lessons. Are you preparing?

The Berean Echo Reports

The Omaha, Nebraska, Bereans are still taking charge of the third Sunday evening service each month. Their service for May consisted of short talks presented by Shirley Karnett and LaVonne Sorenson, and a verse choir. Sister Karnett also sang a solo.

A new project for these Bereans is financial, since they are making plans to send one of their members to the Summer Bible Training School.

The Omaha Bereans also have been conducting a contest to promote perfect attendance at their meetings. The contest, which is to cover a period of three months, allows points for attendance, punctuality, bringing one's Bible to class, bringing visitors, and reporting for the Echo. Perhaps the National Berean Society should conduct a contest to promote reports and articles for this page. We really need them!

AMONG THE CHURCHES

CALENDAR

- June 18 - July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.
- July 1-8—Special meetings at Happy Woods Church of God, Hammond, La.
- July 2-13—Vacation Bible School at Maple Grove Church of God, Springfield, Ohio.
- July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
- July 31 - August 12—General Conference at Oregon, Ill.
- July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
- August 12-19—Missouri Conference at Fredricktown.
- August 18-26—Annual Iowa Conference at Waterloo.
- August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
- August 19-26—Western Nebraska Conference at Holbrook.
- August 16-26—Virginia State Conference at Maurertown.
- August 26 - September 2—Eastern Nebraska Conference at Omaha.

CLEVELAND, ARKANSAS

The rededication of the church building of the Church of God at Cleveland, Ark., was conducted Sunday, April 29, 1945. W. F. Bradford dedicated the church and gave a talk on the lives of the original members of the church and their activities and influence on the people of Cleveland. Mr. Bradford's father was one of the first ministers of the Church of God at the Cleveland Church.

Bro. W. R. Simmons brought the message of the day. At the noon hour, a delicious dinner was served by the ladies.

Bro. Francis Burnett preached at this church last fall before its completion.

Those attending the service from a distance were: Mr. and Mrs. G. H. Bradford, Chidester; Mr. and Mrs. Garland Sheppard and children of Little Rock; Mr. and Mrs. G. H. Eubanks, Mrs. and Mrs. Luther Drake and grandchildren, Mrs. Ed R. Ring and daughter, Mrs. Capitola Rayburn, Ralph Clark Ring, Mr. and Mrs. W. F. Bradford and daughter, Mrs. Charles Bemberg, Mrs. Edith Knighter and son Robby, Mrs. Bertha McCoy, Mrs. Maud Scroggins, Mrs. Dora Scroggins, Mr. and Mrs. Virgil Bastain and son, Mrs. Connie Ramsey, Mrs. Dacus Parker and son, all from Morrilton; Mrs. Stover of Plumerville, and Mr. and Mrs. W. H. Arrington of Russellville.

Mrs. Ed R. Ring.

HERALD RECEIPTS

Mrs. Nora Pearson; Mrs. Edna Gruber; Dr. Gertrude M. Logan; Howard Hamilton (another); Mrs. Bryce Wilson (others); Irvin Lathrop; E. E. Groat; G. H. Loudenslager; Emma Sissle; Ernest E. Graham.

ATTENTION SUMMER SCHOOL STUDENTS!

It is absolutely necessary for each attendant at Summer School to bring his food ration book with the current red ration points still unused. If the current sugar stamp has been removed from the book, the student must bring three pounds of sugar, which provides the allotted amount of one-half pound per week for the six weeks.

Students should check in at the College on Monday, July 2, or early Tuesday, ready for the general assembly and organization meeting Tuesday morning.

F. E. Siple, Dean.

OREGON, ILLINOIS

The annual business meeting of the Church of God at Oregon, Ill., was conducted June 14. The following were elected to office: elder, George Siple (three years); trustee, Paul C. Johnson (three years); deacons, Frederick Claussen, Floyd Nedrow, Clifford Eyster, Paul Hatch; deaconesses, Mabel Lindsay and Mabel Andrew; secretary, Leila Mae Doeden; treasurer, Elizabeth Ordnung; pianist, Lois Carpenter. The elders whose terms of office had not expired are Ben Carpenter and Delos Andrew; the trustees, Frederick Claussen and Delos Andrew. Sunday school officers chosen were: superintendent, Paul C. Johnson; secretary, Leota B. Hanson; treasurer, Clifford Eyster; pianist, Edna Gruber.

Leila Mae Doeden, Secy.

AN URGENT APPEAL

The amount set by the last General Conference to be raised by contributions was \$20,408.44. The amount received to date is \$17,064.65. This splendid support is indeed very commendable, but, if our goal is to be reached, we (all who can possibly do so) must give to the best of our ability. Our fiscal year ends June 30. To reach our goal, \$3,343.79 must be received in contributions before this date.

Dear brother or sister, PLEASE, in the interest of the LORD'S WORK, send a contribution to National Bible Institution at once. It cannot be too large or too small.

Dale R. Dunbar, Treasurer,
National Bible Institution.

SUMMER SCHOOL STUDENTS

Joyce Slocum, Grand Rapids, Mich.
Merna Marshall, Grand Rapids, Mich.
Mildred Nielson, Grand Rapids, Mich.
Phyllis Sellers, Grand Rapids, Mich.
Joy Ann Pearson, West Milton, Ohio
Alva Huffer, Michigantown, Ind.
Donald Perkins, Fredricktown, Mo.
Helen Graham, Saint Louis, Mo.
Warren Sorenson, Omaha, Nebr.
Orval Dale Lynd, Altona, Ill.
Ernest B. Dart, Cashmere, Wash.
Virginia Mae Wugenaur, Byron Center, Mich.
Juanita Logsdon, Oregon, Ill.
Dean Moore, Red Bluff, Calif.
Geraldine Talsma, Grand Rapids, Mich.

Gleanings From the Field

"The field is the world."—Jesus.

Attention Secretaries: Church and Conference Delegate Forms for representation at General Conference (July 31 - August 12, 1945) are in the mail. If you have not received yours by July 10, please notify National Bible Institution, and you will receive same, promptly.

We are sorry to hear that Bro. T. A. Drinkard, Handley, Texas, was forced to discontinue his work at Moorefield, Nehr., and was unable to attend the Northwest Conference because of ill health.

"If the Master wills it, I hope to be in Oregon the last of July; but, if the railroad powers deny me, I must say, 'Thy will be done.'"—John Eagleston, 122 N. Mission St., Wenatchee, Wash.

Sr. F. J. Austin, Oregon, Ill., who had been a patient in Warmolts Clinic in Oregon, returned home last week. We are happy to hear that she is regaining her health.

Hurry! Hurry! This is the last call for students to attend the Summer Bible Training School (July 3 - August 12). Indeed, by the time some of our readers get their Restitution Heralds, school already will be in session. Do not miss the Christian fellowship together with those of like precious faith. Come to Summer School!

"The annual conference of the Church of God of Arkansas and Oklahoma will convene at the Church of God in Cleveland, Ark. Those who would like to meet with members of like faith are invited to attend. The dates of the conference are Thursday, July 26, through Sunday, July 29, 1945."—Mrs. Ed R. Ring, Morrilton, Ark.

A New Tract: A new four-page tract, "Sin in the Church," by Sr. Emma C. Railback, 1020 S. Burlington Ave., Los Angeles 6, Calif., is ready for sale at ten cents per dozen, or sixty cents per one hundred copies.

MINNESOTA STATE CONFERENCE

On Wednesday evening, June 6, the seventy-first annual Minnesota State Conference convened at Eden Valley, with Bro. Walter Wiggins of Eden Valley, State Conference president, presiding. The opening sermon was given by Bro. J. R. LeCron, Ripley, Ill., who was guest speaker for the Conference. Bro. LeCron also brought the messages on Thursday, Friday, and Saturday evenings. There were Bible classes for all ages on Thursday and Friday mornings.

Thursday afternoon, Bro. Harry Goekler of Hector was the speaker, and an open discussion period followed. Bro. Wiggins spoke on Friday afternoon, and that also was followed by an open discussion period.

Saturday afternoon, June 9, the annual business session of the Conference took place, with Bro. Wiggins presiding. Various reports were read and approved. Several letters were read. Very favorable reports were given from seven different towns.

Election of officers followed, at which time Bro. Wiggins was re-elected president, Bro. John Denchfield was re-elected vice president, S. O. Ross was re-elected secretary, and Mrs. George Savage of Waite Park was elected treasurer.

Motion was made and carried that we encourage applications for assistance from the Conference Training School Fund, which fund is maintained to help someone interested in attending the Summer Bible Training School or Oregon Bible College at Oregon, Ill.

The Conference agreed to continue the quarterly letter system, to continue assistance to the work at Hector, and to have a guest speaker at the fall conference.

Bro. Goekler gave a short "pcp" talk on The Restitution Herald publication and subscription. The chairman appointed Bro. Goekler to solicit this Conference for new and renewal subscriptions.

Meeting adjourned with prayer.

On Sunday morning, a full day of activities began with Sunday school at 9:45 a.m., followed by the regular services at 10:45, at which time there were several selections in song. Bro. Denchfield gave the sermon, and the Communion service followed, with Bro. Wiggins and Bro. Denchfield directing.

A delightful dinner was served in the church basement at noon by the Eden Valley ladies.

At 2:00 p.m., Bro. LeCron brought his closing message of the Conference. The young people met in a business session at 3:30. At 8:00 p.m., the final service of the Conference took place, with Bro. Thomas Savage preaching the sermon.

After a few brief remarks by President Wiggins, the seventy-fifth Minnesota State Conference came to a close. It was a very successful Conference in many ways. There were many enlightening sermons and classes and many special musical numbers, as well as choir assistance at each evening service.

On behalf of the Minnesota Conference, we wish to extend our thanks and appreciation to Bro. LeCron for his work with us during the Conference. The sermons and classes were splendid and enjoyed by all. The Minnesota people were happy to have him working with them and hope he may be able to come again soon.

S. O. Ross, Secy.

TEMPE, ARIZONA

On the back page are shown pictures of the Tempe, Arizona, congregation and Bro. and Sr. C. E. Lapp. The beautiful church was built during the ministry of the late S. J. Lindsay.

This church and its congregation are located in one of the most beautiful scenic spots of the United States. It is in the Phoenix Valley, surrounded by very fertile irrigated land which produces three and four crops a year. Before irrigation, the land is desert, covered with cactus. When irrigated, it becomes rich soil. Surrounding the valley are high stony mountains. In the Horse Mesa Mountains, seventy-five miles northeast of Tempe, are the dams and lakes which store the tremendous supply of water for the irrigation of the valley. Roosevelt Dam, better known than the others, is one of three such dams. Several families of the congregation are ranchers. Most of the work on the ranches is done by Mexican laborers.

C. E. Lapp, pastor of the Tempe Church of God, is a graduate of the Bible School at Oregon, Ill. Both he and his wife completed a course of study in a religious seminary at Springfield, Mo. At present, he is furthering his studies with a full course at the Arizona State Teachers College at Tempe. His native state is Washington. His pastorates have included Ripley, Ill.; Saint Cloud, Minn.; Macomb, Ill., and Tempe, Ariz. Mr. Lapp has served as Illinois State Evangelist and as a member of the National Bible Institution Board. In demand as a conference teacher, he is an excellent evangelist. Always, he is interested in the development of youth, the Sunday school, and missions.

Mrs. Lapp was formerly Louise Brewer of Tipp City, Ohio. Talented in music and juvenile Bible teaching, she has contributed much to the work of the church.

The Lapps have one daughter, Elaine. Their address is 709 Mill Ave., Tempe, Ariz.

J. W. McLain.

Send The Restitution Herald to your friends. Subscription price: \$2.50 a year.

SOUTH BEND, INDIANA

Hope Chapel held its Vacation Bible School from June 4 to 15. The enthusiasm was wonderful, and the daily attendance was forty-six. The school and music were in charge of our pastor, M. W. Lyon. Mrs. Horace Pierce had charge of beginners, Lois Hunt, primary, Mrs. Lulu Stilson, juniors, and Mrs. Charles Silbert, intermediates. On Thursday, a picnic was enjoyed, and on Friday evening, June 15, a program displaying the work of each class was presented.

(Mrs.) Wilma Pierce, Reporter.

NATIONAL BIBLE INSTITUTION

| | |
|-------------------------------------|---------|
| Mrs. Edna Gruber | \$ 2.50 |
| J. M. Morgan | 2.00 |
| Carl Bunch | 3.00 |
| Mrs. Ida Orem | 5.00 |
| Shirley Logsdon | 5.00 |
| Golden Rule Church, Cleveland, Ohio | 250.00 |
| Omaha, Nebr., Church | 85.00 |
| Leota B. Hanson | 20.00 |
| Macomb, Ill., Sunday School | 31.00 |
| Mr. & Mrs. G. H. Loudenslager | 100.00 |
| Maurertown, Va., Sunday School | 14.00 |
| Mr. & Mrs. Howard K. Elton | 100.00 |
| Omaha Church of God | 13.00 |

THE RESTITUTION HERALD

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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.

SUMMER BIBLE TRAINING SCHOOL

July 3 - August 12, 1945

Enrollment Coupon

Students planning to attend the Summer Bible Training School at Oregon, Illinois, July 3-August 12, 1945, are requested to sign and return this coupon to National Bible Institution, Oregon, Illinois. Students are required to be at least fifteen years of age, and those entering the Young People's Department should submit a letter of recommendation. Tuition for the first four weeks will be thirty dollars, plus textbooks, and students will be encouraged to contribute to the Illinois Bible School expenses during the last two weeks.

Student's name _____

Address _____

Tuition will be paid by _____

(State whether personally or otherwise)



TEMPE, ARIZONA, CONGREGATION



MR. AND MRS. C. E. LAPP, 709 MILL AVENUE, TEMPE, ARIZONA

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, JULY 3, 1945

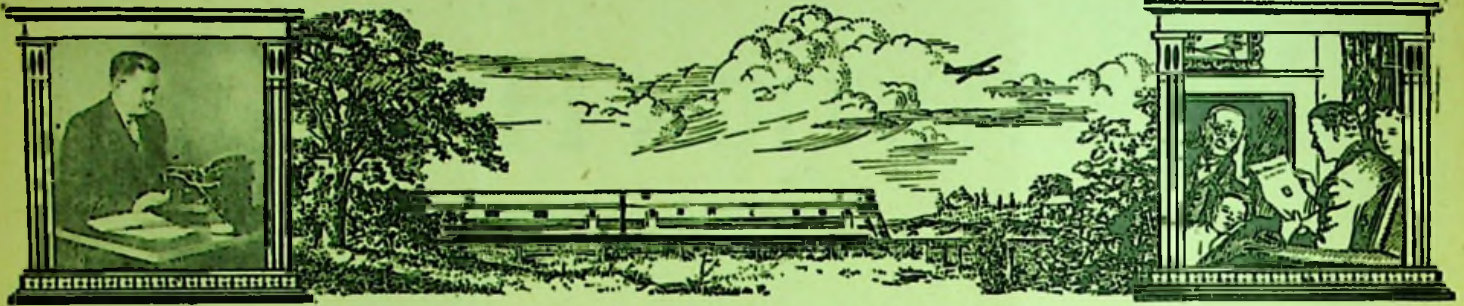
NUMBER 39



“O COME, LET US WORSHIP”

The Twenty-Fifth Annual General Conference and the Forty-Eighth Annual Illinois Conference of the Church of God, conducted in joint session, will convene, the Lord willing, July 31-August 12, 1945, at the Church of God in Oregon, Illinois. Come with *“your lamp trimmed and burning.”*

Notwithstanding restrictions on travel and various rationing problems, every reasonable effort should be made to make the forthcoming General Conference a spiritual feast. It being inopportune to plead for large delegations from the many churches, it becomes all the more opportune to plead for representation from each and every church. Plans of deep and far-reaching influence will be adopted at the forthcoming Conference, necessitating the presence of both ministers and laymen vitally interested in the development of the Church of God. Select your delegates. Plan to come. It is almost time for General Conference. . . . *“Keep your vessel filled with oil!”*



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Come to General Conference

Brethren from many parts of the country write that they are planning to attend the forthcoming General Conference at Oregon, Illinois, July 31 - August 12. Brethren from California to Louisiana to Ontario, and from many nearer sections, will soon be in Oregon, Illinois. Will you be there? Come to General Conference—*your* Conference!

Choose Delegates

Delegate blanks have been mailed to church and district conference secretaries. Every church and every conference should be represented at the coming General Conference. Choose your delegates and help your secretary to make the proper return of delegate blanks for the best-yet representation at General Conference.

Any secretary not having received a delegate form by time of reading these lines should write, requesting one. Address the National Bible Institution, Oregon, Illinois.

Smiling Freshmen

When these lines are read, students of the Summer Bible Training School will be busy in their six weeks of study. We hope they and their instructors have a happy, profitable time. Next, concerted thought must be given enrollment of freshmen for next fall's term of the regular College classes. Frequently, some of the Summer School students become interested in the nine-months' term and register in the College course.

Accompanying this editorial is a picture of last term's *smiling freshmen* of Oregon Bible College. The five young men plan to return in September for their second year of work. We hope and pray for other smiling freshmen soon to enroll—to maintain a normal-sized, optimistic, and enthusiastic student

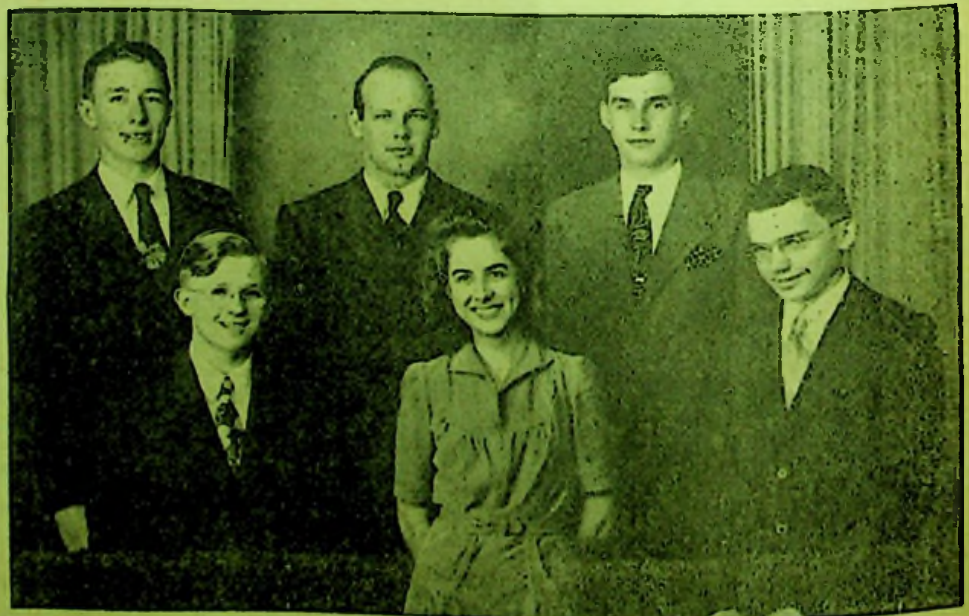
body. *Smiling freshmen*, whether young men or young women, come to Oregon Bible College. There is no field of service as important as is that field "white already to harvest" (John 4:35). "Only that done for Christ will last."

(Shown in the picture are, left to right, back row—Dean Moore, Milon Hall, Gordon Shrode; front row—Kirby Davis, Mrs. James Mattison, Daniel Judy. They comprised an excellent freshman class. Can we do as well, or better, when College resumes in September?)

Keep the Copy Coming

While your Editor is preaching in Louisiana, Sister Shirley Logsdon is busy at the desk back in Oregon, Illinois, trying faithfully to present, each week, a RESTITUTION HERALD of lively interest and sound doctrine. None expects her to make something from nothing, so *keep the copy coming!* Good, sound articles, well-written articles, missionary-spirited articles are the kind both you and Shirley like to see in THE HERALD.

With what joy we await each week's HERALD, to see how good a paper you make it!



The Secret of Miraculous Power

By Paul M. Hatch

"By what power . . . have ye done this?" (Acts 4:7).

AN UNRESTRAINED amount of dissension has occurred of late years in the nominal church regarding miracles and miraculous power. So far has this dissension gone that a very distinct and powerful group of modernists has rejected miracles as being true or helpful in our understanding of Christ. In fact, the Bible has been reduced to a text of unreliability in the eyes of those scientists. To them, the Bible had no divine direction or revelation.

Little by little, the modernists are pulling the Word of God piecemeal between themselves, rejecting or altering, by explanation, the very vitality that it holds in revealing Christ, the Son of God, the Saviour of man.

Contrariwise to these premeditated refutations, the Bible is a miracle. It was produced by miraculous power, that power being the Holy Spirit of God. Not only is it not a work of man, but its words are divinely cleansed and pure, having the divine stamp of seven, which is a symbol of perfection. Now to the proof.

In 2 Samuel 23:1, 2, we read: "Now these be the last words of David. David the son of Jesse said, and the man who was raised on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue." Peter confirmed this by saying: "No prophecy of the scripture is of private interpretation. For the prophecy come not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

The unloosed tongue of Zacharias spoke, in prophetic mold, these words: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began" (Luke 1:68-70).

If the men who set themselves up to be critics of the Word of God, premeditated their words and criticisms to the extent of seven times, they would still be far short of any perfection. How shall finite man, with his faulty reasoning power of one hundred premeditations, equal even one of God's? God is, however, a very careful worker, making His word seven times sure and simple, that we poor mortals may understand. Yet, how we have strayed and misunderstood!

David, who testified as aforementioned concerning the words that he spoke, spoke again concerning the words in Psalm 12:6: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." Other witness to the purity and refinement of God's words are 2 Samuel 22:31, Psalm 18:30, Proverbs 30:5, and Psalm 119:140.

All these texts are convincing us that, although God uses man to speak and write His Word, they are not man's words or premeditations—therefore, a miracle as man reasons it.

We have ample proof that prophets did not at all times understand those things of which they spoke. Daniel, a very close confidant of God, after hearing prophecy concerning the end time, which he heard but did not understand, said, "O Lord, what shall be the end of these things?" God answered, saying, "Go thy way Daniel: for the words are closed up and sealed till the time of the end" (Dan. 12:8, 9).

In all instances of the performance of miracles, it was the Holy Spirit of God that performed them. This spirit was given to Christ without measure, and He used this miraculous power considerably, but with discretion. In His own country, in and about Nazareth of Galilee, He did not do many mighty works because of unbelief. He had returned, however, to His own country in the power of the Spirit after His baptism and temptation in the wilderness. (Luke 4:14; Mark 6:6; Matt. 13:58.)

The Spirit of God was used by Jesus in healing diseases, curing lameness, blindness, deafness, and casting out devils of insanity.

The Spirit of God manifested itself to the eleven at Pentecost by giving the apostles power to preach in various languages the resurrection of Christ. They preached to an assembly to convince them of error and to induce repentance. Peter and John used it at the Beautiful Gate of the Temple to heal a beggar. Peter used it in healing Aeneas and raising Dorcas. Paul used it, also, in healing and delivering from death. It was attempted to be used unwisely by Ananias and Sapphira, who suffered death because of it. Simon the sorcerer wanted the gift in order to have power in his sorceries and was severely reprimanded by Peter. Elymas the sorcerer tried to withstand the preaching of the gospel and was stricken with blindness by the Holy Ghost.

(Please turn to page 15)

What Say Ye?

By L. W. Moore, Jr.

"Show forth "sound speech, that cannot be condemned" (Titus 2:8).

WHEN GOD created man, He gifted Him with some wonderful talents. One of the most useful of these gifts is the ability to speak. What a miserable creature man would be if he had no tongue! How could he possibly convey his thoughts to others?

Mankind should thank God for the manner in which He created. One should be willing to use his talents in God's service. The opposite has been true, however. Men have abused this God-given talent of speech. From very early times, men have refused to speak for God; they have spoken idly; they have lied against Him.

After eighty long years of preparation, Moses was called of God to speak for Him. It was time for him to serve in delivering Israel out of bondage. Immediately, Moses began to make excuses. "Who am I, that I should go?" he asked. Though the Lord assured him that He would be with him, Moses made further excuse, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue" (Ex. 4:10).

God taught Moses that day that *He* had created man's mouth. He had given man the ability to speak. Moses went, and became the deliverer of Israel. God was with his mouth and enabled him to speak the right words.

Jonah was another who, when called of God to speak, refused. When the call of the Lord came to him to preach to the people of Nineveh, Jonah fled on a ship bound for Tarshish. The Lord taught Jonah the same lesson that He taught Moses—He sent a severe storm upon the ship so that Jonah was cast overboard and swallowed by a huge fish. As Jonah brooded by himself in the belly of the fish, he wished he had obeyed the word of God. He realized that God was his Maker. He knew that God had made *his* mouth also. He repented that he had not spoken for God. When at last, after three dismal days and nights, Jonah again set foot upon dry ground, he was ready to use his voice and speak for God.

Jonah's preaching was very successful. The whole city of Nineveh repented of their wickedness because of his message. God knew whom He was choosing when He called Jonah, but Jonah, like so many of God's creatures, needed to be taught the way of service.

Another abuse of speech by men has been idle speaking. The Lord has condemned trifling speech. Yet, how much of man's speech has been worthless, endless chatter!

In the days of the Prophet Samuel, Israel spoke idly against the Lord. They murmured against Samuel. They gossiped about Samuel's two sons. Then, they came to Samuel and asked him for a king. (1 Sam. 8:5.) Israel rejected God by rejecting His prophet. Samuel warned the people of their sin. He foretold the oppression that would come upon them under a king, but they would not hearken. They idly spoke against God.

The Prophet Malachi accused Israel of teaching contrary to God. They had wearied the Lord with words, yet they knew not how they had done so. (Mal. 2:17.)

Eliphaz suggested that one participating in foolish conversation, and filling "his belly with the east wind," is unwise. (Job 15:2.)

Man further has corrupted speech by lying against God. This sin brought severe penalty upon a certain man and his wife in the days of the Apostle Peter. The early Christians at Jerusalem had sold their possessions and put all into a common fund. Ananias and Sapphira had sold their holdings. They came to Peter professing to bring all, but they kept back a certain portion for themselves. For lying against God, sudden punishment was meted out to them. (Acts 5:1-10.)

God has promised judgment for such sins as these. In Psalm 12:3, we read: "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things."

Jesus cautioned men to be careful of what they say. "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

AS UNTO HIM

"Whatever you think both in joy and in woe,
Think nothing you would not like Jesus to know.
Whatever you say, in whisper or clear,
Say nothing you would not like Jesus to hear.
Whatever you read, though the page may allure,
Read nothing unless you are perfectly sure
Consternation would not be seen in your look,
If God should say solemnly, 'Show Me that book!'
Whatever you write with hate or with heed,
Write nothing you would not want Jesus to read;
Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear could dispense;
Wherever you go, never go where you'd fear
God's question being asked you, 'What doest thou here?'"

—Selected.

There are none of us who have not erred in speech. "If any man offend not in word, the same is a perfect man" (James 3:2). James illustrated the power of the tongue. He who seeks self-control must first gain control of his tongue.

Our conversation governs our conduct. By our speech, we witness our Christianity. If we speak aright, "how forcible are right words!" (Job 6:25.) When we lose control, we undo all the good we have done. We destroy all the

fruit we have borne. A small match sets the orchard to burning.

Moses and Jonah hesitated to speak for God. Have we ever failed to serve when called? Have we not fled from our duty of witnessing? We need to be taught that God made our mouths.

Jeremiah had a feeling of compulsion that he could not stay himself. (Jer. 20:9.) Peter and John had this same inward obligation. (Acts 4:20.) *(Please turn to page 11)*

Do You Know?

By Cecil U. Wilson

DO YOU KNOW that true representatives of Christ always have been unpopular?

Do you know that the Devil always has opposed and persecuted Christ's people because of their faithfulness to teaching and living the truth?

Do you know that Peter, a faithful follower of Christ Jesus, was persecuted and suffered a martyr's death?

Do you know that Jehovah's chief representative to all men is Jesus Christ?

Do you know that Jesus Christ is especially the Chief One and Head of the church?

Do you know that the Scriptures refer to God as the Great Rock?

Do you know that God is the eternal Foundation that can never be moved?

Do you know that Jesus said to His disciples, "Upon this rock I will build my church; and the gates of hell shall not prevail against it"?

Do you know that God is the Rock of salvation and Christ is the chief Rock or Cornerstone of God's organization?

Do you know Christ is the likeness of God's image?

Do you know that God uses the Anointed One to carry forward His purposes?

Do you know that the Bible abounds with proof that Jesus is the friend of the oppressed?

Do you know that one of the names God gave Jesus is "Shiloh," which means "the peaceful one"?

Do you know that for three and one-half years the apostles preached the gospel of God's Kingdom to the Jews, exclusively?

Do you know the Lord caused a vision to be revealed to Peter foretelling that the gospel was to be taken to the Gentiles?

Do you know that facts show that no man ever saw the sun until after the Flood, because the canopy of vapors

that enveloped the earth prevented the sun from shining directly on the earth?

Do you know the Bible says more about the Kingdom of God than any other doctrine?

Do you know Jesus was sent to earth to make known God's Kingdom?

Do you know that God's Kingdom is called "the kingdom of heaven" because the authority thereof proceeds from heaven?

Do you know it is called "the kingdom of God" because God is the King eternal and the Author of the Kingdom?

Do you know it is called "the kingdom of Christ" because the head thereof is God's anointed Son, Jesus?

Do you know that John the Baptist was the forerunner and announcer of the Kingdom?

Do you know that Satan is now gathering his forces for Armageddon?

Do you know that the people today need the truth?

Do you know God gave commandments through the Prophet Isaiah that His faithful witnesses must go forth to tell the people the truth? Isaiah said: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (61:1).

Do you know that "thousands of nominal Christians are living in a fool's paradise absolutely unalarmed and unconcerned, and the blinkers they have put on their own eyes have made them so. They should take off the blinkers"?—Henry Houghton.

Do you know that if you read three chapters from the Bible on weekdays and five chapters on each Sunday, you will have read the entire Bible in the course of a year?

Do you know we are approaching the final phase of the war?

Do you know that our days of service to God before Armageddon are very short?

"Wise men lay up knowledge" (Prov. 10:14).

Revelation Nine

By Gary France

IN CONSIDERING the ninth chapter of Revelation, it may be well to state that the following statements are made as suggestions for consideration, not as factual truth. It is our purpose to gain a more clear insight into that which is written in the Book, to familiarize ourselves with its scenes, and to profit from the lessons taught therein.

After the fifth angel sounded, John saw a "star fall from heaven." The Greek is rendered more correctly, "A star fallen from heaven," indicating that the star which John saw had fallen sometime previously. One may consider Isaiah 14:12-19 which tells of Lucifer falling from heaven, a thought occasionally related to a belief in a personal devil. Inasmuch as the Devil's (whether or not he is personal) works are evil, and because the works of the locusts, which were freed from the bottomless pit, were destructive, one might conclude that the star was the Devil. We also note that these judgments and punishments are from the power of God, and, if it is a personal devil doing the work, it was authorized by divine power, for, "to him was given the key of the bottomless pit."

The words "bottomless pit" are commonly translated "pit of the abyss." The latter phrasing is more understandable than the first; it describes a pit, not without bottom, but the bottom of which cannot be seen. It might be a literal or a figurative pit. It is our aim to acquaint ourselves more fully with the fact that the Bible tells of a star fallen from heaven that opened a bottomless pit. If we are fully familiar with the thought and wording of the Scriptures, we will be more capable of recognizing the events, whether or not they are literal. Of one fact, we may feel relatively certain: there are woes to come upon the earth, and the earmarks of these judgments are probably hidden in the descriptions of this ninth chapter.

The locusts were not given power to eat and destroy grass, trees, and crops as is the normal practice of the insect; but they were given power to torment for five months. Those who had the seal of God in their foreheads were spared of this judgment, which fact may give a sense of relief and comfort to many. Although it would be wonderful to escape a pestilence so intense and severe that men will crave death as an escape, what assurance has anyone to offer that he will be accounted worthy of the escape? It is a scene of this type that should spur us onward and forward in the work of Christ in order that we may escape these things. "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 be-

fore the Son of man" (Luke 21:36). Although we should not fear God, for "perfect love casteth out fear," we should fear the punishment which He will bring upon those who refuse to heed His commandments.

The description of these locusts may contain some hidden clue to a literal pestilence of which they would be merely a figure. They were shaped similar to war horses, and they had golden crowns. Their faces resembled men, their hair was similar to that of women, and they had teeth comparable to a lion's. Their breastplates were made of iron, the metal which is the Biblical symbol of ruthlessness as the relentlessness is displayed in this judgment. Their king was the angel of the bottomless pit, possibly the fallen star who released them from the pit. The name of the king is translated "destroyer."

After the sixth trumpet was blown, the four horns on the golden altar spoke, commanding, "Loose the four angels which are bound in the great river Euphrates." These angels had been prepared for this particular year, month, day, and hour so they could slay men. Their army was two myriads of myriads according to the Greek words. They were riding horses with heads of lions, and their destructive weapons were three in number: the breastplates of fire and brimstone, the fire from their mouths, and the smoke. They had power also in their serpentlike tails. One-third of mankind was killed by this army, but men stubbornly refused to repent for their evil. Mankind continued to worship idols of gold, silver, brass, stone, and wood, all of which are inanimate.

What might these materials signify? It is not common to worship literal idols today, in the English-speaking lands, at least. These materials are utilized at the present time very extensively and for various purposes. Skyscrapers, automobiles, machinery, and other instruments of mankind consist of them, and it is in these instruments that men place their trust and confidence. The word "worship" means "courtesy or reverence paid to worth; hence, honor, respect" (Webster's Collegiate Dictionary). Do not men place more value and worth upon the implements of their own hands than in the power of God? Is it not natural for one to spend more time with a new automobile or in the erection of a new home than to give due honor to God and to study His Word?

One outstanding lesson may be gained from this chapter of Revelation. The men of whom John wrote did not fear God in any sense, for they refused to repent. Christians love God for His mighty character, but they should

fear, or respect, His wrath which follows disobedience. Paul, who wrote, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7), also wrote, "Wherefore we receiving a king-

dom which cannot be moved, let us have grace, whereby we may serve God acceptable with reverence and godly fear: for our God is a consuming fire" (Heb. 12:28, 29). Heed the commandments of God.

Profitable Investments

In Two Parts—Part Two

By Harvey U. Krogh, Jr.

HAVING CONSIDERED briefly the subject of investing our material things in the Lord's service and, having had personal experience, we have found that it pays large dividends. Now, it is our purpose to consider the devotion of time to the Lord in worship and service. The more we think of the Lord, the sweeter becomes life because joy and contentment are multiplied. The more we talk of God and His wonderful works, the more blessings we discover and appreciate.

There was a time when "they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:16, 17).

We seldom think how important it is to be remembered by a friend, and we would feel honored greatly to be remembered by some famous person whom we may have met at some time, but consider the importance of being remembered by the heavenly Father. You have the privilege of being recognized and greatly favored by Him. Consider your opportunity of being one of those whom He will choose to be His special treasure. Those who were mentioned feared the Lord and spoke often one to another about Him. Do you not think God is equally as pleased today by those who are interested in Him and tell others about Him? We know He is! If we would receive the greatest return for the time we invest, we would spend much time thinking of God, and also telling others about Him. We would visit with others for the express purpose of making Him known to them. It is true that you may be considered a little extreme on the subject, but most people talk of the things that are most important in their lives.

Invite others to church. It is not always easy to do this, but the things which pay us the greatest return are seldom the easiest things to do. It is often difficult to speak of

spiritual things, but God is willing to help us do those things which are pleasing to Him.

If Christians are not encouraged by the reward, they are sometimes encouraged when they have fear of losing the reward. Jesus said, "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).

If we would get the most out of our Christianity, we would be real Christians no matter if the whole world were against us. The Lord has warned us against being just half-way Christians. To one of the churches mentioned in the Book of Revelation, Jesus said, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16).

As the Lord has desired of us a definite proportion of our material possessions, so he desires a certain portion of our time. The Lord being just and fair in all His dealings with us, also rewards us in proportion to what we do in His service. When Peter enquired of Jesus, what they should receive for having left all to follow Him, Jesus said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

If we give of our substance to be used in His service, He will pour out a blessing that we hardly have room to receive; and, if we will devote of our time and energy in His service, He will bless us even more abundantly. We are not working just for a reward. When Christians begin their service to God, they may concentrate on the reward; but that, however, will be before they realize how much God has already done for them. *(Please turn to page 15)*

A Christian's Attitude Toward the Jews

By Arnold Frank

President International Hebrew Christian Alliance

YEARS AGO, I saw in an art gallery in Berlin, Germany, a painting by the famous artist, Professor V. Gebhardt. It was a picture of the first Lord's Supper. According to that picture, Judas, who stood near the Master, holding the money bag in his hand, is the only Jew, with a black beard and typically Jewish features. All other persons in that work of art are painted as Germans, with shaved faces.

That was one way in which anti-Semitism was nourished in the hearts of countless German people.

(1) *The Condition of the Jews*

A friend of Israel, a minister of the gospel in Germany, delivered a lecture on the Jews, in order to stimulate the interest in that suffering nation. In the course of his address, he remarked that the Apostle Paul considered himself a debtor both to the Greeks and to the barbarians, although they had never shown him any kindness. Much more should we Christians consider ourselves debtors to the Jews, for we received our greatest treasure, the Bible, from them. Besides that, the prophets and the first disciples and apostles of our Saviour were Jews.

This statement was too much for at least one man in the audience. He stood up and, apologizing to the minister for interrupting, said that he strongly objected to the lecturer's assertion that our Lord's disciples were Jews. They were Gentiles, with only one exception, and that was Judas. He was a Jew.

The listeners were amazed and looked at the man who ventured to make such a wild statement. The minister proceeded with his address, without taking any notice of that groundless objection, for he felt that ill will towards the Jews forced this educated man to deny the well-known truths and facts. Hatred, no matter from what cause, harms the hater, blinds him to the virtues of the hated person, distorts his sense of right and wrong, and forces him to act fiendishly, to transform peaceful homes and countries into a hell. That is what Hitler and his followers have done.

Millions of Jews on the European Continent endured indescribable sufferings. They were deprived of their rights and property; they were crowded together in dreadful concentration camps and ghettos, where they were treated most cruelly and starved. The healthy among them were forced to do slave work for the German army and in quarries. Thousands were burned or buried alive.

Countless Jewish girls and young women committed suicide. Children were torn from their mothers and taken away to be murdered. A Jewess ran carrying her baby to a Polish family. She gave money and jewels to the Polish woman and entreated her to take charge of the child. The mother then covered her baby's face with kisses and bitter tears, left with a bleeding heart, and was shot dead by a Nazi on the street.

Especially in Poland, the air was filled with shrieks and groans of tortured and dying Jews. They suffered and died without a friend near them, without a word of comfort, and without a ray of hope.

What about the Jews who are living in free countries? Though they enjoy freedom and protection, they suffer intensely at the thought of their relatives and co-religionists being tortured and killed in Hitler's countries. The Jews in all lands cannot but think and say, if such a sudden outbreak of unjust and merciless persecution and annihilation of Jews could have taken place in so highly a cultured and Protestant country as Germany was—which had some thirty thousand evangelical preachers, many universities, and a great number of charitable institutions — then this dreadful dragon — anti-Semitism — which is lurking in many lands, could also suddenly raise its head elsewhere. This uncertainty is most disquieting.

There is truth in Byron's words about the Jews:

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove has her nest, the fox his cave,
Mankind their country—Israel but the grave."

The grave is full of terror even for the most pious Jew, who believes that after death his soul will be in purgatory eleven months.

Mr. Kuldell, a Jewish Christian, told me that, after seeing his orthodox father on his deathbed in dread of what was before him, he was very sad to think that the Jewish religion, which he loved, had no comfort to offer. He wanted to know about the comfort Christians have in the face of death. He read the New Testament and was soon attracted by Christ's personality. He read on to see the effect of Christ's death and resurrection on His Jewish followers. . . . He became a Christian and, later on, a preacher of the gospel of Jesus Christ.

We hardly realize how great our blessings are through faith in the Son of God, and how empty and dark the life

of the unbelieving Jew or Gentile would be, but for the influence of Christianity which surrounds him.

(2) *Reasons for Israel's Sufferings*

(1) There is no doubt that envy and fear originate and nourish anti-Semitism. Fear of Jewish success and ascendancy influence the hearts of their adversaries.

(2) Again, countless other people have an antipathy toward the Jews, because they belong to a foreign nation, and have another religion, which obliges them to keep themselves aloof, not in business, and not from obtaining prominent positions, but in social intercourse, for a religious Jew would be "dead against" his son or daughter marrying a Christian.

(3) There is also a divine side to that tragedy, which the Jews acknowledge by observing days of humiliation, confession of sins, fasting and prayer, such as given in Psalm 80:5-7. They neither have the light nor the courage to see the real cause of their national calamity so clearly stated in the New as well as in the Old Testament.

There is an interesting story connected with a few verses in Psalm 118:

During the building of the first Temple in Jerusalem, the walls grew silently, for the stones, prepared elsewhere, were brought and put one upon the other without the sound of a hammer or any other tool. One day, a comparatively small stone was handed to the master builders. They regarded it as unworthy of such a building. After a time, a cornerstone was needed. They waited for it impatiently, the builders could not proceed without it, and the work stopped. The men in the quarry maintained that they had sent it long ago. After a painful pause, one of the master builders said, as by inspiration, "The required stone is probably the one we despised and rejected." They searched and found it, and, lo and behold, it was the cornerstone. Joyfully the master builders gave the stone its rightful place, and now the work continued till the glorious Temple was finished.

The remarkable words of Psalm 118 are: "The stone which the builders refused is become the head of the corner. This is the Lord's doing; and it is marvellous in our eyes." This is a prophecy, or picture, of both Jesus and the Jewish nation.

At the close of one of Christ's most solemn parables, in which He told the high priests and Pharisees that they had killed God's servants and would also kill Him, He quoted the very words of Psalm 118, applied them to Himself and to them, and added: "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43).

The Apostle Peter, when addressing the high priests and Pharisees, said: "Jesus . . . whom ye crucified, whom God raised from the dead . . . is the stone which was set

at nought of you builders, which is become the head of the corner" (Acts 4:10, 11).

The leading men in Israel wanted a king surrounded by earthly pomp and power, and rejected Christ, because they failed to see His divine glory in the garb of poverty and seeming weakness. As they despised their Messiah and refused God's greatest Gift, the spiritual history of the Jews came to a full stop. As someone said: "Through lack of faith and vision, the chosen nation is now for a time out of action."

Many Jews have, by their diligence and gifts, distinguished themselves in science, literature, music, and so forth, and rendered great service to humanity; but in religion, in the spiritual sphere, which is the most vital in human nature, which shapes the character and destiny of man, the Jews have been anything but a blessing. By their unbelief they kept back their growth of the spiritual temple, the spread of the Kingdom of God, for Jesus said: "He that is not with me is against me."

Because they rejected Christ, Jerusalem and the Temple were destroyed by Titus, the Roman general. Many Jews were taken or sold as slaves, others were driven out of Palestine, and have ever since been pilgrims and strangers in the world—in some places unwelcome guests.

(3) *What Can We Do to Help Israel?*

Let us hear the opinion of a truly great authority on that subject—the Apostle Paul, who had been a most zealous Jew and a bitter persecutor of the first followers of Christ, but, after his conversion, said: "My heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

They need salvation as much as any other people. The word "salvation" includes every possible blessing for time and for eternity.

The Jews cannot save themselves, no matter how high their moral teaching or standard may be, for it remains true of every human being, what a most brilliant and earnest Jew confessed: "The good that I would I do not: but the evil which I would not, that I do . . . Oh wretched man that I am!" (Rom. 7:19.) Therefore, Jesus said to Nicodemus—a ruler in Jerusalem, a Pharisee and an open-minded man—"Ye must be born again . . . that which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:3). There are two different worlds, and by no earthly means can man make himself spiritual. This can only be done by faith in Jesus Christ, as it is written: "As many as received him, to them gave he power to become the sons of God" (1:12).

Again, Zionism cannot help them. The Jewish people, when they were captives in Babylon, believed they would be happy if they were back in their homeland, Palestine. In Jehovah's name, the Prophet Ezekiel told them, that if they had a new heart and God's Spirit dwelling within,

they would be enabled to walk in His ways; then they would be His people and He would be their God. (Ezek. 24:29.)

The same applies to the Zionists of our time. If Palestine became "the Jewish National Home," it would benefit only a part of the Jewish people, and even these would not be content, for only Christ can satisfy. *That is the heart of the Jewish problem.*

Most Jews know nothing about Christ and the New Testament, and think they are better than, or at least as good as, any Christian. For example: a very intelligent young Jew who attended the daily Bible class in our mission house in Hamburg came after one of the lectures and told me that he was spending his holidays with friends in that city. He had been surprised and indignant to learn from them of our mission for the Jews, who are as educated and cultured as the Christians themselves. Yet, though an enemy, curiosity forced him to come to see and hear. After attending the Bible class for several weeks and studying the New Testament, he was convinced of the glorious truth that Jesus is the Messiah, the most perfect and wonderful personality in history, the Son of God, his Saviour.

It equally was clear to him that even the best Jew needs the divine Redeemer just as much as the worst heathen. That young man, after receiving further instruction, was baptized, then studied, and is now one of the most effective preachers of our time.

There are countless similar cases. An eminent Jewish scholar, Cecil Roth, admitted this fact in his letter in the *Jewish Chronicle* of London. He wrote: "It is no secret that the number of conversions in our midst, among all sections and social classes, is increasing to an alarming degree."

The *Jewish Missionary Intelligence*, May, 1944, contained most interesting news. A. C. Martin, Cairo, told the story of several prominent members of the Jewish community who recently had acknowledged their faith in baptism:

"One is a man of great ability, and for some years has been president of the Jewish Benevolent Society. He now is baptized, has joined our church, and is a member of the English Mission College Board, and is throwing his weight into our work. He is holding religious meetings in his house.

"Another is the head of a large business concern. Someone gave him a New Testament while he was in a hospital in Manchester in 1939. On leaving the hospital, he called on a vicar to know more; and, as he was leaving for Egypt, where his home is, he was sent on to me. I put him under instruction, and he eventually was baptized. He is also a member of the E.M.C. Board, and the

treasurer of our church, and secretary of our Emmanuel Church Fellowship."

Whenever a sincere Jew comes in touch with Jesus, he at once feels Christ's divine power, and ere long sees the glory of God in the face of Jesus Christ.

The most popular Jewish writer, Sholem Asch, said in an interview with F. S. Mead, recorded in the *Jewish Missionary Magazine*, May, 1944, that he spent thirty-five years writing "The Nazarene" and "The Apostle."

"Ah," says Sholem Asch, "I could not help writing on Jesus. Since I first met Him, He has held my mind and heart. For Jesus Christ, to me, is the outstanding personality of all time, all history, both as Son of God and as Son of man. Everything He said or did has value for us today, and that is something you can say of no other man, alive or dead."

During the summer months, large masses, severed from glaciers, float in the ocean and are a great menace to ships. In 1912, the majestic steamer, *Titanic*, collided with such an iceberg, and sank. Cannon balls can break an iceberg in pieces, but only the warm rays of the sun can melt it. It is the same with the unbelieving Jews. Persecutions hardened and embittered their hearts. The sympathy expressed to them by the churches and protestant countries, and the practical Christianity shown to the helpless Jewish refugees, removed their prejudices and induced them to listen to the gospel message. Warm friendliness has a wonderful effect.

A Jewish merchant whom I visited in our hospital in Hamburg was engaged in reading the New Testament. He said: "For fifty years I lived among Christians and never was curious to hear about their religion, for I saw no difference between them and myself. Though I am only six weeks here, I desire to know the nurses' motives. They are quite different from other people; they are kind, lead a better, higher life, and, as they say, they serve Christ; I am now reading the story of that Christ."

Finally, if work among the Jews were fruitless, that would be no reason for discontinuing the efforts in view of God's promises and our Saviour's command to preach the gospel to every creature. But there never were so many prominent Jews, who accepted Jesus as their Light and Life, and countless Jews are longing for a guide, a comforter, who would give peace to their restless hearts.

This is surely a clear proof that Jehovah is mindful of His covenant, is showing them mercy, and that the time to favor Zion is at hand. This is a call to Christ's followers to make use of this splendid opportunity, and to pray and work for Israel's salvation.

Their conversion also would be a blessing to the world. The church cannot cope with the heathen who are by natural process increasing by several millions every year.

Daniel Edward, an old Jewish missionary of the Church

of Scotland, in his last address to the Assembly of 1896, said of the Jews that they were "God's Reserves." He saw them "as the picked and trained troops which God keeps in hand so that they may turn the fortunes of the spiritual battle when the combat deepens." That is what the Apostle Paul meant when he said of Israel, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:15.)

If we pray and work for their conversion, we shall receive the promised blessing, and we shall share in the glory when the rejected Messiah is joyfully hailed as the cornerstone of the spiritual temple of both Jews and Gentiles. Then the Kingdom of God, of righteousness, and of peace will cover the whole earth, and all people that dwell on the earth will sing to the Lord with cheerful voice.

Let every one of us, therefore, join with the Apostle Paul and say: "My heart's desire and prayer for Israel is that they might be saved."

WHAT SAY YE?

(Continued from page 5)

Paul also felt this burden of the Lord. (1 Cor. 9:16.)

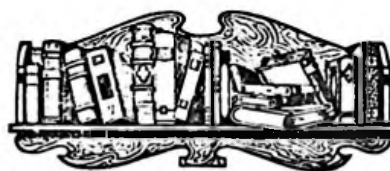
We, too, have knowledge of the Word of God. Let us, therefore, speak. Be not ashamed of the gospel of Christ.

Israel wearied the Lord with their words. Do Christians ever weary God? Man's conversation has become not only foolish but vain and filthy. All about us, men are cursing their Creator and using His name in every vile way. Man speaks without thinking. Solomon's words would well be heeded. (Eccl. 5:2.) A trickle of thoughtful words is better by far than a river of thoughtless ones.

Ananias and Sapphira lied against God. Though he is not receiving sudden punishment as did they, man is being dishonest today. This was illustrated well not long ago when a fire broke out in a department store of a large city. All the charge slips for the day were destroyed. On the following day, the papers of the city ran a full-page advertisement requesting all who had made purchases the preceding day to please report. Although the daily average of charge purchases numbered three thousand, only one person responded, a man who had purchased a pair of gloves. How many of those individuals were providing "things honest in the sight of all men"? (Rom. 12:17.)

Must man always misuse the gift of speech which God has granted? Let us season our speech with the salt of God's Word. (Col. 4:6.) If we do so, we will be free from cursing, lying, and idle talk. We will be *speaking for God*.

Strive to show forth "sound speech, that cannot be condemned" (Titus 2:8).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Frederick A. Hayek, Austrian by birth and at present Professor of Economic Science at the University of London, has given us, in *The Road to Serfdom* (University of Chicago Press; \$2.75), one of the most brilliant, if not the most brilliant, studies of the totalitarian philosophy and the results of the totalitarian philosophy that has yet appeared in print.

Dr. Hayek's thesis is a simple one: democracy is better than fascism, and democracy is on its way out. Not, you understand, that Dr. Hayek himself wishes democracy to be on its way out; indeed, he does not. But conditions in the world point so plainly at present to the growth of totalitarianism in even the United States and the British Empire that they cannot well be overlooked.

The Hayek work is not theory. It is not the usual bunkum dished out by many an economist-sociologist. Instead, *The Road to Serfdom* is a hard-hitting intensely practical book, carefully documented with cold fact. History—modern and current—is drawn upon freely to illustrate how the most democratic governments have rapidly been turning toward absolutism.

"Planned economy," in the estimation of Dr. Hayek, is definitely the road to serfdom. The more planning, the more slavery. One follows the other as a sailor follows a blonde. Why? Dr. Hayek tells us—and clearly, without mincing words or playing any kind of politics or sparing anybody's feelings. Dr. Hayek is not concerned with any nation's politics, incidentally; he is an Austrian in England who has had a book published in America. Dr. Hayek is concerned only with the slow, but steady, march toward dictatorship on the part of all nations everywhere.

Authoritarianism, Dr. Hayek points out, begins with "planning" and ends inevitably with slavery. Communism and Nazism both begin with socialism, and "planning" invariably hinges on some form of socialism.

Very definitely, here is a book for any student of Biblical prophecy or for anyone else who seeks to keep himself posted on world affairs. It is, as John Chamberlain writes in his foreword, "a warning cry in a time of hesitation."

* * * *

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 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" (Matthew 5:44).

David Did Good

When the Philistines sent the giant Goliath out to fight an Israelite, the whole army of the Israelites was afraid. David, however, was not afraid. Neither was he a part of the Israelitish army. He fought and killed the giant. That was one good deed David did for his country and King Saul.

Saul envied David. People sang David's praises more than King Saul's praises. Saul tried to kill David. By Jonathan's help, David escaped King Saul.

Although Saul was trying to find where David had gone, David continued to do good. The evil Philistines were fighting against the people of Keilah. David and his followers saved the people of Keilah from the Philistines. Saul pursued David but could not catch him.

David Was Strong

Saul took three thousand soldiers with him in his search for David. David had only about six hundred men with him. (1 Sam. 23:13; 24:2.)

Once when David and his men were hidden in a cave, Saul went into the cave, too. David cut off the bottom (skirt) of Saul's robe. He could have killed his enemy, but he was merciful. Saul did not know David had cut off his robe until he had gone out of the cave. David, too, escaped from the cave. Then he called to King Saul and showed him the skirt of the robe he had in his hand. (24:10.)

Another time David heard where Saul's camp was pitched. He went to Saul's camp and found the place where King Saul lay asleep. (26:5-9, 11, 21-25.) King Saul's spear was stuck in the ground beside him. Some of David's soldiers wanted to kill King Saul.

David answered, "The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go" (v. 11).

Good Is Returned for Good

David again called to King Saul. He wanted to know what he had done to anger the king. Before long, King Saul said: "I have sinned: return, my son David: for I will

no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." Then David returned the king's spear.

"Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place" (26:25).

A Good Example

We should do good, too. Too many times we return evil with evil, but that is not God's will. Here is what God would have us do: "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:18-21).

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

New ECE Club Members

Max Addison Wilson joins our ECE Club today. His home is in Greeley, Colorado.

Happy Birthday Wishes

David Hall, July 2, age 10, Tempe, Ariz.
Lucille McKinney, July 2, age 11, Hammond, La.
June Breeland, July 2, age 11, Hammond, La.
Jean Love, July 8, age 5, Cleveland, Ohio.
Dorothy Rhodes, July 9, age 12, Hammond, La.
Marilon Mercier, July 10, age 7, Hammond, La.
Roger O. Wilson, July 14, age 11, Danbury, Nebr.
Nona J. Potts, July 14, age 13, Macomb, Ill.
James E. McLain, July 14, age 10, Oregon, Ill.

"Selfishness is one of the social rocks against which friendship is wrecked. The true friend seeks to give, not to take; to help, not to be helped; to minister, not to be ministered unto." "He does good to himself who does good to his friend."



BEREAN DEPARTMENT

Ellen Van Flest, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Indifference, Enemy of Service

* * *

By Arlen Marsh, Rockford, Ill.

The work of the National Berean Society, the various state societies, and the majority of local Berean organizations has been smitten in recent years with a malady curiously akin to that which smote the church at Laodicea in an earlier day.

Laodicea, of course, as the Book of Revelation so plainly indicates, was neither cold nor hot; it was simply indifferent. Indifference, as anyone who has had any dealings with public work knows, is a more virulent enemy of progress than active opposition, which at least has the virtue of centering general interest on the problems at hand.

Indifference to the preparations of Japan made possible Pearl Harbor. Indifference to preparations of Germany made possible the forty-day crushing of France. Indifference to the predictions of the prophets made possible the crucifixion of Jesus Christ.

In brief, indifference—the same kind of *ennui* that has laid such firm hold on many a Berean—is the strongest, most insidious foe the service of the Lord could have. It creeps in unawares—and it carries away not only silly women but silly men as well.

Actually, there is a purpose in Berean work which can be served by no other organization of the Church of God. The Berean society is the only place in which young people may be given adequate training for more effective church work later. It is the only place in which young people can learn by doing as well as by hearing. For that reason, if for no other, it should be regarded as a *vital* element of Christian service—regarded as vital; and treated as such.

The Earth—Lesson No. 12

* * *

By Lyle Rankin, Cashmere, Wash.

Do you want to live on it?

References for Pre-class Study

Isa. 45:18; Rev. 4:11; Psalm 115:16; Acts 17:26; Num. 14:21; Psalm 72:19; Heb. 2:14; Matt. 6:10; Psalm 37; Rev. 21:7; Prov. 10:30; 11:31; 2:21, 22; Eccl. 1:4; Psalm 104:5; Heb. 1:10-12.

Questions

For what purpose was the earth created?

To whom was it given?

Is it full of God's glory now?

Is God's will being done now "in the earth as it is in heaven"? (Phil. 2:15.)

Will the righteous inherit the earth and have their dwelling in it?

Will the righteous and the wicked be rewarded on the earth?

What will happen to the wicked?

Name some things Jesus will do to the earth between the time of His return to the earth and when He delivers up the Kingdom to the Father.

How long will the earth abide?

Will it be changed?

When will the earth be full of God's glory?

Would you like to live on earth with Jesus?

In the Word of God may be found a description of the Garden of Eden which was God's miniature of the way He wished the earth to be. It was peaceful in all its God-given glory. A dominion was given to the first king and queen, but they disobeyed, bringing death to themselves and to their posterity. The earth was cursed with troublesome things. It still bears the curse which causes man to eat by the sweat of his brow, and to fear for his life, threatened by man, beast, insect, and reptile.

When Jesus returns to the earth, He will start the work of restitution to bring the world into its first glory.

When Jesus' task is completed, there will be no death on earth, no sorrow, pain, crying, tears, war, thistles, fighting beast, or any other curse; God's Kingdom prepared from the foundation of the world.

God's Pleasure

During a recent address presented by Brother J. W. McLain to the Michigan State Conference, the thought was expressed that God is pleased more with the living sacrifice of the freshness and vigor of youth than with that of the older young people who have first become experienced with the ways of the world and had their good time and then settled down in Christian service.

Brother McLain's thought was so challenging to all young people that we wanted it to reach to all. What better place could you dedicate your initial and fresh Christian service than to that society which is established especially for your benefit—the Berean Society?

AMONG THE CHURCHES

CALENDAR

June 18 - July 29—Northwest Summer Bible Training School at 435 Kings Rd., Corvallis, Ore.
 July 2-13—Vacation Bible School at Maple Grove Church of God, Springfield, Ohio.
 July 3-August 12, 1945—Summer Bible Training School at Oregon, Ill.
 July 31 - August 12—General Conference at Oregon, Ill.
 July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
 August 12-19—Missouri Conference at Fredericktown.
 August 18-26—Annual Iowa Conference at Waterloo.
 August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
 August 19-26—Western Nebraska Conference at Holbrook.
 August 16-26—Virginia State Conference at Maurertown.
 August 26 - September 2—Eastern Nebraska Conference at Omaha.

TEMPE, ARIZONA

Bro. Gerald Cooper came to Tempe about twelve weeks ago and is getting along fine. He is staying with Bro. and Sr. Fred Hall. We asked him to speak for our congregation, and the second Sunday he spoke on "The Touch of the Master's Hand." On Sunday, June 3, he and Bro. and Sr. Lawrence Howell were at our home for dinner.

Bro. J. M. Morgan stopped in Tempe en route home to Oklahoma. He visited friends and relatives while here and spoke for the church people and really gave some inspirational talks.

Our Daily Vacation Bible School started Monday, May 18, and continued through two weeks. The average daily attendance for the two weeks, including teachers and helpers, was forty-four. Mrs. Victor Corbell taught the beginners' class, Mrs. Fred Hall taught the primary class, and Mrs. C. E. Lapp taught the junior class. The writer was general superintendent. Mrs. Bob Townsend, Mrs. C. Saylor, and Mrs. A. Wilmott helped with the hand work and refreshments. Our closing night was Sunday, June 3, when a church full of friends of the children came to hear them sing and give a resume of their work.

We have a crown of thorns here made from a bush called the Crucifixion Thorn which grows only here and in Palestine. It is not known that Jesus' crown was made of this, but it is thought probable. I hope to send it in, and it may prove of interest to the Summer School; and, if it lasts, it could be of interest at Conference.

On June 12, Bennett Miller came to the church with his father and declared his faith in Christ as his Saviour by being baptized. He went to Phoenix immediately where he was inducted into the Navy. We sincerely pray our God will care for him in this new experience.
 C. E. Lapp, Pastor.

GENERAL CONFERENCE

Tentative Program of Business

Tuesday, July 31—Report of Credentials Committee, seating of delegates, and Secretary's report.
 Wednesday, August 1—Treasurer's report, report of printing and publishing department, and Evangelist's report.
 Thursday, August 2—Standing committee reports.
 Friday, August 3—Open.
 Saturday, August 4—Berean Day.
 Monday, August 6—Completion of old business and nomination of officers. (Secretary and First Vice President terms expiring.)
 Tuesday, August 7—Election of officers and new business. Report of Planning Committee.
 Wednesday, August 8—Open.
 Thursday, August 9—Illinois Conference business.
 Friday, August 10—Illinois Conference business.
 Saturday, August 11—Sunday School Day.

"I am writing a few lines to let you know that I am out of the army. I was granted a discharge May 30, 1945, and it surely seems good to be out again."—Clyde Swihart, 723 E. First St., Fremont, Nebr.

CREDENTIALS COMMITTEE

Lela Whitehead has been appointed chairman of the Credentials Committee for the 1945 General Conference. She has been authorized to appoint two persons to help her.

Incoming delegates will please report to the Credentials Committee for certification.

Leland T. Hanson, President.

NATIONAL BIBLE INSTITUTION

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| Oregon, Ill., Church of God | \$17.14 |
| Mrs. A. J. Eychauer, in memory of A. J. Eychauer for Printing and Office Building and College Campus | 46.00 |
| Marion L. Long | 11.50 |
| Mrs. Joe Shelly | 14.00 |
| Dorothy Magaw | 2.00 |
| Mr. & Mrs. Paul Overholser | 50.00 |
| Mrs. Lela Drake | 2.00 |
| Cpl. Gail Grimsley | 30.00 |
| Mrs. Eska E. Evans | 13.00 |
| H. S. Lasher | 23.15 |
| Elizabeth Ordnung | 25.00 |
| Mr. & Mrs. James A. Patrick | 7.50 |
| R. V. Mattison | 1.00 |
| W. E. Boyer | 10.00 |
| Almeda C. Wertz | 5.00 |
| Mrs. Elizabeth Reighard | 1.00 |
| Mr. & Mrs. James Colo | 50.00 |

Gleanings From the Field

"The field is the world."—Jesus.

"If the Lord is willing, we plan to be in Oregon, Ill., July 31, for Conference, and to continue there to near the end."—Mr. and Mrs. C. E. Lapp, 709 Mill Ave., Tempe, Ariz.

Mr. and Mrs. Robert Slocum, Grand Rapids, Mich.; Mr. and Mrs. Orval Lynd and Eileen, Altona, Ill.; Mrs. Edna Smith, Richard Smith, and Dorothy Moore, West Milton, Ohio; Mr. and Mrs. C. R. Randall and David, South Bend, Ind.; Leslie LaCrone, Golden, Colo.; and a group of Summer School students were among visitors at church services in Oregon, Ill., Sunday, July 1.

Gerald Arthur Burek was born Saturday, June 23, 1945, to Mr. and Mrs. Edward Burek, 120 Norfolk Rd., Waterloo, Iowa. Congratulations! Congratulations, also, to Grandmother Ellis.

"I spoke at the Pomona (Calif.) Church of God Sunday, June 24. . . . Next Sunday, July 1, the Los Angeles Church has invited me to speak there."—Daniel Judy, 461 E. Nicolet St., Banning, Calif.

Sr. Glenn Birkey, Rochelle, Ill., is a patient in Rochelle Hospital. She would appreciate your prayers.

Red and Blue points. Bro. Frederick Clausen has made application for ration points for our coming conferences at Oregon. Regulations require that anyone who eats at the dormitory for a week or more must give sufficient stamps to cover the time stayed. Please cooperate in this matter.

Rooms for Conference: Conference attendants who wish rooms in homes during the forthcoming General and Illinois Conferences (July 31 - August 12, 1945) at Oregon, Ill., should write to Miss Elizabeth Ordnung, 110 N. Seventh St., Oregon. Tell her when you expect to arrive and how long you intend to stay. . . . Sr. Ordnung has suggested that if anyone has an extra mirror it might be brought along for use of those who stay in the dormitory, and then be left there for future use.

Bro. Norman J. McLeod recently submitted to a major operation. He is now recuperating at his home in Pomona, Calif.

Summer Bible Training School students are arriving from many parts of the United States. We pray they will receive much spiritual benefit in their Christian fellowship together this summer.

LOS ANGELES, CALIFORNIA

Taken Easter Sunday morning, 1945, the pictures on the back page show the congregation of the Los Angeles, Calif., church and Bro. and Sr. E. C. Railsback. The church is located at 230 W. 103 St. A comparatively new structure, it is one of the most beautiful of all our churches.

Among the leaders of the church are Mr. and Mrs. E. C. Railsback, 1020 S. Burlington Ave. Mrs. Railsback has served the congregation at various times as its pastor. At the time the pictures were taken, she was assistant pastor to pastor Ellsworth Routson. Mrs. Railsback has been very active not only in the business administration of the Los Angeles Church, but has been a faithful worker for the General Conference. Through her leadership, a \$1,000.00 contribution was sent for the purchase of Oregon Bible College and, later, a \$1,000.00 gift for new administration building program, these in addition to regular support of the other various projects of the General Conference. This picture is evidence that a missionary outlook and support is not a detriment to a local work's expansion.
J. W. McLain, National Evangelist.

NATIONAL BIBLE INSTITUTION

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| Tandy J. Stinnette | 2.00 |
| Mr. & Mrs. Alfred Reighard | 50.00 |
| Brother & Sister of Oregon, Ill., Church | 10.00 |
| Mrs. Kate Olmstead | 7.15 |
| Mrs. G. Kucine | 5.00 |
| Brush Creek (Ohio) Sunday School | 20.69 |
| Mr. & Mrs. Paul C. Johnson | 25.00 |
| Larry Dunbar | 5.00 |
| Mrs. Mabel Burk | 30.00 |
| Southlawn Tithe Fund, Grand Rapids Mich. | 200.00 |

HERALD RECEIPTS

Mrs. A. J. Eyehaner; Alfred Anthon; Emma J. Friend (another); G. J. Gordon; J. R. McCrone; C. E. Lee; Mrs. Thomas Picklesimer (others); David R. Bender; Paul Hatch; R. L. Tice; James A. Patrick; R. V. Mattison; W. E. Boyer; Tandy Stinnette; Iva M. Boyd; Mrs. Grace Drew; E. C. Pearson; Mrs. C. W. Scott (another); Mrs. G. J. Rahn; F. E. Bremer; Charles McMurtrie; Mrs. John Shandor; Valura Karnett (another); Mary L. Luman; A. B. Lohell; Harold Starbuck; Earl R. Smith; E. L. Swanson; Mrs. Rose Wilson.

THE RESTITUTION HERALD

Published by

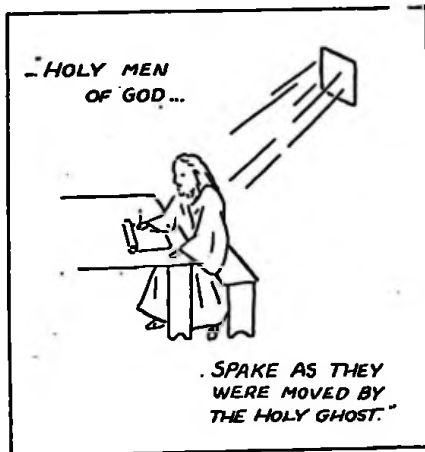
National Bible Institution, Oregon, Illinois
The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.
The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal 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.

THE SECRET OF MIRACULOUS POWER

(Continued from page 3)

These powers of the Holy Ghost continued throughout the period of time recorded in the Acts of the Apostles. It worked for good to those of receptive mind but for punishment to those of opposition. It could be transferred only to believing ones by those who possessed it, and that only by the laying on of hands. Philip, the preacher, evidently did not possess the ability to transfer the Holy Ghost. His converts did not receive the Holy Ghost until Peter came down and laid his hands upon them. This record is in Acts 8:5-17.

During the period of the Acts, the Holy Ghost was intensively active with the apostles and preaching of the gospel. The imminent establishment of the Kingdom and the return of the King, Jesus Christ, was the theme of the preaching. When Paul arrived in Rome, a prisoner, he immediately sent for the elders of Israel in that city that he



Philippian letter does speak, however, of the Spirit of Jesus Christ and our fellowship in the Spirit. These must be taken in a normal sense and not in any miraculous wonder.

It is conclusive, therefore, that the Holy Ghost, or Spirit of God, was for the purpose of giving us the Word through inspiration and backing that Word by miracles. The Holy Ghost was used, also, for giving signs in the dispensation of the presentation of the Kingdom by the ministry of Jesus Christ and of the apostles to people of Israel. This continued throughout the period of time recorded in the Acts. The rejection by the people of Israel of the preaching and the sign altered the whole design, and a new dispensation entered.

The testimony of the Holy Ghost ended, and salvation came by faith and not by sign. The middle wall of alienation was broken down, and the Gentiles were admitted freely to the benefits and glories of God in a new and living way. The miracle of the gospel is the power of God unto salvation to every one that believeth, to the Jew and to the Greek, or Gentile.

PROFITABLE INVESTMENTS

(Continued from page 7)

Now, we work because we love Him who first loved us, and, knowing we can never repay Him, our service is in appreciation of His past and present blessings and His promises for the future.

One of the most profitable investments that you can make is a portion of your time to the service of God.

CARRIE E. ELTON

Carrie E. Stadden, daughter of Harry W. and Susan E. Stadden, was born October 28, 1877, and died June 2, 1945, in Tustin, Calif. She was united in marriage to Enos E. Elton, December 20, 1905, and to this union two boys and two girls were born, three of whom preceded her in death. Her daughter, Hazel, now Mrs. Leroy Connelly, lives at Tustin. Besides her husband and daughter, she leaves to mourn her loss four grandchildren; one brother, Harry J. Stadden; and two sisters, Mrs. Mattie Agard of Columbia Station, Ohio, and Miss Ada Stadden of Ravenna, Ohio.

Carrie and Enos lived on a farm near Omaha, Nebr., until September, 1917, then moved to Tustin. She was baptized by Bro. M. Joblin in 1893, and was a faithful member of the Church of God until her death. While in Tustin, she attended the Advent Christian Church. Harry J. Stadden.

might present the gospel to them. This was the last great body of Israelites that he ever preached to, and they, in the majority, did not favorably receive the gospel. Therefore, in Acts 28:28, Paul told them definitely that the salvation of God is sent unto the Gentiles, and they will hear it.

From this time forward, the power of the Holy Spirit diminished and apparently stopped altogether. God no longer was working with His chosen people, but was choosing a people through faith in Him among the Gentiles. Israel required a sign. The sign was given by miracles of the Holy Ghost, and they rejected it. The Gentiles did not require a miracle to believe, only the miracle of the Word—the good news of salvation through Jesus Christ.

It seems to the writer that there lies a significance in the lack of the use of the words "Holy Ghost" in what is known as the "Prison Epistles"; that is, those epistles definitely written to the Gentiles while Paul was a prisoner at Rome. These epistles are: Ephesians, Philippians, Colossians, and Philemon. Also, in the Revelation, the term, "Holy Ghost," is not used. In the Ephesian letter, however, we do find the term "Holy Spirit"—the sealing of the Gentiles with "that holy spirit of promise" (1:30), and the admonition not to grieve the "holy Spirit of God" which seals us unto the day of redemption. (4:30.) In the Philippian and Philemon letters, the word "holy" does not occur. The

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LOS ANGELES, CALIFORNIA, CONGREGATION



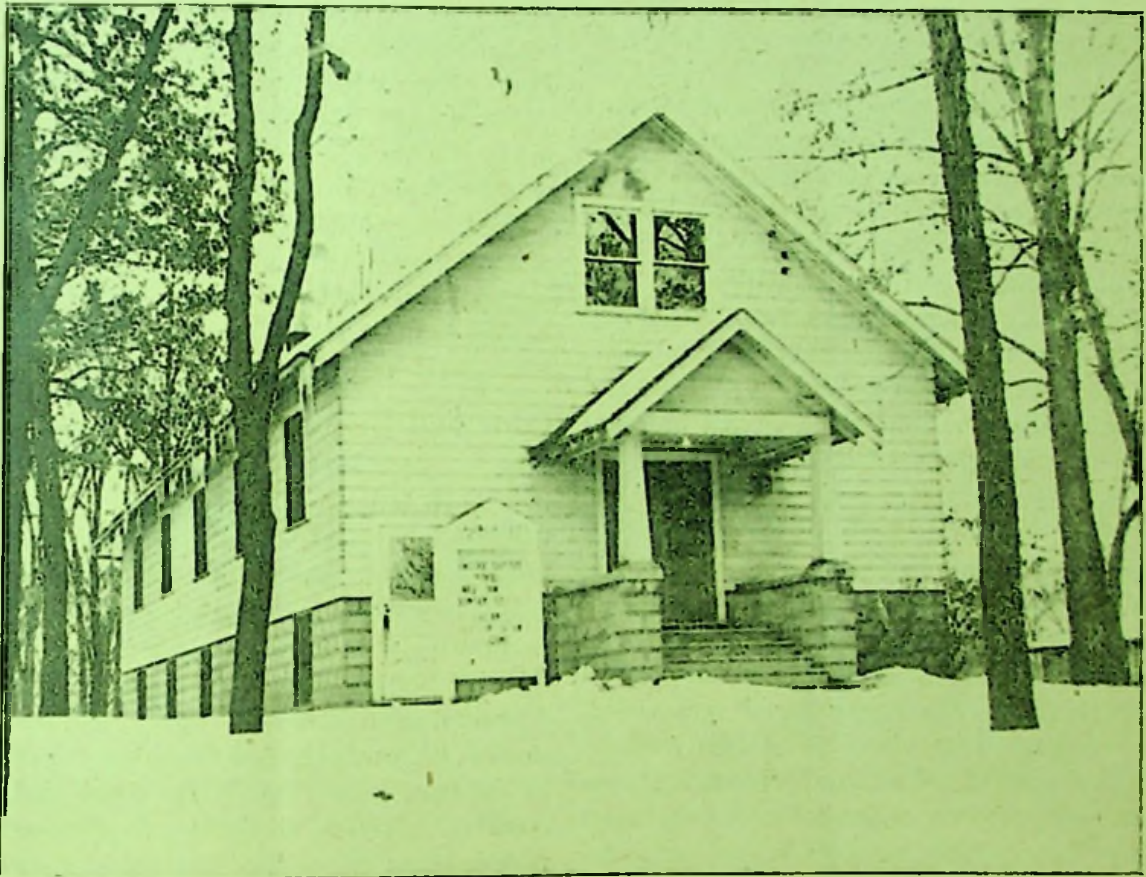
MR. AND MRS. E. C. RAILSBACK, 1020 S. BURLINGTON AVE., LOS ANGELES

THE RESTITUTION HERALD

VOLUME 34

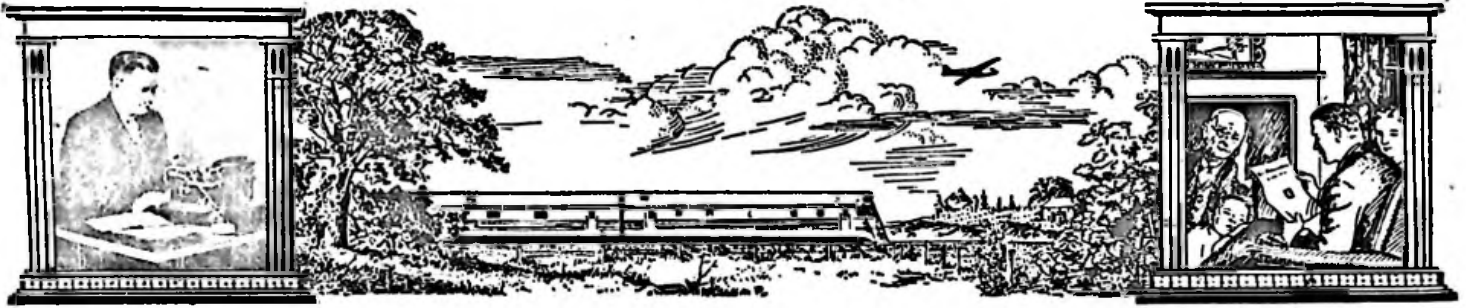
OREGON, ILLINOIS, JULY 10, 1945

NUMBER 40



THE CONGER STREET CHURCH OF GOD, WATERLOO, IOWA

Although Bible classes have been conducted in Waterloo, Iowa, since September 13, 1908, the present church was not built until 1931. Built by the Iowa State Conference, it is located on the state conference grounds and was dedicated by the state president, Brother H. S. Hunt. . . . Earlier ministers working under the Iowa State Board were Brothers A. J. Eychaner, O. J. Allard, G. E. Marsh, and T. A. Drinkard. Brother J. W. Williams, who is the Iowa State Evangelist, has preached in the Waterloo church on different occasions. . . . Church services are conducted each Sunday, both morning and evening. Although we are a small group, we are holding to Christ's promise: "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Life Everlasting

David, first asking God to see if there was any wicked way in him, further prayed: "Lead me in *the way everlasting*" (Psalm 139:24). A forerunner and type of Christ, David believed in the strait and narrow way that leads to life eternal, as Jesus taught. (Matt. 7:13, 14.) Life eternal is not a mere assumption of Christian philosophy, it is the solid promise of Inspiration. Jesus, now "made . . . after the power of an endless life" (Heb. 7:16), promises plainly: "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" (John 10:27, 28).

Why the Church Will Live Forever

The Bible foretells a "falling away" from the Lord in the last days (2 Thess. 2:3), but it does not foretell absolute apostasy. Indeed, the true church will never pass away. Jesus said, "The gates of hell shall not prevail against it" (Matt. 16:18). The "gates of hell" was an old-time idiom of speech, elsewhere called "gates of the grave" (Isa. 38:10) and "bars" of death (Jonah 2:6), impressively showing the power of death. Death closes upon its victims as iron gates or iron bars lock behind a criminal entering a penitentiary for ninety-nine years, except that the gates of the grave shall continue locked until Christ returns to open them. He *will* return to open the graves of His saints, and to "change" the living saints. (1 Cor. 15:51-53), thus keeping alive forever His chosen ones. One sound reason for believing the church will never die is Jesus' promise: "The gates of hell [the grave] shall not prevail against it."

Then, instead of Death threatening the Lord's people, the Lord's people will taunt the Enemy, saying: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54, 55).

Equal to the *promise* of Jesus to give eternal life to the church, Jesus Himself, already immortalized, is reason for faith in eternal existence of His saints. "We see not yet all things put under him," under man, but "we see Jesus . . . crowned with glory and honour" (Heb. 2:8, 9). Jesus, who can say, "I am alive for evermore" (Rev. 1:18), is

pledge that His espoused wife shall live eternally with Him—"they twain" being "one flesh," immortalized together. Christ "died for us," forsook everything for us, that, "whether we wake or sleep, we should live together with him" (1 Thess. 5:10).

Crude as the illustration may seem, there is in the physical world that type of life which will reproduce its full body if part of the body is severed from the head. The head is proof of a new body. So with Christ! "Because I live, ye shall live also" (John 14:19).

Glorified Life

Occasionally, some blemish in the church, or outside the church, will ask: "Who wants to live forever?" Well, if the life that Jesus will give at His coming were to be marked with sin and sorrow as is the present life, there could be some little justification for the question. The promised life, however, is a *glorified* life—not only in duration, but in its attendant blessings.

"God shall wipe away all tears . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). "There shall be no more curse" (22:3) — no thorns, no daggers, no wounds of flesh or heart.

None can appreciate fully "the glory which shall be revealed in us" (Rom. 8:18), when we "reign with him" (2 Tim. 2:12) as "kings and priests . . . on the earth" (Rev. 5:10). Expectantly, joyously, we await the Day of Peace and Righteousness—the Day of Glory. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

Buds are swelling. Soon we shall say: "The winter is past . . . the flowers appear on the earth; the time of the singing of birds is come" (Song of Sol. 2:11, 12). "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh" (4:6), serving Him who is "chiefest among ten thousand" (5:10). Today's joyous espousal is taste of the glory to come. "Come and dine."

Correspondents, Please Be Patient

We are still away from our editorial desk, so please be patient if your letters are not answered promptly.

The Sun a Type of Christ

By H. Gary France

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Malachi 4:2).

ALL NATURE testifies of God. The annual rebirth of flowers and the resurrection of trees each spring describe the glory of the Creator, but the supreme majesty of His creation may be seen in the brilliance of the sun. The Psalmist beautifully portrayed this thought in these words: "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1).

The function of the sun is to give light to the whole world, as the world turns itself toward the sun. If a portion of the world is in a position to receive light, life-giving rays will fall upon it; but, as that same portion turns from the sun, darkness silently slips over the drowsy world, and finally total darkness prevails.

The Christ is our light. As one turns to Him, He will give the light of life. Jesus said, "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). Those who turn not to Christ become victims of sin; darkness prevails upon their lives.

There are three common obstructions which stop the sun from giving warm light to the world. The most common is the world itself. It can turn and twist until it is squarely between the sun and those who would ordinarily have light. If one who is interested in Christ is easily blinded by the lures and attractions of the world, he is likely to be cast into total darkness. One cannot see the "Sun" by looking toward the world.

The second condition which occasionally keeps one without light is an eclipse. This occurs when the moon passes between the earth and the sun. The church, which is commonly typified by the moon, will sometimes magnify itself to such an extent that the members gaze at its material qualities so intently that they soon lose sight of the Sun itself. It has been reported that churches exist wherein very little of the Bible is preached; instead, everyday incidents, examples, and citations constitute mere speeches, which are erroneously termed "sermons." Let it be our aim to increase in Biblical learning, lest in the future we be mere crowds instead of congregations. Any light which the moon reflects must come fully from the sun. The moon produces no light by itself.

The third obstruction that will occasionally set itself between mankind and the sun is a storm. Clouds of life

often gather above us without warning, and trouble showers upon us incessantly. Once in a while a quarrel may strike with the force of a lightning bolt, and the grumbling thunder will echo for days. Although darkness may prevail for the moment, the power of quiet prayer may be used to clear the blue heaven. Christ is willing to aid and comfort in the darkest moments. He always is shining above the storm, and, by taking our troubles to Christ, one may live above the storms of life.



H. Gary France

God created light on the first day, and the sun was created on the fourth day. In view of this fact, some may say that the type indicates a literal pre-existence of Christ, that as light existed before the sun was manifested, so did Christ exist before He appeared as a babe in Bethlehem. God always has given knowledge of the Christ to man. The patriarchs and prophets were not in the darkness of total ignorance. God furnished them light, or knowledge, of the true light which was to follow. The light of the first day typifies the knowledge which God gave to man before the time of Christ. How could the type be more accurate than to show that characters and writers of the Old Testament were enlightened as to the Redeemer of whom they prophesied?

The sun was created for seasons, and this is demonstrated each year as nature re-enacts the same beautiful story of life. In the spring, the sun draws the white curtain of snow aside and calls to the earth. His voice carries life through the humus and earth to the tiny plants beneath the surface. Soon green shoots answer the call and push their heads from the dead earth toward the heavens. In a few days, the whole earth has bloomed into soft, pleasing colors.

Work begins. Each plant grows daily, always developing, ever rising toward its leader, the sun. Day after day, the plants mature. Weeks pass and fruitage begins. Each plant partakes of the sun's leadership, heat, and strength, and passes these into the fruit.

The climax of the story of life is seen in the fall. The delicious fruit is harvested, and, in a blaze of glory, the flaming leaves arrive at their destination—perfection. Again, winter's clean white curtain closes over the stage.

This is the story of life which (Please turn to page 11)

Present-Day Tendencies

What Should Be the Christian's Attitude?

By R. H. Judd

"Thou shalt not follow a multitude to do evil" (Ex. 23:2). "He that pleadeth his cause first seemeth just; but his neighbour cometh and searcheth him" (Prov. 18:17, R. V.).

ANY OBSERVANT reader of the daily newspapers, weekly magazines, and monthly periodicals of both the secular and the religious press cannot fail to have noticed that an old spirit is abroad under a new guise, and with increased vigor. A couple of decades ago, it masqueraded under the names of "moderation," "tolerance," and "broadmindedness," the last mentioned being considered the most desirable reputation, as it was supposed to carry with it a breadth of intelligence, and a wideness of knowledge that was not always in the possession of the person aspiring to that distinctive appellation.

Truth has been able to stand in all circumstances, and in all ages, without having to discard, through fear or shame, any of the watchwords or standards which contributed to the success of its forward march. In that it markedly has been different from those periodic human ideas which have to be presented continually for acceptance by ever-changing titles. The very fact that these and similar tactics are the common practice of subversive organizations, such as communism, should put every thoughtful person on guard.

World War II, with its resultant outcome known as "The Atlantic Charter," and embodying in its specifications "The Four Freedoms"—which in themselves are legitimate and desirable ends in view—has awakened into new life an insistent demand for unrestricted freedom of the individual both in thought and action, which has already eclipsed in intensity the demands of a former decade for "tolerance" and "broadmindedness." So strong is the rising tide of resentment against restriction of freedom of the individual, that even government institutions are finding it increasingly difficult to curb headstrong youth from overt acts which are detrimental to public welfare and safety.

If proof ever was needed to demonstrate the impossibility of separating the religious from the secular, it may be found here; for the same spirit of "freedom" which is now demanded as a "right" of the individual in civil affairs, on behalf of others as well as himself, has now overflowed to the religious sphere. In the one, as in the other, recognition of all authority is being withheld and denied, every man being a law unto himself until confusion reigns supreme. Blinded by the false light of a false

"freedom," mankind is ready to perish because he has no sufficient anchor in the day of trouble. We well may ask the anxious onlooker if certainty has vanished from the earth, and if the things "which cannot be shaken" exist no longer? Has humanity sunk so low as to ignore the fact that there are yet some things that *must be right*, and others are as *definitely wrong*? Has even the proverbial "man on the street" become so benumbed in his thinking as to regard as of equal value all the contradictory phases of religious conception?

So prevalent has this sentiment become that even professed ministers of the gospel of Christ are today expressing appreciation of this attitude of mind. On public platforms, they are welcoming as equals leaders of other faiths which not only deny the gospel of Christ, but, by their tenets and actions resulting therefrom, put Him to an open shame.

There is another phase of this question which seems to have been entirely overlooked by the average claimant to unbridled "freedom." He has forgotten that while it may be theoretically correct to say that "every man has a right to his own beliefs"—though it will, we think, be readily acknowledged that in the majority of instances it is, after all, *not his own belief*, obtained through diligent research, but merely the reflected and borrowed opinion of some irresponsible agent of the press, pulpit, or radio—the other side of the matter is equally true, and was never expressed better than by Solomon when he said: "He that pleadeth his cause first seemeth just; but his neighbour cometh and searcheth him out."

The "right" of the second equally is valid as that of the first, and his demand for a *reason* of that which has been expressed is quite as legitimate. The man who can say, "I KNOW . . . and I am persuaded" (2 Tim. 1:12, R.V.) is a man worthy of our acquaintance and fellowship. His convictions are deep and sincere because they are based on sure foundations. It becomes the urge of his being to pass them on to others because he knows that they will not fail. In contrast, the other cares but little where his "own" beliefs take root, and whether their influences is for good or evil. Oh, the contrast, the ever-abiding contrast between "*the gospel of God . . . concerning his Son Jesus . . . Christ our Lord*" (Rom. 1:2-4) and that of every

other man-made creed! The one rests upon "the certainty" of "things fully established" (see margin, Luke 1:1, 4) and gives *assurance* of things hoped for; the others rest on sinking sand—the vain hope that "one belief is as good as another."

Still another aspect of the subject calls for serious consideration from the earnest Christian, and that is: What should be his attitude toward these things? An illustration from actual life will, perhaps, give practical application to the thought underlying the question. *Onward*, a Toronto weekly publication of the United Church of Canada "for young Canadians," is a readable and informative magazine, suitable for general distribution among Sunday school scholars, and appreciated also by older folk, not of the United Church only, but of all denominations. Its general policy is, therefore, one of forbearance, amounting to tolerance towards differing faiths, with the ostensible aim of avoiding friction. Its latest issue, June 24, 1945, reproduced an item of news which is expressive of its sympathetic and compromising attitude. In other words, it seeks to take the "protest" out of "Protestantism." We herewith give the paragraph referred to, verbatim:

"An Interchurch Committee on Protestant-Roman

Catholic Relations has been set up by the major Protestant communions in Canada. United, Baptist, Presbyterian and Anglican churches each have appointed five clergymen and five laymen as members, and smaller communions have been invited to participate."

The publication of such an item in a Sunday school magazine is obviously for the purpose of impressing upon the minds of the young people that there is no considerable difference between the two faiths, and, that by compromise, a union of the two may yet become an accomplished fact. Only those who intimately know the two opposing faiths know the cost. It was Paul who said: "What fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? . . . Wherefore come ye out from among them, *and be ye separate* saith the Lord, and touch no unclean thing" (2 Cor. 6:14-7, R.V.; italics mine).

Because a large portion of publications adopting an attitude of tolerance toward other faiths carries much that is helpful and good, it is widely contended that no protest should be made. *(Please turn to page 11)*

Christian Duty

Mrs. Eldridge A. Ellis

"Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

IF WE, who are Christian "soldiers," were called before our Lord and Saviour to receive commendation for services rendered "above and beyond the call of duty," would we be "decorated," or rewarded? Or, would Christ speak to us as did the master to his servant who buried his one talent?

In Ecclesiastes 12:13, we read: "Fear God, and keep his commandments: for this is the whole duty of man." Are we willing to let this be "the conclusion of the whole matter"?

If our worship of God, our service to Him, is given *solely* through a sense of *duty*, rather than from joyful, thankful hearts filled with a consuming desire to please Him, perhaps it would be well to "search the scriptures" to see what God's Word has to say about serving Him.

Jesus said, "He that loveth his life shall lose it; and he that hateth his life *in this world* shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be."

The best pattern of service to God is Jesus' own earthly life. While power is not given to us to perform miracles and heal the sick, yet, through prayer with an erring, sin-sick one, may there not be a glorious miracle wrought in his life? May we not through prayer and faith ease the pain of one who suffers? There are untold ways of service—a kind word, a pleasant smile, being careful to refrain from injurious and harsh criticism.

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

Hope of reward should not be the only motivating power behind our service to God; however, we treasure certain promises which are given to those who are faithful. In John 12:26, we read: "If any man serve me, let him follow me . . . if any man serve me, him will my Father honour."

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence, and godly fear."

Progressive Christianity

By the Editor

AN ABANDONED half-built house is an eyesore. It is no home, and a poor shelter in any storm. It mocks its builder, mars the beauty of near-by dwellings, and is an expensive failure.

There is no glory in a half-developed man. He is a weakling, a runt. He complains of competition. He cannot win. He, too, is a costly failure.

Progress is imperative. Growth is a part of success. Christianity moves. An idle Christian is a Christian with an idol. Meditate Christ's "Go ye," "This do;" and "Go, and do thou likewise." Meditate Paul's "Be ye stedfast, unmoveable, *always* abounding in the work of the Lord." A half-hearted, half-trained Christian is worse than an eyesore. He makes hearts bleed, he edifies none and offends many. If he refuses to grow, he is an expensive failure.

Yesterday's start without today's continuance does not qualify for God's Kingdom. Virtue of today is not so grand that it dismisses tomorrow's duty. Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Looking back, the plowman would make a crooked furrow, and walking in his own crooked furrow would miss the "strait gate." "Let thine eyes look right on, and let thine eyelids look straight before thee." "Remember Lot's wife." "He that endures unto the end shall be saved." "Forgetting those things which are behind . . . press toward the mark for the prize." Only crabs go backward.

All people desire physical growth; few desire spiritual growth. Physical growth is natural; spiritual growth is against nature. Yet spiritual growth is more to be desired. It is better to be a physical runt than to be a spiritual runt. "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." "Godliness with contentment is great gain." The physical growth of man is as inferior to his spiritual growth as bread is to God's Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Are you as hungry for God's Word as for the food on your table? For which are you paying the more? If your physique needs food thrice daily, will an annual revival or even Sunday worship make you "strong in the Lord"?

Though Paul loved his Corinthian converts when they were "*babes* in Christ," he pleaded, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." A parent's love for

his babe is no objection to his child's growth. Joy accompanies growth. God's grace abounds when His children creep, totter, stagger, and fall, but God wishes His children to "grow up into him . . . even Christ," that they "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." Winds of false doctrine blow spiritual runts into slippery places.

Doubt, indifference, and short vision are enemies of Christian progress. God's reality is doubtful, His Book is doubted, and His people doubt their own possibilities. Doubt is a dam that blocks the intended stream of Christian works. Doubt is akin to denial. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." God has said, "I will never leave thee nor forsake thee." Christ has said, "Lo, I am with you alway, even unto the end of the world." Paul has said, "I can do all things through Christ which strengtheneth me." Where is there any room for doubt? "Dissolving of doubts" was a characteristic of Daniel. Is your life so well ordered that you dissolve doubts in other lives and plant faith where the doubts have been? To do a questionable deed when you doubt if it is correct is to flirt with damnation. The Bible says so. Study Romans 14:23.

Indifference is a sly foe. He makes you lazy—and it feels good to be lazy. However, lukewarm service is not acceptable to God. (Rev. 3:15, 16.) Being "not redeemed with corruptible things, but with the precious blood of Christ," Paul besought you to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let the careless hear, "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." Such love will rouse a slumbering faith into action. An I-don't-care spirit dries the bones. Indifference never feels the throb of victory. "Be *fervent* in spirit." "Fight the good fight of faith, lay hold on eternal life."

Poor or no vision is a barbed wire entanglement that retards Christian progress. The vision must be clear for progress. What is your goal, Christian? What certain works do you plan to finish before you die? Are you dedicated to your own spiritual growth and to the making of a better Church of God? What are you leaving for your children and much-loved grandchildren? They deserve and need your best. Do not waste your life! Pray more, judge others less, forgive more quickly, cleanse your life

of any offenses. Make your religion your most important business. Christ did, and He started at twelve years of age.

What vision is yours of the church after you are gone? Help it while you have that privilege. Plant a tree, prepare a flower garden, or set out a hedge. Make a walk. Enlarge and beautify your church building and grounds. Redecorate the interior. Put modern equipment in the Sunday school rooms. Is the old furnace worn out? Stained glass windows encourage the spirit of prayer and quiet, heartfelt worship. Does your church have a little room just for the pastor where he can take a friend for personal consultation? Will your children be edified by the forty-year-old chairs? True, it is correct to pray even

in a private closet, or out in a howling wilderness, but the place of public worship must have an attraction for the world. Beauty is not devilish! Remember Solomon's Temple. The gospel is more often heard and accepted when delivered in a frame of beauty and warmth than when shouted from a stump.

Christian, look about you! Dedicate yourself to the progress of Christianity. "Occupy." Build your life into the life of the church of the living God, and both you and the church shall have a more abundant life. Will the church have a place in your will?

"Watch ye, stand fast in the faith, quit you like men, be strong." "Stand fast, and hold (*Please turn to page 10*)

"That Blessed Hope"

By T. M. Ferrell

ACCORDING to the dictionary, hope is "desire with expectation of obtaining what is desired, or belief that it is obtainable." Surely every person has hoped for one thing or another, and the Christian is no different in that respect. Paul, in Ephesians 4:4, said there is but "one hope," and it is our desire to determine what that one hope is.

The Scriptures indicate that the one hope is the desire of resurrection to immortality.

After Paul had completed his third missionary journey, he was in Jerusalem in the Temple when some Jews of Asia stirred up the people and seized him. He then was taken from one ruler to another for examination and judgment. In each case, Paul was allowed to defend himself. Before Felix, Paul said, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers . . . and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:14, 15). His hope was that he would have a part in the resurrection of the just—that is, the resurrection to immortality.

In Acts 26, in making his defense before Agrippa, Paul said, "I stand and am judged for the hope of the promise made of God unto our fathers . . . for which hope's sake . . . I am accused of the Jews" (vv. 6, 7). This hope was evidently in resurrection, for Paul then said, "Why should it be thought a thing incredible with you, that God should raise the dead?" Resurrection to immortality is the only means by which the fathers can receive the promises. It is the one hope.

Peter, in speaking of hope, said, "Blessed be the God

and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible . . . reserved in heaven for you" (1 Peter 1:3, 4). We have hope because of the resurrection of Christ, as Paul said, "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). We are "begotten . . . unto a lively hope . . . to an inheritance incorruptible . . . reserved in heaven." What could that be but life and immortality? Paul said, "There is laid up for me a crown of righteousness [the crown of life, an incorruptible crown], which the Lord . . . shall give me at that day: and . . . unto all them also that love his appearing" (2 Tim. 4:8). Our hope will be consummated at the Second Coming of Christ.

Our hope has not yet been realized, because "hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24, 25). Christians are yet waiting for life and immortality.

If we have this hope, we will purify ourselves to be ready when our hope is realized. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that . . . we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself" (1 John 3:2, 3). The hope is evidently to be resurrected and be like him.

Therefore, "we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12, 13).

The Day of the Lord

By C. Alan McLain

ACCORDING to prophecy, the nations are now upon the threshold of "the day of the Lord." This old world is reeling like a drunken man. Time is ebbing toward eternity. Wickedness is rampant. Morality is full of decay. Evil rules the hearts of men. Sinister fingers of greed are snatching food from the mouths of the poor. Humility and pride struggle for supremacy. Evil waits in a dark place for its victim. Spirituality is losing the race. Unless the Lord comes, there will be no one saved. The time of apostasy has come.

Paul instructed Timothy of the condition of the world in the last days immediately before the appearing of the Son of God: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away . . . ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:1-5, 7). Peter wrote: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Peter 3:3, 4).

God said the Israelites would be a hiss and a byword, a proverb and a taunt. Jesus said to the Jews, "Ye shall be hated of all nations for my name's sake" (Matt. 24:9). They *are* hated by almost every nation, today. Of the eight million Jews in Europe, three million have been put to death by the Nazis. The Nazis invented instruments of torture for the Jews that would put them slowly to death. They stole Jewish possessions to further their fiendish slaughter of the innocent. Another earmark of the last days is the regathering of the Israelites to their own land. More than a half million have returned to Palestine, already.

The Prophet Joel told about the Day of the Lord: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (Joel 1:15). "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains" (2:1, 2). Amos spoke of the same time: "Woe unto

you that desire the day of the Lord! to what end is it for you? *the day* of the Lord is darkness, and not light" (Amos 5:18). The Day of the Lord is darkness to the wicked, but to the righteous it is salvation. Jeremiah explained the Day of the Lord thus: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7).

Isaiah, also, spoke of the Day of the Lord, saying, "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" (Isa. 2:12). "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass

in that day, that the Lord shall set his hand again the second time to recover the remnant of his people" (11:10, 11). Israel was restored after the Babylonian captivity—that was the first time—but the Lord will set his hand again the second time to recover a remnant of His people. At what time? In that Day, the Day of the Lord!

Zechariah, also, had something to say concerning this time: "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" (Zech. 14:1, 2).

The Apostle Paul wrote, also, concerning this important Day: "Of the times and the seasons, brethren, ye have

EFFECT OF EXAMPLE

"We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land
Or healthful shore.

"The deeds we do, the words we say —
Into still air they seem to fleet;
We count them ever past;
But they shall last —
In the dread judgment they
And we shall meet.

"I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear."

— John Keble.

no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:1-4, 9). "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" (4:16, 17).

Here are Daniel's words about that great Day: "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. And many of them that sleep in the dust of

the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:1-3).

In another place, Paul wrote: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power" (2 Thess. 1:7-11).

Finally, we give Peter's words concerning the Day of the Lord: "The day of the Lord will come as a thief in the night; in the which the *(Please turn to page 11)*

Commentary on Revelation Ten

By Kirby Davis

IN CONSIDERING this chapter, readers will note that it is continuing the part of the sixth trumpet which sounded in chapter 9. There were still men who would not repent of their evil deeds and thoughts.

John saw a fifth angel descend from heaven who was a glorious sight, as he shone like the sun, and his feet were like pillars of fire. Unlike the other four angels who came to destroy, this angel had a little book that probably had strange mysteries in it. His feet being placed on the sea and on the earth may suggest that he had much power over the world. This glorious angel cried in a voice loud enough that it could have been mistaken for a lion.

Then the seven thunders made known their proclamation unto the world. Whether there was glory contained in these thunders for God's Kingdom or destruction for the wicked, we know not; for, as John was preparing to write about them, a great voice from heaven instructed him to "seal up those things which the seven thunders uttered, and write them not." For those who study Revelation, it is probably a good thing that John was forbidden to record the contents of the seven thunders. There are enough other things that are not understood to keep us busy studying God's Word.

This angel that was seen standing on the earth and the sea lifted his hands to heaven and swore through the Creator "that there should be time no longer." This could refer to Revelation 21:25, which reads: "There shall be no night there." It probably means, however, that there should be delay no longer, as is suggested in the Emphatic Diaglott. The seventh verse tells that when the seventh angel sounds, God's mystery will be finished as He has declared to His people through His prophets. All God's children are waiting for this time.

Again, a heavenly voice spoke to John and told him to take the little book which was held by the angel who stood on the earth and the sea. John walked to the angel and asked him for the little book. "Take it, and eat it up," replied the messenger of God. He took the book and ate it, and, as previously told him, it was sweet as honey to his mouth but it made his belly bitter. I do not know what this means, but, as a suggestion, those words may mean that it is inspiring to hear of the promises of contentment in God's Kingdom, but bitter is the strait and narrow path. After John had eaten the book, the messenger of God told him that he must prophesy again to "many peoples, and nations, and tongues, and kings."

FREDERICKTOWN, MISSOURI

The month of June brought the church at Fredericktown, Mo., some wonderful sermons from visiting ministers. On June 3, the church chartered a bus and took most of the congregation to the Church of God at Morse Mills, sixty miles from Fredericktown. There, Bro. and Sr. J. W. McLain and their children met us for Sunday school and preaching before noon. Due to bad weather, a bountiful basket dinner was spread in the church. At 2:00 p.m., Bro. McLain again spoke for us. A good attendance from Morse Mills, with those from Fredericktown, made a large crowd. The day was enjoyed by all. How good it is to meet with those of like precious faith!

Bro. McLain and family came to Fredericktown with us. He spoke for us at 8:00 p.m., Sunday evening, and every evening through June 11. His sermons were based on the promises made to Abraham. I am sure we all were inspired and encouraged by them.

Rain prevailed throughout the week, but it did not seem to dampen our spirit, as attendance during the whole week was good. The meeting was climaxed with a basket dinner Sunday noon. We all felt well blessed with plenty of good things to eat and some good spiritual food, too.

On Friday, June 22, Bro. and Sr. Robert Hardesty and family came. Bro. Hardesty spoke for us Friday evening through Sunday evening, and also Sunday morning. We were very happy to have Bro. and Sr. Hardesty with us and enjoyed his sermons very much.

Mrs. Roy G. Graham, Secy.

MACOMB, ILLINOIS

The writer and family have now moved to Macomb, Ill., and reside at 618 W. Chandler St. The good brethren really welcomed us when they all came to our home on June 19 for a food shower.

A daily vacation Bible school was conducted June 18-22. Bro. and Sr. James Mattison of Oregon, Ill., proved themselves to be very able workers. We report a very successful school. Both morning and afternoon sessions were held. We had an enrollment of ninety-one and a regular attendance of between fifty and sixty. There were thirty-seven who received prizes for perfect attendance and many others who received certificates for regular attendance and good work. On Friday evening, following school, the parents were invited to a program at which the children sang songs, displayed books, and performed in plays.

June 24 witnessed thirteen new ones at our Sunday school. May the Lord bless all efforts to teach the little children.

Bro. Mattison brought us two splendid sermons concerning the "Resurrection" and the "Kingdom" during his stay at Macomb.

Immediately following the morning service of June 24, it was our happy privilege to immerse Miss Carolyn Huey into the name of her Lord. Carolyn is the daughter of Bro. and Sr. Howard Huey, Plymouth, Ill. The baptism occurred in the Lamoine River near Macomb. We pray God's richest blessing attend Carolyn in her walk for Christ.

Sr. Lillian Gunning has been very ill and desires the prayers of all. She is now staying with her sister at 612 E. Carrol, Macomb, and would appreciate hearing from her friends.

L. W. Moore, Jr., Pastor.

SUMMER SCHOOL STUDENTS

Students in attendance at the Summer Bible Training School in Oregon, Ill., are:

Mabel Barnum, Hammond, La.
Ernest B. Dart, Cashmere, Wash.
Billy Dick, Frankfort, Ind.
Ardys Johnson, Cambridge, Nebr.
Floyd Kessler, Jr., Ludlow Falls, Ohio
Roenee Larington, McCook, Nebr.
Mrs. Claiborne Lee, Hammond, La.
Juanita Logsdon, Oregon, Ill.
Orval Dale Lynd, Altona, Ill.
Merna Marshall, Grand Rapids, Mich.
Dean Moore, Mineral, Calif.
Mildred Nielson, Grand Rapids, Mich.
Joy Ann Pearson, West Milton, Ohio
Donald Perkins, Fredericktown, Mo.
Beverly Phillips, Waterloo, Iowa
Phyllis Sellers, Grand Rapids, Mich.
Joyce Sloeum, Grand Rapids, Mich.
Warren Sorenson, Omaha, Nebr.
Geraldine Talsma, Grand Rapids, Mich.
Virginia Mae Wagenaar, Byron Center, Mich.

SUMMER BIBLE TRAINING SCHOOL

School days are here again. At the present time, there are twenty-one students, representing the states of Washington, California, Louisiana, Illinois, Indiana, Ohio, Nebraska, Michigan, Missouri, and Iowa. Classes convene daily at Oregon Bible College.

The instructors, J. M. Watkins from Eldorado, Ill., and F. E. Siple from Grand Rapids, Mich., are keeping us fairly well occupied in the classes. Bro. Watkins teaches three junior classes and one senior class. His junior classes are: "News of the Old Testament," "Why Be a Christian," and "Pleasure of Searching for Facts" (alternating classes), "Making a Hobby of Your Interests in the Service." His senior class is "The Art of Knowing, Working, Living with Children."

Bro. Siple teaches three senior classes and one junior class. His senior classes are: "Teacher Training," "Practice Teaching," "Church Doctrines." His junior class is "The Linking together of the Old and New Testaments."

The student body elected a Student Council. The following persons are members: chairman, Bessie Lee (La.); activities chairman, Warren Sorenson (Nebr.); house committee chairman and secretary, Ardys Johnson (Nebr.); social committee chairman and treasurer, Joy Pearson (Ohio); special talents committee chairman, Merna Marshall (Mich.).

To relieve us from the monotony of classes, we play volley ball and other sports. Wednesday afternoon, July 4, we enjoyed a party, with a special treat of ice cream for supper. We also played games. Under the capable direction of Merna Marshall, we are attempting to develop a choir. We have been asked to help with the Oregon Berean choir.

In the evening, all the students meet together and form a family circle. Many problems that are perplexing to the students are discussed. These discussions bring about an atmosphere of friendliness.

We cannot find words to express our appreciation for the help and guidance "Mom" and "Pop" Logsdon are giving us.

Billy Dick, Reporter.

VACATION BIBLE SCHOOL AT DIXON

The Vacation Bible School of the Dixon, Ill., Council of Religious Education was conducted from June 11-22. The school convened in three public schools, Mr. Curran, pastor of Saint Paul's Lutheran Church, Mr. Sawyer, pastor of the Christian Missionary Church, and the writer, pastor of the Church of God, served as superintendents for the different schools. The school of which the writer was superintendent had the largest enrollment—299. The total enrollment of the three schools was 749. About twenty attended the school from the Church of God.

Those who served as teachers from our church were Mrs. Lloyd Wagner, Mrs. William Wagner, Mrs. John Rohor, Mrs. Elwyn Drew, and Miss Alice Gabelman.

On the evening of June 22, we had our closing exercises at the Grace Evangelical Church. There was an attendance of about five hundred—half of that number being children who were in the program.

C. Alan McLain.

ROMAN - HOWELL

T-Sgt. Francis L. Howell, U.S.M.C., son of Mr. and Mrs. Laurence Howell, Tempe, Ariz., was wedded in holy matrimony to Olga Roman, daughter of Mr. and Mrs. Casmere Roman, Detroit, Mich., Saturday, June 16. The ceremony took place at 10:00 a.m., in the Woodward Presbyterian Church in Detroit.

The bride, who was given in marriage by her father, wore a lovely lace gown with long sleeves, and a net yoke and rolls of ruffles across the skirt and train. Her veil was of net, held in place by a tiara of orange blossoms. She carried calla lilies. Miss Ann Hrubik, who attended the bride, wore an organdy hoop skirt gown specked with faint blue flowers and three-quarter length sleeves. She carried a bouquet of red roses. Brother of the bride, Mr. Al Roman, veteran of the U.S.N., was best man.

Shortly after the ceremony, luncheon was served at the bride's home. Later in the evening, a reception was enjoyed at a private banquet hall. After the reception, the newlyweds journeyed to Niagara Falls for a short honeymoon.

The groom will be remembered well in Ripley, Ill., as he attended the local high school and also attended the University of Illinois for a time. He lived near Ripley with his parents until entering the Marines. They are all three members of the Church of God in Ripley.

Mrs. Wayne Laning.

PROGRESSIVE CHRISTIANITY

(Continued from page 7)

the traditions which ye have been taught," "and having done all, to stand." "God hath made man upright; but they have sought out many inventions." "Draw nigh to God, and he will draw nigh to you." "Ask of God, that giveth to all men liberally." "Covet earnestly the best gifts." "Desire spiritual gifts." Whether minister or layman, "whatsoever thy hand findeth to do, do it with thy might." Be strong. Be progressive.

Mary, the mother of Jesus, gave a commandment concerning her son. The secret of Christian progress is in the obedience of her command, "Whatsoever he saith unto you, do it." What does the Christ say to you?

THE SUN A TYPE OF CHRIST

(Continued from page 3)

Jesus has offered to all mankind. He continually is calling to any who are lost in sin under the world's surface. Some hear His voice as it carries life throughout the world. Upon acceptance of Christ, the convert begins to grow, and soon he places himself above the carnality of the world. His moral fiber is strengthened, and standards are ever elevated. He partakes of the Son in Communion and in life. Daily he prays for strength to overcome his desires.

Near the end of life, our friend calmly approaches that intended release, death, and soon with tears of happiness he submits to his Master. He rests peacefully until the Christ will come in a blaze of glory, with perfection to every faithful worker. Let us follow the voice of Jesus. He is our light. Through Him we see, grow, and pray.

The sun is always shining some place, and a quiet prayer will quickly bring it into full view. Its blinding splendor is superior to any other source of strength, and its faithfulness is without end.

May each worker partake more fully of "the Sun of righteousness."

THE DAY OF THE LORD

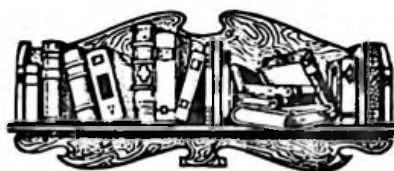
(Continued from page 9)

heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:10-12.)

PRESENT-DAY TENDENCIES

(Continued from page 5)

We maintain that silence gives consent. Not only so, it gives encouragement, and, in doing so, we indirectly share responsibility toward those who read, and all others who come under their influence. A serious warning concerning this attitude of mind occurs in Proverbs 24:11, 12. Read it is our earnest request. Are you, my friends, willing to take the risks of inaction and of silence? In view of the passage referred to, both of these attitudes are judged "according to his work." Paradoxically, "work" is not always action, it is sometimes inaction.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

A little out of place, perhaps, in a denominational Protestant paper, but nevertheless worthy of mention, is *A Catholic Dictionary*, known in previous editions as *The Catholic Encyclopedic Dictionary*. Published under the imprimatur of Patrick Cardinal Hayes, Archbishop of the New York Diocese of the Roman Catholic Church, and edited under the general auspices of the Catholic Action Society, the book represents authenticity of viewpoint not to be found in any Protestant works on Catholic beliefs.

In common with the Church of God, the Roman Catholics have a wide variety of unbiblical and distinctly denominational phrases and forms. Where we use the highly expressive, but distinctly ungrammatical and unscriptural "soon coming of Christ," the disciples of the Holy See turn to such expressions as "hypostatic union." Where we occasionally refer to the "rapture"—another expressive, but distinctly unbiblical, noun—the Catholics have their "Identitas Mysterii." (It must, of course, be understood that the parallelism suggested here does not signify that the Church of God expressions and Catholic expressions quoted are synonymous.) Each Christian church has its own method of describing its doctrines; familiarity with those methods is the only means by which we can be fair in judging the teachings of those more "orthodox" than we.

A Catholic Dictionary provides an opportunity to gain that familiarity with both the Roman and Greek Orthodox professions. Did you know, for example, that it is a cardinal doctrine of the Catholic Church that there will be a resurrection of the body? that the Jews are held to be "incomplete Catholics"? that the Eastern Church requires baptism by immersion? All these things are set out by *A Catholic Dictionary*, which thus not only defines technical theological terms, but also acts as an abridged manual on Catholic doctrine.

Allusions in literature and the daily press to Catholic ceremonies and beliefs are so frequent as to make it difficult for the ordinary Protestant to know precisely what is and is not Catholic. *A Catholic Dictionary* (Macmillan; \$1.98) will solve the problems presented by these allusions, and solve them accurately.

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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



"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

The Ten Virgins

"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 have 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.

"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" (Matt. 25:1-13).

"Be Ye Ready"

The main thought of our lesson today is to be ready for Christ's return as a bridegroom coming for his bride.

In the latter days mentioned in Matthew 24, people will be looking for signs of Christ's soon return. Many more people will be living "as in the days of Noe." This is a picture of the days in which Noah lived: "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 earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:5, 11, 12).

Only Noah and his family were taken into the ark. Only eight persons lived after the destruction by the Flood.

Our ark of safety is Christ. If we are found in Him

when He returns we will be able to go in to the marriage feast, and be a part of the group known as the bride of Christ.

The Door Shut

The Parable of the Virgins relates the story of a marriage in those days. One account I read told how the new friends went with the groom to his home, while the women waited until he was returning for his bride. They all joined together and went into the bride's home for the marriage feast. The door was shut and no one else could get in. It was more than just a closed door. It was locked or guarded so that no one else was allowed to enter.

Some of these virgins, or pure persons, had oil for their lamps. Some had only a little. They were careless; and, when the oil was used, they had to leave their places of watching. They went for more oil. The bridegroom came while they were away. The door was shut. They could not enter. The groom said he did not know them. All ten of the virgins had known he was coming soon.

Keep Your Lamp Full

We read that we are all one in Christ Jesus: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26-28).

Be not sleeping, but have your lamp trimmed and burning brightly, "for ye know neither the day nor the hour wherein the Son of man cometh."

Call for Members

Old or new readers who wish to join our ECE Club, send your name, age, and birth date, to Madge Savage, Waite Park, Minnesota.

Happy Birthday Wishes

Tresa Philips, July 17, age 12, Hammond, La.

Larry L. Zechiel, July 18, age 5, Culver, Ind.

John T. Neal, July 19, age 11, Jerico Springs, Mo.

Chalmer Dennis, July 20, age 7, Vanzant, Mo.

Robert J. Saatzer, July 22, age 6, Saint Cloud, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

An Appeal from an Adult Berean

The Berean Society should be the meeting of the week where young Christians learn more about the Bible. In this meeting, there is a wonderful opportunity to train leaders.

Do we try to impress new converts with the idea that this weekly meeting is necessary for their growth? Do we tell them that it is as essential as baptism?

Are the adults of the church really interested in the teenagers? Do they really take an interest in the group? It requires vision to see a preacher or a Sunday school teacher in a group of giggling high school students.

As adults, let us see how many opportunities we can develop in the church for our young people.

It has been said that young people never tire; and yet, when they are baptized, we rarely ever ask very much of them. We push the adult group into the work, but not our teenagers. What would be more valuable for a board member of the church, or a Sunday school superintendent to learn as a young person to lead a Berean meeting?

Berean Day

Readers of this page will remember that a few weeks ago, we announced that Berean Day will be conducted on August 4, during General Conference.

To date, we do not have a definite program of discussions and events, but hope to be able to present such a program within a week or two. If you are interested in the future of the Berean Society and want to see it continue, then, by all means, see that your society is represented at the business meeting. Your support is needed.

Purity—Lesson No. 13

* * *

By Lyle Rankin, Cashmere, Wash.

Do you want to see God?

Reference for Pre-class Study

Prov. 30:5; James 3:17; Heb. 9:14; Prov. 20:11; 21:8; 15:26; 30:12; 16:2, 6; Titus 2:14; 1 Tim. 5:22; James 4:8; 1 Peter 1:22; James 1:27; 2 Tim. 2:22; 1 Tim 3:9; Phil. 4:8; 1 Tim. 1:5; 1 Peter 1:5-9.

We have no greater example in purity than Jesus who kept Himself unspotted from the world, as the Word of God states, "offered himself without spot" (Heb. 9:14), or in another reference, "who did no sin" (1 Peter 2:22).

Jesus kept Himself supplied with the Word of God that when temptations arose He could call to mind the right scripture to fit the occasion and thereby "quench all the fiery darts of the wicked." For example, when the Pharisees asked Him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" Jesus quoted from Isaiah. (Mark 7:5, 6.) The Pharisees wanted Jesus' disciples to do as they did. The world says to Jesus' disciples of today, "Why don't you do as we do?" Do you have your answer ready? A Bible quotation is sharper than any two-edged sword.

When Jesus entered the Temple and found it "spotted" with worldly commercialism, He drove out those who were making merchandise, saying, "It is written" (Matt. 21:13). Jesus sought to keep God's Temple pure. Are we seeking to keep ourselves pure, for we are the temple of God. Jesus offered Himself without spot; we are to offer ourselves a "living sacrifice . . . holy [separate] and acceptable unto God."

Questions

Why should anyone want to be pure?

What temporal blessings exist for the pure in heart?

Is there a false pureness?

What is needed to purify the heart of either Jew or Gentile?

What is "unfeigned" love?

What thought about purity do you receive in comparison of 1 Timothy 5:22 with Ephesians 5:11 and 2 Corinthians 6:14?

This is the last in our series of lessons prepared by Brother Lyle Rankin. We know that even with a small amount of study you have received some truth from them. The more you have studied, the more benefits you have received. The success of the lessons and the decision to continue printing lessons rests entirely with you. No doubt some discussion will be devoted to this subject at our Berean Conference on August 4.

Next week, we are presenting a full-page test prepared by Brother James Mattison, chairman of our Publishing Committee. The questions are on our desk, and, so far, we have found them to contain the most important thoughts of the lessons, and they will provide a good review of what has been studied.

AMONG THE CHURCHES

CALENDAR

July 31 - August 12—General Conference at Oregon, Ill.
 July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
 August 12-19—Missouri Conference at Fred-ericktown.
 August 18-26—Annual Iowa Conference at Waterloo.
 August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
 August 19-26—Western Nebraska Conference at Holbrook.
 August 16-26—Virginia State Conference at Maurertown.
 August 26 - September 2—Eastern Nebraska Conference at Omaha.

GENERAL AND ILLINOIS CONFERENCE

July 31 - August 12, 1945

Daily Schedule

7:00—Breakfast
 7:30-8:30—Ministerial Conference
 9:00-9:45—Devotions and sermon
 9:45-10:55—Morning classes
 11:00-11:50—Teacher training class
 12:00—Dinner
 1:30-3:00—General assembly, reports, and afternoon classes
 3:15-5:00—Conference business sessions
 5:30—Supper
 7:30—Evening worship and sermon

Bible School Teachers

Beginners—Ruby Railton
 Primary—Verna C. Thayer
 Juniors—Louise Lapp
 Intermediates—Harvey Krogh, Jr.
 High School—morning, Francis E. Burnett, afternoon, G. E. Marsh
 Bible Class—J. M. Watkins and F. E. Siple
 Essential Doctrines—Grover J. Gordon
 Missions and Evangelism—C. E. Lapp
 Teacher Training Class—Chairman, J. W. McLain

Evening Speakers

Selected by Ministerial Association Committee

First Week:

Tuesday—Walter Wiggins
 Wednesday—Vernis Wolfe
 Thursday—C. E. Lapp
 Friday—J. W. McLain
 Saturday—(Berean) Harry Goekler
 Sunday—F. L. Austin, G. E. Marsh, and S. E. Magaw

Second Week:

Monday—Delbert Jones
 Tuesday—F. E. Siple
 Wednesday—Missionary speaker—probably out-of-town
 Thursday—C. E. Randall
 Friday—M. W. Lyon
 Saturday (Sunday School) Arlen Marsh
 Sunday—J. R. McCrone, J. M. Watkins, and H. U. Krogh, Jr.
 Esta L. Starbuck,
 Illinois Conference Secretary.

DIXON, ILLINOIS

On July 1, in the Dixon church at the morning worship service, four young people came forward, accepting Jesus as their Saviour. They, believing in Jesus and in the doctrines of the Church of God, desired baptism. At 2:30 p.m. of the same day, they were baptized into the name of Jesus Christ for the remission of sins. The scene of the baptism was in Rock River along Page Drive in Dixon. Songs were sung, prayers were offered, and Scripture was read (Rom. 6:1-6). There were several from Oregon present. Those baptized were: Charles Webster, Karl Gableman, Elsie Grobe, and Jane McLain. Please pray for them that their lives may be fruitful for the Lord.
 C. Alan McLain, Pastor.

TEMPE, ARIZONA

Bro. and Sr. Olaf Lewis of near Sterling, Ill., have come to Tempe and expect to locate here.

Bro. and Sr. Milton Hall unexpectedly came in for a week's visit with Bro. Hall's parents.

Bro. Robert Townsend, formerly of Grand Rapids, Mich., is in the hospital in Phoenix suffering from a wreck while riding his motorcycle. Remember him in prayer.

C. E. Lapp, Pastor.

CHICAGO, ILLINOIS

It was our privilege on Sunday, July 1, to assist Bro. Paul Opel to put on the name of Christ in baptism. Bro. Opel first heard the gospel about twelve years ago from his mother-in-law, the late Sr. Anna Smith of Adeline, Ill. Later, Bro. Opel attended several General Conferences and there increased his knowledge of the Truth. Since services have been conducted in Chicago, Bro. Opel has been a frequent attendant, and has now taken the name of Christ.

This is the first conversion in the new Chicago Church of God which was begun last November through influence of National Evangelism. If nothing more is ever done, the labor of National Evangelism in this field is now justified. We are certain, however, that this is but the beginning of the harvest which is now overripe in this teeming city.

We pray that the Lord will continue to bless this new church by adding many more converts through it to the body of Christ.

Harold J. Doan, Pastor.

NATIONAL BIBLE INSTITUTION

| | |
|------------------------------|----------|
| Mr. & Mrs. Delbert R. Dunbar | \$150.00 |
| Mrs. Bertha Logan | 10.00 |
| Mr. & Mrs. J. W. McLain | 10.00 |

Gleanings From the Field

"The field is the world."—Jesus.

Our thanks go to Sr. Eldridge A. Ellis, Waterloo, Iowa, who supplied the information needed for the front page of this week's Herald.

Last week, Bro. F. L. Austin was called to Caldwell, Kan., to conduct the funeral of Bro. James Fiske. Obituary will appear in The Herald next week.

"It was my pleasure this afternoon, June 29, 1945, to baptize into the saving name of Jesus, Marshall W. Stamp of Salem, Ohio, age ninety-three. Lest you think it a mistake in age let me repeat—ninety-three. Few men of his age have a mind equal to his, for he can give a clear exposition of the gospel of the Kingdom of God. His only regret is that he did not take this step earlier in life. May his remaining days be spent to the glory of the Master."—W. S. Tomlinson, Chagrin Falls, Ohio.

Credentials Committee Completed. Sr. Leila E. Whitehead, chairman of the Credentials committee, has appointed Mrs. F. L. Austin and Alva G. Huffer as assistants. Incoming General Conference delegates will please report to the Credentials Committee for certification.

An over-abundant supply of material for the news pages has necessitated the use of page 10 to take care of part of the over-run.

Bro. Dean Moore, freshman of Oregon Bible College, went to Eldorado, Ill., for Sunday, July 8, to conduct preaching services in place of Bro. J. M. Watkins who is instructor in the Summer Bible Training School.

Red and Blue points. Bro. Frederick Clausen has made application for ration points for our coming conferences at Oregon. Regulations require that anyone who eats at the dormitory for a week or more must give sufficient stamps to cover the time stayed. Please cooperate in this matter.

Rooms for Conference: Conference attendants who wish rooms in homes during the forthcoming General and Illinois Conferences (July 31 - August 12, 1945) at Oregon, Ill., should write to Miss Elizabeth Ordnung, 110 N. Seventh St., Oregon. Tell her when you expect to arrive and how long you intend to stay. . . . Sr. Ordnung has suggested that if anyone has an extra mirror it might be brought along for use of those who stay in the dormitory, and then be left there for future use.

MICHIGAN STATE BIBLE SCHOOL AND CONFERENCE

The eighty-eighth annual Michigan Conference and Bible School was conducted at the Southlawn Park Church, Grand Rapids, from June 18-24, with Bro. J. W. McLain as guest speaker and teacher.

Classes for all ages convened each afternoon, except Saturday and Sunday, with excellent attendance. The enrollment was 237; average attendance, 142; and a perfect attendance of 71.

"Christ's 'D' Day" was the theme chosen, and Bro. McLain enlarged on the thought in his classes and sermons, using prophecies from Isaiah as a basis for study.

Bro. F. E. Siple, who taught one session of the adult class, took as his theme, "Christianity at Work," and gave us ideas on individual evangelism.

We were pleased to have as special guests, Bro. and Sr. Leland Hanson, Bro. and Sr. J. W. McLain and Jimmy, Bro. and Sr. Dale Dunbar, and Bro. Edward Goit. Bro. Goit very kindly consented to give the opening and closing sermons of the conference. We were very glad to have the opportunity of hearing this earnest young man and hope he will come again.

Sunday, June 24, was a full day, with members present from Coats Grove, Vicksburg, Battle Creek, Jamestown, and Laingsburg. In the morning, Bro. McLain gave a very inspiring and helpful sermon about presenting ourselves and our best (not left-overs) as a sacrifice to God.

At noon, a basket dinner was served at Ideal Park. In the afternoon, we enjoyed a short sermon by Bro. McLain, Communion, and the business meeting. In the business session, an evangelistic effort for Michigan was discussed, and it was agreed to have a committee appointed by the president to investigate and recommend the best place for such effort to begin. Several suggestions were made for raising the money necessary for such a venture. A further report will be made when plans get under way. A new constitution for the conference was read and accepted. A copy will be sent to each member when printed. Officers for the coming year are: Leslie Niles, president; Harvey Krogh, first vice president; Maurice Fairbrother, second vice president; Arlie Townsend, treasurer; Ada Simpson, secretary.

Special thanks are given to Evelyn Barr and Meriem Munshaw of the Southlawn and Pennellwood churches for their untiring effort in furnishing special music for each service.

We sincerely hope these meetings will bear fruit in greater activity in the State work.

Ada C. Simpson, Secy.

NATIONAL BIBLE INSTITUTION

| | |
|---------------------------------|--------|
| Delta, Ohio | 30.00 |
| Grand Rapids, Mich., Conference | 65.00 |
| Mr. & Mrs. R. F. Dunbar | 100.00 |
| Mr. & Mrs. W. H. Stadden | 7.50 |
| Anonymous | 18.00 |
| Mr. & Mrs. F. E. Siple | 25.00 |
| Mr. & Mrs. Delos Andrew | 2.00 |
| Rockford, Ill., Bereans | 50.00 |
| Mrs. Hedvie Jackson | 10.00 |
| A Sister | 47.50 |
| A Brother from Missouri | 50.00 |
| R. H. Judd | 1.50 |

FIELDMAN VISITS WATERLOO, IOWA

Appearing on the back page of this issue are two pictures of a supper given for the children of the church at Waterloo, Iowa, during the winter. At the evening service, moving pictures of the churches and the General Conference work were shown. Adult faces that may be identified in the picture are Miss Dorene Allard, H. P. Brown, Alvin Phillips, Eldridge A. Ellis, Edward H. Barek, and Ernest Barnum.

The size of the group of children indicates the good work that has been done by Brother Barnum.

Information recently came to us that Brother Barnum was forced to resign because of ill health. We are sure the church there will miss his sacrificing effort. Temporarily, the National Bible Institution has sent Evangelist Francis Burnett with his family to look after the work at Waterloo until arrangements are made for a permanent pastor.

Other people present, not shown in the pictures of the two tables, were ladies of the church who prepared the supper.

Best wishes, Waterloo!

J. W. McLain.

Send The Restitution Herald to your friends.

BRUSH CREEK (OHIO) CHURCH OF GOD

The annual business meeting of the Brush Creek Church of God was conducted on Friday evening, June 29, 1945.

According to the various reports, our membership has shown growth, both spiritually and financially. There were two new members added and one death during the year. Much good seed has been sown in receptive minds, which we hope will be the fruitage for harvesting in future years.

We have started a parsonage fund, and we hope for substantial gains in the future. Observing the predicaments of Bro. and Sr. G. E. Marsh, surely there is no argument against our need for one. At least, the "ill winds" that have blown them from one place to another have gained them many staunch friends in Tipp City. Their most recent address is: 131 S. Third St., Tipp City.

Sr. Eunice Pearson and Sr. Lorna Pearson, members of the program and music committee, gave reports that brought to our remembrance the many good features that had been planned and given for our uplifting.

We were gratified with the report that we have kept up our obligations to our conscientious objectors fund for our one member who is located in a camp in Luray, Va.

A list of our retained and newly elected officers is as follows: presiding elder, A. J. Hoke; second elder, James W. Kessler; deacons, Edgar J. Demmitt, Floyd L. Moore, Earl R. Smith, E. Clyde Pearson; trustees, Harold Kessler, Vivian Magaw, Laurel Macy; deaconess, Mrs. Nora Pearson; secretary, Mrs. E. J. Demmitt; treasurer, Mrs. V. E. Magaw; pianist, Mrs. G. E. Marsh; assistant pianist, Mrs. Edna Smith.

During the past year, both of our elders have been seriously ill. We thank our Father that He has spared and strengthened both of them that they may lead and inspire all to a more zealous service in the Lord's work.

Mrs. E. J. Demmitt, Secy.

KIRKPATRICK'S SECOND ITINERARY

His first College field tour completed, Bro. Vivian Kirkpatrick has started on his second journey which will take him into the near western and southern states. Following is his prospective itinerary for the second trip:

| Place | Day of Week | Date |
|---------------------|-------------|---------|
| Maconh, Ill. | Tuesday | July 10 |
| Ripley, Ill. | Wednesday | 11 |
| Jordan, Mo. | Friday | 13 |
| Kansas City, Mo. | Saturday | 14 |
| Omaha, Nebr. | Sunday | 15 |
| Hollbrook, Nebr. | Monday | 16 |
| Moorefield, Nebr. | Tuesday | 17 |
| Arkansas City, Kan. | Wednesday | 18 |
| Magazine, Ark. | Thursday | 19 |
| Cleveland, Ark. | Saturday | 21 |
| Morrilton, Ark. | Sun.-Mon. | 22, 23 |
| McGintytown, Ark. | Tuesday | 24 |
| Little Rock, Ark. | Wed.-Thurs. | 25, 26 |
| Fredericktown, Mo. | Friday | 27 |

Bro. Kirkpatrick may be unable to complete the foregoing schedule, or he may find it advantageous to add meetings not here listed. The contemplated schedule is published to give a general idea of his plans. Changes will be made when necessary.

Bro. Kirkpatrick will be pleased to spend time visiting pastors, Sunday school superintendents, or other church officials especially interested in the School. Particularly, he will be glad to visit prospective students, or their parents, though a general church meeting is inconvenient. Indeed, he will be pleased to call at the homes of prospective students who may be isolated from organized churches.

Sydney E. Magaw, Secy.

OMAHA, NEBRASKA

Our Vacation Bible School (June 4-15), under the direction of Sr. Verna Thayer, was indeed a success. We had an enrollment of seventy-three and our largest attendance was fifty-four. The average attendance for the first week was forty-two, and for the second week, forty-seven. Despite two rainy mornings, eighteen had perfect attendance for the two weeks.

It is inspiring to see how Sr. Thayer holds the attention of the children. They seem to live the Bible stories as she tells them. We are looking forward to having her work with us again next summer.

R. O. Hardesty, Pastor.

THE RESTITUTION HERALD

Published by

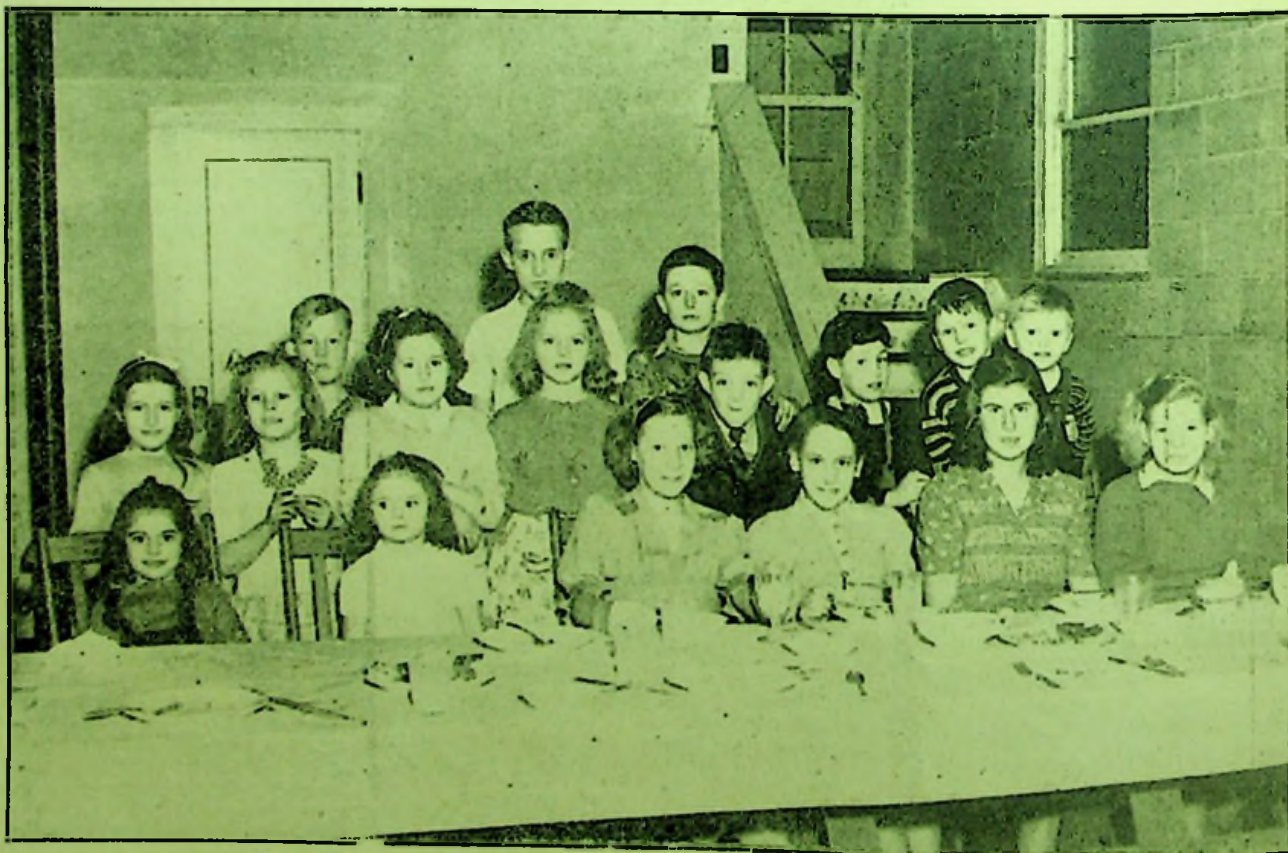
National Bible Institution, Oregon, Illinois
The Restitution Herald is official organ of the General Conference of the Church of God.

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.



WATERLOO, IOWA, CHURCH SUPPER — ADULT GROUP



WATERLOO, IOWA, CHURCH SUPPER — CHILDREN'S GROUP

THE RESTITUTION HERALD

VOLUME 34

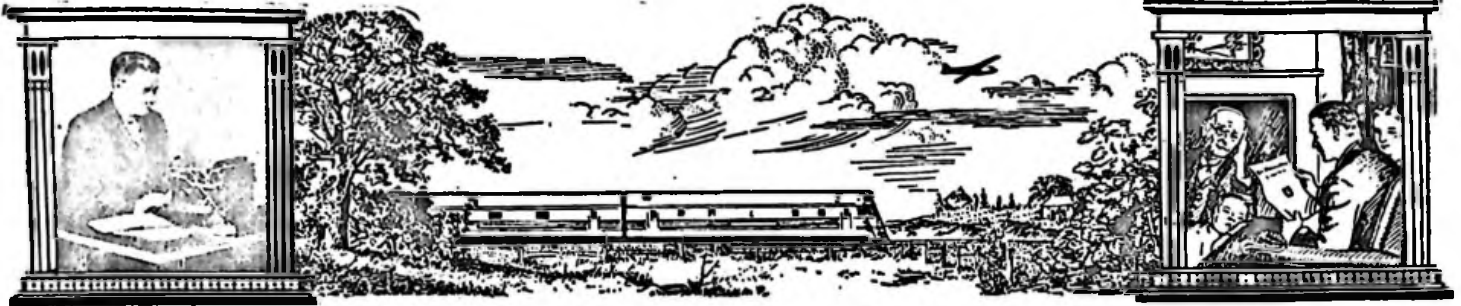
OREGON, ILLINOIS, JULY 17, 1945

NUMBER 41



—Josef Muench photo

GIANT REDWOODS, SEQUOIA NATIONAL PARK, CALIFORNIA



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

Youth—Heritage of the Church of God

Closely linked with David's saying, "Except the Lord build the house, they labour in vain that build it" (Psalm 127:1) is his saying, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (v. 3). The Church of God has no richer asset (except God's direct blessing) than its own youth, its own sons and daughters. Let us teach our children the true gospel, showing them the difference between Bible truth and the popular theories of Christendom gone astray. Then the Church of God will grow, and it will grow strong. It is one of the ways God has provided for the growth of His church, for the building of His house.

Talk Bible at Home

Moses, speaking the words of God, commanded the Israelites to teach their children all God's ways and statutes. He said: "Thou shalt teach them diligently unto thy children, and shalt *talk* of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:7-9). Yes, teach the Bible, but formal class-period teaching is insufficient. Like the Israelites, we should *talk the Bible* in need of Him. *Talk* of the Second Coming, and of signs indicating that Day is near. *Talk* of duties, of privileges, of crosses to bear. *Talk* of prayer: for what you prayed and how the prayer was answered. *Talk* of God's incredibly accurate Word. *Talk* of the faithful patriarchs. *Talk* of the covenants of promise. *Talk* of Christ, the only Redeemer. *Talk* of man's common our homes. *Talk* of God, the Cre-

Talk of plans for enlarged service: service to the lowly and poor.

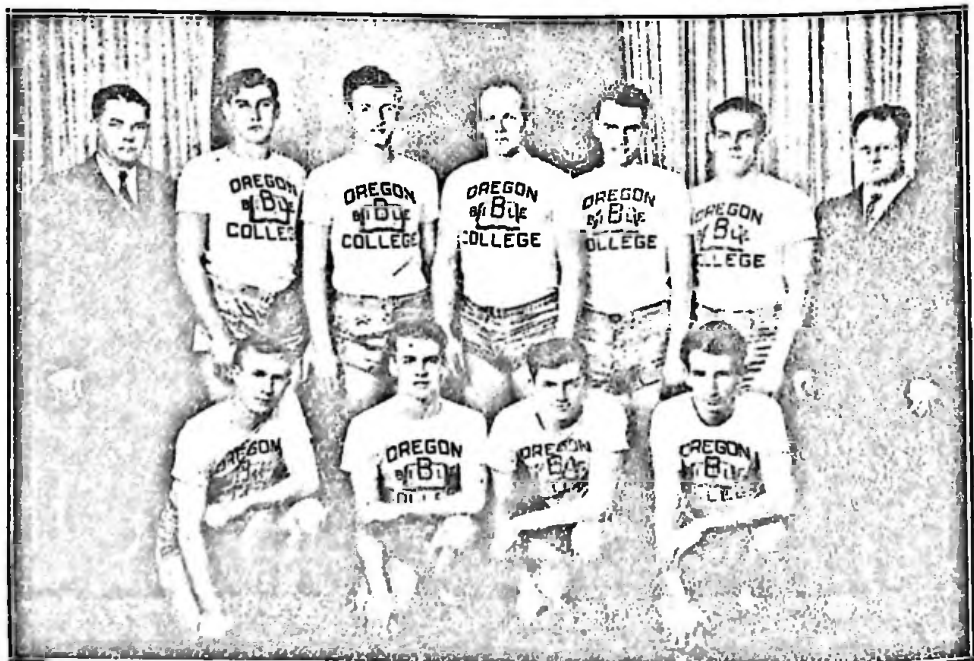
"Too Strict! Too Strict!"

Parents who are sincere in rearing their children according to Bible standards and faith are not infrequently criticized as being forgetful of their own youth and love of pleasure and excitement. "Too strict! Too strict!" is flung in their faces. "Let them sow their wild oats while they are young." What? Is God mocked? Shall anyone sow and not reap? Did the Example first serve sin?

Yes, a Time to Play

All youth needs a time to play. Wise is the church that plans recreation for its youth—not merely drop-the-handkerchief, pussy-wants-a-corner pastime, but games of real contest, skill, and athletic prowess.

Oregon Bible College, dedicated to the high purpose of assisting youth to better Christian life and service, believes in a time to play. Its basketball team of 1944-'45 played like Christian young men should always play: winning (morally) even when losing on the scoreboard.



Should a Protestant and a Catholic Marry?

By F. E. Siple

THE RELATIONSHIP of marriage, which is the most sacred of all human experiences, may be the basis of life's greatest natural joys, or it may be the very opposite and bring heartache, loneliness, and suffering. Since such extreme possibilities face one in marriage, it is of greatest importance that every possible safeguard be taken into consideration.

Although there are many who argue that religion should have nothing to do with love and marriage, experience shows the opposite to be true. If you desire to be happy in marriage over a period of years, one of the most important of all factors to be considered is religion; and in making that statement we are not meaning to pay compliment to, or criticize, any particular religion.

It is not the purpose of this article to talk in favor of any special kind of religion or against any other. We do, however, wish to urge young people to utilize every available factor in favor of a happy home and marriage.

In our ministerial work, we have upon many occasions been approached by young people who were confronting the question as to whether or not a Protestant should marry a Catholic. Although the writer is a Protestant, the reasons presented here against marriage between those of the differing religions is in no way a criticism of the Catholic person or of the Catholic religion. In fact, we would be as glad to have Catholic young people read this article as Protestants. The particular matter under consideration is marriage, and the thing we are anxious for is to help young people be happy and avoid as much heartache and pain as possible. It is not a question of which religion is right. It is a question of happiness in marriage.

If a person has been raised in the Catholic religion, he has a completely different viewpoint of the whole matter of religion than the Protestant has. He has been trained from infancy to believe that the Catholic Church is the original church and that all other religions are sects which have drifted away from the mother church. He has been taught systematically to consider other religions as unworthy of his respect, and therefore that he should not attend any other church nor allow his children to attend.

That the foregoing is true was very visibly demonstrated at our local grade school this very spring. A vacation Bible school was being planned, and those promoting it had mimeographed slips of paper passed to all the

school children announcing the school. Several of the Catholic children gathered up as many of the slips as possible, threw them in the waste basket, and washed their hands to indicate that even the slips would contaminate. You say they were only children, and not old enough to be more courteous. Yes, and that is exactly why the matter is important. Children are the ones who openly are frank and do not attempt to conceal feeling. They are reflecting in action the good job of teaching which the Catholic system already had accomplished in their lives. Most of those children will carry the same feeling with them throughout their entire lives, even though older culture and diplomacy will cause them to be much more courteous in their manner of expression.



F. E. Siple

On the other hand, the Protestant young person has been taught some very definite things in the opposite direction. In our own church, for example, we teach our children that Christ and His apostles are the foundation of the true church and that the only name by which it was ever called in New Testament times was the "Church of God." We teach them that the Catholic Church arose later from among the Christians, making its appeal by its ritual and formalities borrowed partly from the old Jewish form of worship, and that it became so nearly universal (catholic) that it was able to enforce its will and deny any other church or religion the right to live or express itself for a long period of time. We teach that there were individual Christians in each generation who believed the true gospel, and that eventually some who opposed Catholic domination had courage to rebel, and that these were branded as "Protestants" because they protested against the universal church.

We further teach our boys and girls that their hope of salvation depends upon their believing and obeying the gospel which can be found only by studying the Bible.

What is the result? Experience and study show that there are very few raised in the Catholic religion who ever completely give it up and become real Protestants. Also, it is observed that very few Protestants, especially those who have attended Sunday school and church at all faithfully, ever become real Catholics.

The result, as far as marriage is concerned, can be seen by the careful thinker. A young man raised as a Catholic learns to love a girl who was *(Please turn to page 10)*

Mass Salvation

By G. E. Marsh

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

THE WORDS of the text quoted above comprise one of the most familiar texts of the Bible. We have considered them, it would appear, from every possible angle and viewpoint. We would seem to have exhausted their possibilities, to have discovered and brought to light every shade of meaning they contain. Yet almost every time we return to this text, we are amazed to find that it has something new for us, something we had not seen clearly before, some rich spiritual treasure we had overlooked.

What the world and the church need more than all else today is a return to the simple gospel of Jesus Christ. Before we discuss the subject matter of the gospel, however, we would point out a great but sadly neglected truth contained in this remarkable text. It is this: Whatever the nature of the salvation afforded through the gospel, that *salvation is promised only to those who believe!*

The gospel Jesus and Paul preached is declared here to be "the power of God" unto salvation to every one that believeth." We would stress that little word "one." The salvation presented here is a decidedly personal one, it is strictly individual. It is not a mass salvation; it is not a national or a racial salvation. In this text, salvation is assured to one, *the one who believes!*

The same thought is emphasized strongly in the Great Commission: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). It is apparent that the purpose of preaching is that the truth of the gospel may reach the understanding of "every creature." The truth must be presented in such a way that it has an *individual* appeal. It must appear to each hearer that the gospel is addressed especially to him, especially intended for him, and that he is being urged especially to accept it. Mass conversion is precluded; it is not even hinted.

There was a time, long after the last of the apostles had fallen asleep to await the coming of the Lord, that an effort was made by the nominal church to convert races and nations in the mass. Thousands were forced into reluctant baptism and formal confession of Christian faith. As individuals, they knew little, if anything, about the gospel. They know little about the one true God—little about Jesus Christ. They only knew that they must submit to the demands of the Roman monarchs and call themselves "Christians." At heart, most of them were still pagans, still worshipers of idols.

It was really a case of the blind leading the blind, for the majority of the Roman officials who carried out the policy of the nominal church were as lacking in knowledge of what constituted Christian faith as were the pagans they forced into fellowship with them.

The Spaniards under General Cortes attempted mass conversion of the inhabitants of Mexico. They compelled the unfortunate natives to submit to baptism at the hands of Catholic priests without first "teaching them to observe all things whatsoever" Christ had taught His disciples.

No! Mass conversion or mass salvation is not held out in this text. We may not leave this thought without again asserting that the gospel was not designed to appeal to the mass but to the individual, and that the salvation it offers is not *social* but *personal*.

Returning to the Great Commission: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

We notice the singular nouns and pronouns carefully. It is "he"—the *one* who believes, that shall reap the benefits and blessings of salvation. It is not "the influence of Christian teaching" in the world that is to bring salvation to human "society"! Little is said in the New Testament about the influence of Christianity outside of the church itself. The purpose of the gospel is to bring peace and assurance to the troubled heart of the man or woman who believes it, through the knowledge that God has, because of faith in the gospel. He forgives sins and promises eternal life. As a further consequence of faith, believers are taken out of the world and away from its influences, and "added" by the Lord to the number who are saved potentially. (Acts 2:47.)

A father's faith in the gospel will not save his son. The son must believe for himself and the father for himself. It is true that in the history of the early church incidents are recorded in which entire families were brought into the church together. But the manner of their coming is revealed also. For example, there was the case of the jailer of Philippi, of whom we read in Acts 16:30-33. Having been deeply impressed with the miracles attending the opening of the prison doors, he cried out to his prisoners, who had refused the opportunity for immediate freedom, "Sirs, what must I do to be saved?" The an-

swer was plain and easy to be understood: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

Here was a mass conversion and a mass baptism, but it was first an *individual* conversion, for without exception, they all believed before they were baptized. When the "word of the Lord," that is, the gospel, was preached to them, each accepted the teaching and *demand*ed baptism.

Why are we insisting so strongly that salvation is an individual matter? The answer is this: The world has been trying for hundreds of years to save humanity in the mass. That is why so many different forms of government have

been devised, that men may be saved from the poverty and distress which they have experienced under previous systems.

The vital thing, which all who attempt mass salvation overlook, is the fact that the basic cause of human distress lies in the individual and not in the mass. Sin, failure to understand what is right and what is wrong, failure to take the individual into sympathetic consideration, has prevented the accomplishment of many otherwise praiseworthy plans for mankind's betterment. God works with *individuals!* We want you to understand that. *You* must believe the gospel of Christ for yourself if *you* are to be saved. *You* must respond to our Lord's appeal if you are to reap the benefit from His death upon the cross. *There is no salvation outside of Jesus Christ!* We want you to have that salvation, hence we warn you that "social salvation" is not a part of the gospel plan. (*Turn to page 11*)

Did Jesus Die in Vain?

By Ruth Chadbourne Nichols

SOME PERSONS believe that man has always had an immortal, that is, an undying soul. They believe that from the creation to the time of Christ those souls were going to heaven or to hell when man died. They try to prove this by the Parable of the Rich Man and Lazarus, the appearance of Moses and Elias on the Mount of Transfiguration, and other texts.

When this theory was presented to me, I was prompted to ask the following questions:

How could Christ's sacrifice on the cross bring to man more life than he already had, if he had an immortal soul? "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

How could John say, "He that hath the Son hath life; and he that hath not the Son of God hath not life"? Was Jesus depriving some of life who, before He came into the world, could have gone to heaven at death but now could not unless they knew Him?

Why did God so love "the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have *everlasting life*," if man already had an everlasting, undying soul, one that could not perish?

Why did John say: "He that believeth not God hath made him a liar, *because he believeth not the record that God gave of his Son*. And this is the record, that *God hath given to us eternal life, and this life is in his Son*," if it

was breathed into the nostrils of Adam, and each individual had it from thenceforth?

How could the "wages of sin" be death, if the soul cannot die, but lives on in eternal torment? Or, how could the gift of God be eternal life? We have not much need for two eternal lives.

How could Jesus bring "life and immortality to light through the gospel," if it was "good news" of the salvation of the "immortal soul"? If there were immortal souls, they had been going to heaven to eternal bliss, for centuries, and were in no need of salvation. It was not even a "light to the Gentiles," because pagans have always believed in "immortal spirits" and a conscious state of existence of one kind or another after death.

Somewhere in the past, mankind has lost the true understanding of the statement, "As in Adam all die, even so in Christ shall all be made alive," and in so doing, have become blind. Not realizing the true purpose for which Christ died, their teaching makes His death and sacrifice a vain thing.

May the Church of God "give the more earnest heed to the *things which we have heard*, lest at any time we should let them slip" (Heb. 2:1), and in so doing should count "the blood of the covenant, [whereby we are] sanctified, an unholy [or vain] thing, and hath done despite unto the Spirit of grace."

Truth in Types

By J. H. Anderson

MOSES WAS eighty years old when God sent him to lead Israel to the Promised Land. He left his family and accompanied by Aaron his brother, went to Pharaoh and demanded that he let Israel go to hold a feast unto the Lord. The king said, in reality: "Who is the Lord, that I should obey His voice? I do not know Him, neither will I let Israel go." It was necessary that not only Israel, but the Egyptians, should know that the God of Israel is the only God. This is the reason that God sent so many plagues upon Egypt.

We, too, must know God. (John 17:3.) It is not our purpose to speak of the many plagues sent upon Egypt. The first result of these plagues was to increase the burdens of God's people, who had to be weaned from Egypt. Sometimes we need the fiery trials lest we become taken up with the things of this life.

After sending many plagues on Egypt, God said unto Moses, "I will send one more, then Pharaoh will let you go." We wish to study this one, the Passover, as it contains a lesson for us. We should study carefully chapter 12 of Exodus to get the law governing the Passover.

First, they (the congregation, church only) of Israel were to take a lamb *without blemish*, a male of the first year, and put it up on the tenth day of their first month, and keep it until sundown of the fourteenth day of the same month. Then they were to kill it and put the blood on the doorposts, and every member of the family must be in the house that night. The flesh must be eaten that night with bitter herbs and unleavened bread. Any part left till morning must be burned. Failure to keep this meant death to the firstborn.

This lamb without blemish was a type of Christ. (John 1:29; 1 Peter 1:19.) We find in Leviticus 22:19-22 the law governing the offering of animals that nothing with a blemish would be accepted. As Christ is the antitype, we learn that He, as God's offering for sins, must Himself be pure, and this is taught in the New Testament. (1 Peter 1:19; Heb. 4:15.) These animals died for others, not for themselves. So also did Christ. (1 Peter 3:18.)

"Ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning" (Ex. 12:22). Here we see that in order for the firstborn to be saved, he must be in the house the night of the Passover. This house is a type of what? "If I tarry long, that thou mayest know how thou oughtest to be-

have thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). The house, then, is a type of the church, and the lesson is, in order to be saved by the blood of God's Lamb, we must be in the house (church) of the firstborn. (Heb. 12:23.)

"Seven days shall there be no leaven found in your houses [church]: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land" (Ex. 12:19). No leaven was to be used from the fourteenth to the twenty-first of Nisan—death to break this. What is the lesson? Seven represents completeness. What does the leaven represent? "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that he bade them not beware of the leaven of bread, *but of the doctrine* of the Pharisees and of the Sadducees" (Matt. 16:6, 12). The leaven then represents false doctrine. The lesson is: After one becomes a member of the church of the firstborn he must stay in the church, under the blood, and put away all false doctrine, and *serve God "with the unleavened bread of sincerity and truth"* (put away false doctrine). (1 Cor. 5:6-8.)

"With bitter herbs they shall eat it" (Ex. 12:8). We are indebted to Brother S. J. Lindsay for an explanation of this passage. The bitter herbs, he said, represent our bitter experiences in the Christian life. We believe this and know we are feeding upon the bitter herbs.

"The Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof" (Ex. 12:43). In Acts 10:34, Peter said: "God is no respecter of persons." Why, then, did God exclude all strangers? Let us turn back to Exodus 12:44-48, and we shall learn that God had provided a way for the strangers to come in and keep the Passover. When the strangers took the steps by which they were admitted to the Passover feast, they ceased to be strangers and were recognized as members of the congregation of Israel. Here is one of the most important lessons connected with this feast and we want to get the lesson. Verse 48 reads: "When a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let them come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof." A circumcised stranger could eat the Passover, for he had ceased to be a stranger.

The Communion now takes the place of the Passover feast, and, before one has the right to partake of the emblems, he must receive of that which takes the place of circumcision. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Baptism, based on the

one faith, takes us into the family of God and gives us the right to come to the Lord's table. Those who have not been baptized have no right to the Lord's table, for they are still strangers from the covenants of promise, aliens from the commonwealth of Israel. (Eph. 2:11-22.) Have we any right to pass the bread and wine to those who are strangers to the covenants of promise, and who, therefore, have not been baptized?—*Selected from THE RESTITUTION HERALD of January 3, 1922, by Nancy B. Robison.*

Judah, a Type of the Jews

By Harold J. Doan

IN THE ACTIVITIES of Judah, eldest son of Israel, can be seen a pattern of the dealings of the Jews with Christ. Some would say that it was sheer coincidence that the acts of Judah against his brother Joseph so closely paralleled the acts of the Jews against the Saviour. Others can see in the close similarity of the two stories, the hand of God. Consider the miraculous symmetry of the two stories and make your own conclusion.

Judah could not understand that Joseph was chosen of God to obtain special blessings. Jacob had favored Joseph even above Judah the eldest son; and, to make matters even worse, Joseph had had dreams in which he was exalted above his brothers and his parents. Judah, whom we fancy as a greedy, jealous, self-righteous person, could not fathom that God would choose anyone beside himself for the blessing which would come through Jacob. Consequently, he plotted to kill Joseph.

The familiar story informs us that Joseph was seized by his brothers and thrown into a pit to await his fate. While attempting to decide what to do with Joseph, greedy Judah saw opportunity for personal gain. Joseph was removed from the pit, at Judah's suggestion, and sold for twenty *pieces of silver*. Judah undoubtedly believed that Joseph would die as a result of his captivity, but he was willing to have the blood of Joseph upon his hands. As a punishment for this wickedness, God slew Judah's sons.

Judah did not retain this haughty conceit for long, however. In a few years, after Joseph had become governor of Egypt, Judah and his brothers were forced by famine to go to Egypt in search of food. There it was a cowed and humble Judah who asked for sustenance from the man he thought dead. There it was Judah the servant, not Judah the master. In Egypt, it was Judah who repented of his wicked act when Joseph finally revealed himself as one, as it were, risen from the dead. Here Judah

was taught substitution. He and his brothers were told that though they were wrong to sell Joseph into slavery, it was the only way they could be saved. "Be not grieved, nor angry with yourselves, that ye sold me hither," said Joseph, "for God did send me before you to preserve life" (Gen. 45:5). Judah was forgiven and given rich blessings at the hand of Joseph. (47:6.)

Centuries after Judah died, his offspring began to follow in his footsteps. The Jews were a haughty, self-righteous people in the time of Christ. Were they not the seed of Abraham? Were they not the chosen of God? Who was this man who dared say He was the Son of God, and that only through Him could they be saved? The Jews could not fathom that Christ was chosen of God, blessed above them; their long-awaited Messiah. The leaders were jealous of His power and popularity, and consequently conspired to kill Him. One among them, a rascal named Judas (Judah), saw opportunity for profit. Christ was sold into certain death for thirty *pieces of silver*. The Jews knew Jesus would die, and cried, "His blood be upon us, and on our children" (Matt. 27:25). Because of this wicked deed, many who were then children were horribly killed thirty-seven years later by the Roman general, Titus.

To this day, the blood of Jesus is upon the Jews, and they have not repented. Slowly and accurately, however, they are being driven to the One they killed. Famine, cursing, persecution, the hate of the world are driving the Jews to their knees where one day they will repent of their sins and recognize their brother and Saviour, Jesus Christ. The Jews will be taught substitution when they realize that though it was a sin that they sold Him into death, Jesus went before them to preserve life. Unless He had died for their sins, they would have had no hope of life or of a restored Kingdom. (*Please turn to page 10*)

Revelation Eleven

By Daniel Judy

THE PURPOSE of this article is not necessarily to present to the reader the writer's views, but to bring before him the views of learned men who have spent nearly a lifetime studying the contents of the Book of Revelation.

Chapter eleven often is divided into three divisions. The first division concerns the measuring of the Temple by John as commanded by the angel in the first and second verses. John was told to measure the Temple, the altar, and the worshipers in the inner court. The outer (or larger) court was to be left unmeasured. These verses usually are interpreted thus: The Temple of God, after the time of Christ, was the church. The measuring of the worshipers in the inner (or smaller) court denoted that in that coming age there would be a small group whose worship would please God. These interior worshipers, or true Christians, would be the only acceptable ones, while the outer or larger court was to be given to the Gentiles. This denoted that the largest group of professed Christians would be Gentiles in spirit, wicked and idolatrous. The fact that the Holy City is to be overrun with them implies that the church at large, as well as its most eminent places, would be filled with infidels and hypocrites. True Christians will be in the minority.

The second portion of the chapter (vv. 3-14) reveals the two witnesses and their prophecy.

One commonly accepted theory is that all Christians, who are true, are witnesses, though the courageous and zealous men that arise from time to time, and who attempt to reform the church, are the two witnesses especially referred to.

In proof of this, it has been shown that even in the darkest ages of Catholicism, men stood forth in opposition to the corruption and abuses of the popes. Although every effort was made to stamp out their work and blacken their names, enough remains to prove that Christ has had a small band of loyal witnesses through the ages. The twelve hundred sixty days of their prophecy is interpreted as twelve hundred sixty years during which these faithful few shall oppose the wickedness of the church. Today (in the United Nations), Christians are not being

persecuted as they were in past ages, yet the decline of religion even in the Protestant churches is enough to warrant the wearing of sackcloth. According to this theory, verse 6 is translated to mean that any man who attempted to molest them would be devoured by fire which poured from their mouths in the form of heavenly vengeance in the day of judgment.

The witnesses were to be killed in Jerusalem, or by the professing, but evil, church as possessed by the Gentiles. Their unburied bodies are interpreted to signify that the church will revile and deride those who have preached the truth before them. They will thus keep them from oblivion, rejoicing over the supposed extermination of those hated men, whose examples and teachings for a time had prevented them from progressing in their ungodly work.

The number "two" is used because two witnesses were necessary for legal proof of any fact as stated in Deuteronomy, and is to be considered symbolically, as are the terms—the two candlesticks and the two olive trees—which are used in reference to the witnesses in the same chapter.

Another view of the two witnesses, as expressed by Uriah Smith in his book, "Daniel and the Revelation," pictures the two witnesses as the Old

and New Testaments. The period of their prophecy in sackcloth is the period of the supremacy of the popes when the Word of God was clad in obscurity and oblivion, or sackcloth. These two witnesses are called the two olive trees and the two candlesticks in verse 4. Zechariah 4 explains that the two olive trees represent the Word of God; David compared the Word to a lamp.

Mr. Smith called attention to the words of Christ in reference to the Old Testament: "They are they which testify of me" (John 5:39). Quoting from Mr. Smith, we read, "In this dispensation He says that His works bear witness of Him . . . Ever since those disciples who were personally associated with Him while on earth passed off the stage of life, His works have borne witness of Him only through the medium of the New Testament, where alone we find them recorded." Following Mr. Smith's line of thought, we see that one was given in the first dis-

WISDOM

"I took the best of my youth
For pleasures all my own—
Forgetting I must some day reap
The chaff that I had sown.

"I took the best of every day,
When mind was fresh and keen—
To do the special things I loved,
The things that would be seen.

"My youth soon fled, and I, alone,
Reaped sorrow for my pleasure;
The things I loved to do for show
Proved but an empty treasure.

"But when I gave my best to God,
My life—the morning hour—
I found His pleasure was my own,
His grace, my shining tower!"

—Selected by Glenn M. Birkey.

pensation and the other was given in the second dispensation.

"If any man will hurt them, fire proceeded out of their mouth, and devoureth their enemies" (Rev. 11:5). To hurt the Word of God is to falsify or prevent it, and any who do so are cursed of God. (22:18, 19.) In verse 7, we read of the death of the two witnesses "when they shall have finished their testimony" (in sackcloth), or when the days of papal supremacy were over. A beast in Bible prophecy denotes a nation. If the papal supremacy commenced about 538 A. D. (as is generally conceded), 1260 years would bring us down to around 1798. During the French Revolution (commencing in 1789), the Bible was forbidden by decree of the French Assembly. Mr. Smith called attention to the fact that fifty thousand Huguenots were murdered by the French, "thus our Lord was 'spiritually' crucified in his members" (in France).

Three years after this decree (1793), a resolution was introduced to revoke the order. It was shelved for six months, when it was passed without a dissenting vote (three and a half years altogether). "Ascending up to heaven," according to Mr. Smith, refers to the Bible having been exalted from that time forth as next to Christ, God's most valuable blessing to man. However, since Mr. Smith's death, the Bible has been again subjected to such treatment during the Russian Revolution and by the Nazi Germans and others.

In his book, "The Book of Revelation Made Easy to Understand," Brother W. H. Wilson gave the rebuttal to this theory by stating, "Can the Word of the Lord, which 'liveth and abideth for ever,' be killed and buried and rise from the dead after three days (years) and a half?" Brother Wilson held to the belief that the two witnesses were literal men, with which theory we will conclude our study of the two witnesses. If the two witnesses are inanimate objects ("the law and the gospel," the Greek and Protestant church, or the Word of God and the Spirit of God, for example) as many claim, it should be remembered in considering these thoughts that the two witnesses always act as a unit, without a single exception. Their ministries are recorded as beginning and ending at exactly the same time.

Did the law and the gospel, for instance, run parallel to each other? Were they killed together? Such, also is the case when we consider two historical creatures as the two witnesses. No one since the time of Christ, to the writer's knowledge, has had power to shut heaven, or to smite the earth with plagues at will, or devour their enemies with fire. Therefore, if the witnesses are human, we must look for them in the future, and if they are human (or mortal), the verses regarding their work need little explanation with this thought in mind. The only important (and answerable) question left to consider is their identity.

They might be two men whom God will raise up in the last days, or as many believe, they may be Enoch and Elijah, who, in the wisdom of God, were translated that they might not see death.

In Malachi 3 and 4, God promised to send Elijah again. Christ also spoke of his return in Matthew 17:11, which was uttered *after* the death of John the Baptist. Brother Wilson also quoted the early fathers on behalf of this subject. Tertullian said, "Enoch was translated, and so was Elijah; nor did they experience death; it was deferred; they are reserved for their suffering of death, that by their blood they might extinguish Antichrist." Ephraem the Syrian said: "The merciful Lord will send Elijah the Tishbite, and with him Enoch, to teach religion to the human race: and they shall preach boldly to all men the knowledge of God, exhorting them not to believe in the tyrant through fear. They shall cry out and say, 'This is a deceiver, O ye men. Let none of you in any way believe him: for in a little while he will be utterly abolished. Behold, the Lord, the Holy One, cometh from heaven.'" The Apocrypha definitely states that these men shall return. See Nicodemus 20:3, 4: "I am Enoch, who was translated by the word of God; and this man who is with me is Elijah the Tishbite, who was translated in a fiery chariot. Here we have hitherto been, and have not tasted death, but are now about to return at the coming of Antichrist, being armed with divine signs and miracles, to engage with him in battle, and to be slain by him in Jerusalem, and to be taken up alive again into the clouds, after three days and a half." While the foregoing are not necessarily of divine authority, they are valuable historical evidences.

The third and final division of the chapter (vv. 14-19) concerns the sounding of the seventh trumpet. Verse 15 proclaims the coming reign of Christ which is to be greeted by the joyful worship of the twenty-four elders. This worship will be in true reverence and humility. They will rejoice that Christ's reign will never end and that all enemies will be put under His feet. Verse 19 speaks of the opening of God's Temple, His innermost shrine. After the establishment of the Kingdom of God, there will be no need for God to hide Himself from man any longer. "The pure in heart shall see God"; He will dwell with men.

During the reign of the wicked princes under the old Temple, it was often forsaken and closed. Under the reign of Antichrist, God's Temple will be closed. Under the reign of Christ, it will be opened as in the days of old when a righteous prince ascended the throne.

In the Temple, the ark was seen. The ark was the symbol of God's faithfulness, His pledge of love. To some, it signifies that under the reign of Antichrist, the law will be made void and taken from the people, and that now they might again enter into God's grace.

SHOULD A PROTESTANT AND A CATHOLIC MARRY?

(Continued from page 3)

raised a Protestant. They love each other so deeply that they decide that nothing else counts but their love, so they plan to marry. For this to be done, either he must renounce the Catholic Church, or she must renounce her faith and become a Catholic, or they must try to live together and each maintain his previous religion. Let us consider each of these three possibilities thoughtfully.

In the first case, if he renounces his religion for her, he not only loses his standing in the Catholic Church, but he loses his standing in the Catholic family in which he was raised, and with his many Catholic friends. In the fervor of passion, he may think he loves his wife enough to justify that sacrifice, but it is not an easy thing to face the disfavor of mother, father, brothers, sisters, and comrades, and such an action should not be taken lightly. A husband can be happiest if he proudly can take his wife to his parents' home, and to the home of his friends, and know that they all love her and think he has made a wonderful choice. When a Catholic boy renounces his religion to marry a Protestant, he can never know that happiness. The girl also will always feel that she is an outsider from his family and that she is depriving him of something.

In the second case, if the Protestant girl gives up her religion and becomes a Catholic, she faces many of the same problems mentioned in the foregoing case. It is true that many Protestant families are much more lax and less diligent in their religion than Catholics are, but it is also true that a girl who become a Catholic in order to marry a boy puts herself in position to be looked down upon and to be considered untrue to her ideals and principles of life. Furthermore, after the first few months or years of passionate love in early marriage are passed and the couple has settled down to the realities of living, her conscience will begin to torment her, and all her life she will feel that she sold her spiritual birthright.

In event of the third possibility, in which the couple decide to marry and each retain his own religion, the complications are equally serious. A strict Catholic boy may not marry a Protestant girl unless she compromises her religion enough to promise that the children will be raised Catholic. This, in time, brings the deepest heartache. A child is a mother's most precious possession. If she is sincere in her religion, she considers it to be the basis of eternal life itself. Can she feel happy and content to have her own child brought up in a religion which her whole being tells her is contrary to truth?

If they decide to get married by a Protestant minister or a justice of the peace and let the children make their own choice when they get old enough, then neither the husband nor the wife is proving true to his own raising and

inmost ideals. In one such case where a Protestant girl had been married to a Catholic man for a number of years, the wife talked very frankly to the writer, and asked him to write this article and to advise other young people whenever possible. She told me that she loved her husband and respected him deeply. He had always been kind and considerate, and a good provider for their home and children. But she said that the mental and spiritual hunger and loneliness which both she and her husband continued to endure was too high a price to pay. Their whole teaching and environment of life had been so different, their ideals and ideas so opposite, that both had suffered terribly. She said she loved her husband so much that if she had it to do again that very love for him would keep her from marrying him because she knew he would be so much happier and more contented with a Catholic wife. The children in that home were also to be pitied. They have the advantage of neither a good Protestant nor a good Catholic home.

You ask what you should do if you find yourself deeply in love with one of the opposite religion? You really should start farther back than that. A study of life shows that a young person is going to fall in love with someone with whom he goes deliberately or comes in contact with frequently. The answer is, if you are a Protestant girl, do not go with Catholic boys. If you are a Catholic, do not go with Protestants. Find out early in a friendship about a matter as vital as this, and strictly follow the rule of keeping company and having your good times with young people of similar religion.

It is not that you are better than the other person, or even that your religion is better than his. It is, rather, that you can find lasting happiness in marriage only by avoiding this so frequent and so serious a mistake.

Practice this yourselves, and teach it to your boys and girls, so that the ideal of the sacredness and happiness of marriage and home may be encouraged.

JUDAH, A TYPE OF THE JEWS

(Continued from page 7)

Their repentance will not go unheard, for Jesus, like Joseph, will forgive His brothers who wished Him dead, and they will again receive the blessings of God. "It shall come to pass in that day, that the Lord shall set his hand again the *second time* to recover the remnant of his people . . . and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11, 12). Then will God make them rulers over His land, and they shall be exalted before the eyes of the world.

Some may say, "Sheer coincidence!" but such parallel histories should be among the greatest faith-builders in the accuracy of God's Word.

WITH GOD

To talk with God, no breath is lost; talk on!
 To walk with God, no strength is lost; walk on!
 To toil with God, no time is lost; toil on!
 Little is much, if God is in it;
 Man's busiest day not worth God's minute.
 Much is little everywhere,
 If God the business does not share.
 So work with God—then nothing's lost;
 Who works with Him, does best and most.

—Old English verse.

MASS SALVATION

(Continued from page 4)

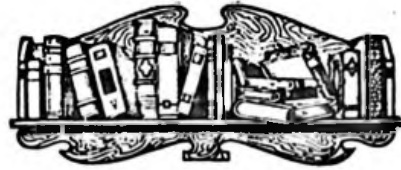
Individual regeneration must precede world regeneration. The order cannot be reversed. A stream cannot rise above its fountainhead, and the fountainhead of society is the individual.

While the principal phase of the gospel we are discussing here pertains to the individual, we must not overlook the social principles involved in it. Nor must we overlook the political implications of the gospel, nor the physical.

The gospel of Jesus Christ is calculated to meet every practical need of the individual and of the mass because it includes every righteous phase of human life. It introduces at the very beginning *personal regeneration*. It involves at a later time *social reconstruction*. It promises *political reformation*. It assures *land reclamation* and *conservation*. All these things enter into the gospel in its widest application. It is a vast program that is presented before us in the gospel of the Kingdom of God, and a program that requires the co-operation of angels and men to bring it about. It demands time and eternity to complete it. It draws upon the best that is in man, working with God, to carry it forward to its final glorious consummation.

"It is written, Eye hath not seen, nor ear heard, neither [hath it] 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). Broad and deep and rich and glorious are the preparations God has made for the welfare and happiness of those who *hear* and heed the glad tidings of the Kingdom!

Let us not forget that the salvation offered today is reserved for the man and the woman who *believe!* So why not assure yourself of its eternal blessings without delay, while the opportunity is presented, if you have not already done so?—Reprinted from THE RESTITUTION HERALD of December 7, 1937.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Prophetic Fulfillments in Palestine Today, by Dr. David L. Cooper, president of the Biblical Research Society and editor of the excellent *Biblical Research Monthly*, is a comparatively brief, thoroughly interesting, and profusely illustrated exposition of precisely what its title implies: the fulfillment of Biblical predictions about the Jews and Canaan. The Society of which Dr. Cooper is head publishes the book (\$1.00).

There is considerable background material in the first half of the work, but do not permit this to discourage you. The entire book is strictly centered on the Bible, with frequent quotations from the prophets and the historical writings of Scripture. Pictures are drawn from a variety of sources, principally from the results of Dr. Cooper's own visits to the Holy Land.

Even minor details of prophecy are carefully considered by Dr. Cooper. In Ezekiel 39, for example, it is suggested that following the battle of Armageddon the Jews will be able to use wood from the refuse of the battle for seven years, for fires. Dr. Cooper draws upon this text, and points to the afforestation program undertaken by the Palestinian government. The destruction of European woodland in the last and present World Wars, of course, is well known; Dr. Cooper appears to feel that Judean hills will be similarly decimated.

The Cooper interpretation is the normal—and, as far as we know now, the correct one. He devotes much attention to Zionism as a means of fulfilling the prophets, somewhat less attention, unfortunately, to a study of the conditions which gave birth to Zionism and the current popularity of Zionism. Like many another student of the prophets, he sees the outward symbols of prophetic fulfillment and largely ignores the basic causes for that fulfillment.

A special rotogravure section of pictures and text is given over to depicting modern Jewish home life in Palestine. The photographs are excellent, and unusually well reproduced. For teachers, they will serve wonderfully for illustrating lessons during class time.

* * * *

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

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Love the Brethren

"If any 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).

There are many verses in the Bible telling us to love our brothers. Cain did not love his brother. He slew him "because his own works were evil, and his brother's righteous" (1 John 3:12).

We can destroy our brother in other ways than with a sword or gun. Slander and gossip kill. Even true stories are cast with "tale bearing" and evil works if they speak evil of one who has reformed or who is trying his best to do good. We are not to judge another. God is the judge. (Heb. 12:23.) We are to "strengthen" the weak ones.

The Word of God judges between right and wrong. We are unable to judge another brother's heart. God only is able.

Hate is evil, and "whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). We can tell when another hates us usually, for he does not try to help. The Word says: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (vv. 17, 18).

One from whom we can, as Christians, expect hate is the world. One from the world is not filled with brotherly love and kindness. He may be very well mannered. He may be very well groomed. In his heart, however, he lacks love one for another that is commanded of Christians.

The Greatest Is Love

Faith, hope, love, three great factors. More excellent is it to have love for the brethren than to have faith or hope, yet all three are important.

Our churches need unselfish love, the true spirit of helpfulness, and a desire to do good works. Each one gives his own way, not regarding another's need. Christians must not be indifferent to another's need.

Boys and girls spend their pennies for undesirable junk,

instead of saving for some really needed article. Sometimes I wonder if grown-ups do not also spend money "for that which is not bread" when a brother near by stands in need.

The national income in the United States last year was four times as much as it was twelve years ago. Yet the amount given to the churches and benevolence was still only as much as was given twelve years ago! Surely, a lack of brotherly love is shown there, since many churches are in need, and many people have been in want these past few years.

A sure sign of greed and hate is shown in the amount of liquor that is sold. Twelve times what is given to the church and to benevolences is spent for liquor! Seven billions of dollars, it is reported, in one year!

We cannot understand how much money a billion dollars really amounts to. If you spent a thousand dollars in one year you would spend over two dollars a day (using 365 days in a year). But to spend even one billion dollars in a year is too large to understand. If we had begun spending one thousand dollars every day when Jesus was on earth, and had kept spending until now, we still would be short our billion dollars. Multiply 1945 by \$1,000. Then multiply by the number of days in a year. How much money we would have spent! Yet we would not have spent one billion dollars! Now for liquor in one year, seven billion dollars, or seven times that much is spent for the poisonous drinks we call liquor!

Have we brotherly love? Those who have are very few. They would not be among the number who are doing evil. Love works no ill to his neighbor. "He that doeth the will of God abideth for ever."

Happy Birthday Wishes

Betty Jean Foster, July 23, age 8, Hammond, La.
Wendell Rhodes, July 23, age 5, Hammond, La.
Leroy King, July 24, age 5, Lawrenceville, Ohio
John A. Cleek, July 25, age 13, Staunton, Va.
Curtis Kennedy, July 28, age 7, Hammond, La.
Nancy Jean Boyer, July 28, age 5, Waterlick, Va.
Gilbert Kennedy, July 29, age 10, Hammond, La.
Jean Marie McLain, July 29, age 7, Oregon, Ill.
Martha Poland, July 29, age 12, Baltimore, Md.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

To Test Your Knowledge and Study

As a fitting conclusion to the series of Berean lessons, prepared by Brother Lyle Rankin, Cashmere, Washington, which have been appearing on this page for the past few weeks, we here present a final examination which has been prepared by our Publishing Committee chairman, James Mattison.

1. What are three different names given the Kingdom?
2. Did Matthew ever speak of the Kingdom as the Kingdom of God rather than the Kingdom of heaven?
3. How do we know that the Kingdom of heaven and the Kingdom of God are the same?
4. Is the Kingdom a promised inheritance? or is it present in our hearts today? How can we prove it?
5. Who will enter the Kingdom? Who will not enter?
6. What does the Parable of the Nobleman (Luke 19) teach us concerning the Kingdom?
7. Will the Kingdom of God be directed much as an earthly kingdom is now conducted? Will there be laws?
8. Who will be subjects? subordinate rulers? King?
9. What territory will the Kingdom cover? Where will the capital city be?
10. To what place, then, will all people (kings and lowly one, rich and poor) look for leadership? What will they strive to do?
11. Why do we pray?
12. Why were tears sometimes shed in prayer?
13. Some of the positions used for prayer, used by Bible characters, were, (name at least three).
14. The Lord's second coming will be a day of _____ to some and a day of _____ to others.
15. What will the Lord's coming mean to the righteous?
16. Why will "all the tribes of the earth mourn" when the sign of Christ's coming appears?
17. Why is Christ's second coming necessary?
18. It is necessary to "abide in him; that, when he shall appear, we may . . . not be — (six words)."
19. Give one verse that teaches destruction of the wicked.
20. What will be some of the blessings bestowed upon mankind after Christ's coming?
21. Is eternal life possessed now, or something promised?
22. Can eternal life be earned? How long shall it be sought?
23. How many find the gate leading to everlasting life?
24. When did God first promise life to believers? (Titus 1:2.)
25. Israel offered animals. What are we to offer? How?
26. "Who shall ascend into the hill of the Lord?"
27. What are two blessings a righteous person has?
28. What measure will God use when judging whether persons are fit for salvation or condemnation?
29. What two types of salvation are there? Do believers receive one of them in mortal life? Explain.
30. How are we to prepare for eternal salvation?
31. How long does confession of Christ continue?
32. Two virtues, much discussed by Paul and James, necessary for hope of salvation are _____ and _____.
33. What can cause one's love for the truth to grow cold?
34. Can a soul be born? sin? die? (Quote text for "die.")
35. In Noah's day, "eight _____ were saved by water."
36. Where are dead souls put? What do live souls do?
37. Is there any difference in the death of the righteous and the death of the wicked?
38. Do the dead know anything? Give references or quote.
39. In death, how do man and beast differ?
40. What is death?
41. Who, in the Old and New Testaments, hoped to live again?
42. What is resurrection?
43. Is the "resurrection . . . past already"? or is it to come in the future?
44. When Jesus was preaching resurrection (Matt. 22:23-33), how could He prove the fact that there would be a resurrection by saying of God, "I am the God of Abraham . . . God is not the God of the dead, but of the living"?
45. How does Christ's resurrection assure us that the believers *will* be raised?
46. For what purpose did God create the earth? How does the earth fit into the Salvation Plan?
47. How long will the earth abide?
48. Was the Garden of Eden similar to what the Kingdom of God is to be? In what ways?
49. Why should anyone want to be pure?
50. Did Paul mean what he said when he wrote, "Have no fellowship with the unfruitful works of darkness, but rather reprove them"? Did he write to us?

AMONG THE CHURCHES

CALENDAR

- July 31 - August 12—General Conference at Oregon, Ill.
 July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
 August 12-19—Missouri Conference at Fredricktown.
 August 18-26—Annual Iowa Conference at Waterloo.
 August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
 August 19-26—Western Nebraska Conference at Holbrook.
 August 16-26—Virginia State Conference at Maurertown.
 August 26 - September 2—Eastern Nebraska Conference at Omaha.

SPRINGFIELD, OHIO

The Vacation Bible School of the Maplegrove Church of God opened July 2, with an attendance of eighty-three students and five teachers. The teachers are Bro. and Sr. A. M. Jones, Springfield, Ohio, Bro. and Sr. Grover Gordon, and Sr. Ruth Tomlinson, Cleveland, Ohio.

Bro. Paul Overholser left last week for California and expected to stop in Tempe, Ariz., to call on the Lapps.

The annual joint meeting with the Brush Creek Church and the Maplegrove Church was conducted at the Maplegrove Church on Sunday, July 8. Bro. A. M. Jones preached at the morning service, while Bro. Gordon officiated in the afternoon and evening.

Charles L. Notts.

SUMMER SCHOOL NEWS

Our past week has been filled with studies and planned activities. In the "Hobby" class, under the instruction of Bro. J. M. Watkins, we are studying methods of decorating churches. A startling effect was produced by making a cross of crepe paper depicting the crucifixion of Christ.

An important date on our calendar was July 6. We had a special dinner to celebrate the birthday anniversary of Bro. Watkins. He was presented with a traveling kit from the School. Sr. Watkins was our guest for the occasion.

We were invited to Bro. F. L. Austin's home Tuesday evening for a sing fest. After refreshments, we concluded the evening with a tour of Bro. Austin's study.

Thursday afternoon the Dixon church surprised us by offering an invitation to their church picnic at Lowell Park. After supper, a group went for a launch ride. Despite the rain, we had a good time.

This week, we received our first report cards. The instructors judged on co-operation, social expression, conduct, and scholastics. The majority of the grades were good and everyone is striving for higher marks.

We are looking forward to our third week with anticipation that it will be as enjoyable as the first two.

Billy Dick, Reporter.

FONTHILL, ONTARIO

Sunday, morning, May 20, at the close of the service, Sr. Emily Eglington was baptized. She has been extended the right hand of fellowship, and we all welcome her into our church family.

We have all heard about, and read of, Bro. Vivian Kirkpatrick, and it was a pleasure to meet him at Fonthill recently. His interesting discourse concerning Oregon Bible College was listened to with much interest. We are rejoicing to hear that Bro. Howard Beemer, Jr., expects to enter the ministry at the College this coming fall.

Dorothy and Betty Elliott were immersed in the name of Jesus on June 24. They have sought Christ early, and we know they will be directed and blessed. These young sisters have confessed Christ before men, and they have the promise that Jesus will confess them before His Father in heaven.

Last Sunday, July 1, Bro. C. E. Randall's subject was: "The Great Honor Roll," this being, of course, the Book of Life. At this service, the roll of honor for our young men in service was dedicated. This being July 1, our Dominion Day, the choir offered a special anthem—"For This Dear Land."

On July 2, at Queenston Heights, we held our church picnic, which we have not had for several years. Approximately seventy-five sat down to dinner, after which a well-arranged sports program was entered into and enjoyed by all.

Sr. Irene Payne of Beavertams is now teaching one of the younger classes of our Sunday school. May God bless her in this effort to spread His Word.

We are happy to have Grandma Smith sufficiently recovered to attend services again.

We think of, and pray for, the Summer Bible Training School, and the General Conference at Oregon, Ill. May all that is said and done be to His honor and His glory.

Irene Holland, Reporter.

NATIONAL BIBLE INSTITUTION

| | |
|-------------------------------------|----------|
| An Isolated Sister | \$100.00 |
| Oregon, Ill., Sunday School | 4.00 |
| Mr. & Mrs. J. W. Grimsley | 10.00 |
| Mr. & Mrs. Carroll Bennett | 25.00 |
| Mr. & Mrs. Chas. L. Netts | 5.00 |
| P. G. Coverston | 22.50 |
| Anonymous | 17.50 |
| Mr. & Mrs. Nelson R. Hicks | 10.00 |
| Blessed Hope Church, Niagara Falls | 10.00 |
| Golden Rule Church, Cleveland, Ohio | 110.00 |
| Isolated Sister | 50.00 |
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| Hope Chapel, South Bend, Ind. | 5.00 |
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| Mr. & Mrs. Andrew Story | 12.00 |
| Delta, Ohio, Bereans | 18.00 |
| Emory Macy | .64 |
| An Isolated Sister | 21.00 |

PICTURES BY NATIONAL EVANGELIST Delta, Ohio, Berean Society

The top picture appearing on the back page was taken at the home of Dale Dunbar, Swanton, Ohio, May 13, 1945, where the Delta Berean Society had met to hear the fieldman of the National Bible Institution and to see pictures of the work of the General Conference. The president of the society is Howard Elton, Toledo, Ohio.

Mrs. Elizabeth Reighard, Delta, mother of Mrs. Roscoe Dunbar, and grandmother of Dale Dunbar, treasurer of National Bible Institution, seen in the front row, will soon reach her ninety-seventh birthday. She is a strong defender of the Faith and a very active Bible student. She is seen with several of her great-grandchildren.

Corpus Christi, Texas, Mission Church

Shown in the bottom picture on the back page are Mr. and Mrs. George Waters, 3316 Ave. D, Corpus Christi, Tex., and their mission church house. They came originally from Arkansas City, Kan., where Mr. Waters was a leader and Bible teacher at the time the Arkansas City church was built. Going to Texas for his health, he established this tourist cabin camp by the ocean, kept this one cabin separated for the Lord's work, organized a Sunday school and now is preaching the gospel. The picture was taken in March, 1945.

J. W. McLain.

KOKOMO, INDIANA

We regret that the Harveys have left us and have moved to Port Arthur, Tex. Bro. Robert Harvey was requested by his doctor to move to a better climate for his health. He was accompanied by his family, his father, Bro. D. G. Harvey, his brother, Edgar, and their families. Anyone traveling in or near Port Arthur, please stop and give their doorbell a ring. Their hospitality will certainly make you want to stop again.

Sr. O. J. Parker is recovering rapidly from her illness. She submitted to a major operation at Saint Joseph's Memorial Hospital, June 19. She was walking around her room June 27, and is now at home entertaining visitors.

Bro. and Sr. Irvin Ferguson of Route 1, Anderson, Ind., recently have placed their names with the Kokomo Church of God. They were baptized by Bro. James Patrick some years ago while living in Pennsylvania. Their son, Eugene, was baptized by Bro. Sydney E. Magaw in Rock River, Oregon, Ill., and he, too, was received into the local church. Bro. Wilbur Eikenberry transferred his membership to Kokomo from the Hillisburg church because he now lives here.

The Daily Vacation Bible School was well attended, having averaged thirty-nine. A ball diamond was made, swings and teeter-totters were erected on the lot opposite the church. Bros. Alva Huffer and Gary France, seniors-to-be of Oregon Bible College, assisted in teaching the second week of the school.

Emory Macy, Pastor.

ELDORADO, ILLINOIS

During the absence of our pastor, J. M. Watkins, throughout July, the pulpit at the Restitution Church at Eldorado, Ill., will be filled by students of Oregon Bible College.

On Sunday, July 8, Bro. Denn Moore, a freshman, brought us two good sermons. We were all impressed by his sincere efforts to serve God and found him to be a likable young man. Bro. and Sr. H. J. Edmister were greatly pleased to learn that he was a son of friends of theirs in California, and they remembered him as a child. Dean is a grandson of Mr. and Mrs. E. C. Ralisback of Los Angeles, Calif.

On Sunday, July 15, our guest speaker will be Bro. Milton Hall, of the College.

Virginia Davenport, Reporter.

JORDAN, MISSOURI

In recent meetings, much has been done to unite the churches of Hickory County, Mo., in an effort for Christ. A County Youth Council meeting was held in April with about one hundred fifty young people of the County attending, thirteen attending from Jordan. The theme was, "Today We Build with Christ Together." Officers were elected, and, under their direction, we look forward to a year of service for the Master. Billy Sundwall of Jordan was elected secretary.

Sunday, June 10, the annual County Council of Church convention convened at Preston for the purpose of preparing for the coming year's activities. The Council is one of many such organizations established for the purpose of promoting Christianity by improving social conditions through an educational program. The writer was elected director of the child educational program.

The congregation in Jordan has been talking of remodeling and redecorating the church, to give it a more worshipful atmosphere. Plans are also being made to light the church with electricity. The poles are set and the wire is being strung several miles each day. We all expect to be "lighting up" within the next three or four weeks.

A son came to brighten the home of Bro. and Sr. Kenneth Mahary. He will answer to the name of Quintin.

We are all working and praying for the day when God's rule will be supreme, when the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

Richard Smith, Pastor.

"We enjoyed the Northwest Conference, but we are sorry Bro. Drinkard was not able to be there. I was pleased to fellowship with Bro. Lyle Rankin again, also Kirby Davis."
—F. O. Sapp, 642 Edgewater, West Salem, Ore.

ERNEST LEO FOY

Pvt. Ernest Leo Foy was born in Kokomo, Ind., February 27, 1924, and practically lived his entire life in Kokomo. Ernest was baptized by Bro. Robert Harvey into the Church of God on July 30, 1942. He lived for a short time near South Bend, Ind., and while there attended Hope Chapel Church of God.

On February 22, 1943, he enlisted in the Marine Corps. After receiving his training, he was sent overseas, where he served in the Marshall and Caroline Islands and in the invasion of Saipan. While serving in Saipan, he was overcome with heat exhaustion and was taken to a hospital. He was then sent back to the States for a thirty-day furlough. After receiving more training, he was sent back to overseas duty. He was across only one month when he was killed in action, June 1, 1945, on Okinawa.

He is survived by his mother and stepfather, Mr. and Mrs. Bert Maroney, 807 S. Waugh St., Kokomo; two brothers, Cpl. Francis E. Foy and Pfc. Robert W. Foy; his grandparents, Mr. and Mrs. Elmer Hand; a stepsister, Mrs. Lucille Dubois; and a stepbrother, Gerald Maroney.

Memorial services were conducted by Bro. Emory Macy, June 24, 1945, in Kokomo, with Ernest's picture placed in the midst of a bank of flowers.—Adapted from copy sent by Mrs. Bert Maroney.

PENNELWOOD CHURCH OF GOD

Grand Rapids, Michigan

On Tuesday evening, June 26, a group of the church folk went to the creek southwest of Grand Rapids where Miss Virginia Wagenaar was immersed, having confessed the Christ as her Saviour. Virginia has been a faithful member of our Sunday school for a long time, and we now welcome her into the full fellowship of the church. Her address is Byron Center, Mich.

Bro. and Sr. Clair Aleumbrack have returned to Grand Rapids from Detroit, where Sr. Aleumbrack has been working. Clair recently returned from Italy and received his discharge from the army.

Lt. Robert Slocum has returned to army life after an enjoyable thirty-day furlough with his wife and the home folks.

The New Church Building Fund contained \$6,248.70 on July 1, 1945. The local zoning committee has granted the church permission to build the new church on the lots which were purchased for that purpose several years ago. Of course, this has nothing to do with other government restrictions.

Harvey Krogh, Jr., Pastor.

HERALD RECEIPTS

Terry Ferrell (another); John A. Railton; Mrs. R. C. Duval; Lynn Leighty; C. R. Randall; H. Scott Smith; G. A. Driskill; Norman J. McLeod; W. H. Stadden; J. H. Fletcher, Jr.; Mamie I. France; Devere Larington; Hildred Momen; Berniece Leithliter (another); Charles Fankboner; May Abbott; William Berry; D. M. Boss; Ruth Brisky; Elaine Andrews; R. H. Judd; A. Austin Railton; Mrs. W. H. Holland (others); P. G. Coverston; Mrs. Dorothy Sherrill; Mary Ellen Macy; W. B. Caldwell; Elmer H. Magaw; Mrs. J. B. Gaspar; W. A. Sundwall; J. W. Brewer; John L. Marsh; Mrs. Ada M. Eldridge; Mrs. Homer C. Boyle.

Mrs. Ace Breeland; John Shelton; Alfred J. Saunders; Ellsworth Richardson; Spencer Phillips; Charles Hutchinson; Vivian Kirkpatrick; Dean Moore (another); Mrs. Mae Magnus (another); Mrs. Hazel Millard (another); Mrs. S. M. Simons; Omer J. Parker; Virda Sittler (another); Chas. Croxton; Mrs. Nettie Gage; Jessie May Wilson; Mrs. Otis Lippencott (another); Mrs. Gordon Guiles; Hanna Barber.

THE RESTITUTION HERALD

Published by

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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal 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.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

For two weeks, from June 19-26, Sr. Verna Thayer superintended our Vacation Bible School. She was assisted in her work by several of the ladies of the church. A class in the "Fundamental Doctrines" of our faith was led by Sr. Betty Kieffer. The ever-enthusiastic youngsters took an imaginary journey in the "Gospel Plane" to many of the famous cities mentioned in the Bible. They learned songs appropriate to their journey and did handwork to illustrate their travels. The evening before the close of the school the boys and girls invited their parents and friends of the church to see them demonstrate what they had learned. It was amazing to see how much even the youngest ones had learned in two weeks and how well they understood and retained what they had learned. By the end of Bible School, even the adults found themselves singing all the children's songs with motions and hearing with renewed interest the oft-told stories of the Bible. A successful two weeks was culminated with a picnic at the church the last day of school. The enrollment and peak attendance reached eighty-one, with an average attendance of fifty-nine. Already six new boys and girls, who became interested through the school, have enrolled in our Sunday school. We feel that God has blessed us richly through Sr. Thayer.

After lending a helping hand at the school, Bro. and Sr. Grover Gordon and Sr. Ruth Tomlinson left the following Sunday for Lawrenceville, Ohio, to assist with the Vacation Bible School there. Bro. Walter Tomlinson spoke in Bro. Gordon's absence.

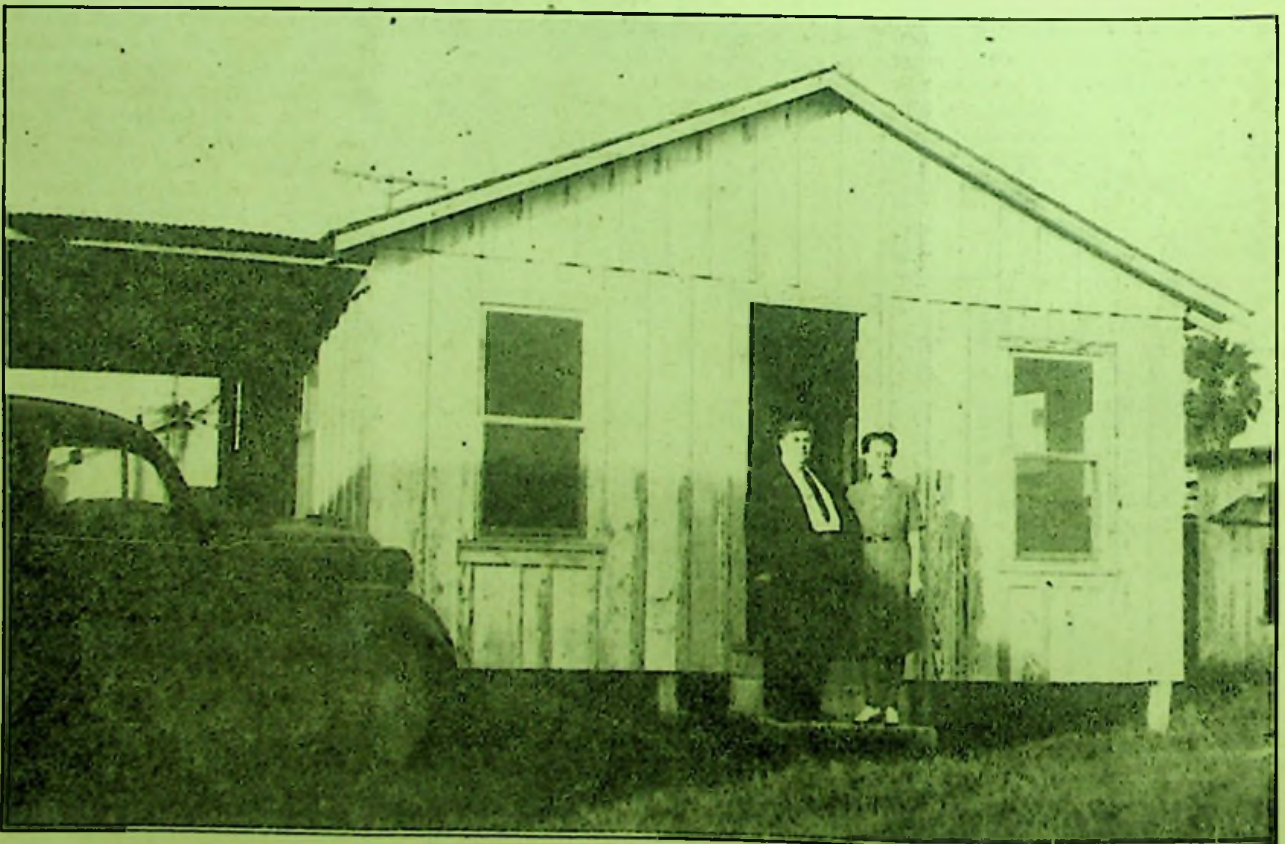
At a recent Fellowship Supper, the following were added to our membership by transfer: Mrs. Charlotte Fancourt and her daughters, Margaret and Phyllis, Mr. D. J. West, Mr. P. W. Buzek, Mr. and Mrs. H. L. Seabeck and their son, Howard, and Mr. and Mrs. Carl Hess and their daughter, Patricia. The service was followed by a showing of slides by Bro. Gordon of various churches of God and our ministers. Refreshments were served at the conclusion of the meeting. We are pleased to have these new members with us and enjoy the fellowship and study we share with them.

Several of us are looking forward to meeting you at General Conference. The Golden Rule Church of God extends a cordial invitation to all to meet with us in Cleveland at the Ohio Conference—August 19-26, 1945.

Eunice Halls, Reporter.



DELTA, OHIO, BEREAN SOCIETY



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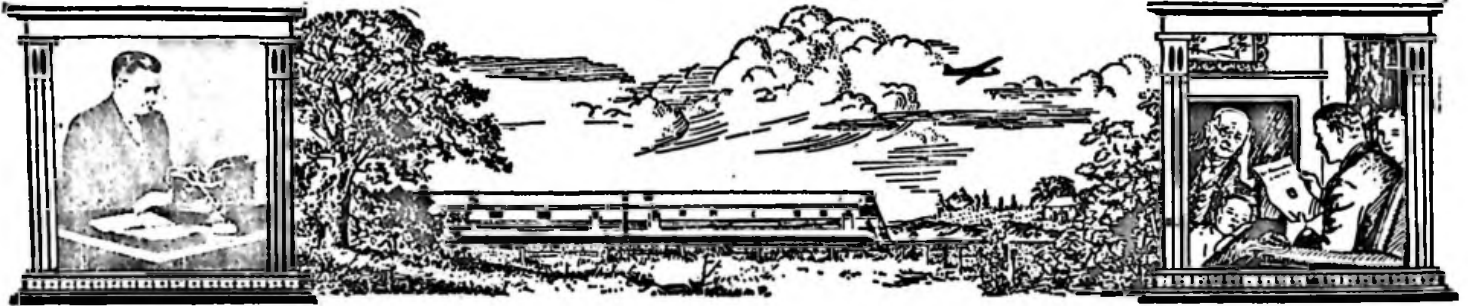
NUMBER 42



—Authenticated News Photo.

GREAT FALLS OF THE YELLOWSTONE, WYOMING

In beautiful setting of Yellowstone Canyon, the "Great Falls" drop three hundred eight feet as an immense battering ram into the rock chasm below. The shelf of rock over which the Yellowstone River makes this desperate plunge is absolutely level, the water seeming to tarry a moment on this verge, then bounding forward into a falls of shining, silvery foam.



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Joyous Trip to Louisiana and Kansas

Leaving Oregon, Illinois, June 15, 1945, it was our privilege to visit the Blood River and Happy Woods Churches of God in Louisiana, to preach a first sermon in New Orleans, and to work briefly with the Church of God at Arkansas City, Kansas, returning home and to our desk on July 17. Slight discomforts (such as wilting heat and hungry chiggers) scarcely can be recalled, but many joyous experiences and blessings will stay in the memory, almost indelibly. Though the work required longer absence from home than planned, that little sacrifice was tenfold repaid in one of the most enjoyable trips of our ministry.

At the Blood River Church of God, we labored with the pastor, Brother Vernis Wolfe, and his capable corps of workers in a two-weeks' Vacation Bible School. Several laymen co-operated wonderfully—especially Brother Clarence Barnum—in maintaining a large attendance of children. The evening preaching services were well attended, too, the Happy Woods brethren showing a good spirit of co-operation, and a number of non-members attending.

Next, it was our pleasure to work a week in the Happy Woods community, assisting in a series of evening evangelistic services. As at Blood River, so here: friends we had not seen for eight years gathered from Hammond, from Ponchatoula, and from vicinity of the church to hear the gospel. It was a happy, happy privilege for us. Some of the Blood River brethren attended, also, praise being due Sister Lorrin Gainey, especially, for her zeal in attending and bringing others—in a truck!

We were royally entertained in so many homes, that space here forbids mentioning all of them. We are grateful especially to Brother and Sister Claiborne Lee, Brother and Sister Columbus Breland, and Brother and Sister Albert Siple, whose homes were our headquarters.

While working with the Louisiana churches, a door opened to us to preach in New Orleans—in the home of Brother and Sister Bernard Lobell. We shall remember this service as one of the happiest occasions of our ministry. May God so guide that the Church of God will establish a new and permanent work in New Orleans. There is a field worthy deep consideration. Its development

could readily lead to another good work, a Louisiana State Conference! Why not, Louisiana?

Before here bidding leave of the far South, we append a few news flashes: Two Summer-School students at Oregon, Illinois, hail from Blood River. They are Bessie Lee and Mabel Barnum. . . . Ivison McKinney hopes to come to the nine-months' School. . . . A parsonage is being built at Blood River. . . . Three young women were baptized, July 8, near the Happy Woods Church. They are: Rita June Landry, Laura Mae Bankston, and Ella Lou Foster—their pastor, Vernis Wolfe, officiating. . . . Gordon Landry, of Hammond, will enter Oregon Bible College in September. . . . Brother Albert Siple is definitely planning to attend General Conference, and several others are hoping to come. . . . There are few better entertainers than Brother Martin Bankston, Ponchatoula, whose hunting, trapping, and fishing stories are true and superb. Sister Bankston, an excellent cook, converted us to a delicacy that might once have made us croak. . . . Brother Bernard Lobell, New Orleans, is like Cornelius: ready to use his home for a preaching service, and successful in getting his neighbors to attend.

From Hammond, Louisiana, we journeyed to Arkansas City, Kansas, twelve years having faded away most too quickly since we had visited the brethren in that city. Sister Nancy Robison, aged of body but sound in the faith, was mother to us. Visits were much enjoyed in the homes, too, of Brother and Sister Lawrence Chaplin, Brother and Sister Vernon Chaplin, Brother and Sister John Fiske, Brother and Sister Clinton Fiske, and Brother and Sister Raymond Werneke (whose marriage we were privileged to solemnize twelve years ago in the "brand new" church). Other renewed acquaintances that come quickly to mind answer to the name of: Reed, Rinehart, Oliver, Bernard, Baird, Smith, Friend (we saw Earl's twins), Waldo, Goddard, and Gillespie. A few non-members attended the services, too. Best of all, steps are being taken that will lead, we believe, to the employment of a pastor.

May God bless His people, "salt of the earth," in Louisiana and in Kansas. We hope to meet them again.

Jesus, Our City of Refuge

By Alva Huffer

Superintendent of East Oregon Chapel



Alva Huffer

IN HIS great law, God provided for punishment of the murderer. The Author of Life said, "Whoso sheddeth man's blood, by man shall his blood be shed." The murderer was to be put to death. This usually was accomplished by the nearest relative of the murdered person. This kinsman, not only settled debts and inherited property, but also became the avenger of the victim's blood.

All murder was not intentional. The avenger of blood did not make a difference between the guilty and the innocent. His relative had been killed, he would pursue the manslayer and take his life.

For the unwitting manslayer, God provided an escape from the avenger of blood. Six cities of refuge were appointed, to any one of which the manslayer could flee. These cities belonged to the Levites. The selected cities were Kedesh, Bezer, Shechem, Ramoth-gilead, Hebron, and Golan. Each name bears a meaning significant to refuge.

The cities of refuge were types of Christ sheltering the sinner from judgment. Each person is, in a sense, an innocent manslayer. Said Paul, "All have sinned, and come short of the glory of God" (Rom. 3:23). Death is the ransom and avenger for sin. Unless we flee to our Refuge, we shall come under the condemnation of death and suffer the wrath of God. In Jesus, we have protection from God's judgment upon sinners. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). To the man overburdened by sin, to the sinner fleeing from the dark shadow of death and destruction, Jesus calls, "Abide in me" (John 15:4).

The cities were distributed proportionately throughout the land: three cities were east of the Jordan River and three cities were west of it. They could be reached from any point in less than half a day. The roads to the cities were kept in good condition. Signs indicated the correct directions. Everyone wished to aid the innocent slayer.

Christ died for all, and all have equal

opportunity to claim the Refuge. Although some have a greater distance to flee, each sinner may seek shelter in Christ.

In Numbers 35:15, we read this instruction: "These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither." Jesus is a refuge not only for the Americans, but also for all men. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

Effort was required of the slayer. If he loitered by the way, if he did not wish to forfeit his worldly home, if he did not trust the cities of refuge, he alone was responsible. God has provided a place of refuge; sinners must flee to it. Some would-be Christians lazily walk through the years searching for the Refuge, but they have too many other interests to reach Him.

The manslayer was obligated to remain in the city until the death of the high priest, then being privileged to return to his home. Our High Priest never dies, nor are we Christians anxious to leave our Refuge. We do not wish for the death of our High Priest.

Safety in the refuge extended into the suburbs and borders of the cities. There is virtue in the hem of Christ's garment. In the time of trouble, people find consolation in being near Christians and Christian atmosphere. Often hearing a familiar hymn gives peace and satisfaction to a lonely heart.

(Please turn to page 11)



Group of faithful, smiling, Sunday School Workers at East Oregon Chapel

A Word to Our Warrior Friends, Here and There

By F. L. Austin

GOOD MORNING!

Am thinking of you this bright, cool July morning of the 17th. Where are you? How are you? What are you doing? These are but a few of the querisome queries that I and a host of others are daily asking ourselves. And, we will never be able to gain an answer—as regards this particular morning.

But as we daily watch the progressively changing pictures thrown upon the world-wide screen of time, we begin to dimly realize—as never before—the mental pictures of the Bible prophets as they portrayed in word-outlines multiple mundane coming events.

How the world is changing! Not only in its political methods and boundaries and authorities, but also in its general human thinkings: habits, customs and methods; ideals, aims, and goals; policies, means, and equipments—everything human! Surely we are living through a period that is indeed revolutionary; for the most part, in a seemingly orderly and natural way, even though in great measure it progresses by militaristic, forceful methods.



F. L. Austin

But, similarly as among the circumstances of the awful plagues that overwhelmed both Egyptians and Israelites at the time God interfered to “soften” both, in preparation for His divinely foreseen release and exodus of Israel; so, also, today there seems to be a God-imposed “softening” taking place in preparation for another release and exodus of some sort. If such is the case—and who is authority to say, “Nay”?—then the person of faith in God and in His Son can well study the prophetic projections in order to foresee and forearm for any approaching “release,” or of any pleasant “exodus” destined to enrich.

Exodus! How laden with meaning is that word! What faith it required on the part of those who, at midnight, without traveling conveyance or protecting weapon, turned backs upon home and living and frightfully maddened Egyptian masters; and, with babes in arms, raced toward the exit boundary of the land.

Then, horrors! A sea! And the maddened armed Egyptians in the rear!

But their calm leader speaks: “Stand still and see the salvation of God.”

The rod is stretched over the waters. They part! Israel marches into the open path; as it were, into the valley of death. In faith, they follow the lead of Moses, and the “rod” of Aaron.

The Egyptians, assaying to follow, were buried in that valley of death, as the waters returned to their level. Not so with the Israelites: they were “baptized unto Moses in the cloud and in the sea” by way of the watery-walls; then safely rose upon the eastern bank.

God had interfered in behalf of His chosen people, and against the evil masteries of Egypt.

Christ's Exodus

Symbolically, the Saviour made an “exodus” out of mortality into immortality. Writes John the Revelator, in Revelation 11:8, that the place of Christ's crucifixion was in the ungodliness of “Egypt.” Out of that burial He was raised to die no more—“death hath no more dominion over him.” Luke recorded at 9:28-31, on the occasion of the Saviour's transfiguration, that the likeness of two men “spake of his exodus which he should accomplish at Jerusalem.” King James' translators used the word “decease,” but Luke used the Greek word “exodus.” Yes, following a full ministry of preparation,

which, like the Egyptian ministry of preparation, a few were confirmed in their belief in Christ, but the works of Christ vexed a greater number. God interfered against the plans of the wicked, and released Jesus through the pathway of death to the old man to an exodus unto life in God. That exodus gave Him freedom and power and dominion by way of righteousness. Then, just as Israel was forty years in the wilderness after her exodus before she was guided into the land of promise, so Jesus was forty days among men exhibiting and demonstrating His newness of life prior to being caught away in the air to His promised position of authority at the right hand of God. (See Eph. 1:19-22.)

Still Others

And, yet again, another mighty exodus awaits. Its fearful preceding plagues stir and “shake” the whole global world. As it was in the days of Egypt-Israel, so now, one scarcely realizes what these mighty stirrings and “shakings” portend.

Already several predatory nations, seeking to impose their respective lustful powers over others, have been “plagued” unto death. Still others, dumb to prophetic learning, like Pharaoh of old, “harden their hearts” and resist the hand and voice of the Eternal. Their worship

lures them elsewhere. Therefore, they become constant "enemies of God." They fight Him and His Word. More plagues must follow. More nations must fall.

But, what is it that mankind so persistently strives for? Is it merely for military power? Just that and nothing more?

Historic experience answers, "No." History indicates that strength of force, or supremacy, is exercised for the one purpose of compelling certain peoples to become servants to those in supremacy. Certain ones seek to fatten at the expense and leanness of others. Though

"The earth is the Lord's,
and the fulness thereof,"

yet certain humans lay "squatters' claim" upon more and

more of the earth, and of its "fulness," inclusive of other humans in the selfsame "image of God." This, by Right of Seizure!

And so, after these Military Plagues of Divine interference shall have all been wrought upon serf-holding Egyptianites of this day, there will still remain the Egyptianites of "predatory wealth" to be "plagued" out of the foundation structure of all true prosperity and peace. This, too, will follow. Indeed, this monster is already beginning to feel the plaguing "fleas" and "frogs" and bloody "waters" of Egypt. Read the 18th chapter of Revelation. Detect what is to become of world markets which have become "snare-traps" to catch world-wide fiscal wealth.

True, military destructiveness (Please turn to page 10)

Sing, O Barren Israel

(Revelation Twelve)

By E. H. Goit

SING, O barren, sing, for revealed in God's Word is thy deliverance. You, Israel, rejected God as your husband and played the harlot. You, Israel, rejected Jesus Christ, the Son of God, as your Messiah. You, Israel, have a destiny.

"Return again to me, saith the Lord" (Jer. 3:1). Return to be clothed with the sun, to have the moon under your feet, and to be crowned with twelve stars. Thus the Revelator expounded an allegory of your history and desires concerning the Messiah. (See Rev. 12.)

Nevertheless, O barren, manifold are they who would strip thee of thy glory, many who refer to thee as the church, others as the Virgin Mary, and some as the New Jerusalem.

O, divesters, would the church bring forth the Christ, and then marry her child? Would not it be more reasonable for Israel, the wife of God, to bring forth the Son, the King of Israel? God's wife is Israel, not the church. Is the door shut? Is the marriage supper in session? Is God no longer taking a people out of the Gentiles for His name?

Today, as never before, through the rattling death age of man, Israel pains to be delivered from her labor.

In the past, you, Israel, were stoned, sawn asunder, tempted, slain with the sword, left destitute, afflicted and tormented. Today, you, Israel, are a hiss with the lisp of man, lured, fodder for the machine gun, the wandering barefoot Jew with the pack on his back, quarry for gestapo, captive for silent gas chambers, and persecuted with tidal waves of anti-Semitism. Indeed your pains increase.

With each succeeding ache, your deliverance draws nearer. Sing now, O barren, in your labor; for Christ your Messiah is near.

The birth of your Son is the much-desired second coming of our Lord and Redeemer. This glorious event is announced with the trump of the seventh angel: the trump that shall gather you, O barren one, from the four winds, from one end of heaven to the other; the trump, the last trump, that shall call the grave stones to attention and beckon the redeemed; the trump of God that shall announce the descent of the Lord from heaven; and the trump that shall grant thee thy promises. (See Matt. 24:29-31; 1 Cor. 15:52; 1 Thess. 4:16; and Rev. 11:15.) Sing, O barren Israel, sing, for thy deliverance is nigh at hand.

With thy deliverance, O Israel, there is a final fling of Satan. That wily one, the Devil, and his angels will pursue you. Fear not, woman, for God shall grant thee safety from the face of "the serpent." Indeed, the words of Jesus speak boldly: "Flee into the mountains." (See Matt. 24:16; Luke 21:21.)

Be reassured that God will watch over and protect you. Remember what happened to Pharaoh and his hosts. (See Num. 16:31-33.) This wicked one will be overcome by the blood of the Lamb, and by the word of your testimony.

Wilt thou be covered with the cleansing tide, O Israel? The blood of the Lamb will wash thee whiter than the snow of Hermon. Sing, O barren Israel, sing, for Christ is nigh at hand. He cometh!

A Study of Daniel's Seventy Weeks

By W. S. Tomlinson

IN THE NINTH chapter of Daniel, we have this wonderful prophecy: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This prophecy is the only one of its kind in the Scriptures of truth. It marks a definite period of time in the history of Daniel's people: stating what is to be accomplished within it, and giving a rule by which to measure prophetic times.

We think it best first to consider the time periods of the prophecy, because we then will learn *how* and *when* the other things mentioned in the prophecy were accomplished. In the foregoing quotation are contained four periods of time of different durations:

- (1) Seventy weeks (v. 24),
- (2) Seven weeks and threescore and two weeks (v. 25),
- (3) After threescore and two weeks (v. 26),
- (4) One week (v. 27).

Of the four periods contained in the prophecy, only one has a *marked commencement* and *marked termination*. We wish to stress this fact, for herein is the key to unlock the whole prophecy. It is that which is contained in verse 25—"seven weeks and threescore and two weeks." We shall therefore reason from that which is plain towards that which is considered obscure.

The seventy weeks simply demand the accomplishment

of certain specified things inside that period, without defining and events to mark their beginning or ending.

"After threescore and two weeks" is even more deficient, for how long "after" is not stated.

In the one week a specified work was accomplished, yet there is mention of no event to indicate the beginning or the termination of this one week.

The "seven weeks and threescore and two weeks" of verse 25 is unique, having at the beginning "the commandment to restore and to build Jerusalem," and at the end "the Messiah." The distance between the two is sixty-nine weeks. This is plain enough for the layman.

For the present, it is not necessary to ascertain the time of the giving of the commandment to restore and build Jerusalem, for whatever the date from that time *unto* the Messiah was sixty-nine weeks. "Messiah the Prince," then, was to appear at the end of the sixty-nine weeks. To show that the title belongs to Jesus, we offer the following testimony: Andrew, finding his brother Simon, said to him: "We have found the Messiah, which is, being interpreted, the Christ" (marg.—the Anointed) (John 1:41). A woman of Samaria, while in conversation with Jesus at Jacob's well, said, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things." Jesus said to her, "I that speak unto thee am he." (John 4:25, 26.) When Jesus asked the apostles who He was, Peter answered, "Thou art the Christ, the Son of the living God" (Matt. 16:16). "Christ," as all know, is a Greek word. Translated into English, it means *anointed*, and is so defined in Young's Concordance. The word is further defined thus: "The official appellation of the long-promised and long-expected Saviour, denoting His kingly authority and mediatorial position as the Servant of the Lord."

When did Jesus become the Christ or the Anointed One? The answer is in Acts 10:38, saying: "God anointed Jesus of Nazareth with the Holy Ghost and with power." This was at His baptism, as stated in Matthew 3:16, 17. This, then, is the end of the sixty-nine weeks "unto" the Messiah the Prince. In support of this, we offer the following testimony, "When the fulness of the time was come, God sent forth his Son" (Gal. 4:4). "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled" (Mark 1:14, 15). What full time was accom-



W. S. Tomlinson

plished if not the time of the promised Messiah the Prince?

The next period of time in the prophecy: "After threescore and two weeks shall Messiah be cut off." If the Messiah appeared at the end of the sixty-nine weeks, then the cutting off *must be some time after the sixty-nine weeks*, for the Messiah could not be cut off before He existed. As the cutting off took place in the midst of the seventieth week, and in the midst of this week sacrifice and oblation was to cease, then the midst of the week is the end of the period "after threescore and two weeks."

"He [Messiah] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." This week is the last of the seventy weeks, for the sixty-nine weeks ended, as we have seen, with the anointing of the Messiah, so also the cutting off of the Messiah (v. 26) must transpire in this week. There are two propositions stated in this verse. First, Messiah shall confirm the covenant with many for one week. Second, Messiah, in the midst of the week, shall "cause the sacrifice and oblation to cease."

We now shall consider the proposition: Messiah shall confirm the covenant with many for one week. As the prophecy was given to Daniel's people, it must be with them that the Messiah will confirm the covenant for one week. Such was the case, as the following testimonies show. Christ came "to seek and to save that which was lost" (Luke 19:10). From Matthew 15:24 we learn who are the lost, Jesus saying, "I am not sent but unto the lost sheep of the house of Israel." "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" (Matt. 10:5, 6). The Apostle Paul added his testimony to this truth in Romans 15:8, saying: "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

The confirmation of the covenant was to be for one whole week. During the first half of the week, Christ personally confirmed it, and in the last half it was confirmed by others under His supervision, for what one does by another he does by himself. This plainly is indi-

cated by several scriptures. Consider, for example: "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 Spirit, according to his own will" (Heb. 2:3, 4). This scripture is significant, for it was written to the same people to whom Daniel's prophecy was given. This division of the week is also clearly indicated in Acts 1:1, 2: "The former treatise have I made, O Theophilus, of all that Jesus *began* both to *do* and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Mark began his account of the work of Jesus with these words, "The beginning of the gospel of Jesus Christ," then proceeded with a record of Christ's personal ministry to the time He was taken up into heaven, and concluded his history by informing us of what Jesus did *after He was received up into heaven*. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen" (Mark 16:19, 20).

Let us now consider the second proposition: Messiah in the midst of the week shall "cause the sacrifice and the oblation to cease." We are informed in Hebrews 10:1-3, that the law was only "a shadow of good things to come." It could not purge the conscience of sin, because "it is not possible that the blood of bulls and of goats should take away sins." Hence the need of a new order. "Wherefore when he (Christ) cometh into the world, he saith, Sacrifice and offering [oblation] thou [Jehovah] wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I [Christ], Lo, I come . . . to do thy will, O God" (vv. 5-7). Because of this state of affairs, "he [God] taketh away the first"—shadowy sacrifice and offerings under the law—"that he may establish the second," which is, "Lo, I come to do thy will" (v. 9). "By the which will we are sanctified

"SEEK, AND YE SHALL FIND"

Daniel's "Seventy weeks" have puzzled the best of theologians. Commentaries recognize generally that Daniel 9:24-27 is difficult to interpret. The details of that prophecy, however, are quickly observed as being of unusual import and interest. We are pleased, therefore, to present Brother W. S. Tomlinson's analytical and thought-provoking article on this subject. Dodging the difficult solves nothing. Jesus said, "Seek, and ye shall find" (Matt. 7:7).

Dr. Bullinger, in his Companion Bible; differentiates between "Messiah the Prince" of 9:25 and the "prince that shall come" of verse 26: believing "Messiah the Prince" to refer to Jesus, and the "prince that shall come" as referring to a future Desolator. The King James Translation, by use of a capital "P" in verse 26, seems to support Bullinger's thought. The American Standard Version, Moffatt, Smith and Goodspeed, however, so present the text as to be prophetic of Christ in both verses.

The expression, "to anoint the most Holy" (King James 9:24), so naturally suggesting Christ, more probably refers to Jerusalem, or to the Temple in Jerusalem. Bullinger says the "most Holy" is equivalent to "most holy place," and adds: "Never used of a person." Both Moffatt and Goodspeed so translate verse 24 as to speak of consecrating "the most sacred place." A footnote in the American Standard Version coincides.

These variations of translation in no way detract from the importance and beauty of the prophecy. We refer to them only to incite closer study of God's marvelous Word. "Seek, and ye shall find." Jesus' rule for the gaining of knowledge is, in reality, a commandment. "Seek"! What reward? "Ye shall find"! The Creator in wisdom couched Daniel's prophecy in a labyrinth of visions, that he who would understand the Prophet first would study and pray and serve like the Prophet. So few understand Daniel, for so few are like Daniel!—Editor.

through the offering of the body of Jesus Christ once for all" (v. 10). Here is the reason for Messiah causing the sacrifice and oblation to cease: they did not purge the offerer of the conscience of sin. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (v. 12). That sacrifices and offerings of the law ceased at the time of Jesus' death was one of the hardest lessons the apostles had to teach.

Before leaving the chronological aspect of the prophecy, we desire to show how what has been written in exposition of the prophecy, God has been pleased to confirm by other means. From Genesis 1:14 we learn that the two great lights in the firmament of heaven were to be "for signs, and for seasons, and for days, and years." The two great lights, of course, are the sun and the moon, and if they were to be for signs and seasons, days and years, it means they were to be used in measuring time. Under God's direction, the nation of Israel measured time by the moon, this being called lunar time. Other nations, as a rule, used the sun to measure their time, which is solar time. It is important to remember this when considering prophecies which contain time periods. In some prophecies both systems are employed. Such is the case in the prophecy we are considering, as we shall see. All Bible students, I believe, agree that the seventy weeks of Daniel's prophecy cover a period of four hundred ninety years. This is proved in history to be so by both lunar and solar time as demonstrated in "The Approaching End of the Age" by H. Grattan Guinness. (The author was not only a great student of the Bible, but a great astronomer also, being Fellow of the Royal Astronomical Society, hence he understood how to figure time by the movement of the heavenly bodies.) In the new edition of this work published in 1918 and edited by E. H. Horne, on page 368, we find this statement: "The author had not noticed, in 1879, that the 'seventy weeks' period was accurately fulfilled in lunar years, from the date of the commission to Nehemiah in B.C. 444, but in 'Light for the Last Days,' which was published in 1887, he made this the main fulfillment, as being more accurate than that in solar years from *Ezra's journey*." (See the new edition, pp. 66, 67.)

The prophecy, however, makes a *decree*, and not a *journey*, the starting point. Nehemiah's commission was followed almost at once by his setting out: for he went practically alone. Ezra, on the other hand, had to organize a company of six thousand people, with all their goods; and his preparations could not have taken less than six months. He *arrived* at Jerusalem in Artaxerxes seventh year; but it is evident from the form of his statement (Ezra 7:8 compared with 5:7) that he did not start in the king's seventh year, but in his *sixth*. Taking this in connection with the fact, which is clear from Ezra and Nehemiah, that the king's year *began in the summer*—Chisleu in it preceded Nisan, as Nehemiah 1:1 and 2:1

show—the date of the decree is put back to *the autumn of B.C. 459*, which is 486½ years solar from *the spring of A.D. 29*, the date of the crucifixion.

Thus the predicted period, from the beginning of the seventy weeks to the middle of the seventieth week, was *accurately fulfilled twice over: in solar years from the decree given to Ezra, in lunar years from the permission given to Nehemiah to go to his assistance.*"

God be praised for the wonderful confirmation He has given us of His Word!

We will now give attention to the six items mentioned in verse 24 of Daniel's prophecy: "*Seventy weeks are determined upon thy people*"—

- (1) To finish transgressions,
- (2) To make an end of sins,
- (3) To make reconciliation for iniquity,
- (4) To bring in everlasting righteousness,
- (5) To seal up the vision and prophecy, and
- (6) To anoint the most Holy.

In considering the things mentioned in this prophecy, we must endeavor to get the exact meaning of what is meant, and not let our imagination carry us to an unsound interpretation. This is the reason some think the prophecy is not yet completely fulfilled. A good rule to remember in interpreting difficult scriptures is that the sound of words is one thing, their significance is another.

(1) "*To finish the transgression*" of Daniel's people. From Old Testament history, we know that Israel's transgressions were many, but it would appear from Acts 2:23, 36 that the crowning act of their transgression was the crucifixion of the Messiah. (See also Luke 20:9-16; 23:28-31.)

(2) "*To make an end of sins.*" The meaning of this scripture can be ascertained, we think, from a few passages from the Hebrew Letter: "Once in the end of the world [age] hath he [Christ] appeared to *put away sin by the sacrifice of himself*" (9:26). "This man [Christ], after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (10:12). "For by one offering he [Christ] hath perfected for ever them that are sanctified" (v. 14).

(3) "*To make reconciliation for iniquity.*" This follows as a natural sequence when sin is forgiven. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself" (2 Cor. 5:18, 19).

(4) "*To bring in everlasting righteousness.*" "Even the righteousness of God which is by faith of Jesus Christ" (Rom. 3:22) in contrast to that of the law by which no flesh could be justified. (V. 20.)

(5) "*To seal up the vision and prophecy.*" In Daniel 12:4, Daniel was told to "shut up the words, and seal the

book, even to the time of the end," and again, in verse 9: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." It would appear from these scriptures that the vision and prophecy of the seventy weeks were to be sealed until the close of the seventieth week. This seems evident from the experience of the Apostle Paul who was not permitted to preach the gospel to the Gentiles until the close of the seventy weeks. For, said he, "I went into Arabia . . . then after three years I went up to Jerusalem" (Gal. 1:17, 18). This time would comprise the last half of the seventieth week, and it was during this time "that by revelation he [Christ] made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; *that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel*" (Eph. 3:3-6). Thus, then, the vision and the proph-

cy were kept sealed through the seventy weeks and at their expiration were revealed to Paul.

(6) "*To anoint the most Holy*" (Christ). We think this has been sufficiently explained in connection with the period of the Messiah the Prince.

Before closing, it may be well to call attention to the fact that there was to be a period extending beyond the seventy weeks, during which the following events were to transpire: "the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined" (v. 26); and "for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (v. 27). Without entering into a long argument, we shall simply state we believe that these things began to come to pass at the close of the seventieth week and extended to the time of the destruction of Jerusalem and the sanctuary by the Roman army in the years A.D. 68 to 70.

Christian Responsibilities

By Vivian Johnson

JESUS SAID: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Those to whom a large measure of truth has been given indeed need to "hunger and thirst after righteousness." Jesus told a parable to His disciples illustrating this truth. He told them of the steward who was left in charge of his master's house. The servant who knew his master's will, yet disobeyed, was punished with many stripes at the surprise advent of his master. The servant who knew little of the master's will was beaten with few stripes. "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48). Those who are supposed to be the "light of the world" shall be held the most responsible when our Master returns.

Paul "made havock of the church, entering into every house, and hailing men and women committed them to prison" (Acts 8:3). Sincere in his belief that he was doing God's will, Paul conscientiously tried to stop the growth of the congregation at Jerusalem. After hearing and seeing Christ in a vision on the road to Damascus, Paul realized his work had been wrong and wicked in God's sight. After his conversion, Paul accepted his responsibility. He established churches where no churches had

been before. He brought the salvation of Christ to Gentiles who had never heard the name of Jehovah God. His Letters testify that he must have had a feeling of regret for his early persecution of Christians. We read 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." Paul was not held accountable for the deeds done in ignorance. Once enlightened, however, he realized his life was no longer his own. His one desire was that he might "lay hold on eternal life." To that end, all else was forgotten, and he worked only for the Lord Jesus.

Once the gift of salvation in Christ is committed to anyone, there is no turning back. Peter said: "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20, 21). Similarly, Jesus said: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin re-

maineth" (John 9:41). Israel was held responsible for every act of disobedience, because to her had been committed the holy law of God. The Gentiles were not responsible, being unenlightened.

When one comes to know and understand the salvation of Christ, responsibility is only beginning. Then, he should feel a "hunger and thirst for righteousness" that can be quenched only by searching for God's treasures in His Holy Book. The excuse is often given that one does not have time to read and study the Bible. Does anyone neglect to eat at mealtime? Our spiritual desires must also be fed with an abundance of God's Word. Denial of corruption of this age, and search for the divine, will bring forth rich compensation. "Hunger and thirst" may enable us to be of the congregation to whom the King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

A WORD TO OUR WARRIOR FRIENDS, HERE AND THERE

(Continued from page 5)

has already become a veritable plague in many localities, to many of wealth. Then, too, presumed military necessities have been responsible for governmental errors in allotting numerous cargo ships to transport grains, and sugars, etc., to the controlling rings of alcoholic poisons, productive of naught but a long chain of destructiveness, and, that without compensating benefits other than enrichment of alcoholic kings of predatory wealth.

Such examples only evidence the utter inability of the human mind to govern God's earth and humanity.

But, out of it all, the prophetic picture reveals much of gain. For, He who justly interferes against the errors of man's way to bring to its end all Egyptian and Babylonian methods of wreckage in proper time, has promised

ZECHIEL - DAVIS

It was three o'clock in the afternoon of June 30, 1945, in the beautifully decorated and capacity filled Church of God of Burr Oak, Ind., that a cousin of the bride, Mrs. Eldon Darr, directed the piano to announce in melodious strains that the moment for a long-contemplated marriage ceremony had arrived. Miss Imogene Milner, by feely interspersing two solos of tender love, emphasized the same in words.

While the piano continued its impassioned melody, the entering bridal party took position before the marriage altar: the groom, Eldon Davis, preceded by his brother Donald; the bride, Miss Elizabeth Zechiel, on the arm of her father, Jesse Zechiel, and preceded by the bride's sister, Miss Marguerite. F. L. Austin, minister, was at the sacred desk.

The music ceased. By prayer, divine guidance was implored. Scripture's sacred directions, and God's ordained vows unto lifelong duration were presented. In clear and certain voices, the bride and groom exchanged vows of loyalty till death. Their vows were further solemnized by the placing of rings, each on the other's finger. The minister, under Scriptural and legal authority, then declared them "legally wedded, husband and wife."

A new family, under the name of Mr. and Mrs. Eldon Paul Davis, was then presented to the audience.

Position being taken in the reception room of the church, the friends of the newlyweds showered "best wishes for a happy home" upon them.

Reception of relatives and friends was prepared by the bride's parents, Mr. and Mrs. Jesse Zechiel, at their home near Culver, Ind., adjoining whose farm are both the farm of the groom's parents, and the recently purchased farm of the groom.

The newly-wedded at once occupied their own pre-furnished home.

May God's mercies enrich them with continued blessings from on high.

F. L. Austin.

NEW ORLEANS, LOUISIANA

The Lobell family and friends of New Orleans, La., take great pleasure in telling of the wonderful fellowship we recently enjoyed, worshipping the Lord with a goodly number present for a service here in our home. Bro. Sydney E. Magaw, Oregon, Ill., after finishing a study course at the Blood River Church of God, came down to New Orleans, Saturday, July 7, to preach one sermon here.

Bro. Magaw's sermon was the first one of our own faith (Church of God of the Abrahamic Faith) to be preached in New Orleans. The service began at 8:00 p.m. The attendance was excellent, forty-three listeners using all the chairs provided. Next time, we shall get more chairs and start the meeting at 8:30 p.m., as people continued coming after the sermon was started. I suppose Bro. Magaw knows by now that the South needs a little more time—people down here just move slow.

We feel that this one sermon, preached at New Orleans, had nothing more been accomplished, would have been worth Bro. Magaw's trip to Louisiana. The teachings of God's Word, according to our own faith, have been planted in another city in the South. Jesus said: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We cordially invite Bro. Magaw back to New Orleans.

Mr. and Mrs. Bernard Lobell and daughter.

Sr. Jo Anne Romine is working in the Los Angeles County Auditor's office. She and her mother, Sr. L. D. Romine, formerly of Oregon, Ill., are residing, temporarily, at 230½ W. 103 St., Los Angeles 3, Calif.

"It would be like losing a cherished friend to be without our church paper. It has been many years since I have missed getting The Restitution Herald."—Clara L. VeNard, Rt. 1, Sherrard, Ill.

JAMES EWING FISK

James Ewing Fisk, son of John R. and Julia Fisk, was born near Carrollton, Mo., August 2, 1873, and died, July 1, 1945, at Winfield, Kan.

In 1880, he moved with his family to Kansas, finally locating on a homestead near Caldwell. There he grew up in pioneer environments. He chose farming as his occupation, and at it he was remarkably successful.

On January 4, 1900, he was married to Adeline Wernecke. To this union there were born two children, Mrs. Merle White and Ivan Fisk, both of Caldwell.

As to his religious faith, he was reared in that of the Church of God in Christ Jesus; and in 1901 he and his wife were baptized into Christ, their life and their hope, by Elder S. C. Oliver. During all these long years, he remained true to his Lord and Master and died in the triumph of a living faith.

In character, "Jim," as he was affectionately known, was honest, peaceful, and tenderhearted. In sickness, he was very efficient. He was a kind, loving husband, father, and brother.

He is survived by his wife, Adeline; two children, Ruby and Ivan; three grandchildren—all of Caldwell; five brothers, Frank and Elliott of Caldwell, William of Sherwood, Ore., John of Hunnewell, Kan., and Fred of Arkansas City, Kan.; one sister, Mrs. Nora Johnson of Sherwood, Ore. Besides these, he has numerous nephews and nieces and a host of sorrowing friends. Two sisters, Mrs. Lulie Wogoman and Harriet Baber both now sleep in Jesus.

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

Out of the kindness of the Presbyterian Church, funeral services were conducted in its spacious building by F. L. Austin of Oregon, Ill., assisted by the Church minister, John H. Holland.—Received via F. L. Austin.

a raising up of His own chosen people from the bondage of the curse to an exodus therefrom. Already, America is playing the role of Joseph in Egypt in that she is affording rations and equipment for life's needs to much of the world. America is already rising a bit from her former role of money monger to that of provider.

Truly, bones of Ezekiel 37 are beginning to "shake" and "move bone toward bone." New life is beginning to stir.

Plague by plague the Pharaoh hearts of today tend toward softening, then hardening. But, in God's own known time, these new Pharaohs will rush orders to the new Moses of God's people, crying—"UP, get you out of here. For, we are all dead men."

Happy Day! And it is just as certain to come as God's Word is certain. Just as certain as have been the multiple fulfillments to date.

So, dear Son, dear Daughter, of the far-flung lines—as also those upon the home front—it makes little difference as to "How are you?" or, "Where are you?" on this morning of July 17, 1945. The all-important matter is, Are you, one and all, friends of God; or friends of His enemies—the Egyptianites of today?

May life's rapidly shifting experiences confirm you in true, loyal living before Him whom to know aright assures to you as individuals a glad "exodus" from the erroneous ways of humankind into the way of Him who is "the way, the truth, and the life."

"God is the King of all the earth: sing ye praises with understanding" (Psalm 47:7).

JESUS, OUR CITY OF REFUGE

(Continued from page 3)

The cities were inhabited by Levites. They made the manslayer welcome, taught him a trade, and instructed him in the law. Christians meet sinners at the door of baptism, and make them welcome in their new abode. Accepting their Refuge is not enough: Christians must abide in Him, and learn of Him. He is their dwelling place. He is their peace and source of protection. Pleads Jesus to sinners, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt: 11: 28, 29).

Shall we linger by the way? Shall we look to the grass and bushes for protection? After we are in our Refuge, shall we wander out of our shelter into the hands of the Avenger? "How shall we escape, if we neglect so great salvation?"



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

For so small a booklet (48 pages), *A Chemist and His Bible* purveys an astonishing amount of information—information about everything from the molecular structure of water to God's "cosmic, consuming fire" (which is *not* a reference to the Inferno).

It is the product of Dr. Charles M. A. Stine, director of research of one of the largest industrial corporations in America (Sunday School Times Co., publishers; 25 cents). Dr. Stine's authority is founded on three doctorate degrees and many years of practical experience as a chemist, physicist, and general research expert. Yet in spite of his scientific background, he has somehow managed to display the glory of God and of God's infinite universe in language that even I could understand.

A Chemist and His Bible is more than interesting—it is genuinely important. Here is presented a more effective picture of the God we worship than can be found in the average multi-volume theology. Dr. Stine is firmly convinced of two things: the existence of a personal, anthropomorphic God, and the divine inspiration and invariable truth of the Scriptures. He uses his science merely as a form of apologetics—a means of proving how the Bible is, even in details, scientifically accurate.

Among other things, Dr. Stine frequently pauses to suggest how much greater are the rarely used, so-called miraculous powers of God than the common, garden-variety powers we see about us daily in our world. He refers to specific Scriptural texts on almost every page, pointing them up with the results of the latest research in the physical sciences, establishing how true it is that only the fool can say in his heart, "There is no God."

The Stine theology, of course, wanders a bit from Scripture here and there, but not noticeably; and this meandering away from strictest dogma in no way detracts from the essential value of the booklet. After all, this is no commentary; this is intended solely for building faith and an appreciation of the glory and infinity of the Creator.

* * * *

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.

"It is the glory of God to conceal a thing: but the honour of kings is to search out the matter" (Prov. 25:2).

THE CHILDREN'S PAGE

Prepared by Madge Savage

Waite Park, Minnesota



"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4:10, 11).

Love

"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" (1 Cor. 13:1-3).

Today, many make the mistake of thinking the love (charity) mentioned in this chapter is the "charity" we use today.

When a call goes out for food or clothing, only that is given which the giver no longer needs. The dress that is worn or has become too short or tight is given. Well and good! But that is not the Biblical love. If we give only what we no longer need, it is not a very worthy gift, is it? To God belongs the best. When we give to Him (or to one of the least of His brethren), we give part of what we need and could use. We give in love. Sharing is a very good thing for a person. It keeps one from selfishness and helps to love one's neighbor as much as he loves himself.

A Description of True Love

It suffers long, or is patient.

It is kind.

It is not jealous of another.

It does not brag.

It does not make one become "big-headed."

It is quiet, ready for service.

It does not "behave itself unseemly, seeketh not her own, is not easily provoked."

It thinks not on evil, but on good.

It is not happy in sin, but is happy in truth.

It does not *give up*, but "beareth all things, believeth all things, endureth all things."

Love never fails.

Love never ends.

Love grows and spreads to others and will have its fullness in Christ's Kingdom. God loves you. Whom do you love? Whom do you serve?

Garden Talk

Do you help your mother in your garden these days? Perhaps you pull weeds for her as she hoes. Did you ever see any weeds which looked so much like flowers that you had to look carefully to tell which one to pull up? There are so many weeds that look like the plants!

So it is with Christians and ones not Christian. It is difficult to tell a true Christian sometimes. But by their works, their fruit, you can decide.

The weeds and plants sometimes grow together until harvest. Most of them may be rooted out of well cultivated sections. But if the crops are not in rows to cultivate, all are allowed to grow.

Then there is the case of mixed fruit. Did you ever plant a squash and a pumpkin together? The squash did not taste very sweet, did it? They mix, and poor tasting fruit develops.

Sometimes Christian boys or girls grow up and marry non-Christians. They often do not do as much work for the Lord as when both are Christians.

Even in choosing playmates, if you play with children who do not know of God or who are not following Christ, there is a drawback in trying to work for Christ. The "fruit" is of poor quality.

"Now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13).

ECE Club News

Did you get your Club Membership Card? Perhaps I forgot to send you one, or perhaps you have lost yours. Send me a postal card and you will be sent one at once. Send to Madge Savage, Waite Park, Minnesota.

Happy Birthday Wishes

Joan Barnett, July 30, age 5, Hickory Ridge, Ark.

Janice E. Ward, July 31, age 5, Lockport, Ill.

Dorothy Jean Dawson, July 31, age 13, Macomb, Ill.

Carolyn Uttech, Aug. 3, age 11, Denver, Colo.

"The end of the commandment is charity out of a pure heart, and of a good conscience" (1 Tim. 1:5).



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Looking Back and Forward

Last year the National Berean Society celebrated its thirtieth anniversary with a Berean conference that was planned to include discussions and suggestions concerning four needs: need of evangelism, need of organization, need of publications, and need of a junior organization.

The interest in these needs was amazing. At the close of the meetings, one felt that once again the Berean Society would enjoy a year of spiritual growth and activity.

Perhaps we should not look back, but since we have reviewed last year's Berean Day, let us briefly review the accomplishments of the year that ensued. On the debit side of our ledger are entered three of the aforementioned needs: evangelism, organization, and establishment of a junior society. Very much alone on the credit side, we list publications. The tracts and lessons that were published this year are such that we can review them with pride, but these were the work of a very few people who realized their responsibility and fulfilled. Those of us who were assigned the task of studying and making plans for alleviating our other needs can only hang our heads in shame.

The foregoing, however, is merely a resume of what has happened during Berean years 1944-'45. It is in the past, and, fortunately, we have the year 1945-'46 in which to make good in some measure that which we have lost. Our needs are the same, only greater. During the last twelve months, they have not shrunk, but multiplied.

If the National Berean Society is to maintain a secure position, new societies must be established, and the older societies must be encouraged. This task is not a minor one, but requires the whole-hearted and concentrated effort of every lay member and minister in the Church of God. The Berean Society has grown to be a young people's organization, which is as it should be, but we would like to add that the public schools and colleges throughout our land are established for our youth, but how long would they be in existence without adult guidance and intelligence to make them successful? The office of superintendent or overseer should be occupied by the minister; the instructors by adults—not as strictly as in public education, but merely to be interested and to help each young person attain his spiritual growth through activities and study. We well realize that much lack of interest on the part of older people in Bereanism is the laxness on the part of young people to invite the interest and assistance

of these older members of the faith. For the sake of the future of the Berean Society, let us reach a happy medium, where young and old can combine their love for the truth to the advance of God's Word among young folks.

While comparing the requirements of the Bereans to that of a public school, we may ask, "Where would the high school or college be without the grade school?" The answer is self-evident, and thus we can easily conclude that with an active and strong junior society, the strength of our senior group should increase many times.

Another Berean Day is in the offing. Let us not allow ourselves or others to become disappointed in Bereanism by our lack of interest or work in its behalf, but attend the Berean Conference with ready and willing minds, hearts, combined with much zeal to make an outstanding year.

Our Day

As Bereans, we are looking forward eagerly to Saturday, August 4, for that is the date on which our annual Berean Day will convene. For months, we look forward to it with anticipation, and when it is completed, we remember it as a pleasant day, full of Christian fellowship. In view of prevailing travel curtailment, we can look forward to not having the large crowd to which we are accustomed, but we hope that in a large measure every Berean society will be represented this year.

Brother Arlen Marsh is planning as interesting a program as possible in view of the difficulty that it was impossible to call a meeting of the Executive Board, and he must personally decide the most important issues to be discussed. Following is a very tentative program:

- 9:00 a.m.—Devotional service and sermonette, conducted by Harold Doan.
- 10:00 & 11:00 a.m.—Morning classes as usual. The eleven o'clock hour is devoted, under the chairmanship of James McLain, to a study of teaching problems and of dealing with young people.
- 1:30 p.m.—Business meeting. Preceding actual business, three definite subjects will be discussed: definite organization of a junior society, lesson books and tract publication; and amalgamation of Berean work with the National Bible Institution as a separate department of the National Bible Institution.
- 7:30 p.m.—Preaching service. Harry Goekler, speaker.

AMONG THE CHURCHES

CALENDAR

- July 31 - August 12—General Conference at Oregon, Ill.
 July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
 August 12-19—Missouri Conference at Fredricktown.
 August 18-26—Annual Iowa Conference at Waterloo.
 August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
 August 19-26—Western Nebraska Conference at Holbrook.
 August 16-25—Virginia State Conference at Mauerstown.
 August 26 - September 2—Eastern Nebraska Conference at Omaha.

Sr. Floyd Nedrow and Sr. J. W. McLain, Oregon, Ill., are patients in Warmolts Clinic, same city. Both are progressing well.

NOTICE TO MINISTERS

Because of the heavy schedule during General Conference, your Ministerial Association program committee, upon the suggestion of Bro. M. W. Lyon, Ministerial Association President; has arranged for meetings every other morning during Conference. The first meeting will be held on Wednesday morning, August 1.

Harry Gockler,
 J. R. LeCrone,
 Program Committee.

AUDITOR'S REPORT

The books of the National Bible Institution were audited and found correct. Bank accounts were verified and reconciled for all accounts. The monthly statements for National Bible Institution were checked and found to be correct. Final reports of the organization were checked and verified.

H. F. Engelbrecht, Auditor.

NATIONAL BIBLE INSTITUTION

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| D. C. Dovenbarger | \$27.50 |
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| Delta, Ohio, Sunday School | 100.00 |
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| Clara L. VeNard | 2.50 |
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| Mrs. R. Overholt | 100.00 |
| Tempe, Ariz., Church of God | 7.02 |
| Carl Bunch | 3.00 |
| Charles E. Anderson | 5.00 |
| Maurertown, Va., Sunday School | 13.74 |
| E. H. Magaw | 3.00 |
| Dixon, Ill., Church of God | 25.00 |
| Mrs. Lucy E. Lansbery (in memory of Husband, Wm. Lansbery) | 50.00 |

"Daniel Judy, Banning, Calif., gave two good sermonettes for us Sunday, July 1. He was complimented highly."—Emma C. Railback, 1020 S. Burlington Ave., Los Angeles, Calif.

Gleanings From the Field

"The field is the world."—Jesus.

Additional news items will be found on page 10 of this issue. Further, there will be some items left over for next week. Please be patient.

Bro. and Sr. Harry Gockler, pastoring the Church of God at Hector, Minn., plan to attend the General Conference, according to word from Sr. Vivian Johnson.

"We so much enjoy The Herald, and are praying that you may have another Conference of wonderful Christian fellowship filled with heavenly sunshine from the Book of Life!"—Mrs. Nora Johnson, 730 Wesley Ave., Oakland, Calif.

Bro. and Sr. Albert Logsdon, superintendent and matron, respectively, of Oregon Bible College and the Summer School, enjoyed a week-end trip with Bro. and Sr. F. E. Siple to Grand Rapids, Mich., July 20-22, Bro. Siple there meeting his home congregation.

"The following named persons have been appointed as our delegates to the General Conference at Oregon, Ill.: Mr. Arlie Townsend, Miss Meriem Munshaw, and Mrs. Krogh as alternate."—H. U. Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Mich.

Parsonage to Be Built. "Plans are well under way for the building of a parsonage, a much-needed improvement, on a large lot to the south of the church. This fine property is made available through the generosity of Bro. and Sr. Charles Doll."—G. E. Marsh, 131 S. 3d St., Tipp City, Ohio.

Parsonage Being Built: Brethren of the Blood River (La.) Church of God are now building a parsonage relatively near the church. It will soon be occupied by Bro. and Sr. Vernis Wolfe, the pastor and his wife.

Under the leadership of several workers of the Brush Creek (Ohio) Church of God, Sr. Eunice Pearson being superintendent, a successful Vacation Bible School recently was conducted in West Milton, Ohio—the average attendance being well above the hundred mark.

Sr. Florence Hanson, Denver, Colo., recently visited with her sister Leota at Oregon, Ill., and with her brother Leland at Leaf River. We judge it was a real joy for her to meet old friends, too, at the Oregon church, as she was baptized in Oregon a number of years ago by Bro. F. L. Austin, during his first pastorate here.

Attention, Conference Attendants! Those of you who expect to attend the conferences at Oregon, Ill.—July 31 - August 12—for a week or more, please remember to bring enough current red and blue ration points to cover meals. Also, it may be well to bring your own supply of toilet soap. At the present time, there is enough water to supply all.

Bro. F. E. Siple, dean of the Summer Bible Training School, says it "is progressing in fine style." Bro. James M. Watkins, fellow instructor with Bro. Siple, is of the same belief.

"Sr. Glenn Birkey wishes to thank all who so kindly remembered her with cards during her recent illness. She appreciates both the cards and the prayers of these Christian people."—Glenn Birkey, Rochelle, Ill.

Memorial Gift: National Bible Institution is grateful to Sr. Lucy E. Lansbery, Casey, Ill., for a generous gift in memory of her husband, Bro. William Lansbery, who died in November, 1944.

"What a pity it is that people do not read and study their Bibles more than they do! If they would study the history of the Israelitish nation, they would find out the reason for many of our troubles—troubles that seem to be getting worse instead of better. . . . The late Elder R. V. Lyon, the man I used to hear more than sixty years ago, said he wished he could put one foot on the sea, and one foot on the land, and then thunder the truth to all people, but people then did not seem any more anxious for the truth than they are now."—Milton Long, Beachville, Out.

A correspondent of Bro. R. H. Judd is quoted as having acknowledged: "I used to hate the word 'restitution,' but now I love it, because I have found that there is 'rest' in Restitution." She is Mrs. G. Wilmer Keyes, Wolfe Island, Ont.

Bro. and Sr. Ellsworth Routson and family, having recently returned to their home State from Los Angeles, Calif., are visiting relatives and brethren of the Brush Creek (Ohio) Church of God. They soon will move to Blanchard, Mich., where Bro. Routson will serve as pastor.

Out-of-town visitors at Oregon church services, Sunday, July 15, were: Sr. Charles Lindsay, her son Glenn and family of Freeport, Ill.; Bro. Edward Lindsay and wife, San Francisco, Calif.; Sr. B. L. Miller, Minneapolis, Minn.; Sr. Florence Hanson, Denver, Colo., and James Nodrow.

INDIANA BIBLE SCHOOL AND CONFERENCE

The Indiana Bible School and Conference, conducted at the North Salem Church, convened on Wednesday, June 20 and closed Sunday, July 1. Mrs. Floyd Stilson reported a registration of two hundred.

The Bible classes were organized into four groups: the primary class taught by Mrs. E. L. Macy, Mrs. Delbert Jones, and Mrs. Floyd Stilson; the junior class taught by Alva Huffer and D. A. Jones; the young people taught by E. L. Macy, D. A. Jones, and M. W. Lyon; and the adults taught by E. L. Macy and M. W. Lyon. The average class attendance was thirty-five.

A sermon was given each evening as well as Sunday morning and afternoon by the following speakers: M. W. Lyon, E. L. Macy, D. A. Jones, C. R. Randall, Alva Huffer, H. A. Sheets, Richard Parish, and A. W. McCoy.

In spite of food rationing, excellent meals were served. Mrs. Willis Roose had charge of the kitchen and Mrs. Dale Rouch purchased the supplies. Mrs. Maggie Clark served as matron of the dormitory and Bro. Delbert Jones as dean of the boys.

We were very glad to have with us Mr. and Mrs. Frederick Claussen and family of Oregon, Ill., and Mr. Bert Burch of East Chicago, Ind.

A four-piece orchestra, directed by Billy Dick, added much enjoyment to the music at the conference. The orchestra members were Billy Dick at the piano; Betty Dick, violin; Patsy Naylor, flute; and Donna Uline, saxophone.

On Friday afternoon, June 29, a concert was given by the orchestra and the South Bend Hope Chapel choir, directed by Everett Stilson. Several choir numbers were given, as well as solos, duets, quartets, and a number by Elmer McChesney on his electric guitar.

Before the close of the Bible school, seven persons were baptized, namely: Wilma Bengo and Shirley Iluffer of the Hillisburg Church; Genevieve Byers, Rt. 1, South Whitley; Patsy Naylor and Donna Uline, Nappanee; Mary Louise Anderson, 920 W. Jefferson Blvd., Mishawaka; and Roy Burch, Rt. 1, Walkerton.

The Conference business meeting was conducted on Saturday, June 30, and the following officers were elected: Floyd Stilson, president; Willard Naylor, first vice president; Otto Dick, second vice president; Dale Rouch, treasurer; and Erma McChesney, secretary. Sr. Delbert Jones was elected to serve as the delegate to the General Conference at Oregon, Ill., and Sr. E. L. Macy and Bro. Billy Dick were chosen as alternates.

(Mrs.) Erma McChesney, Secy.

The Robert Mattison family, formerly of Rock Island, Ill., recently moved to Oregon, Ill. Welcome to our city.

HERALD RECEIPTS

D. C. Dovenbarger (another); Mrs. Horton Jones; Mrs. W. B. Walker; Lt. J. G. Bob Landry; Mary Richardson; W. J. Landry; Mrs. Chas. Meth; Mrs. Eva Phelps; G. P. Lichty; Mrs. Chas. E. Blomquist; Victor A. Gillespie; Raymond Werneke; Vernon W. Chaplin; Mary B. Goddard; Clara L. Ve-Nard; E. H. Magaw (another); J. E. Hammond.

CONFERENCE "EVEN AT THE DOORS"

With lightning rapidity, the few remaining minutes until General Conference are whirling away. Conference "is near, even at the doors." Yes, the quotation is lifted from its original context and intent, but there is an analogy. As Jesus taught the Kingdom of God would be "near, even at the doors," upon fulfillment of certain signs, so also the time for General Conference is "at the doors." Are we ready? Did we heed the signs? Ah! Ah! Shameful excuses! Is my pound, my blessing for others, "laid up in a napkin"?

Everyone fully recognizes that travel is sharply restricted, that demands of the hour will make it most impossible for some brethren to attend the General Conference at Oregon, Illinois. That is all the more reason for those who can attend, to attend. Fear every feeble excuse. There will be "cares of this life" until the very moment of the Great General Conference when Jesus, in blazing light and with trumpet call, returns from heaven. God forbid that we now unwittingly train ourselves by feeble excuses to lean upon excuses, too, when we stand before the King of Kings.

Come to General Conference, if you can. The dates, July 31 - August 12, are "near, even at the doors"! Unroll that napkin! Somebody needs your pound!

Sydney E. Magaw, Secy.

SNATCHES FROM SUMMER SCHOOL

This week marked the celebration of two gala occasions—"Mom" and "Pop" Logsdon's wedding anniversary and Billy Dick's birthday. Both occurred the same day—July 15. "Mom" and "Pop" were presented a bouquet of roses; Billy also received a gift from the students.

A volleyball tournament was started this week, with the school divided into two rival teams. At this writing, each team—Junior Kessler and Billy Dick being captains—has won one game.

Coming to the more menial tasks, students helped the local Bereans clean the dormitory, Monday evening, July 16.

"Ugh," was the only comment obtainable from the student body after its hike up the bluff to see Chief Blackhawk.

Students were conducted on a tour of Golden Rule Home, Wednesday afternoon, July 18. We much appreciated the kind reception shown us.

Aspiring boys and girls at last found opportunity to get in the movies when Bro. J. W. McLain arrived at the College with his camera and equipment, Thursday morning, July 19.

The classes have been meeting regularly, with the exception of the last class of the day. It is a combined class of both groups, studying, alternately, "Doctrine" and "Making the Most of One's Talents."

We greatly miss Bro. and Sr. F. E. Siple over the week ends and joyously welcome them upon their return.

Everyone agrees that attending the Summer School is indeed an enjoyable experience and that these three weeks have passed all too quickly. Beverly Philips, Reporter.

MULLIN, TEXAS, CHURCH AND CONGREGATION

This church building and congregation, pictures of which appear on back page of this issue, located in central Texas, is under the pastorate of Bro. I. A. Dykes, Goldthwaite, Texas. These pictures were made on the occasion when Fieldman J. W. McLain visited the congregation, preaching for them concerning the Kingdom of God.

MEETINGS HELD AT ALLIANCE AND HEMINGFORD, NEBRASKA

Elder E. E. Giesler of Moorefield, Nebr., has closed a series of meetings at Alliance and Hemingford, Nebr. Two of our young people were baptized into the precious name of Jesus Christ. They were: Miss Lamoi Wiltsey of Alliance and Robert Anderson of Hemingford. May God always be their Guide and Counselor. Both have been taught by the church and parents and fully understand the promises and the establishment of the Kingdom of God on earth, which we hope is close at hand.

The Lord has added thirty members to the church here since 1932. Bro. Almus Adams of Omaha set the church in order at that time, there being only twelve charter members. He visited this community twice a year and held meetings up to the time of his death.

Bro. S. J. Lindsay conducted a series of meetings in August, 1938, and baptized four persons. We now have Elder E. E. Giesler of Moorefield as our part-time pastor, he having baptized ten people.

Recently there have been some very interesting lectures in neighboring Scotts Bluff. A Catholic priest, a Methodist minister, and a Jewish rabbi are giving the lectures. They are hoping to bring about world peace by unity of the church. The rabbi made a plea to all Americans to do what they could to open the doors of Palestine. He said the re-establishment of Israel by the Jewish people is one of the great things that has to come out of this war. Church of God, when we see these things happening, we must be in the period of time of which our Saviour said, "Watch." I feel the time is close when we will go forth to meet the Bridegroom. Let us keep our lamps trimmed and full of oil.

Mrs. Morris Zeller, Secy.

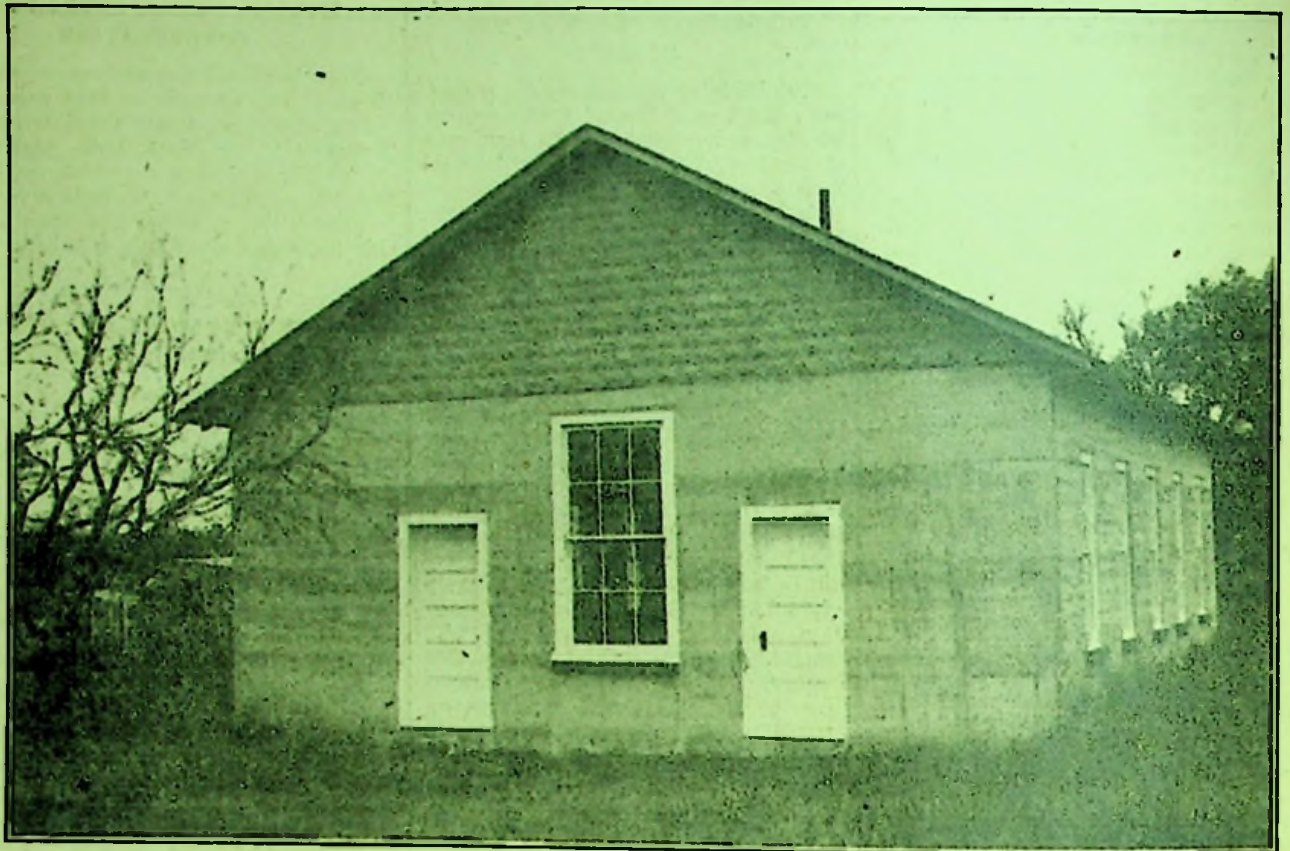
THE RESTITUTION HERALD

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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.



MULLIN, TEXAS, CHURCH OF GOD



MULLIN, TEXAS, CONGREGATION

THE RESTITUTION HERALD

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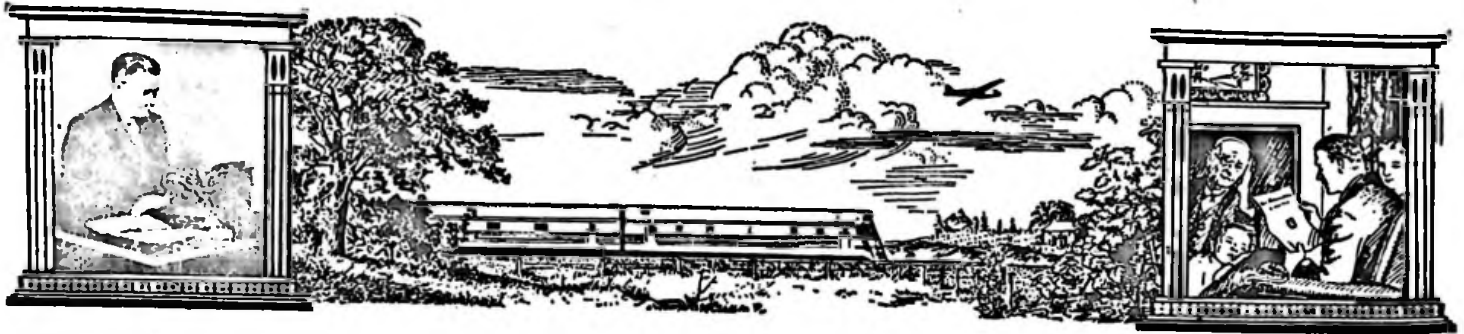
NUMBER 43



THE 1945 SUMMER BIBLE TRAINING SCHOOL

The future of any organization can be measured, largely, by the interest of youth in its work. Year after year, a goodly number of young men and young women come to Oregon, Illinois, to attend an annual six-weeks' Summer Bible Training School, their interest and their work making good pledge that the Church of God will be strong on the morrow. It is a pleasure here to present a picture of this summer's school, its faculty, and associates—persons you soon will be meeting at General Conference.

Shown in the picture, left to right, are: (back row) Geraldine Talsma, Grand Rapids, Mich.; Ernest Dart, Cashmere, Wash.; Orval Dale Lynd, Altona, Ill.; Donald Perkins, Fredericktown, Mo.; Dean Moore, Mineral, Calif.; Warren Sorenson, Omaha, Nebr.; Floyd Kessler, Jr., Ludlow Falls, Ohio; William Dick, Frankfort, Ind.; Juanita Logsdon, Oregon, Ill.; (middle row) Mildred Nielsen, Grand Rapids, Mich.; Rocene Larington, McCook, Nebr.; Phyllis Sellers, Grand Rapids, Mich.; Joyce Slocum, Grand Rapids, Mich.; Mabel Barnum, Hammond, La.; Beverly Phillips, Waterloo, Iowa; Merna Marshall, Grand Rapids, Mich.; Virginia Wagenaar, Grand Rapids, Mich.; Mrs. Claiborne Lee, Hammond, La.; Ardys Johnson, Cambridge, Nebr.; (front row) Mrs. Sydney E. Magaw, Oregon, Ill.; Mrs. and James M. Watkins, Eldorado, Ill.; Mrs. Albert Logsdon, Oregon, Ill.; Mr. and Mrs. F. E. Siple, Grand Rapids, Mich.; and Sydney E. Magaw, Oregon, Ill. . . . Brother F. E. Siple, the Dean, presents an interesting message on page 2.



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

Brother F. E. Siple—Guest Editor

We are pleased this week to present Brother F. E. Siple as Guest Editor. His message about "The Summer Bible Training School," linked somewhat with the front-page illustration, follows:

"A completely new idea was decided upon for this year's Summer School, and since I was one of those who urged this experiment it is only natural that we should work hard to make the program a success. Now that the school is two-thirds over, some observations and findings can be reported.

"The Summer School in previous years has run for six weeks and concluded on Friday preceding the beginning of General Conference on the next Tuesday. As a consequence, many of the students did not remain for the Conference. This meant that they did not get to hear any of the ministers except the Summer School instructors, and that they were not trained to take any part in the Conference business or plans. This year the Summer School was set so that four weeks would precede General Conference and that the two weeks of Conference would be included in the requirements of the School course.

"Now that the four weeks are past and the machinery is all in gear for the last two weeks of co-operation with the Bible School and Conference, some conclusions can be drawn. From where we sit now it appears that this year's arrangement has some very marked advantages over the previous plan. A summer school should never be encouraged to be a separate institution from the Conference, but should be for the purpose of training people for Conference work and participation like a Sunday school prepares for church work. This year's schedule provides for that. Brother James M. Watkins has been a most wonderful partner in helping to shape the thought of the School toward co-operative effort.

"One weakness, however, has come to light. Although it is too late to change this year, plans can be made for next year's School. Instead of the Summer School students having to move to the dormitory at the beginning of Conference, they should continue to live at the College

during the entire period. They should take their meals, except breakfast, at the dining hall, and select their classes from the courses offered by the Bible School just as the others do, but they should return to the College each night, so they could have their 'family circle' and talk over with the ones with whom they have lived the previous month any problems that may have arisen during the day.

"Our young people here have grown to be a 'family' in a very genuine sense, and they long for the privilege of continuing the advantage of family counsel throughout the entire period. This is difficult, if not impossible, when they no longer live together. As Dean, too, I deeply feel the problem of discipline now that we are not together at family circle and council each night.

"Grading of students this year has been on the basis of 'Conduct,' 'Social Expression,' 'Co-operation,' and 'Scholastics.' It has been our aim as instructors that this School should develop, above all else, the habit of living together as Christians should, and this has been stressed above intellectual attainment. A very successful student council has been operative from the beginning. Through this, these young people willingly have arranged the schedules of work as well as of play. They have waited tables, washed dishes, kept their rooms and the living quarters in order, and done work out of doors. They have also handled almost all the problems of discipline and of punishment for misdemeanors.

"'Pop' Logsdon's garden has been both a blessing and an inspiration to the School, and 'Mom' Logsdon had the building sweet and clean when we arrived and insisted on its being maintained that way. She also saw to it that wholesome and plenteous meals were provided which were deeply appreciated by all. She even allowed us to 'raid' the icebox at night before bedtime. No wonder we feel 'at home' at the College!

"The School as a whole has been an inspiration and a joy. We instructors are proud of these young people, and it is our prediction that the churches from which they came will reap some rich benefits of service in the years that lie ahead."

Restitution

By C. E. Randall

THE APOSTLE PETER taught *Restitution*, saying: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

Restitution has been a cardinal teaching and basic doctrine of the Church of God from its very beginning. According to church records, those who formed the nucleus of the Fonthill (Ontario) Church of God were separated from the old Advent Church in Thorold Township because of views pertaining to the "restitution age."

Published reports of the early conferences held in Michigan, Ohio, Indiana, Illinois, Iowa, Wisconsin, all indicate that during those early years of 1828 to 1870 the doctrine of the second coming of Christ and His millennial work of restitution of bringing into being the promises made to Abraham and his seed constituted basic teaching.

The often-repeated statement in THE RESTITUTION HERALD of what it advocates includes the inspired assertion of the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," and that is a true confession of the early faith of the church.

Space does not permit an extended account of early teaching on this great subject, but no one can read the writings of such founding fathers as the Wilsons, Reed, Stephenson, Lyon, Wince, Chase, Joblin, and a score of others, without discerning a unity of belief in the coming "times of restitution of all things spoken."

A young man of few years in the Church of God recently made the statement, "The millennium is a tearing down period, not a building up time." Coming from one young in the truth, allowances must be made, but, if studied thought is given to such a conclusion, it will

be seen at once that the great work of "restitution" would disappear from the picture.

According to the text used at the beginning of this article, Christ is to remain in heaven *until* the "times of restitution." If the times of restitution are to follow the return of Christ, and all the prophets spoke concerning this great time, it is evident that the work of Christ following His second coming is going to include "restitution." Restitution is not a tearing down process. A tearing down may precede restitution, but Christ's reign is set forth as a time of "refreshing," "showers of blessings," "rain upon the mown grass," "a regeneration," "abundance of peace," "time of rejoicing," "lame leaping," "dumb singing," "nations learning war no more," "sorrow and sighing fleeing away." Wonderful! is it not? When our eyes see the glory of the coming of the Lord and the work of righteousness, we will be helped to go "from strength to strength." Our preaching and teaching need more restitution in them and less destruction; more regeneration and less degeneration.

Christ's coming is the hope of the world. For it the whole creation is groaning and travailing, not knowingly, but the needs of humanity cry out for that which only the coming of Christ can supply and bring into being. In offering the world the hope of Christ's coming, we have the remedy to all of earth's ills. Indeed, it will be "times of refreshing" from the presence of the Lord. It is going to be a "day of rest." Israel's jubilee years foreshadowed the time of deliverance that will follow the sounding of the trumpet. Jubilee year was not a tearing down time—it was a restoring year. It was a year of great rejoicing. The Kingdom of God offers joy and peace and righteousness. They shall not hurt nor destroy in all His holy mountain. Praise the Lord for the hope of genuine restitution—for the days of coming refreshing. The millennium is a time of restoration—a time of rejoicing—a time of victory.

RESTITUTION IN PROPHECY

"The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, the excellency of our God.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing . . .

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk there: and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."

—Isaiah 35, A.R.V.

The Two Beasts of Revelation 13

By L. W. Moore, Jr.

"If any man have an ear, let him hear" (Revelation 13:9).

THERE appear to be three convenient divisions of the thirteenth chapter of the Revelation. Verses 1-8 describe the beast of the sea; verses 9 and 10 warn men to take heed; verses 11-18 describe the beast of the earth.

The Sea Monster

As John stood upon the seashore, he saw an awful beast rise up out of the sea. The sea probably represents the confusion and commotion of the world. The description of this terrible beast, which John witnessed, leads us to suggest that the beast is symbolical of the political control of the earth. The heads, the horns, and the crowns, all indicate government.

This portion of John's vision is very similar to one of Daniel's visions. Daniel saw four beasts rise up out of the sea; the first was like a lion, the second like a bear, the third like a leopard, the fourth was dreadful and terrible, having ten horns upon his head, and a mouth speaking great things. (Dan. 7:1-8.) According to the angel's interpretation, these beasts represented successive political powers. (V. 17.) The sea monster that John beheld was a combination of these beasts. It had the roar of a lion, the swiftness of a bear, and the fierceness of a leopard. It, too, had ten horns on its head and a mouth speaking great things. It seems to represent a literal, massive world power in the final age. The beast is said to have authority to make war and *exercise dominion*.

Let us not overlook the personality of the beast. There can be no government unless someone is at the head of that government. There can be no kingdom without a king. At the head of this order will be the Antichrist, the embodiment of all wickedness.

There have been hundreds of suggestions as to what power this beast might represent. Many authorities have explained it to be Rome and the papacy. We feel, however, that it is more likely to be an international force, a combination of governments.

The ten horns represent ten kings. The beast will receive his authority from the dragon. This same dragon once offered Jesus all earthly power, but our Lord sternly refused it. (Luke 4:5-8.) Apparently, the Devil will bestow this power upon the Man of Sin. Jesus came in His Father's Name. This one will come in his own name.

By verse 3, we would understand that this league was fatally wounded at one time, but is to be revived and made stronger. This will cause the whole world to wonder.

The beast will put down all war. He will be too mighty a force to be opposed. The main cry which will support him is, "Who is like unto the beast? who is able to make war with him?" (Rev. 13:4.)

The beast has only a specified time of forty and two months allotted to him. Some students of prophecy have stretched this period into twelve hundred sixty years, but it probably means, as it reads, three and one-half years. The beast will be anti-God. He will set himself up in the place of God. He will urge men to place their trust in him, and he will discredit God's strength. Perhaps he is to be the same one of whom Daniel wrote:

"He shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall

prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the god of forces" (Dan. 11:36-38).

This beast from the sea will openly oppose the saints and slay those who will not worship him.

Take Heed

Some who read the Revelation understand it not, so cast it away as foolishness. The solemn warning of the Apostle John was, "If any man have an ear, let him hear" (Rev. 13:9). This is the same phrase with which Jesus cautioned men to study His words. (Luke 14:35.) There is a need that every Christian, not ministers only, have an understanding of the awful conditions to prevail upon the earth in the last days. It is necessary that we be forewarned, if we are to endure until the end.

Verse 10 carries the thought of destiny. It teaches the futility of resisting this overwhelming power. All will be taken captive. He that takes up the sword to resist, shall perish with the sword.

Tribulations and persecutions (*Please turn to page 10*)



L. W. Moore, Jr.

Hospitality—Love of Strangers

By T. M. Ferrell

HOSPITALITY is the receiving and entertaining of guests generously and kindly, according to the dictionary definition. True Christian hospitality, however, has its roots deeper than in an outward form; it evolves from a *love of strangers*.

The word "hospitality" occurs only four times in the Bible, yet there is much written that should be considered in a study of the subject.

In patriarchal times, hospitality was a human necessity because of the lack of any other facilities, such as hotels and restaurants. By the time of Christ, with a prevalence of inns and taverns, the people as a whole had lost that feeling of love toward strangers, and they entertained more because of society than any other reason. Therefore, Christ and the apostles exhorted and commanded that the brethren *love strangers*. That exhortation is timely today. This hospitality is as necessary in the church as it is in the home.

Our lesson on hospitality should begin with Abraham and Lot, because they were good examples. It was Abraham who sat in the tent door in the heat of the day, looked up, and saw three men coming toward him. He ran to meet them and begged them to stop for a while with him. After they agreed to stay, he "hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat" (Gen. 18:6-8). Abraham considered it an honor to have these strangers, and was so hospitable that he at once offered to make them comfortable by washing their feet and seating them in the shade. Though it was not a regular meal hour, being in the heat of the day (sometime in the afternoon), a meal was prepared. Not just anything, but the best he had, because he *loved strangers!*

Lot was sitting at the gate of the city of Sodom when two angels appeared to him at evening. He invited them to lodge at his house over night and then go on their way in the morning, but they told him they were going to abide in the street all night. Lot finally persuaded them to come to his house and there he "made them a feast, and did bake unleavened bread, and they did eat" (Gen. 19:1-3). Thus, both Abraham and Lot opened their homes to strangers and were later blessed for their hospitality.

The children of Israel were commanded to be hospitable to strangers and to love them as themselves, being reminded that they were once strangers in the land of Egypt. (See Lev. 19:33, 34.) If everyone of us would consider hospitality from the same angle, we would be more zealous to show hospitality to others. Remember the Golden Rule, and as you would like to be received and entertained, receive and entertain others. This hospitality should be applied to church work as well as the home.

In the New Testament, "hospitality" is translated from a Greek word which means, literally "the love of strangers." Bishops or elders were required, especially, to show or love hospitality (1 Tim. 3:2 and Titus 1:8), but that does not mean that the preacher or elders are the only ones who should have the responsibility of keeping strangers and other church people who happen to come to town. It was Paul who, in speaking to brethren, exhorted them to give themselves to hospitality. (Rom. 12:13.) Peter said, "Use hospitality one to another without grudging" (1 Peter 4:9).

That same Greek word is translated in a different way in Hebrews 13:2, saying, "Be not forgetful to *entertain strangers*: for thereby some have entertained angels unawares." Abraham and Lot received wonderful blessings by entertaining those strangers unaware that they were angels, being delivered from the destruction of the cities of the plain. A person should entertain strangers, for one never knows but that out of his hospitality may come a friendship that will bless him for the remainder of his life.

Every person would want to be more hospitable toward others if he knew the truth that if he is hospitable to a fellow man, he is hospitable to Christ; and if he is inhospitable to a fellow man, he is inhospitable to Christ. In either event, he will receive due reward. "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in" (Matt. 25:35). How had these things been done to Christ? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (v. 40). The opposite was equally true. (Vv. 41-45.) And the rewards: "These shall go away into everlasting punishment: but the righteous into life eternal" (v. 46). None of us would want to be inhospitable to our beloved Master. Therefore, we should not be inhospitable unto one another.

Show hospitality, which is the love of strangers. This is the will of God.

"Stand, Therefore"

By Norman J. McLeod

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).

MY UNCLE who lived next door to us for most of my life was a punctual man. My mother said she could set her clock by the slam of his door each morning as he went out to read the weather instruments for his report to Los Angeles. He went to bed at a definite time, and arose at a definite time. His meals were on time, and his life was lived by appointment. Before he had to do a thing it was, in many cases, decided. He did not make a crisis of each routine detail of his life, as many people do. So was the rest of his life. In his youth, when his mind was at full vigor, he had decided the course of his life: he did not have to make a decision each time temptation came; the policies of his life were made beforehand for use on such occasions. If somebody told him a slanderous tale, he did not repeat it. If someone asked him to participate in a questionable deal, he did not have to argue the matter. Those things were recognized immediately as being against the policies of his life.

Any worth-while organization has policies. Any problem then is decided by the executive according to those policies. No argument or discussion is needed: the policy settles it.

So is the Christian walk. When we become Christians, we adopt policies God set down many centuries ago. We stand by those policies. We do not need to argue.

What a strange affair it would be if a knight of the Middle Ages had put on his armor that weighed many hundreds of pounds, an armor designed for fighting enemies on horseback, and instead of sallying forth, would try to sit on a couch, or lie in his bed!

But what about many so-called Christians? They put on the "whole armour of God" and then retire from the Christian warfare. How can we wrestle against the evils of our lives if we do not use the armor after we have put it on?

Many people have learned the doctrines of the Church of God until they can beat anybody in an argument. They forget that the only way to win an argument is not to have one. An old-fashioned argument never convinced anybody of anything. It merely gave the "defeated" one the desire to get even at the next opportunity. These "old-timers" are proud of their ability to down their antagonist in an argument. Perhaps the person who "shut right up when I said that" realized how foolish it was to continue

discussions which would be of value to no one.

Then there is the person at the other extreme who is afraid to tell what his beliefs are for fear that people will think he is bigoted or intolerant. That person will say: "Maybe his beliefs are just as good as mine. We could both be wrong." If the other person's beliefs are as good as ours, we should change our beliefs to agree with his. If our doctrines are not worth holding, then we ought to examine them to see if they should be changed. But when we have made up our minds, let us stand on those doctrines.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore" (Eph. 6:13, 14). Notice the emphasis of the Apostle: "Stand, therefore." Having accepted the doctrines of Christ, let us stand on them. Having decided that we will live according to His instructions, let us do it. Realize that it is important to know all that will happen in the Judgment at the last day, but also that we must treat our neighbors as we would be treated, or we are not looking for the Lord's coming. (Matt. 24:45 ff.) We should realize that though we know the Bible from memory from one end to the other, and have not "charity," we are as nothing! When Jesus was asked if we should forgive our brother seven times, He said, "Unto seventy times seven." Yet many members of the church are not willing to overlook the slightest error even once! If a brother does not live according to another's standards, then there is nothing that will induce a charitable attitude in the first one. Then the sharp tongue of gossip does its work and reputations are stained. I have heard church members make insinuating remarks about the morals of leaders of the church. If there be any such accusations, let them be weighed carefully, for even in a secular court of law such charges are difficult to prove. And, if there be no proof, certainly no Christian would indulge in such gossip. And even if it were proved in court of law, the Christian should be ready to overlook such failings, because we know not the temptations of such a person.

Let us stand on our Christian principles: not in beligerence, but in love; not in pugnacious argument, but in kindly example; not in vengeful intolerance, but with the kindness that is of the seven cardinal virtues.

Doom Over the World

By Arlen Marsh

AN EDITORIAL in *Collier's* (July 28, 1945) points out that there is a good deal of miscellaneous conversation going the rounds in the United States just now in regard to the possibility of World War III—a war with Russia and the United States as the principal combatants.

In the opinion of *Collier's*, loose talk such as this should be scotched at once. *Collier's* does not, you understand, subscribe to any of the Russian theories of government; but to suggest that nations would be so foolish as to go to the mat in another world-wide conflict is, *Collier's* thinks, definitely absurd.

For one thing, a conflict of these proportions would be the death-knell of civilization, a return to prehistoric living. For another, this talked-about conflict would be, in *Collier's* estimation, pointless.

With neither of these editorial conclusions just mentioned are we prepared to argue. The fact remains that *Collier's* itself, however, in the course of its own editorial, has given us a picture of things to come which does not quite jibe with the roseate glow surrounding the editorial spectacles.

First, Russia has indulged in a system of power politics which has swept into being a series of Communist-dominated regimes in Europe and which is doing its best to sweep into existence a similar series of Communist-dominated regimes in Asia. Second, the Russian government is founded on the suppression of the press, the maintenance of ignorance in the midst of literacy, and the oppression of the people through a carefully organized secret police. Russia, in brief, in the terms of *Collier's* own editorial musings, is a dictatorship as thorough and as absolute as anything ever conceived by Hitler and his merry minions.

Finally—and this is important enough to justify a separate paragraph—*Collier's* concludes its happy discussion of post-war Russo-American relations with the observation that a peace-time draft, a large and well-equipped standing army, and a navy inferior to none are all requisites for maintaining international tranquillity.

It strikes us, on the whole, that *Collier's*—in common with many another ably edited periodical—is whistling in the dark. There are enough ifs, ands, and buts in this July 28 editorial to permit *Collier's* to squirm out of its own prophecies whenever circumstances seem to warrant; but even with the equivocations, *Collier's* is pretty definite on the matter of there being no war with Russia in the foreseeable future.

For the moment, any Biblical implications may be disregarded. Consider the matter wholly on the merits of current events. In Europe, Russia hastily builds the Communist-dominated system of independent, but subservient, nations in Northern, Central, and Southern Europe; in Asia, Russia relies upon the north of China—known since the early 1920's as "Red China"—and upon her influence with the governments of Southwestern and Central Asia, to give her "protection" against any possible aggression. Russia, it will be noted, wears no rose-tinted glasses.

About the Middle East, clashes among the interests of the major world powers already are in progress. In 1941, British and Russian troops moved into Iran to protect lend-lease movements to Russia; American forces later moved in, also, but these were withdrawn beginning in June, 1945. The Iranian government recently served a demand upon both Britain and Russia to remove their respective forces, in accordance with the agreement reached with Iran when those forces first moved in; up to this writing, no move had been made by either Russia or Britain to comply with the demand. Iran has enormous oil deposits; it follows that His Majesty's Government and the Kremlin are still not bosom companions, and that neither wants the other to secure absolute control of all the Iranian oil.

Since the conclusion of the European war, Turkey has steadily trembled in its Turkish boots over the possible consequences of Russian demands that the Montreux Convention of 1936 be rewritten to give Russia, not Turkey, control of the Dardanelles. Once Russia secures such control, Gibraltar will largely be useless to Britain, and the Empire will be, for all practical purposes, split. Splitting of the British Empire would, of course, be antagonistic to interests of the United States—to say nothing of being antagonistic to interests of American oil companies which have secured, under federal aegis, concessions in large sections of the Middle East. The Montreux Convention may, incidentally, be entirely renounced in 1946, or may be revised at five-year intervals—the next of which will be 1946.

The next war, like the present one, no doubt will be fought not on stomachs, but on oil. In World Wars I and II, the United States provided approximately eighty per cent of all the oil used by the Allies; American oil fields have been, therefore, seriously depleted, and the government has been encouraging (Please turn to page 10)

The Blood Covenants

Selected by Sister Nancy B. Robison (Arkansas City, Kansas) from the writings of her husband, D. C. Robison, an early preacher of the Church of God.

THE PURPOSE of this article is to show God's purpose in the sacrifice of animals or in the shedding of blood. Paul, in Hebrews 13:20, said: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." It is through the blood of the everlasting covenant that makes God's called-out ones perfect.

In 1 John 1:7, we read: "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." The blood of Christ as a cleansing power can affect only those who have put on Christ in baptism. Those only who have obeyed that form of doctrine from the heart can claim any change through this blood.

Where there is a death, there is the shedding of blood. When we submitted to the act of circumcision made without hands (baptism), we were typically put to death. By this act can we claim the cleansing power of Christ's blood. Otherwise, we still remain aliens to the commonwealth of Israel and strangers to the covenants of promise, and, therefore, without Christ and God, and hopeless in the world. To such there is no promise of eternal life.

We desire to call attention to the covenants that God has made and how each was ratified. When Adam was placed in the Garden, he was given a law which would bring everlasting life through obedience, or death through disobedience. The penalty was, "The day thou eatest thereof thou shalt surely die." It is said by some writers that this day was one thousand years. Others say that at the time of disobedience, Adam began to die. Is it not true that God made man "dust of the ground" and without some means he would have died? To live forever was in "the tree of life," and not in Adam's nature. When the Lord God saw Adam and Eve's condition, He clothed them with coats made from the skins of animals. To do this, blood must have been shed. A covenant was here made by which their lives were extended, that they might replenish the earth. Otherwise, they would have been cut off and other provisions made to fill God's purpose in

inhabiting the earth. This is the first covenant spoken of and was sealed with blood. Adam lost his right to life through disobedience and could have no right to a future life through the promise made to the seed of the woman. (Gen. 3:15.) All that can be claimed for the first Adam is that he begot sons and daughters by which means the earth was peopled.

We see no second opportunity or chance for one who has neglected or rejected God's plan of salvation. The Apostle said in Romans 5:18, "By the offence of one, judgment came upon all men to condemnation." Again, John 3:18 says: "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." These two testimonies are sufficient to show that we can gain the future life only through faith in the Son of God. Our justification from the "law of sin and death," is through faith and the power given to the "law of the spirit of life in Christ Jesus" (the gospel).

We call attention, next, to the offerings made by Cain and Abel. "In the process of time" (margin, at the end of days) "it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." Cain became very angry. The Lord said to Cain, "Why art thou wroth? . . . If thou doest well, shalt thou not be accepted?" (margin, "have the excellency?"). May we not infer in this record that these two sons were put on trial for the excellency, that is, the privilege to rule? Evidently the Lord (*Eloah*) had instructed them what they should offer. Cain's failure to comply with the law of offering made him subject to his brother Abel. He lost "the excellency" or power to rule. He then slew his brother, no doubt hoping still to get the excellency. In this he failed, and a just punishment was passed upon him. (Gen. 4:11, 12.) Cain said unto the Lord, "My punishment is greater than I can bear" (margin, "mine iniquity is greater than it may be forgiven me"). The one opportunity was given him for the excellency and he failed. Need we ask what will be the future of Cain? He had the promise through the seed of the woman, but



D. C. Robison

failed when put on trial—the second failure in the history of the race.

In Genesis 8:20-22, God made a covenant with Noah: "I will not again curse the ground any more for man's sake . . . neither will I again smite any more every thing living as I have done." This covenant was sealed with the blood of animals.

In Genesis 17, the Eternal One made a covenant with Abram: "I am the Almighty God"—(not the *Eloah*)—"walk before me and be thou perfect"—(upright or sincere)—"I will make my covenant between me and thee, and will multiply thee exceedingly. This is my covenant which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised." We read in the 14th verse that a man child that is not circumcised "shall be cut off from his people; he hath broken my covenant." In this we can see the importance of a blood covenant. It must be kept. Paul said in Romans 4:11, that the sign of circumcision was "a seal of the righteousness of the faith which he had yet being uncircumcised."

Through this covenant, God enlarged the promise to Abram: "Thy name shall be called Abraham. 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." This is the first covenant made by the Eternal One, and sealed by the shedding of human blood—Isaac's. This covenant is the one related by Paul in Galatians 3:16—not to or concerning Abraham's numerous seed, but his seed who is Christ. The blood of this covenant can only affect those who come into it. God covenanted with Israel in Egypt that through the sprinkling of blood He would save all their firstborn. The blood was to be a token to them who sprinkled it that when the slaying angel should pass over the land, he would spare them. Where the blood was not found, death reigned. Not even the firstborn of the king's household was spared. If God was so exacting in bestowing temporal blessing, will He be any less exacting when He has made a promise of spiritual blessings?

God's covenant with Israel as a nation was, as found in Exodus 19:5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." In this was the promise to Abraham regarding his unit seed. The covenant under the law related only to temporal blessing and assured them the possession of the land and prosperity as a nation. (See Deut. 28:1-14.) When Israel failed to keep this covenant, she was punished. Finally, the Israelites were rooted out of this land which they might have possessed if they had been mindful of God's covenant. They were not per-

mitted to mix or worship with other people; for they were God's peculiar treasure. See Ezek. 36:20: "When they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord."

We, as Christians, are required not only to be in the faith, but we must, as God's "peculiar treasure," stand aloof from those who know not "the law of the Spirit of life in Christ Jesus." "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Through ignorance the world is alienated from that life which is in God.

Referring again to the clothing of the sinful pair, can we not see in this the lamb slain from the foundation of the world? The skins covered their physical nakedness, and the blood of the animal covered their nakedness toward God for a period of years. They were both subject to a violent death within the day but the *Eloah* granted an extension of life that God's plan could be carried out through the seed of the woman. If we believe, as formerly taught, that blood was shed to appease the wrath of God, we fail to see God as a loving Father. In fact, we can see no just purpose in the shedding of blood. There is to us a very comforting thought that in every covenant made with man, the blood was a sign of the seal of his faith in God. God did not, in our opinion, require the death of His Son. His blood was shed that the everlasting covenant might be confirmed. There would be no further need of blood letting, as His blood was offered "once for all." When Jesus instituted the memorial Supper, He said, "This is my blood of the new testament [covenant] which is shed for many for the remission of sins." In His blood is the life God promised to obedient believers.

Under the law, men were not permitted to eat blood. They *could* eat flesh in which was mortal life. Under the new covenant, we can eat of His flesh and drink of His blood. Jesus said: "I am the bread of life. . . . I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." This Bread is far superior to the manna which Israel ate in the wilderness. That supported the flesh, this supports the spirit. That was earthly, this is heavenly.

Now, as we are the numerous spiritual seed, we must get our strength from the life-giving spirit, which is Christ. To do this, we must have the mind of Christ, which was always to obey His heavenly Father. Jesus said, "All power is given unto me in heaven and in earth." He commissioned His apostles to go everywhere, and to preach the gospel, that men and women might become sons and daughters of the living God. We must first become obedient believers, and then have a right to eat of that living bread and drink of that blood that was shed

for the remission of sins. Peter said: "Ye are a chosen generation, a royal priesthood [not that I will make you], an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into the marvellous light" (1 Peter 2:9). We must remember that the Eternal One demanded Abraham to walk before him and to be perfect, that is, upright or sincere. He requires no less of us. If Abraham had violated the covenant, God would have cut him off from his people. Beware, and provoke Him (Christ) not, for He will not forgive your sins, for the name of the Eternal One is in Him.

DOOM OVER THE WORLD

(Continued from page 7)

United States oil companies to develop as rapidly as possible the rich holdings on Bahrein and in Iran. These oil fields of the Middle East are considered vital for two reasons: first, the Iranian fields alone contain more oil than is found in all the fields of Europe and South America combined; second, the location of Middle Eastern fields makes them of tremendous strategical value in the event of another war.

The Greek Orthodox Church has kissed and made up with the Kremlin through its Patriarch at Moscow. The same church is the predominating influence among Christians of the Middle East. In addition, while encouraging the Arabs in their demands for an Arab Federation, Russia has been cultivating the Zionists in Palestine—has even gone so far as to sponsor Zionist demonstrations in Moscow itself. Russia made no pledges to anyone about the Middle East; whichever way the cat jumps, Russian influence will be a major factor both before and after the jump occurs. Russian Jews are in the majority, racially, in Palestine—among Jewish settlers there—and Russian communal methods are an integral part of the Zionist plan for expansion. Yet American and British capital is responsible for the expansion!

Armageddon, despite *Collier's* optimism, does lie ahead in the foreseeable future. The clashes which will lead to it already are taking place. It requires no seventh son of a seventh son to predict with some degree of certainty—again, wholly aside from any Biblical implications—that before many years have passed the strange bedfellows which have been made by the present war will be at each other's throats for reasons which both consider to be a matter of self-preservation.

That the situation *does* have Biblical implications is, of course, well known to everyone with even a scattering knowledge of the prophecies of such ancients as Ezekiel, Isaiah, and Zechariah. Ezekiel 38 and 39 are filled with allusions to a coalition dominated by Russia—"Rosh," the

American Standard Version has it—and with the narrative of what will happen when that coalition endeavors to strike for the conquest of Middle Eastern wealth.

When this war has ended, Russia will control, at a minimum, one-eighth of the land surface of the earth. The next war need not, then, as many a student of prophecy has suggested, have its absolute focal point in Palestine; instead, the next war probably will be fought on quite as many fronts as World War II has had. The Middle East, however, will be the scene of the culminating struggle—even as the magazine *Time* predicted (in 1940) it would be the scene of the culminating struggle of the present war. The nation that controls the Middle East controls also the oil deposits of Bahrein, Saudi Arabia, Iraq, and Iran—and controls, in large measure, because of the location of the Suez Canal, the British Empire.

Come it will, the day that Malachi described as burning "as an oven." No Bretton Woods agreements, no San Francisco charters, no international police force, can prevent it. Men will bring civilization to destruction—and God alone, through Jesus Christ His Son—will heal the world.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands" (Psalm 92:1-4).

THE TWO BEASTS OF REVELATION 13

(Continued from page 4)

have cursed the earth for centuries and even today a terrible war rages. At the time of this prophecy, however, there shall be poured out the worst tribulation that the world has ever known. It is "here" that "the patience and the faith of the saints" will be needed. Without them, men cannot overcome.

The Earth Monster

Again John looked, and he "beheld another beast coming up out of the earth" (v. 11). This beast came not out of tumult and commotion (the sea), but he rose up gradually out of the earth like a plant. The description of this beast leads us to suggest that it symbolizes the religious control of the world. It does not work against the first beast, but aids him in his evil. Could not this second beast be the "false prophet" of the first beast?

J. A. Seiss, in his "Lectures on the Apocalypse," discerned a kind of trinity in this chapter. The dragon, the great source of power for the two beasts, is anti-God. The

ten-horned beast, which rules the world and receives his throne and authority from the dragon, is Antichrist. The two-horned beast, which serves as a false prophet to work in the interests of both the dragon and the first beast, is anti-Holy Spirit.

The second beast has two horns like a lamb. He comes with a gentle domestic manner, in the name of religion. His words, however, are subtle like those of a dragon.

We know that in the last days, there is to be a "falling away" from the true religion; men will have only "a form of godliness" and will be easily "turned unto fables." Thus the way will be prepared for the religion of the false prophet.

This prophet will be given the ability to work miracles. In the time of Moses, wicked magicians duplicated some of the feats of Moses. This evil prophet will be permitted to call down fire from heaven. Paul described his coming in the words, "After the working of Satan with all power and signs and lying wonders" (2 Thess. 2:8). This does not necessarily mean that the miracle will be a sham, but it will be performed in support of a lie.

The prophet will be successful in causing men to believe his lies. He "deceiveth them that dwell on the earth by means of those miracles which he had power to do" (Rev. 13:14). He will influence men to make an image of the beast, and to fall down and worship it. Thus, the religion of the false prophet will be that religion which God despises—idolatry.

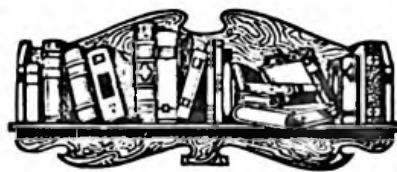
The prophet will then display even greater power by giving life to the image that it should speak. Some have interpreted this to mean an installation of radio in a robot. It seems more logical that God will permit this "wicked one" actually to give life to the beast's image. The Greek word here for "life" is *pneuma*, which means "spirit."

After the beast has gained complete control of all the earth, he will force all men to receive his mark in their flesh. He will have come proposing liberty, freedom from war, and democracy, but he will suddenly impose upon men enslavement and absolute dictatorship.

Many confusing interpretations have been placed upon the number of the beast, which is 666. Men have made it spell everything from "Nero" in the Hebrew to "Latinus" in the Greek. We will, therefore, refrain from commenting on this verse.

Sufficient is it to say in conclusion, that if we have the true *wisdom*, we shall not wait for the beast to arise, but we shall take upon ourselves the circumcision of Christ, even baptism. We shall begin praying now, that we "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.)

"If any man have an ear, let him hear" (Rev. 13:9).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Dr. Richard G. Moulton has given us, in *World Literature*, a study of modern English literary culture and the Bible that is almost unique. The theme, of course, is by no means new; but in his treatment of the theme, Dr. Moulton displays both originality and reverence.

This is the same Moulton who, some years ago, produced the Modern Reader's Bible, and so gained immortal fame among religious scholars. In his introduction (which covers, by the way, 57 pages) to *World Literature*, Dr. Moulton progresses through one of the most enlightening, thought-provoking dissertations on the growth and effects of Hebraism and its basis, the Bible, I have ever seen.

In Chapter I of the main body of his 500-page work on the literatures of the world, Moulton turns to some of the same material included in his preface to the Modern Reader's Bible. Here is an explanation of why the Bible as we have it has come to us as it is, broken into bits of texts that make understanding not only hard but sometimes well-nigh impossible. Here is an explanation, too, of how these bits may be gathered together, of how they originally appeared when they were written, of how the Hebrew organization of the Scriptures may be reattained and used in understanding precisely what God meant when He inspired His leaders to write as they did write.

The balance of the book is given over chiefly to discussions of other literary forms; but the Biblical motif runs throughout, nonetheless. As Moulton's introduction declares, English culture has sprung from Hellenism and Hebraism, the ancient civilizations of Israel and the Mediterranean world working through the melting pot of the Dark Ages into what Moulton describes as "a New Thought, a New Poetry, a New Religion, and a New Art."

The vocabulary of the book will give pause to the average reader, let the warning be issued now. Dr. Moulton prefers five syllables for one whenever possible—but his writing has a smooth flow that makes it a real delight to scan.

Published by Macmillan; \$2.25.

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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



"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:6, 7).

Moses Asks an Offering

Moses was the leader to whom God spoke. Today we do not have God's words spoken from His lips as He talked to Moses.

After God talked with Moses, then Moses spoke to the people. He said they were to give something which was their very own, to God. It was to be given freely, willingly. It was to be a gift from their hearts. The gift could be of gold, silver, or brass. (Ex. 35:5.) Men and women were to bring their gifts or offerings to offer unto the Lord.

There were special times the Israelites were to meet, besides their regular weekly Sabbath meetings. Three times a year, all the men had special meetings. They were not to come to the meetings empty-handed. (Deut. 16:16, 17.) Every man was to bring an offering according to what he was able to give: "according to the blessing of the Lord thy God which he hath given thee."

Giving Is Taught

All through our Bibles we find examples of gifts, of giving, and of the people who gave those gifts. The Bible is God's Word.

We find Abram, known as Abraham, gave a tithe to his high priest. (Gen. 14:20.) We read that Jacob decided to give a tenth to God. (Gen. 28:22.) Jacob's name was afterwards changed to Israel. He had the twelve sons who became the fathers of the twelve tribes or families of God's people, Israel, or the Israelites. The Jews are a part of one of those tribes—Judah.

In the Book of Malachi are given some teachings on giving to God: "Ye have robbed me . . . in tithes and offerings."

Blessings are promised where tithes and offerings are given. Individuals may hesitate to tell of their blessings, because the meek are not given to much bragging, and may fear some might think it as such. God's blessings are many. The blessings received by a group or congregation that gives in "tithes and offerings" (beyond the call of duty) cannot help but be seen.

The soldiers get medals for doing things "beyond the

call of duty." God gives special blessings, too. They may be in an extra measure of health, or hope, or future rewards—whatever is needed.

One time Jesus saw some church people give into the church treasury. He saw a poor lady put in a very tiny sum of money. He saw rich men put in large amounts. Christ said the poor widow had given much more than all the others. She gave all she had. (God sees the gifts today that go into the treasury—and so does Christ, no doubt.)

A Story

John was a boy who went to Sunday school. He grew up and had a home of his own.

"Well, tomorrow is Sunday again," said John to his wife. "We haven't very much money for an offering this week. We had to pay so many bills out of this week's check."

"Yes, John," answered Sally, his wife, "but we have our tithe at least."

"But our tithe is only as much as the people gave when they *had* to give under the law. I like to give more. God has done so much for us. There's only one Jesus who is able to save us from eternal death, and sin."

How much the Church of God would be able to do for Christ if everybody gave as he had income or possessions to share! By refusing to give enough, our ministers, God's spokesmen to the world, are not able to work fully for the Lord. Their hands are tied when many could be taught the way of salvation by the radio.

Help spread the gospel to all the world that more, who otherwise might be lost, might accept Christ and be in that wonderful Kingdom of God. Givel Givel and God will bless you with the special blessings you need.

Happy Birthday Wishes

Joyce Telschow, Aug. 7, age 1, Cincinnati, Ohio.

Glenn R. Kinsly, Aug. 7, age 9, Meyers, Ark.

Anne Pearson, Aug. 9, age 4, Troy, Ohio.

Mary Alice Long, Aug. 11, age 10, Fullerton, Calif.

Juanita Croxton, Aug. 11, age 11, Moline, Ill.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Last Call for Berean Day

This is our last opportunity to remind you that our annual Berean Day is to be conducted at Oregon, Illinois, Saturday, August 4. In spite of present travel restrictions, we are looking forward to representation, at least, from all the societies. In these days when we are constantly reminded of prophecies being fulfilled before our eyes, it is well to remember the words of the writer of Hebrews: "Let us consider one another to provoke unto love and to good works: *not forsaking the assembling of ourselves together*, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

How much greater will be your zeal for teaching and working in your local society after a day spent in fellowship and communion with other Bereans from all over the country!

The success of the conferences and discussions depends on your attendance. Also, to conduct an interesting and profitable business meeting, we must have an expression from all members as to the best way to further the interests of the National Berean Society.

We are looking forward to seeing you there—and remember that the Berean Society needs you and you need the Berean Society!

Here Is What Happened in Indiana

The annual meeting of the Indiana State Berean Society was conducted, Friday, June 29, at the North Salem Church of God, near Plymouth. The meeting was opened with prayer and song. The secretary's report of the last meeting was read and approved. Brother Delbert A. Jones gave a report on the Hillisburg and Frankfort Berean Societies.

Motions were passed to organize more Berean Societies in the State; and that the Bereans endeavor to get fifty young people for the Indiana Bible School next year.

It was voted to appoint a delegate to the National Conference to represent the Indiana State Berean Society. The Berean Society recommended to the Indiana State Conference Board that bunk beds be purchased for the dormitories.

In connection with the State Conference meetings, it was decided that the State Berean Society should meet quarterly. It was voted that the new secretary should have

a membership roll for registering Berean members, and that the Bereans should write news items and articles for THE RESTITUTION HERALD.

A motion was passed that the annual business meeting be conducted the day before the annual business meeting of the Indiana State Conference.

Officers for the coming year were elected as follows: president, Delbert A. Jones, Michigantown; first vice president, Billy Dick, Frankfort; second vice president, Marjorie Rouch, South Bend; secretary, Patsy Naylor, Napanee; and treasurer, Bonnie Huffer, Michigantown.

The Bereans took an active part in the Indiana State Bible School and are especially interested in promoting a bigger and better Bible School in 1946.

Patsy Naylor, Secretary.

Greetings from Fontheil

Dear Fellow Bereans:

Here are a few words in regard to our efforts in this district. We are still meeting every week, with an average attendance of ten to fifteen. Now that gas restrictions have been lifted to some extent, those of our group who live quite a distance away find it easier to attend our meetings. Many of our young men are still in the armed services, but we are looking forward to the day they will again be with us.

Like many others, we are looking forward to the day the war will be ended, but realize that many problems will remain to be solved. We know that the world peace movements of today are only temporary and that permanent peace cannot come until Christ returns to this earth. We pray that time will soon come.

So many people are living only for their own pleasure, caring little for that which is taught in the Bible, but we know that we must love our neighbors and love God and His Word with all our hearts, because on a day when we think not our Lord will come. May that day soon come, is our message to you.

Wilson Kirkwood, Secretary.

From the Berean Echo

The Omaha, Nebraska, Bereans really have been busy. On their night to conduct the evening service, they gave a special program in honor of their fathers. Shirley Meth served as mistress of ceremonies.

AMONG THE CHURCHES

CALENDAR

- July 31 - August 12—General Conference at Oregon, Ill.
- July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
- August 12-19—Missouri Conference at Fredricktown.
- August 18-26—Annual Iowa Conference at Waterloo.
- August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
- August 19-26—Western Nebraska Conference at Holbrook.
- August 16-26—Virginia State Conference at Maurertown.
- August 26 - September 2—Eastern Nebraska Conference at Omaha.

SNATCHES FROM SUMMER SCHOOL

With expiration of the last of the four weeks to be spent at Oregon Bible College, Summer School students are now preparing for Monday, July 30, the day when they will move from the College to the dormitory in town. All agree that this last week has been a busy, but happy, one.

Being left alone for a week end, when "Mom" and "Pop" Logsdon went with Bro. and Sr. F. E. Siple to Michigan, students gained experience in the household arts—with Sr. Mildred Watkins, helping in the cooking.

"Watch the birdie, please," was the request made by the photographer to the group of faculty and students posing for their class picture at a studio in Dixon, Ill., Monday afternoon. The "ordeal" was later followed by a picnic at White Pines State Park. At the close of the day, moving pictures were shown at the College by Bro. J. W. McLain.

This week will long be remembered, too, for the many treats we have enjoyed. Monday evening, ice cream was furnished for the school by Mrs. Otto E. Dick; cold drinks and rolls were the refreshments presented by "Mom" and "Pop" and the instructors, Tuesday. Mr. and Mrs. George Loudenslager treated the students to ice cream, Wednesday; and Thursday, pop corn came as a gift from Mr. and Mrs. Paul C. Johnson. Our thanks go, too, to Sr. Arlene Keyes, Grand Rapids, Mich., for a carton of gum she provided the students, and to Mr. and Mrs. Orval Lynd of Altona, Ill., for the many extra supplies they furnished.

Reflecting on the past few weeks, we all agree that we could not have had a better time. Under the leadership of our very capable instructors, Bros. F. E. Siple and James M. Watkins, we have come to a greater understanding of the Scriptures than we had anticipated. Many of the lessons we have learned here will serve as an inspiration in the days to come. Now, we are looking forward to the next two weeks of General Conference with the expectation of learning still more and being once again united with old friends. Beverly Phillips, Reporter.

HERALD RECEIPTS

W. W. Kirkpatrick; Charles L. Netts; S. E. Magaw; Louis H. Ralston; Austin Orr; Mrs. E. Reighard; George M. Hoke; Mrs. J. E. Lawrence (another); M. C. Brake; J. P. Gardner.

NATIONAL BIBLE INSTITUTION

| | |
|--|---------|
| Oregon, Ill., Church of God | \$26.85 |
| Mr. & Mrs. Johnson, Oakland, Calif. | 70.00 |
| Maple Grove S. S., Lawrenceville, Ohio | 28.28 |
| Omaha, Nebr., Church of God | 11.00 |
| Delta, Ohio, Bereans | 30.00 |

Gleanings From the Field

"The field is the world."—Jesus.

Welcome to Conference: Hello, people, we are glad you came. Make yourselves at home! Let's all get the good old-time Conference spirit: be sociable (especially when classes are not in session) and be "on time" for every service!

Early comers to Conference were: Bro. and Sr. C. E. Lapp and daughter Elaine, Sr. T. J. Ellis, Sr. Jessie M. B. Kauffman, Bro. and Sr. Francis Burnett and family, "Dad" Magaw and daughter Iola, Bro. and Sr. Frank Laning, Bro. and Sr. Wayne Laning, Bro. and Sr. William Densmore, Sr. Isabelle Smith, Bro. and Sr. Leland T. Hanson, Bro. and Sr. Roy Graham, Sr. (Dr.) Gertrude Logan, Sr. Alice Jennings, Bro. and Sr. A. J. Hoke, Bro. and Sr. Dale Dunbar and son Larry, Bro. Lyle Rankin, Sr. Icel Stedman, Sr. Helen Lewis, Bro. and Sr. C. Alan McLain, Bro. M. W. Lyon, Bro. and Sr. Harold Doan, Bro. John Engleston, Sr. Verna Thayer, Bro. and Sr. Harvey U. Krogh and daughter Rachel, Bro. and Sr. G. E. Marsh, Bro. and Sr. Grover Gordon, Bro. and Sr. F. E. Siple, Bro. and Sr. James M. Watkins, Sr. Ruby Railton, Bro. and Sr. Walter Wiggins, Bro. and Sr. Harry Goekler, Bro. and Sr. Emory Macy and family, Sr. Edna Brewor, Bro. Albert Siple, Sr. Emma C. Railsback, Sr. Lucille Bauerle, and Sr. Ben Pritchard.

Sr. Elizabeth Reighard, Delta, Ohio, who will be ninety-seven years of age on September 1, 1945, reads and enjoys The Restitution Herald. Indeed, she reports: "I often read an issue many times over." Considering her remarkable age, and an equally remarkable faith, it would not be too soon immediately to send her a birthday greeting for September 1.

Old Timers: "We are isolated from all the Faith whom we dearly love. My husband is ninety-two years of age, and I am seventy-six. We were baptized into the one Faith by Bro. Almus Adams of Omaha, Nebr., January 4, 1917. Though living in a small town with three churches, we are very happy in daily study of the blessed Word, and stand alone. We cannot attend other churches and be true to the one Faith. We are very happy, but we should like to hear from other brethren—please write to us."—Mr. and Mrs. J. E. Lawrence, Raymore, Mo.

Rayetta Morgan, a high school pal of Shirley Logsdon's, recently came up from Rushville, Ill., to visit Shirley at Oregon Bible College.

Sr. Floyd Nedrow and Sr. James W. McLain, both of Oregon, Ill., and last week reported patients in Warmolts Clinic, are much improved.

Two or three of the Summer School students are contemplating attending Oregon Bible College when it resumes classes on September 11, coming.

Bro. T. M. Ferrell, pastor at Holbrook, Nebr., reports a good meeting at his church when Bro. Vivian Kirkpatrick there represented Oregon Bible College. He reports, too: "On July 16, we took Bro. Kirkpatrick to Moorefield, Nebr., where he spoke . . . in the evening. We had an enjoyable visit and were glad to see that the brethren have been improving their church building. They have added an entryway to the front of the church and have put in concrete sidewalks along the roadway and to the entrance. They plan in the near future to paint the outside of the church."

A conference is a time to confer, especially on matters of religion, not so much on matters of war, politics, industry, etiquette, or eugenics.

Bro. Edward H. Goit, Oregon, Ill., supplied the Eldorado (Ill.) pulpit, Sunday, July 22, for the pastor, Bro. James M. Watkins, who is working in the Summer Bible Training School. Bro. Goit, a graduate of Oregon Bible College will be glad to learn of other calls for service. Hear him.

"By request of one of the Morrilton folks, the gospel invitation was given at the close of the morning service, July 22. In response, Realand Robinson (Mrs. Joe Robinson, Rt. 2, Morrilton, Ark.) came forward and was baptized in the afternoon. This was not my work, however, for her knowledge of Scripture truths came from much diligent study on her part, a husband in the faith, and much reading of The Restitution Herald and the "Trumpet Messenger."—Vivian Kirkpatrick, College Fieldman.

HAPPY WOODS, LOUISIANA

On July 8, Brother Sydney E. Magaw closed a week's series of meetings at the Happy Woods Church of God. The sermons each night were both inspiring and instructive and were well received.

On Sunday afternoon, we went to the water for baptism. Bro. Vernis Wolfe, our pastor, baptized Rita June Landry, Laura Mae Bankston, and Ella Lou Foster into the all-saving name of Jesus Christ. These girls are all in their teens and will make a welcome addition to our group.

On July 1, a son was born to Bro. and Sr. Martin Bottolfs.

On July 15, twin sons were born to Sr. William Young, whose husband is serving in the navy. (Mrs.) Albert Siple.

NATIONAL BIBLE INSTITUTION

| | |
|--|----------|
| Mrs. T. J. Ellis | \$100.00 |
| Golden Rule Church, Cleveland, Ohio | 29.13 |
| E. F. Marsh | 10.00 |
| Pennellwood Bereans, Gr. Rapids, Mich. | 30.00 |

NORTHWEST CONFERENCE

Oregon and Washington

The Northwest Conference of the Church of God met at Felida, Wash., June 17-19, 1945. Sr. Inez Titus opened the meetings with a Bible study, stressing faith, repentance, and baptism when coming into Christ. Bro. Lyle Rankin spoke on the subject of "Resurrection to Life." After lunch, a half-hour song service began the afternoon program, followed by another Bible lesson by Sr. Titus. The evening sermon, on "Mortality of Man," was preached by Bro. Rankin.

Saturday was a very busy day—with many lessons. The first was a Bible-study lesson led by Bro. Alfred Anthon. Bro. Kirby Davis spoke briefly on, "Preaching the Gospel in New Fields." Bro. H. J. Prosser spoke on, "The Parable of Luke 16:20-31."

The business meeting was held just before noon, Bro. Jim Woolf acting as chairman in the absence of Sr. Gladys Barber. The secretary's report was read and accepted. Bro. Ed McIrvin gave the treasurer's report, which was approved. Bro. Jim Woolf was elected president for the coming year, while the other officers were to remain in office another year.

After lunch, Bro. Alfred Anthon gave a Bible study on 1 John, chapters one to three. This was followed by a lesson on "Salvation" by Bro. Lyle Rankin. He again preached in the evening, building his sermon on Psalm 37.

Sunday school was held Sunday morning, followed by a sermon on "The Kingdom of God," by Bro. Rankin. After a bountiful dinner in the basement, Bro. Prosser gave a sermon on "Resurrection," then the Lord's Supper was served. Bro. Rankin closed the meetings with a fine sermon on, "Signs of the Times."

This year, classes were held for teen-age youth and the children, who expressed their desire to have similar classes at future conferences. Bro. and Sr. Rankin were the teachers. We were very disappointed in having so few of both ages to attend these good classes.

Bro. and Sr. Rankin and Bro. Kirby Davis sang several special numbers for the enjoyment of the conference. The songs were appreciated by everyone. We need more musical talent in our group.

Lona Hathaway, Secy.

WELCOME TO CONFERENCE!

When these lines are published, many brethren will be assembling at Oregon, Ill., for the General Conference of the Churches of God in the United States and Canada and for the Illinois State Conference. Many of the attendants, having enjoyed conferences of former years, will feel "at home" immediately upon arrival. That is the way we want everyone to feel!

So, if you are among the newcomers, please be sure that you are more than welcome—you are wanted. Feel free to introduce yourself to others on the Conference grounds who are strangers to you. If you need assistance of any kind, feel free to make your wants known. The Illinois State Conference hall, adjacent to the church, is maintained for your meals and lodging. If you need other place of lodging, Sr. Elizabeth Ordnung will assist you. Bro. Harold J. Doan, general superintendent of the Bible School, will gladly inform you as to the various services for any day. (Watch, also, the daily programs on the blackboard in front of the church.) Others who gladly will assist you in getting adjusted into the Conference work and spirit are: Bro. Leland T. Hanson, president of the General Conference, Bro. Paul C. Johnson, president of the Illinois State Conference, Bro. F. L. Austin, pastor of the local church, Bro. F. E. Siple, dean of the Summer Bible Training School and of the dormitory, Sr. F. L. Austin, social chairman, and Bro. E. L. Macy, "trouble shooter."

Sydney E. Magaw, Secy.

LITTLE ROCK, ARKANSAS

Some time ago, we put a call for help in this paper. The response was tremendous. We wish everyone to know how much we appreciate that help. Although we have been unable to start building, due to OPA restriction, we hope, with God's help, to get started soon. Here are the names of the people who have helped us so much: Mrs. D. D. Lawrence, Kansas City, Mo.; A. Weldon McCoy, Sr., Rensselaer, Ind.; Ora Thompson, Buffalo, N. Y.; Albert Siple, Hammond, La.; Ben Carpenter, Oregon, Ill.; Francis Burnett, Waterloo, Iowa; Mrs. Emma C. Railsback, Los Angeles, Calif.; Mrs. W. H. Rose, Yockum, Tex.; W. O. Cox, Magazine, Ark.; W. H. Arrington, Russellville, Ark.; Kirby Davis, Oregon, Ill.; Mr. Kerr, Little Rock, Ark.; George Ellis, Little Rock; H. Scott Smith, London, Ark.; Eva Waller, North Little Rock; Mrs. Inez M. Titus, Salem, Ore.; Mrs. K. C. Humphreys, Cheyenne, Wyo.; Mrs. Huffman, address unknown; W. G. Moffet, Magazine, Ark.; J. H. Mattison, Oregon, Ill.; Mr. and Mrs. Wm. A. Hanson, Caledonia, Mich.

If there are any names not mentioned, or mistakes in addresses, we are sorry—some letters having been misplacred.

The Church of God members of Little Rock wish to thank you with all our hearts. May God bless each and everyone of you.

Mrs. Lucille Check; Bus. Mgr.

"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (1 Prov. 10:19).

GENERAL AND ILLINOIS CONFERENCE

July 31 - August 12, 1945

Daily Schedule

- 7:00—Breakfast
- 7:30-8:30—Ministerial Conference
- 9:00-9:45—Devotions and sermon
- 9:45-10:55—Morning classes
- 11:00-11:50—Teacher training class
- 12:00—Dinner
- 1:30-3:00—General assembly, reports, and afternoon classes
- 3:15-5:00—Conference business sessions
- 5:30—Supper
- 7:30—Evening worship and sermon

Bible School Teachers

- Beginners—Ruby Railton
- Primary—Verna C. Thayer
- Juniors—Louise Lapp
- Intermediates—Harvey Krogh, Jr.
- High School—morning, Francis E. Burnett, afternoon, G. E. Marsh
- Bible Class—J. M. Watkins and F. E. Siple
- Essential Doctrines—Grover J. Gordon
- Missions and Evangelism—C. E. Lapp
- Teacher Training Class—Chairman, J. W. McLain

Evening Speakers

Selected by Ministerial Association Committee

First Week:

- Tuesday—Walter Wiggins
- Wednesday—Vernis Wolfe
- Thursday—C. E. Lapp
- Friday—J. W. McLain
- Saturday—(Berean) Harry Goekler
- Sunday—F. L. Austin, G. E. Marsh, and S. E. Magaw

Second Week:

- Monday—Delbert Jones
- Tuesday—F. E. Siple
- Wednesday—Missionary speaker—probably out-of-town
- Thursday—C. E. Randall
- Friday—M. W. Lyon
- Saturday (Sunday School) Arlen Marsh
- Sunday—J. R. LeCronc, J. M. Watkins, and H. U. Krogh, Jr.

Esta L. Starbuck,
Illinois Conference Secretary.

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.

OREGON BIBLE COLLEGE

Oregon, Illinois

In the fall of 1939, the first class of Oregon Bible College began with six students: Delbert A. Jones, C. R. Randall, Muriel Randall (now Mrs. Raymond Hass), Richard Smith, C. Alan McLain, and Ellsworth Routson. Later, in time for the second semester, Frank Johnson enrolled. Today, six years later, five of the students who were present for the start of the college work are employed as pastors: Delbert Jones at Hillisburg, Indiana; C. R. Randall at Ripley, Illinois; Richard Smith at Jordan, Missouri; C. Alan McLain at Dixon, Illinois; and Ellsworth O. Routson at Blanchard, Michigan. Though still youthful in the ministry, these men are developing into able preachers of the gospel. They portray well the spirit of Oregon Bible College. As the College continues its work, its field of fruitage will expand wider and wider. Thus, we look into the future, hopefully and prayerfully, trusting guidance and blessing of God that Oregon Bible College may redound constantly to the glory of God and to the advancement of the work of His Son.



CLASS OF 1939 - '40

The Lord willing, Oregon Bible College will begin its seventh consecutive year, September 11, 1945. Instructors and courses will be chosen with the thought of presenting a school best organized to prepare young men and young women for wider Christian service.

Churches, conferences, and wide-awake individuals are asked to assist in enrolling a large freshman class by encouraging youth of outstanding qualities to attend the College when it resumes classes on September 11. The Church of God needs many well-trained workers, and Oregon Bible College is available for that training. Youth, consider well the work of the Lord when choosing life's vocation. Further, a year or two or three of study at Oregon Bible College will greatly enrich one's life, though he later enters secular work. A College catalog will be sent, free, upon request. *Come, or help another to come!*



OREGON BIBLE COLLEGE, OREGON, ILLINOIS

OREGON BIBLE COLLEGE

Enrollment Application—1944 - '45

Gentlemen:

Please send me an application blank for enrollment in Oregon Bible College, as I am interested in studying to become a better worker for Christ.

For references you may address:

.....

My name is:

My address is:

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, AUGUST 7, 1945

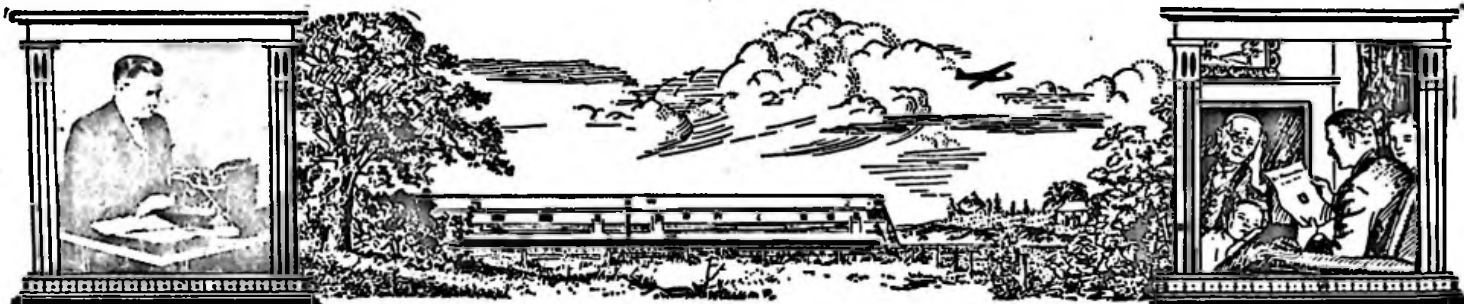
NUMBER 44



AN OLD COVERED BRIDGE

This old covered bridge, between Short Falls and Suncock, New Hampshire, is typical of the scenery and conservatism of old New England. The bridge, spanning its ever-flowing stream, stirs pleasant memories of a distant past. Time, like a river, ceaselessly ebbs away, but God grant that an old-fashioned and conservative faith may bridge every passing whim and fancy.

There is another lesson in the old covered bridge: one by one, the old landmarks are passing away. They are almost unwanted—until, suddenly, nearly gone, the few surviving ones are greatly treasured. Solomon wisely said, "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28); and the Apostle Paul concurred with: "Brethren, stand fast, and hold the traditions which ye have been taught" (2 Thess. 2:15). *Be a landmark of God!*



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

Good Representation at Conference

Though travel restrictions slightly reduced attendance at General Conference, delegate representation of the work at large is better than heretofore. A larger number of delegates have been present at the business sessions thus far, than for corresponding days last year. Compare:

Delegates Present

| | 1st Day | 2nd Day | 3rd Day | 4th Day |
|---------|---------|---------|---------|---------|
| In 1944 | 46 | 50 | 65 | 45 |
| In 1945 | 55 | 62 | 68 | 72 |

Plans are being made to present a special Conference issue of THE HERALD immediately at the close of this year's sessions.

The Throne of Mercy

When Jesus returns, He will re-establish the overturned throne of David and reign as righteous Monarch over all the earth. (Luke 1:32, 33; Acts 15:16; Rev. 22:16; Psalm 28 and 72:8, 11.) Because Christ's next coming will be the coming of a Monarch "with power and great glory" (Matt. 24:30), and because other prophetic texts portray Him as *Judge* (2 Tim. 4:1; Acts 17:31), one may overlook the glorious truth that Christ will reign *in mercy*. The Prophet Isaiah prayerfully pleaded: "Send ye the lamb to the ruler of the land . . . unto the mount of the daughter of Zion. . . . And *in mercy* shall the throne be established: and he"—the Lamb who will come to Mount Zion—"shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness" (Isa. 16:1-5). Christ's throne will be established, not in anger or revenge, but in mercy—"in *lovingkindness*" (A.R.V.).

Even texts that speak of Christ's return being "with power" are closely linked with the words "great glory." He will come "in his own glory" (Luke 9:26) and "in the glory of his Father with the holy angels" (Mark 8:38).

David in many ways typified the Heir to his throne. He repeatedly spared the life of Saul when God gave him opportunity to slay his enemy. Saul, surprised, said, "Thou art more righteous than I . . . forasmuch as when the

Lord had delivered me into thine hand, thou killedst me not" (1 Sam. 24:18), and added: "Now, behold, I know well that thou shalt surely be king." Later, when David became king, he "reigned over all Israel; and David executed judgment and *justice unto all his people*" (2 Sam. 8:15). Similarly, the Christ must be recognized as the One who surely will become King because of His love for sinful man, and He will execute *justice unto all His people*—even "hasting righteousness."

When traitorous Absalom died, David, though having fled from his son, cried: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Sam. 18:33.) Then, unable to comprehend this pre-Christian attitude, Joab blamed David, saying: "Thou lovest thine enemies" (19:6). Someday, the Root and Offspring of David, the Bright and Morning Star, even The BRANCH "shall sit and rule upon his throne; and he shall be a priest upon his throne" (Zech. 6:12, 13). As the Son of David, Christ will reign in mercy to such as cry, "Have mercy on me, O Lord, thou Son of David" (Matt. 15:22).

Through Isaiah, the Lord pleaded: "Incline your ear, and come unto me . . . and I will make an everlasting covenant with you, even the *sure mercies of David*" (55:3). The New Testament explains the "sure mercies of David" to be prophetic of Christ (Acts 13:34), bearing especially on the resurrection of Christ, for it is only the resurrected and immortalized Christ whose "sure mercies" could be linked with God's "everlasting covenant."

When the Lamb is sent as Ruler to Mount Zion, "many people and strong nations shall come to seek the Lord of hosts in Jerusalem" (Zech. 8:22). "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:24). Eventually, "there shall be no more death, neither sorrow, nor crying" (Rev. 21:4). "There shall be no more curse" (22:3). God hasten the day: "when oppression ends, when ravaging is over, when the tyrant's heel has vanished from the land, then shall your throne be based on kindness, and in trustworthiness shall David's dynasty sit there to rule, bent upon justice and integrity" (Isa. 16:4, 5, Moffatt).

Jesus Is Coming

By Lyle Rankin

"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).

JESUS IS COMING! What will be the results? What will He do?

When Paul wrote to the Corinthian brethren about the resurrection of Christ, he assured them they also would be resurrected *when Jesus comes* if they belong to Christ—"Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). It will be the time of rewarding of the saints—"thou shalt be recompensed at the resurrection of the just" (Luke 14:14). At this same time of reward, according to Revelation 11:15-18, there will come the sound of the last of the seven trumpets. This trumpet is called the "last trump" by Paul in 1 Corinthians 15:52, and "the trump of God" in 1 Thessalonians 4:16. It will be the "time of the dead" of Revelation 11:18. "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"—when Jesus comes!

At the coming of Christ, the nations will become angry. "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name" (Rev. 11:18). This is mentioned, too, by the Psalmist, saying: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed."

When anyone rises up today to depose a ruler, or to take away some of the ruler's territory, immediately there is objection raised and, generally, war ensues. When Christ comes to take control of the rulership of this earth, will it be any different? No, for rulers of this world will rage or "tumultuously assemble" (marginal rendering for Psalm 2:1) against the Lord. John saw in vision "the beast, and the kings of the earth, and their armies, gathered together to make war against him (Christ) that sat on the horse, and against his army (the angels). (Rev. 19:19; 2 Thess. 1:7; Joel 2:1-11.)

It will be the time of the Lord's indignation, and the saints of God, whether living or dead at Christ's coming, are to be caught up to meet Him in the clouds and to be hid "until the indignation be overpast." (See 1 Thess. 4:15, 16; Isa. 26:19-21.) Please note, also, that the living and

the dead saints will be caught up together. This will occur at the first resurrection; and, according to Revelation 20:5, the second resurrection will not take place until one thousand years later.

The Scriptures teach that there will be only five universal empires; Babylon, Medo-Persia, Greece, Rome, and the future Kingdom of God. The nations of the world now stand in a state of division and cannot "cleave one to another" (Dan. 2:43, 44). No other ruler of any description is to rule the whole world until Jesus comes. We as Christians had better be looking for Him to come and to reign, and not to look for someone else.

It is "all nations" that are to be gathered against Christ at Jerusalem on the mountains of Israel and in the valley of Jehoshaphat. (See Zech. 14:2 and Joel 3:2.) "The indignation of the Lord [will be] . . . upon all nations, and his fury upon all their armies." Utter destruction is to be the armies' portion. (Isa. 34:2.) The dust of the mountains will be



Lyle Rankin

melted with the blood shed by those who have tumultuously assembled against Christ. (V. 3.)

What will result after the Lord has poured out His indignation? "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." He will have co-rulers, helpers who will do His will perfectly, and they will not be such as the world suffers today. Isaiah informed us: "It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:21-23).

If anyone will seek out God's will, and *do* God's will now, he will be granted a seat or place of authority in the coming Kingdom with Christ. "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21). "If we suffer, we shall also reign with him" (2 Tim. 2:12). To some, Christ will say, "Have thou authority over ten cities" (Luke 18:17).

(Please turn to page 10)

Agreement of Daniel and John the Revelator

(A Comparative Study of Revelation 4-11 with Daniel 7)

By Alfred Anthon

THERE IS considerable agreement in the prophecies of Daniel 7 and Revelation 4 through 11. It seems, indeed, that Daniel wrote in one chapter (7) much of the message John wrote in the twenty-two chapters of Revelation. We shall consider only a few of the outstanding similarities of thought.

According to John's vision in the Revelation, twenty-four elders, clothed in white raiment, and having on their heads crowns of gold, sat around the throne of God. Also, round about the throne were four living creatures. (Rev. 4:6, 7.) Each of these twenty-eight worshipers before the throne of God had a golden vial full of incense, "which are the prayers of saints" (5:8). "They sung a new song, saying, Thou [the Christ] 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" (vv. 9, 10). Unquestionably, these twenty-four elders and the four living creatures symbolize saints at the throne of God.

God has two thrones: one is His Personal throne far above the heavens, His other throne is the Davidic throne over Israel, now overturned. It will be rebuilt, though the rebuilding will be somewhat slow. The first material building will not be until after organization of His kings and priests—His cabinet, as symbolized by the twenty-four elders and the four living creatures. As indicated by Isaiah 16:1-5; 63:1-6; and Daniel 11:41, the throne before which these worshipers are to present themselves will be an incomplete, disorganized, overturned throne, indicating that the prophecy may refer to David's throne, not God's Personal throne.

Revelation 6 makes it clear that these twenty-eight worshipers will be at this throne of God before the six seals are opened. Thus we surmise that these twenty-eight wor-

shipers symbolize the classes of saints that will constitute the first-resurrection saints who rise "in the clouds, to meet the Lord in the air" (1 Thess. 4:17). Following that call to meet the Lord in the air, the Great Tribulation will occur as depicted by the six seals.

During the sixth seal, many of the kings of the earth, many of the great and rich men of this world will cry to the rocks, "Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (6:15, 16). Obviously, this scene of the last part of Revelation 6 shows Christ as God's appointed ruler on His throne in Jerusalem. At that time, Christ will have come to Jerusalem with His first-resurrection saints (twenty-eight classes?), and He will have begun to rebuild David's overturned throne.

Next, we briefly consider Revelation 7:9, speaking of "a great multitude which no man could number." All these people are saints, also, they are shown not as having crowns of gold on their heads, but only as having palms in their hands. They are evidently another class of saints, of whom it is written: "These are they which came out of great tribulation" (v. 14).

Then, according to John's vision, there followed the opening of the seventh seal, which informs about Christ's dealings with then-living "left" ones. The events symbolized

in this seventh seal will be the first works that Jesus, with all His classes of saints will do after His throne is established in Jerusalem. Until the end of the seventh seal, there is no prophecy of resurrected dead ones, except of resurrected saints. According to our understanding, after all living "left" ones are judged (Isa. 65:20), there will come that time of which John prophesied in Revelation 11:18, saying: "The time of the dead"—the "left" dead—"that they should be judged [is come]." We suggest, therefore, that the message of the seventh seal will be finished before the two hundredth year of the Millen-

THANKSGIVING FOR GOOD NEWS

By R. H. Judd

Oh let us thank the Lord this day,
For the pages of our Herald.
It sheds much light upon our way—
Does The Restitution Herald.

Our daily sheets are full of news
Of evil tidings, sorrow, shame;
The lustful joys the wicked choose,
And scorn heaped on the Saviour's Name.

They tell of crime, they tell of war,
They tell of graft and shameful deed;
They tell all this, and they tell us more,
They tell us now we need no creed.

For God is not in all their thought;
He loudly knocks, they hear no call;
So long have they the evil sought,
His voice they do not hear at all.

Oh glad the change from that to this,
The Herald's news is news of bliss;
The Herald's news is news of life,
Sorrow ended, no more strife.

No more toiling, no more pain,
No more grinding the poor for gain;
No more hunger, no more thirst,
No hearts broken, ready to burst.

No more sadness, no more crying,
No more sickness, no more dying;
No more wars on land or sea,
Old things past, for the new to be.

nium. Christ first will deal with all *living* "left" ones, then He will raise and judge the *dead* "left" ones.

The foregoing outline of prophetic thought links closely with the procedure in Daniel 7. The first three beasts of Daniel 7 apparently were to rise and fall in succession. The people symbolized by each beast died, of course, in their few centuries—about five. Then arose the nondescript fourth beast, representing the Roman Empire. The Roman Empire passed through its rise to power, and for nearly two thousand years it has been in a very dilapidated, crumbling condition. Daniel foretold, however, that in its very last days there would be a mighty organization built up, the same represented by a "little horn."

The Roman Empire has never come to its "ten-horned" phase: neither has this "little horn" yet arisen—the powerful "little horn" that is to uproot three of the ten horns.

I look for the recent California Peace Conference eventually to result in dividing the world into ten groups of nations, each nation having a legislative representation at a world league. Three of these ten groups will withdraw to follow an ungodly form of legislation—as represented by the "little horn" uprooting three of the ten horns. (Dan. 7:8, 20.) During all these times, many righteous will die, also many wicked will die.

Accordingly, we believe Daniel 7:9 and Revelation 6:16, 17 refer to the same period of time, the first resurrection already having occurred. The "little horn" of Daniel 7 will bring about those conditions shown under the breaking of the first six seals of Revelation—even the time of Great Tribulation.

In Daniel 7:9, we read: "I beheld till the thrones were cast down"—until worldly thrones were undesired, or until the time the thrones of (Please turn to page 11)

"Behold, the Lord Cometh"

By T. M. Ferrell

THE LITERAL second coming of Jesus Christ to this earth is one of the most prominent subjects of the New Testament. It is plainly stated over one hundred times, besides the many allusions and inferences. It is mentioned at least once in almost every New Testament book.

If the subject of the return of Christ is so prominent and plain, why is it neglected by the majority of the popular so-called Christian denominations? The main reason is that it contradicts their teaching. For example: the teaching that a person at death goes immediately to heaven for reward is branded unscriptural by the truth that Jesus is coming to reward His servants here on the earth.

In the words of Maurice Joblin in his "Scripture Searcher's Assistant," "Nothing God has ever promised to bestow upon the faithful will ever be realized till Christ returns." Paul said, "Your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). Jesus said, "The Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16:27). Again, Revelation 22:12 says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Going to heaven for reward at death, and Jesus' coming to earth to bring our reward, do not harmonize. So most people believe what they want to believe, accepting the former and obscuring the latter.

That Jesus is coming again, the Scriptures clearly and positively affirm. Of the greatest weight would be Jesus' own testimony. He said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). Most people emphasize the "mansions" and Christ's going "to prepare a place," but they leave out the part that tells of His coming again.

As Jesus was ascending to heaven, two men stood by the disciples, "which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Surely, *Jesus is coming again!* "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Also, He is going to appear to those who do not look for Him, but not "unto salvation." "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all . . ." (Jude 14, 15). He is coming in judgment, and not all are going to be acceptable. We do not and cannot know the day and hour of His coming, but we should not delay that coming. "In such an hour as ye think not the Son of man cometh" (Matt. 24:44). We must prepare for that coming and be ready at all times, that whether we wake or sleep, we might be found faithful.

Are you ready? If so, pray—"Come, Lord Jesus." If not, get right with God, for "Behold, the Lord cometh."

Revelation Fourteen

By Alva G. Huffer

THE fourteenth chapter of the Revelation presents a panorama of seven scenes. We shall consider each of these scenes.

The Lamb and the Redeemed

Chapter 13 closed with the people of God a small and somewhat defenseless company. The beast, leading the mightiest forces of the earth, made war against them. A decree was passed demanding that they worship the image of the beast. If they refused, they would suffer death. What a picture of difficulty for the people of God! What power would they have against the whole world? However, God does not lead His people into dark valleys to desert them. Through every storm of life, the Captain of our salvation guides us to safety. He turns darkness into light; He turns difficulties into opportunities. In Hebrews 13:5, we read: "I will never leave thee, nor forsake thee."

The fate of God's people is not determined by chapter divisions. In the first verse of our chapter, we read: "I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." Here stood the redeemed, peacefully and calmly, with Him who had overcome the world. They who refuse to receive the mark of the beast had the Father's Name written in their foreheads. What a contrast between the followers of the Lamb and the followers of the beast! The beast had performed lying wonders and had uttered blasphemies against God, but in the mouths of the redeemed was found no guile. They stood before God in perfection. The harlotry of the beast and the pollutions of Babylon had not defiled them. They were described as virgins.

One is led to believe that this company has come out of Israel. They are the same in number as those of Revelation 7, which names the tribes from which they come. They were able to sing a song that no man could learn to sing. Their song was a song of deliverance. The Israelites sang a song upon being delivered from the Egyptians. Greater will be the experience of the one hundred forty-four thousand, and with greater joy and meaning will they sing. No one could join in their song, for no other company will have had an experience like theirs. The non-Christian cannot appreciate the joys of the Christian. An infidel could never express the song of the Christian life.

In verse 4, is stated that "these were redeemed from

among men, being the firstfruits unto God and to the Lamb." They are to be translated from among the living. Paul lived so that he might attain unto the resurrection out from among the dead. (See Phil. 3:11 in the inter-linear translation of Emphatic Diaglott.) This is the hope of those who fall asleep in Jesus. They wait for a resurrection from the dead, but the one hundred forty-four thousand will be redeemed from among men—translated to become firstfruits unto God.

The Everlasting Gospel

Many would believe this scene to present a universal and final proclamation of the Christian message. One would do well to remember that there are several distinct gospels mentioned in the Bible. The word "gospel" comes from the Greek word *euangelion*, meaning good news or glad tidings. It may concern various and different subjects. This gospel, "belonging to an age," was proclaimed first after man's fall. It was given by the Creator to the creatures, from God to men as men. Its message was that the Creator alone was to be feared and worshiped. He was the holy and righteous One, and is the only final Judge of men. It was this gospel that Enoch and Noah preached, when the herald of coming judgment was given. The message of the angel to the doomed earth was not the story of Jesus or of the coming Kingdom. It was, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." The wicked will be called to prostrate themselves before God. They are instructed not to fear the beast, but to fear their Creator.

Babylon Is Fallen

The third scene presents another angel with an announcement. Its message was, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This is the first mention of Babylon in the Revelation. The first thing mentioned of her is her fall. Before there is any hint that there is a Babylon, its fall is announced. It is fully described in chapters 17 and 18. Whatever it represents, it will be so horrible that its fall is of great importance. God pronounced judgment upon this city; its destruction was certain.

Beast Worshipers' Doom

Scarcely had the angel announced Babylon's fall when another angel followed, proclaiming a dreadful message.

This scene presents the most terrible picture of the fate of the ungodly to be found in the Bible. Whether interpreted figuratively or literally, the scene is dreadful. Two classes of people are presented in the Revelation, those who belong to the beast and those who belong to God. Although we generally disbelieve in torment, it is somewhat difficult to consider this scene figuratively. The Christian must be sure that he is one who has not the indelible mark of the beast.

The beast worshipers will drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. In Biblical days, wine was diluted with water to prevent intoxication. In working with mankind today, God does not give us the punishment that we often deserve. He dilutes His wrath with grace. When we rebel against Him, He kindly lifts us to His care with a forgiving hand. In that day of judgment, however, God will pour out His wrath, full strength, upon the ungodly.

The Blessed Dead

In contrast to the distress of the wicked is presented the blessedness of them who die in the Lord. The wicked had no rest, day or night, while the holy dead had rest from their labors. One of the most difficult points in the scene to distinguish is the matter of time. Were the dead to be blessed from the time in the vision forward or from the time the vision was given? It seems that this is a voice of consolation running throughout the entire Christian Age. Many believe that the dead in Christ will have been raised before the time depicted in the vision. Truly, believers are promised blessing. Though present Christian life is one of toil, of hardship, of trial, of persecution, and of death, their works and rewards await them at their resurrection.

The Earth's Harvest

The wickedness of the earth is like a corrupt crop that must be harvested so the rain can come down upon the mown grass. The Kingdom cannot blossom in beauty until the wickedness has been removed. Joel 3:13 seems to be a prophecy of this scene: "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." In the scene, the Son of man was instructed, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." Jesus, who is to judge the earth in righteousness, must wait for the signal from the Temple of God. He said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just" (John 5:30). God's time for working is always correct. The command to reap was not given until the harvest of the earth was ripe.

The Earth's Vintage

One of the chief occupations of the Israelites was vine

dressings. To them the winepress became a necessity. The press consisted of a shallow vat excavated in the rock, having holes in the bottom. The ripe clusters of grapes were thrown into it, where they were crushed by treading. Several men would walk upon the grapes. They held to suspended ropes and sang to keep time as they trod. Their skin and garments became stained by the red blood of the grapes flowing around them.

God used this as an illustration of the destruction of the ungodly. Concerning the last scene of this chapter were written these words: "The angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (vv. 19, 29). The immense size of the winepress is shown by the fact that horses were employed for the treading, instead of men. Perhaps the horses are those ridden by the armies of Jesus' coronation march recorded in Revelation 19. What an unpleasant work for the Son of God to judge the wicked! But He that loves righteousness must cleanse the earth of wickedness. Who would wish to share the lot of the wicked in that day. "It is a fearful thing to fall into the hands of the living God" (*Please turn to page 11*)

THE SECOND COMING AND PRACTICAL CHRISTIANITY

By Gary France

THE PROPHETS of old and the writers of the New Testament gave us inspiring messages which contain this cardinal tenor: Christ will return to earth a second time, "and then he shall reward every man according to his works" (Matt. 16:27). Each act, motive, and thought which one experiences now will receive just recompense.

Contrary to the common school of thought, Christianity is not merely a matter of trying to be "good." The Bible is not solely a "good set of living ethics"; it is in essence a message from God, designed to inspire an appreciation of His rich mercies and abundant provisions for mankind. A reader of the Holy Writ will recognize that every man will either "be accounted worthy to escape all these things that shall come to pass" (Luke 21:36), or he will be accounted unworthy of the provisions God has made for him. By neglecting the Bible, one does not simply refrain from accepting salvation; he rather chooses for himself condemnation and death.

Ours is a living hope. We must work diligently, developing and advancing this hope, that it will be more effective in saving others, for we know that Christ is coming. Rather than to elect death for ourselves, let us adopt the keyword "work," for Christ said, "*Occupy till I come.*"

The Prophet Haggai

By Dean Moore

"Thus saith the Lord of hosts; Consider your ways . . . and build the house" (Haggai 1:7, 8).

WHEN THE JEWS returned to Palestine after their captivity in Babylon, Haggai was of the first to prophesy. Very little is known of his early life. According to some ancient writers, Haggai was born in Babylon and was among the Jews who returned to Jerusalem from their exile. It is thought that he was of priestly rank, and that he was buried with high honor. Others believe that he was among the few who saw the former great Temple, before the Babylonian captivity.

The style of Haggai's teaching well suited the purpose for which he spoke. We find that there were bluntness, pointedness, and authority in his writing, qualities that were to get attention and produce action. He was a plain, earnest man as well as a stern and forceful person. From such qualifications, it is easy to see why the people of that time accepted his encouragement and prophecy.

When the Jews returned to Jerusalem, they again established their worship. The Levites were to begin construction of the Temple. When the foundation was completed, the people praised God and thanked Him for His mercy. There were some old men who had seen the first Temple; and, when they saw the building of the new one, they were overjoyed.

When the Samaritans heard this, they wanted to help build, that they also might have a part in the Temple. The Israelites, however, said: "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia hath commanded us" (Ezra 4:3). The Samaritans began to cause trouble with the builders until finally they were forced to stop work.

Haggai urged the people to go back to work and renew their undertaking of building the "Lord's house." He denounced the spiritless and careless way they had adopted. They lived in decorated houses, while the Temple was left with no roof. They had neglected that which should have been their first care. As a result, God's blessing was not upon them. "The heaven over you is stayed from dew, and the earth is stayed from her fruit" (Hag. 1:10). The people realized that God was speaking through Haggai and obeyed His commandments. They soon returned to work with the assurance of God's presence; but, after a while, they again lost enthusiasm and began to slacken in their work. The Prophet Haggai was ever ready to rekindle their spirits. He reassured them of God's presence.

He told them that their Temple would be even greater than the one of their forefathers. The people resumed work, but later they again grew inactive. The Prophet then denounced their sluggishness and renewed their interest as he offered continual encouragement. The interest of the people was revived, and they went to work with great vigor.

In the sixth year of Darius (516 B.C.), the Temple was completed. Work on the Temple first began nineteen years before, during the reign of Cyrus. As a result of the Samaritan hostility, the work was suspended during the time of the following two successors. As a result of the efforts of Haggai and Zechariah, the people renewed their undertaking in 521 B.C. Five years later, the Temple was completed.

Haggai showed that as an unclean thing caused a clean thing to be impure, so their neglect of God and their self-interest contaminated their lives. But with their revived zeal for the Lord's work, God was again with them.

We find that this is true even today. When men mix the unclean things with their lives, the further away from God they become. They are then by themselves and do not have the helping hand of God to guide and to protect them. Every man will someday find that he is unable to govern, or care for himself. He will find that he is dependent upon a Supreme Power. Some, by the help of God's workers, will return to Him, and with a renewed interest in Him, they will receive of His unending goodness. They will not need to struggle by themselves, nor will they receive the reward of unbelievers. They will have the help of God. What is greater? For what more could a person ask?

The workers did not continue building in the face of opposition. They were indifferent. In a sense, they abandoned their faith and practice that they professed. They were interested in glorifying themselves instead of honoring God. It was the duty of the Prophet to renew their interest and direct them back to building "God's house." It is the duty of Christians of this age to arouse interest in God's work and to encourage people to leave their carnal lives. We must help them to return to their true Father who will take His child by the hand and lead him across the rough, stony path of life. Let us adopt the many good characteristics of this Prophet, that we may be of greater and better Christian influence to others.

The Powerful Tongue Speaks

By James Mattison

"If any man offend not in word, the same is a perfect man" (James 3:2).

WORDS—heard and used every day—affect everyone more than is commonly believed. Every moment we are awake, the incoming tide of words swirls and eddies about our heads until it seems that it will engulf us. Figuratively, we are "up to our necks" in the influence that words have on us. They determine our beliefs. How significant are the little words on green slips of paper—"one," "five," and "ten." All words do not reflect the glory and love of God. Why? Is it impossible for one to be perfect in speech for one hour? one day? The powerful tongue speaks words that last for eternity. Are they powerfully *good* words?

It is commonly known that many illnesses are caused by nerves. High blood pressure is aggravated because of excitement, a nervous condition. What is behind this nervous condition, that we do not have peace of mind? Simple little words convey thoughts that will cause trouble in our systems if we are not careful to subdue our bodies. The average American man reads a newspaper at breakfast. Because of a few little black marks, he pounds his fist on the table, forgets to eat all his eggs and toast, and rises from the table to go to work, ready to find fault with the world. That man has indigestion because of a few words. Do you have indigestion?

Few realize that every word spoken is full of meaning and is as powerful as flaming fire. The two easiest ways in the world to combat hot words are by providing an armor (indifference, perhaps) against them or by hitting "straight from the shoulder" with the very words one receives. That seems to be the trouble with many of us: our remarks start from the shoulder and not from a little higher up. "How forcible are right words!" said Job. (6:25.)

Constantly, all of us are absorbing false and lying words. "My son, keep my words," spoke the wisest man, save the Messiah. (Prov. 7:1.) Are our lips our own? David gave us good advice when he implied that we cannot prevail by *our* words. "The words of the Lord are pure" (Psalm 12:6) was the climax of his thought. Naturally, all of us "good Christians" filter the poisonous mixture of everyday words. Perhaps the reason that we cannot control our tongues lies in the fact that our filter has a small hole in it. The filter God has extended to us reads thus: "Trust in the Lord with all thine heart; and

lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). This is our God-given gas mask—given for our use against the air-borne poisonous words. Do we use it?

The words of truth are certain. (See Prov. 22:21.) Paul, when speaking for the last time to brethren dear to his heart (for he was journeying to Jerusalem and imprisonment), said: "Now, brethren, 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). God's word of grace promises reward besides building us. *Our* words are not always character-building ones. Why? Jesus' advice was, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

Slavery is not yet abolished. Look at the faces of persons about you. By a quick glance, one can see what the power of words has done for them. Satan is continually seeking to increase his multitudes of followers and hordes of slaves. His disciples are easily distinguished by furrowed lines and marks of worry. "Be careful [distracted, or anxious] for nothing," wrote Paul to the Philippians. Friends in the Faith, do not worry. God lives.

The imps of Satan sought to catch Jesus in His words. Yet, His answer so confounded these leaders of God's fallen people that "they marvelled at him." (See Mark 12:13-34.) Three times was Jesus asked difficult questions, and three times were Satan's followers left speechless. "No man after that durst ask him any question." Usually we wait for difficulties to come before we prepare our answer. Are we *always* ready to give an answer to every man that asks us for a reason for our belief?

Most of our teaching is done by the use of simple words—words that can be understood. How shall it be known what is spoken except one utters by the tongue words easy to be understood? (See 1 Cor. 14:6-11.) Paul considered five understandable words to be of more benefit than ten thousand that were unknown. The words one selects may mean life or death to many people, including ourselves. Jesus, who is judging us, said that we shall give account, in the day of judgment, of every word that we now speak. "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37).

Is every word that you speak uttered to the glory of

God? Are you an example of the believers in word? Your words affect you more than you may know. By them you are being justified or condemned. Jesus' words were always pure and uplifting, though many. We, because of our sinful nature, are requested to spare our words. (Prov. 17:27.) Do we? The Bible contains beautiful words—Words of Life. Can we not use more of them in daily speech?

THE IDEAL MINISTER'S WIFE

"From bungalows to mansions large
She moves with easy grace,
And tries to make the furniture
Fit any kind of place.
The rugs, they almost never fit,
The curtains, not at all;
The draperies, they clash and fight
With paper on the wall.
Some wives would sit them down and cry,
Some vow they'd quit this life,
But not the one I sing about—
My ideal minister's wife.

"In parish new and faces strange,
Five hundred names she learns in haste.
Nor fails to tell the manse committee
The house is fitted to her taste;
The town's just right, the climate, too;
The church is surely grand;
To say it all and mean it, too,
Well—say, it takes some sand.

"To fix in mind each face she meets,
To never show she's blue,
To smooth the ruffled plumage
Of disgruntled members, too;
To sympathize, to help, to share
The burdens of the flock,
Nor let the parson's Monday rest
Be holden to the clock.

"So here's to you, ye wives of us—
God bless you every one,
You've never failed us, come what might,
From morn to set of sun;
You strengthen us, hold up our hands,
As did the saints of old;
You write up half our sermons,
If every truth be told.
Some wives would sit them down and cry,
Name o'er their burdens all their lives,
But not the ones we sing about—
Oh, you ideal ministers' wives!"

—E. A. Thompson.

"I AND MY FATHER ARE ONE"

By Jessie M. Wilson

JESUS SAID: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27). There was the utmost intimacy and the greatest love between Father and Son. Praying to His Father, Jesus said: "The glory which thou gavest me I have given them, that they may be one, even as we are one" (John 17:22).

In John 14, Jesus said He would go to prepare a place for us and that He would come again and receive us unto Himself, that where He is, we should be with Him.

Thomas said unto Him: "We know not whither thou goest; and how can we know the way?"

Jesus answered, saying: "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also." Again, in John 14:11, Jesus said, "Believe me that I am in the Father for the very works' sake."

In John 10, He also mentioned: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again" (vv. 15, 17).

Such perfect love does not and cannot exist in our mortal lives because we are carnally minded.

Jesus is our pattern of a perfect life. We, as Christians, should try to attain unto the perfect pattern. Jesus said, in John 16:32, 33: "Behold, the hour cometh, yea, is now come that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 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."

"I and my Father are one."

The Secret of Success

Go—Missions—Mark 16:15; Rom. 10:14, 15.

Right—Holiness—Matt. 6:6; Heb. 12:14.

On—Progress—Ex. 14:15; 2 Peter 3:18.

Working—Work—John 9:4; Prov. 6:6.

JESUS IS COMING!

(Continued from page 3)

There is a great work ahead. Are we preparing for it, or are we letting cares and pleasures choke out the Word? One cannot seek those things which are above by looking at, and finding pleasures in, the things which are beneath.

AGREEMENT OF DANIEL AND JOHN THE REVELATOR

(Continued from page 5)

this world are to be made ready for the saints—"and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels"—whirlwinds swishing the air as He walked—"as burning fire." In verse 10, we read: "A fiery stream issued and came forth from before him: thousand thousands ministered unto him . . . the judgment was set, and the books were opened." The books opened? To select out of them the first-resurrection saints who were represented by the twenty-four elders and the four living creatures of Revelation 4.

In Daniel 7:11, we read: "I beheld then because of the voice of the great words which the horn [the great 'little horn'] spake." Daniel was looking forward into that time of the Great Tribulation, hearing the "little horn" speak after the books were opened. We read further: "I beheld even till the beast [great fourth beast] was slain, and his body destroyed and given to the burning flame"—during the seventh seal of Revelation 8.

We notice that the destroying of Daniel's fourth beast (ch. 7) represents the final destruction of all forms of worldly nations and governments. All rule then will be in the hands of Christ in His re-established Kingdom, when He will be reigning with His saints, kings and priests in the earth. Thus, Christ's first work upon worldly governments will be to recompense judgment upon this fourth beast (remnant of the Roman Empire) with the "left" ones then living.

Now watch Daniel 7:12: "As concerning the rest of the beasts" (the first three—all of which long since will have passed away and the people will be longtime dead), "their lives were prolonged for a season and time." They are to be resurrected and to be given life sufficiently long for final judgment. They will be resurrected after the fourth beast's living "left" ones are judged. John the Revelator taught this same truth in Revelation 11:18. The heathen, babies, imbeciles, and the wicked dead will not be resurrected and judged until all *living* "left" ones are judged.

REVELATION FOURTEEN

(Continued from page 7)

(Heb. 10:31). Although the Christian fears God in reverence and worship, the wicked have good reasons to be afraid of Him that executes judgment in the earth.

With the destruction of the wicked and the glorification of the righteous, ends another chain of events picturing the Last Day. To the ungodly is the warning to repent and turn to God. To the Christian is the challenge to live holy and devotedly for God.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Like Lin Yutang's *The Wisdom of China and India, The Sacred Writings of the World's Great Religions* (Dr. S. E. Frost is editor-author) offers excerpts from ancient literature—but unlike Lin Yutang's work, Dr. Frost's confines itself to strictly religious utterances.

Each section of the book is prefaced by a brief resume of the origins and general doctrine of some one of the great pieces of religious literature. Following this preface comes a considerable direct quotation, in the most accurate available translation, from the religious literature in question.

As Dr. Frost points out, the selections from the ancient writings are chosen deliberately to display how the thirteen major faiths considered managed to teach very much the same basic doctrines—as far as morality is concerned. Frost's own prefaces go into matters of theology in some little detail, exhibiting differences in conception of deity, for example.

Bits of the Old and New Testament appear as representing the Christian and Hebrew faiths; in addition, with authoritative consent and editorial approval, Dr. Frost has included pieces of Mormon and Christian Science writing. There are long quotations from the Hindu Rig-Veda, from the Zoroastrian Vasna and Vendidad, from the Taoist Writings of Kwang-Tze, from the Confucianist philosophers, from the Jainist Ayaranya Sutra, from the Buddhist and Shintoist and Mohammedan and Sikhist literatures. The whole is adequately indexed in a rather novel way; the index epitomizes the spirit of each religious writing.

Dr. Frost adopts precisely the same attitude adopted by most other students of comparative religion: lack of bias. Obviously, he favors Christianity; but he makes no effort to ridicule the religions of the rest of the world. He merely presents the facts, which is all he set out to do. His prefaces are masterpieces of compact fact; short comments preceding quotations from various Biblical books are excellent and unusually informative.

Published by The New Home Library, 14 West 49th Street, New York (Garden City Publishing Company); 75 cents.

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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



"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).

Lesson Text: Gal. 3:27-29; 1 Cor. 11:23-29. Lesson taken from Intermediate Truth Seekers' Quarterly, published by National Bible Institution, Oregon, Illinois.

All One in Christ

In answering the question, "When may I partake?" in regard to Holy Communion, we shall study the Word for our answer.

By reading Galatians 3:27-29, we learn that when we repent, believe, and are baptized into Christ, we become His. We are part of Him. The part made up of many—the faithful, is called Christ's body, or the church.

We have an example in Christ. Although He was without sin, He was baptized as an example for us. Likewise, we find Him beginning the Lord's Supper, or Holy Communion, the night before He died upon the cruel cross for you and me. He told them many wonderful things.

The first Christian Passover was the beginning of our Memorial. When we partake, we remember Jesus said: "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). This was at the time of the Jewish Passover. Jesus continued: "I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

Those who were there with Jesus in the upper room were looking forward until Jesus will eat again in the Kingdom of God, with all of us whom He will find worthy when He comes again.

Who and When?

Those who have become one in Christ may partake in this service. Why should those who have not been baptized into Christ not partake? We are made one with Him by baptism and living for Him. Jesus once said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (John 6:56, 57).

One who has not claimed Jesus as his Saviour should not partake. As stated in 1 Corinthians 11:24, 25, the bread and fruit juice used for the Lord's Supper represent His body and blood of the new testament.

Those who are living for Him should partake. Jesus once said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

It is indeed a precious thought that Christ dwells in us when we are His. Then we, too, must live in Him. Live in hope and love and watchfulness for His soon return. But as we live and wait for His return, we also work for Him. The time is growing short. Let us work and live for Him while He tarries, that still others may accept His free salvation.

Examination Time

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:27-29).

Since we have decided that only those who have confessed Christ and are in Him should partake, then we should examine ourselves and ask, "Am I doing my best to follow Him, discarding the ways and lusts of the flesh and of the world?" If we are, then we need not fear to partake?

There is another verse following our lesson text that we should consider a moment. "For this cause many are weak and sickly among you, and many sleep."

If we partake unworthily, we are likely to be weak, sick Christians, and sleep instead of working for Christ. We are to try harder, to think nobler thoughts, and to be worthy through the blood of Christ, if we are to partake and live in Jesus.

So think. Review your recent past days. How are we living? Is Christ able to dwell in us? Is He in our thoughts? Is He in our lives? Do we go where He will go with us?

May the Lord help us to partake and have life in Him! May we all eat with Him in the future Kingdom of God!

Happy Birthday Wishes

David Skinner, Aug. 16, age 11, Sauk Rapids, Minn.

Bruce Savage, Aug. 18, age 9, Waite Park, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

A Parable on Prayer

"He spake a parable unto them to this end, that men ought always to pray" (Luke 18:1).

Prayer is one subject that is widely discussed, especially by adults and older members of the church. To those who have faith in God and His help and abiding strength, prayer is an indispensable organ.

On the other hand, to young people, prayer is perhaps one of the greatest mysteries with which they are confronted; yet, prayer is one of the most joyful experiences and contains the most unlimited possibilities of any other phase of Christian living. The earlier a child is taught to pray, the longer he can enjoy this experience. Many lessons have been prepared concerning prayer, but one could read every page ever written on the subject and still be unfamiliar with its organism, simply by lack of use.

Prayer has been compared to several of our present-day devices: the radio and telephone being only two of the examples, yet how inadequate one finds these to be when he realizes how quickly mechanical devices fail. Prayer remains constant and true. This is an amazing fact, especially when you realize that men have been praying to God for more than six thousand years.

The purpose of this article is not to suggest what we should pray for or how we should pray but merely to help all to realize how invaluable and necessary prayer is to everyone who would live a balanced, Christian life.

One of the first instances in which we find prayer mentioned in the Bible occurs when God explained in a dream to Abimelech that Abraham would pray for him that he might live, though he had taken Sarah from Abraham. From this account on, countless examples of prayer are found. Without prayer, the prophets could have foretold little, battles would never have been won, the Psalms of David would mean little.

In the New Testament, prayer found an even more important place. Miracles of healing and resurrection were in each case preceded by prayer. Prayer today has healed many a sickness, not by a miracle in the strictest sense of the word, but truly through a prayer of faith.

Young people, make prayer a vitally important part of your everyday lives. Remember that prayer is our only method of drawing near to God and receiving His blessing and guidance.

Does God Discriminate?

* * *

Anonymous

During the past few years, there has been much talk of race hatred in our own country and much strife has been the result. Following a recent conversation with a friend who was very dogmatic in her belief that the colored race is definitely not blessed of God, we were caused to wonder if the Scripture verse which reads, "There is neither Jew nor Greek, male nor female," had omitted something and should read, "All are alike, except the negro." If Christ were here, would He be interested in the colored race of the United States?

Does the scripture which says Christ died for the sins of all the world exclude the colored race? Many will comment, "You have never lived in the South." True enough, we have never lived in Africa either, yet who would disagree that it is necessary and worth while to send missionaries to this continent.

In Acts 8, we find the account of Philip and the eunuch. No reference is given as to the color of the Ethiopian, but present-day geography leads us to believe that he was a negro. Truly, Philip found no objection to helping this man to understand the gospel.

Recently, we read an incident about an American in England telling a native of that land how unjust he felt the English were to the people of India. How embarrassed he became when the Englishman turned on him and asked about the conditions among the negroes in our own United States!

Many of the boys who have for a lifetime nursed this same hatred have had to fight side by side with them and are returning with a far different viewpoint.

Fellow Bereans, let us not all go out of our own country to do missionary work. Let us remember the colored people in our own country who need the gospel desperately and perhaps would not be so hated and despised if they knew Christ.

John 3:16 reads: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No color distinction is made; thus if we are to be true Christians, we must follow our Bibles and practice the truths found therein. It should be our responsibility to see that all races, regardless of color, know Christ and His truth.

AMONG THE CHURCHES

CALENDAR

- July 31 - August 12—General Conference at Oregon, Ill.
 July 31 - August 12—Illinois Bible School and Conference at Oregon, Ill.
 August 12-19—Missouri Conference at Fredericktown.
 August 18-26—Annual Iowa Conference at Waterloo.
 August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
 August 19-26—Western Nebraska Conference at Holbrook.
 August 16-26—Virginia State Conference at Maurertown.
 August 26 - September 2—Eastern Nebraska Conference at Omaha.

DELTA, OHIO

Sr. Verna Thayer arrived in Delta, Ohio, June 29, to conduct a two-weeks' vacation Bible school in the Methodist Church from July 2-13. This was our first attempt at such a project, but we felt most confident of the ultimate success of the school under the expert leadership of Sr. Thayer. The Presbyterian and Methodist Churches co-operated with us, and we greatly appreciated their efforts. The Methodist Church had excellent facilities for our school; and, had it not been for their generosity in lending us their building, it would have been impossible to have carried on so successfully.

From the first day until the last, God showed us with perfect weather. On our opening day, we had 75 in attendance and on our closing day, 120. Our first week's average was 100 and the second week, 110, contrary to almost all predictions. On Thursday evening, July 12, parents and friends filled the church to standing room only, an estimated crowd of three hundred, to witness a demonstration class which well illustrated the work of the entire school. Everyone marveled at the interesting and unusual manner and methods Sr. Thayer employed in teaching solely the Bible. One of our helpers remarked it was the first vacation Bible school she had ever attended where the Bible had been taught. Despite the fact that no stress was put on perfect attendance and a number of the children did not know the school was to start July 2 instead of July 3, there were nearly fifty perfect attendance awards given.

For our closing day, we had each child bring his own sandwiches, and Bro. and Sr. Delbert Dunbar treated all with double-dip ice cream cones, and Mrs. Howard Elton, Roscoe Dunbar, and Alfred Reighard furnished chocolate milk and cookies to complete the lunch. All thoroughly enjoyed this treat. The children regretted seeing Sr. Thayer leave, but said their good-byes less reluctantly with the hope of her returning next year. Both churches remarked that another school next summer would be a "must" on their schedules, so the decision lies with them.

For whatever expense and effort were required of us, we feel most gratified and deeply

appreciate the earnest and hard work of Sr. Thayer. When you realize that this school was the third one to be conducted this summer in a town of about eighteen hundred population, we believe you, too, can rejoice with us. We pray that God may grant long and healthful life to Sr. Thayer so she may continue to carry on this most important phase of our work, for our greatest opportunity lies with the children. We were most thankful to have had the opportunity to work with her and learn some of her valuable and priceless training.

We were pleased to have Bro. J. W. McLain and James Mattison with us the week end of July 21, each giving a fine sermon. It was with deep regret we said good-bye to Bro. McLain, for it meant the last of his one-a-month meetings with us, but we realize our loss is the Los Angeles (Calif.) Church's gain.

Our Berean Society has met regularly for the past year, but due to absences caused by General and Ohio State Conferences and vacations, will postpone its meetings for the month of August.

Bro. Glenn Dunbar submitted to nerve sur-

gery on his arm, July 21, but is making satisfactory recovery.

First Lt. Harold Elton returned, May 28, from Italy, having completed his flying missions and is now receiving further training in Texas. We understand Cpl. Leroy Fincham is en route home from Austria for a thirty-day furlough. Happy and blessed will be that day of peace when we all may gather for the final homecoming of our Lord.

Amy Dunbar Frye, Secy.

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Gleanings From the Field

"The field is the world."—Jesus.

Sr. F. L. Marsh, formerly of Oregon, Ill., is visiting her relatives and friends in Oregon, and enjoying the General Conference. She will return to Florida, later in the summer, to live with her daughter Leona (Sr. John Conrad), at Interlachen.

Congratulations! Thomas Jay Ellis arrived, July 30, at the home of Bro. and Sr. Eldridge Ellis, 171 Hampshire Rd., Waterloo, Iowa.

Correction: The young man recently baptized at Alliance, Nebr., was Charles Anderson, not Robert as previously reported—according to word from Mrs. Morris Zeller, Alliance, Nebr.

Bro. Edward H. Goit conducted the preaching service Sunday morning, August 5, at Southlawn Park Church of God, Grand Rapids, Mich., in the absence of F. E. Siple, the pastor.

"Plan to attend the Western Nebraska Conference at Holbrook, August 19-26, and to enjoy the spiritual blessing of Christian fellowship. Bros. Robert Hardesty and J. W. McLain will be the speakers. There is a welcome for all."—Icel Stedman, Arapahoe, Nebr.

"The Herald is grand. I would not like to be without it. It is so encouraging to note the number of young men qualifying to preach the gospel so efficiently. The older ones also are doing splendidly."—Amy V. Weaver, 119 W. Oak, Louisville 3, Ky.

"We wish we were at Conference, as we know you are having a blessed time. My husband is up and around but not entirely well and is weak, but we are thankful for answered prayers."—Mrs. B. A. Johnson, 203 E. Trott Ave., Willmar, Minn.

"I am past my eighty-first year and am so hard of hearing that it is difficult for me to hear public speaking, but I do enjoy reading my Bible and The Restitution Herald. I hope this will be a great year in the Lord's cause."—E. F. Marsh, Seward, Nebr.

"My thoughts and regards are with the General Conference. I hope that much will be done and said during the two weeks for the Lord, and for our benefit in His name."—Mrs. W. R. Hoy (nee Shirley Moore), 1102 Wil- low St., Coffeyville, Kan.

Sr. Floyd Nedrow, recently having submitted to major surgery at Warmolts Clinic, Oregon, Ill., has returned home and is well on her way to normal strength.

Bro. Ernest Barnum is ministering to the Los Angeles Church in the absence of Sr. Emma C. Railsback, who is attending Conference.

Bro. Francis E. Burnett has published a new tract, entitled, "My Heritage Israel." It sells at 75 cents a dozen, and may be ordered from him at Oregon, Ill.

WATERLOO, IOWA

We found working in Waterloo, Iowa, pleasant, since we long had Iowa in mind, yet never had had the opportunity to work with the brethren there.

During our stay in Waterloo, a vacation Bible school was conducted, with Mrs. Verna C. Thayer in charge. There was an enrollment of fifty-one students and an average attendance of twenty-nine. We think this very good, since it was the first vacation Bible school for this church.

We are glad that Beverly Philips was encouraged to attend the Summer Bible Training School at Oregon, Ill.

May the work in Waterloo continue and the faithful few be encouraged to carry it forward.
Francis E. Burnett.

WEST MILTON, OHIO

Vacation Bible School

(We are glad to publish, in addition to a recent gleanings, this more complete and more accurate report of the West Milton Bible School.—Editor.)

The Brush Creek (Ohio) Church of God conducted its first vacation Bible school this year with most satisfactory results. The school was conducted in the public school building of West Milton, where the classes occupied five rooms. The attendance the first day numbered 89 students, without counting the teachers. Thereafter, the average was well over ninety.

Mrs. Eunice Pearson was the superintendent, assisted by a teaching staff consisting of the pastor and his wife, Timothy Pearson, Mrs. Verna Stine, Mrs. Priest, and Miss Betty Botkin.

Owing to the fact that the school was conducted in town several miles from the church, the attendance was drawn from the most part from families which are not of our faith. The attention and deportment of the little folks were excellent, and their parents manifested a keen interest in what we were doing for them. So encouraging were the results that plans are already being made to conduct a similar school next summer.

G. E. Marsh, Pastor.

Send The Herald to your friends.
Subscription rate: \$2.50 per year.

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.

QUARTERLY PAGE SAMPLE

Reproduced below is a sample page from Truth Seekers' Sunday School Quarterly for seniors and adults for the fourth quarter of 1945. The lessons of Truth Seekers' Quarterly are developed from outlines prepared by a committee of the General Conference of the Church of God with a view to emphasizing the important teachings of Scripture upon which the Church of God is founded. Prices are: single copy, 17 cents a quarter; 65 cents a year; three or more copies to one address, 15 cents each a quarter. . . . Intermediate Truth Seekers' Quarterly is available for classes of intermediate age. Prices are the same as for the Senior Quarterly. Send your order for next quarter to National Bible Institution, Oregon, Ill.

HERALD RECEIPTS

Mrs. A. L. Walker; Wenatchee, Wash., Church (19); Mrs. Ernest Logan (another); Mrs. Otis Lippincott; Alton L. Shaw; Shirley Logsdon (another); Roy G. Graham; Wallace Tierney; John Bechler; Bessie Hoag; Mrs. Hattie Long; Mildred Somers; Clyde Randall; Frank Lane; Grace Schier (another); I. O. Rogers; Mrs. Kittie C. Humphreys; Mrs. G. B. Sprinkle; Mrs. Eliza M. Cassen; C. H. Horton; J. W. Grimsley; Alau McLain; Mrs. John Foreman; Bert Burch; C. N. Adams; Mrs. W. J. Fine; Mrs. Realand Robinson (another); Mrs. Richard Fridley; Charles W. Howe; Amy V. Weaver; Milton Hall; Benjamin Johnson (another); Don C. Huffer; Fred Tavenier; Ellen Van Fleet (another); Bess Kasper.

LESSON 1

October 7, 1945

Printed Text: 1 Chronicles 23:1; 2 Chronicles 1:7-12; 6:3-10

AIM: To show how God blesses us if we seek righteous things.

Golden Text: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Proverbs 4:7).

1 Chronicles 23:1 So when David was old and full of days, he made Solomon his son king over Israel.

2 Chronicles 1:7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9, Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

2 Chronicles 6:3 And the king turned his face, and blessed the whole congregation of

Israel: and all the congregation of Israel stood.

4 And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now it was in the heart of David my father to build an house for the name of the Lord God of Israel.

8 But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.

THE LESSON BACKGROUND

Of all the sons of David, it is written of Solomon (2 Sam. 12:24, 25) that "the Lord loved him." For this reason he was named Jeddiah.

That God should favor him is strange, for his mother was Bathsheba, to marry whom David committed his greatest sin, murdering Uriah by treachery. In punishment, God caused their first son to die.

But the second son, Solomon, was not only

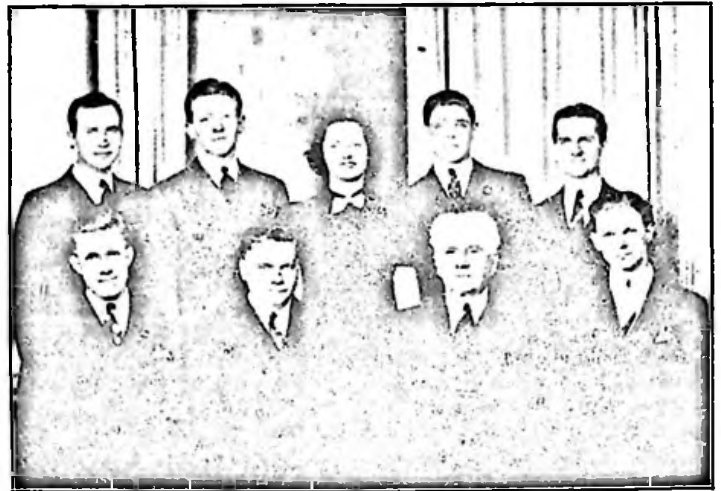
"beloved of the Lord" but chosen to be David's successor, as we learn from 1 Chronicles 22:9, 10 and 28:5, 6, although he was not the eldest son.

By appointing Solomon as the heir, God may have meant to show David that he was forgiven. But the chief reason probably lay in the kind of character the young prince possessed, brought out in the great choice recorded in the lesson text, in which God was so well pleased. God chose him by his heart, as He had his father before him.

OREGON BIBLE COLLEGE

Oregon, Illinois

In the fall of 1939, the first class of Oregon Bible College began with six students: Delbert A. Jones, C. R. Randall, Muriel Randall (now Mrs. Raymond Hass), Richard Smith, C. Alan McLain, and Ellsworth Routson. Later, in time for the second semester, Frank Johnson enrolled. Today, six years later, five of the students who were present for the start of the college work are employed as pastors: Delbert Jones at Hillisburg, Indiana; C. R. Randall at Ripley, Illinois; Richard Smith at Jordan, Missouri; C. Alan McLain at Dixon, Illinois; and Ellsworth O. Routson at Blanchard, Michigan. Though still youthful in the ministry, these men are developing into able preachers of the gospel. They portray well the spirit of Oregon Bible College. As the College continues its work, its field of fruitage will expand wider and wider. Thus, we look into the future, hopefully and prayerfully, trusting guidance and blessing of God that Oregon Bible College may redound constantly to the glory of God and to the advancement of the work of His Son.



CLASS OF 1939 - '40

The Lord willing, Oregon Bible College will begin its seventh consecutive year, September 11, 1945. Instructors and courses will be chosen with the thought of presenting a school best organized to prepare young men and young women for wider Christian service.

Churches, conferences, and wide-awake individuals are asked to assist in enrolling a large freshman class by encouraging youth of outstanding qualities to attend the College when it resumes classes on September 11. The Church of God needs many well-trained workers, and Oregon Bible College is available for that training. Youth, consider well the work of the Lord when choosing life's vocation. Further, a year or two or three of study at Oregon Bible College will greatly enrich one's life, though he later enters secular work. A College catalog will be sent, free, upon request. *Come, or help another to come!*



OREGON BIBLE COLLEGE, OREGON, ILLINOIS

OREGON BIBLE COLLEGE

Enrollment Application—1944 - '45

Gentlemen:

Please send me an application blank for enrollment in Oregon Bible College, as I am interested in studying to become a better worker for Christ.

For references you may address:

.....
.....

My name is:

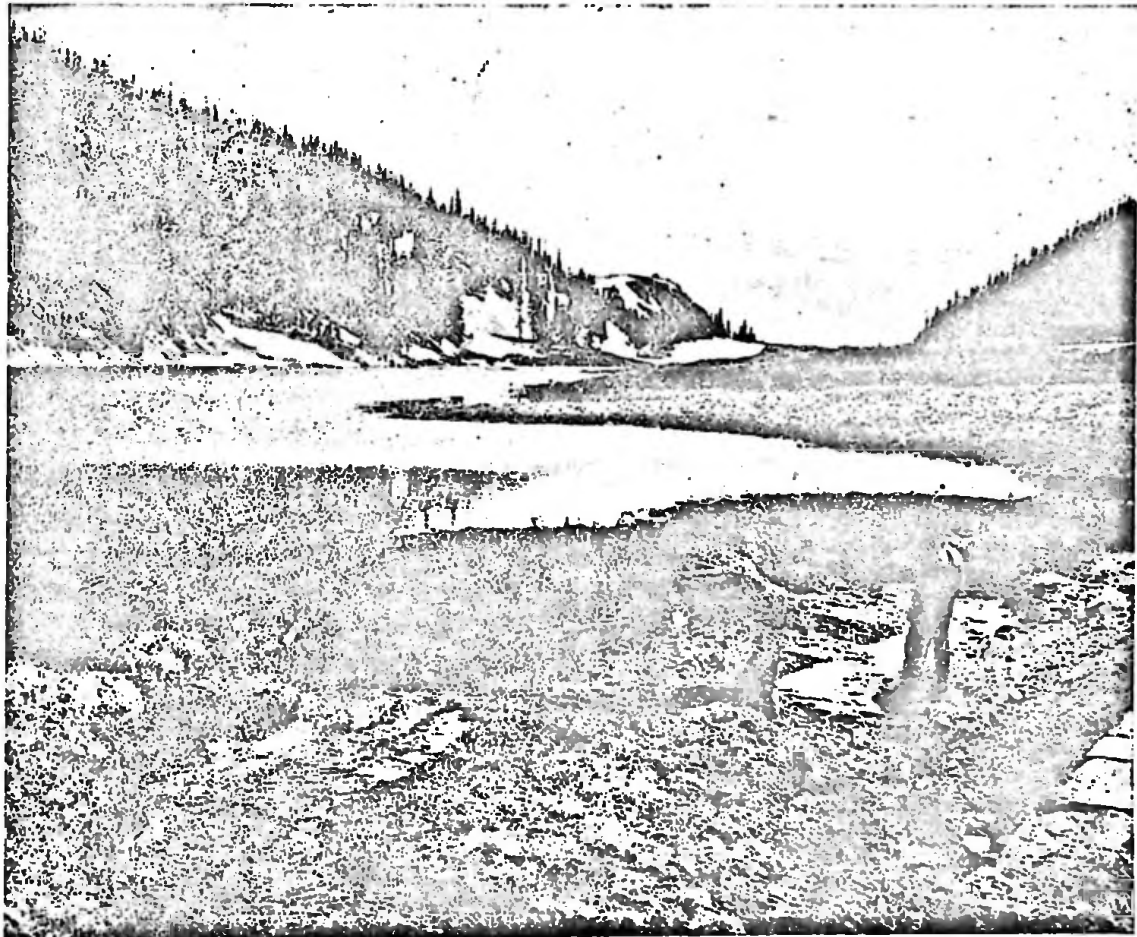
My address is:

THE RESTITUTION HERALD

VOLUME 34

OREGON, ILLINOIS, AUGUST 14, 1945

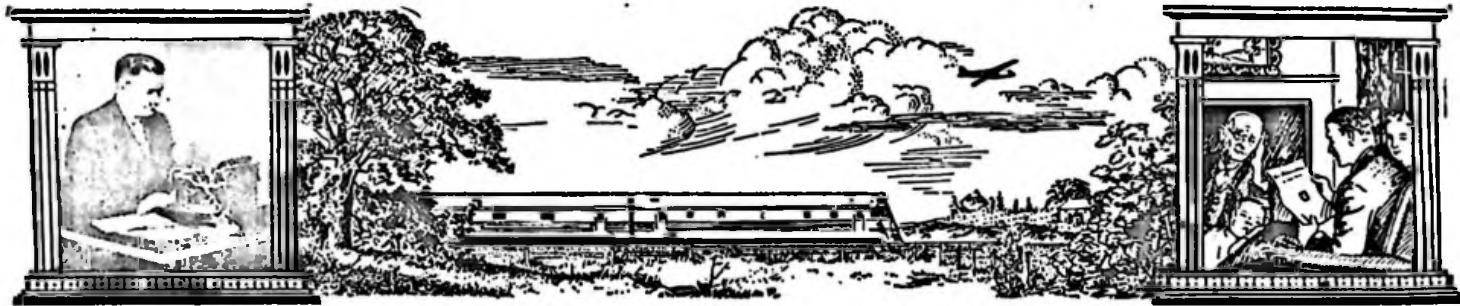
NUMBER 45



—Authenticated News Photo

WORKING LIKE BEAVERS

Almost extinct for a generation, beavers are multiplying now in various places. Here pictured is a beaver dam on Poudre Lake in Estes Park, Colorado. A careful observer will notice in the picture small logs cut from the timber in the background, these logs lying at the water's edge, ready to be towed by the beavers out into the water and sunk in the mud well below the surface. Thus, when the surface is covered with ice, the beavers will have their winter's supply of food, eating the bark from the logs. Apparently, all this was in the beavers' minds when they located and built their dam. *What a Planning Committee!* . . . God grant that, like beavers, all the family of God will plan and work in the cause of Christ: "Laying up in store for themselves a good foundation against the time to come," not for temporal needs, but "that they may lay hold on eternal life." "The night cometh, when no man can work."



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Special Conference Number

That all members of the Church of God (Hdqrs., Oregon, Ill.) may have good insight into the recent General Conference, this issue of THE RESTITUTION HERALD presents the Secretary's minutes as an official report of the business sessions, and a list of delegates appears on page 14. Readers of this special number of THE HERALD who are not members of the Church of God are invited to worship with us by entering into the work and spirit here represented.

The Resurrection of Dorcas

Notwithstanding several "Dorcas Societies" among Churches of God, it recently has come to our observation that only a small percentage of our brethren know about the *resurrection of Dorcas*. All are aware that she was a woman "full of good works and almsdeeds" (Acts 9:36), many recall that "she was sick, and died" (v. 37), but only few, upon being questioned, recall that Peter raised her from the dead. Quoting, we read:

"Then Peter arose and went"—to the house where Dorcas lay dead—and "when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive" (vv. 39-41).

Dorcas is associated always with "good works and almsdeeds." For long time, in work of the Church of God, it has seemed that Dorcas was dead. At best, there was not much life. Everyone could remember "away back when" the church was active, but there was little hope and considerable "weeping, and shewing" the good works of the past.

Today, the picture is brighter. It appears that the Church of God is awakening as though an apostle had called us to life. As Dorcas was "presented alive," so also is the Church of God. May it be "known throughout all

Joppa"—throughout every community, and may "many believe in the Lord" (cp. Acts 9:42).

The College Outlook

The Lord willing, Oregon Bible College will begin its seventh consecutive year of service at eight o'clock, Tuesday morning, September 11, 1945. All students should be present at the College at that hour.

Brother Vivian Kirkpatrick and the writer will offer courses for the first semester in: "The Major Prophets," "Old Testament History," "Geographical Palestine," "Church of God Doctrine," "New Testament Interpretive Studies," "Public Speaking," "Homiletics," "Sermon Writing," "Biblical Research," "Religious Psychology," and "Physical Geology." If three or four young women attend the College, it is probable that a lady instructor will be added to the staff to teach subjects of particular value and interest to women.

Student expenses for the forthcoming term will be thirty-five dollars per month for board and room, fifteen dollars per month for tuition, plus cost of textbooks and personal needs. Students will be privileged to earn *at the College* approximately ten dollars per month to apply on their expenses. Forty cents per hour will be the rate of pay. Also, students wishing to work away from the campus will enjoy that privilege insofar as such work does not interfere with their school responsibilities and is approved by the Dean.

The end of the war being apparently so near, which in all probability will terminate necessity of colleges operating on an accelerated basis, decision has been made that Oregon Bible College hereafter will operate on a four-year schedule, this new ruling applying to freshmen entering the School this fall.

Graduates of Oregon Bible College are doing good work in many fields. The outlook for enrolling freshmen, however, is somewhat disheartening. We appeal, therefore, to both young men and young women who are available to consider entering Oregon Bible College. If interested, write for an application form and for a College Catalog.

Minutes of the 1945 General Conference

Oregon, Illinois, July 31-August 12, 1945

TUESDAY, JULY 31

The first business session of the 1945 General Conference of the Church of God was called to order at 3:15 p.m., July 31, by President Leland T. Hanson. Harvey U. Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Michigan, led a brief devotional service.

The Chair announced that printed copies of the Working Rules of the General Conference, as revised at the 1944 General Conference, are available for distribution. The Chair then called for seating of delegates. Sister Leila Whitehead, chairman of the Credentials Committee, called the roll of certified delegates, fifty-five responding and being properly seated.

The Chair announced the routine business for the morrow's meeting would include annual reports from the Treasurer, the Secretary, and the National Evangelist.

The Planning Committee

The Chair named the following delegates as members of the Planning Committee: C. E. Randall, Emma C. Railsback, F. E. Siple, M. W. Lyon, H. H. Hawkins, G. E. Marsh, Frank Laning, J. M. Watkins, Rolland C. Stilson, William Hanson, Roy Graham, Harvey U. Krogh, Jr., A. J. Hoke, Jessie M. B. Kauffman, Vivian Kirkpatrick, Ruth Tomlinson, J. W. McLain, C. E. Lapp, Roscoe Dunbar, Dale Dunbar, Paul C. Johnson, Sydney E. Magaw, and Leland T. Hanson as chairman.

There being no further business for the day, motion to recess until 3:15 on the morrow was made by Delbert Jones and Edward H. Goit. *Motion carried.* The meeting thus was dismissed early to provide for a first meeting of the Planning Committee.

WEDNESDAY, AUGUST 1

President Leland T. Hanson called to order the second business session of the 1945 Conference at 3:15 p.m. C. E. Lapp, pastor of the Tempe (Ariz.) Church of God, led the devotional service.

Sister Leila Whitehead called the roll, there being sixty-two delegates present. Of general interest, we believe, she reported that on the opening day, last year, there were forty-six delegates present, whereas this year on the corresponding day there were fifty-five delegates present. Also, last year there were fifty delegates present on the second day, and this year sixty-two delegates on the second day.

The Secretary's minutes of the preceding meeting were read and approved.

The Chair reported that the Planning Committee had met for its first session and would continue working from day to day. He then called for the Treasurer's report, Treasurer Dale Dunbar submitting the report as here published. [See Page 5.] Several questions were asked, to which satisfactory explanation was given by the Treasurer, the Chair, and others. The Secretary then read the Auditor's report as follows:

Auditor's Report

"The books of National Bible Institution were audited and found correct. Bank accounts were verified and reconciled for all accounts. The monthly statements for National Bible Institution were checked and found to be correct. Final reports of the organization were checked and verified." (Signed) H. F. Englebrect, Auditor.

Harry Goekler and Francis Burnett moved to accept the Auditor's report. *Motion carried.*

C. E. Randall and G. E. Marsh moved to accept the Treasurer's report. *Motion carried.*

The Chair then called for the Secretary's annual report, same being presented as follows:

Secretary's Annual Report

During the past fiscal year, work of the General Conference of the Church of God has progressed well in its several departments, certain difficulties and limitations being suffered, however, by reason of war-time restrictions. For instance, the Executive Board found it impossible to fulfill all the recommendations of last year's Planning Committee in reference to enlarging facilities for Golden Rule Home. Enrollment in Oregon Bible College and in the Summer Bible Training School showed a decline, too, which may be attributed, we believe, to entirely unavoidable conditions of the day. In general, however, there has been good life and spirit in the General Conference work, and the prospect continues bright. By reason of other reports to be made, this report will be limited primarily to our Secretarial work:

As Editor of THE RESTITUTION HERALD, we can report a continued good interest and a subscription list comparable to that of last year, though very little effort could be made to increase the subscription list by reason of war-time limitations. As soon as possible, perhaps immediately, a concerted effort should be made to enlarge the circulation and usefulness of our leading church periodical, THE RESTITUTION HERALD—even as there has

been concerted effort to develop Oregon Bible College and the National Evangelistic work. The increase in subscription price to \$2.50 per year has been received without complaint. Co-operation on the part of contributors to THE HERALD columns has been excellent, and for this we are very grateful. Even here, however, there can be improvement: there is need of a larger percentage of copy coming from our more senior and experienced writers who, by reason of heavy schedules in their local fields, sometimes overlook the importance and opportunity of reaching the largest possible audience through THE HERALD columns.

Oregon Bible College was operated during the year well within its budget. Fifteen students were enrolled in the School, four of whom were graduated, namely, Harold Doan, Edward H. Goit, James Mattison, and Linford Moore. At this writing, we know of only three new students definitely planning to enter the College in September—Howard Beemer, Fonthill, Ontario; Gordon Landry, Hammond, Louisiana; and LaVonne Sorenson, Omaha, Nebraska. The Conference in session can be of invaluable assistance by helping to enlarge the enrollment. Nineteen students are attending the Summer Bible Training School, the graduation exercises of same to be conducted on Friday evening, August 10. Instructors in the College were Vivian Kirkpatrick and your Secretary, assisted during the first semester by Mrs. Alice Carpenter, art instructor, and by F. L. Austin; and during the second semester by Mrs. H. A. Smith, music instructor, and Dr. Lloyd Wood in a special First Aid course. Grover Gordon and M. W. Lyon gave five-day short courses. The Summer School instructors were F. E. Siple and James M. Watkins. Brother and Sister Albert Logsdon have been serving faithfully as superintendent and matron, respectively, at the College.

In addition to our local duties, we were able to do some little work among the brethren at large. Shortly after the General Conference last year, we assisted in the Ohio State Conference at the Brush Creek Church of God, August 27-September 3. In the early fall, we accompanied Vivian Kirkpatrick to Blanchard, Michigan, preaching one sermon there on Saturday night. The following day, we were privileged to attend the eighteenth anniversary of the Southlawn Park Church of God in Grand Rapids, Michigan, where, with a group of students, the College conducted the afternoon service. During Thanksgiving vacation, it was our privilege to conduct a short series of meetings at our boyhood home church near Lester Prairie, Minnesota. Twice, during the winter, we accompanied National Evangelist J. W. McLain to Chicago, there addressing the brethren. Our birthday (Easter Sunday) was celebrated by preaching at the East Oregon Chapel. On April 7 and 8 we attended the

Illinois Quarterly Conference at Ripley, Illinois, addressing the Conference Sunday morning. Recently (during the last half of June and the first half of July), we very much enjoyed a trip into the far South and to Kansas, working in a vacation Bible school and an evangelistic series of meetings at the Blood River Church of God, assisting in a week's series of meetings at Happy Woods, preaching one sermon in New Orleans, and conducting a short series of meetings at Arkansas City, Kansas.

In addition to the foregoing work, there has been the routine office work of editing THE RESTITUTION HERALD and *Truth Seekers' Senior Quarterly*, and conducting the constant flow of correspondence, in which work Shirley Logsdon has been our assistant.

Other phases of the work, including problems and opportunities, doubtless will be considered as this Conference progresses, and as discussions arise concerning plans for the forthcoming year.

(Signed) Sydney E. Magaw, Secretary.

Delbert Jones and Emma C. Railsback moved to accept the Secretary's report. *Motion carried.*

The Chair next called for the National Evangelist's annual report, same being submitted by J. W. McLain—reviewed as follows:

National Evangelist's Report

The Department of Evangelism worked during the year in several places in Arkansas; at Chicago, Illinois; in Waterloo, Iowa; and at Delta, Ohio. Francis Burnett had worked several months in Morrilton and Cleveland, Arkansas. Late in the winter, Brother McLain made a field trip that included Little Rock, Arkansas; Memphis, Tennessee; the Blood River and Happy Woods churches in Louisiana, also New Orleans; then to Ater, Mullin, Corpus Christi, and Riviera, Texas; then to Tempe, Arizona; Pomona, Los Angeles, and Cabazan, California. Later, he went to Fredericktown, Missouri, for a series of meetings, attended the Michigan State Conference, and went to Sioux City, Iowa.

Evangelist McLain reported tentative plans for Francis Burnett and Verna Thayer to work at Sioux City, Iowa, in the near future. He reported, too, that help has been offered to conferences in Missouri, Washington, Michigan, to the church at Saint Cloud, Minnesota, and to the brethren at Greeley, Colorado.

For a time during the winter, Francis Burnett took charge of the new work in Chicago, same having been placed in the care of Harold Doan upon his graduation from Oregon Bible College.

Verna Thayer has been employed to work on the children's and intermediate quarterlies, and to assist, generally, in Sunday school promotional work. James Mattison has been employed, primarily (Please turn to page 6)

National Bible Institution

Treasurer's Annual Report

NATIONAL BIBLE INSTITUTION June 30, 1945

| Statement of Assets and Liabilities | | |
|-------------------------------------|------------|-------------------|
| Assets: | | |
| Cash—bank account | \$ 4475.73 | |
| Savings account | 14120.55 | |
| Accounts receivable | 609.25 | |
| U. S. Government bond | 2500.00 | |
| Real estate contracts | 5032.02 | |
| Merchandise inventory | 1302.14 | |
| Quick assets | | \$28039.69 |
| Furniture & fixtures | \$5875.94 | |
| Less reserve for dep. | 275.75 | 5600.19 |
| Machinery & equipment | 3920.26 | |
| Less reserve for dep | 383.76 | 3536.50 |
| Real estate, bldgs. & land | | 56105.00 |
| Truck & trailer | | 1478.05 |
| | | \$94759.43 |
| Liabilities: | | |
| Accounts payable | 127.29 | |
| Trust funds | 25796.47 | 25923.76 |
| Net Worth | | 68835.67 |
| | | 94759.43 |

OFFICE AND PUBLISHING—31% Statement of Income and Expense

| | | |
|--|-----------|-----------------|
| Returns from sales: | | |
| Merchandise sales | \$4969.33 | |
| Restitution Herald | 3082.55 | \$8051.88 |
| Cost of goods sold: | | |
| Merchandise purchased | 3587.27 | |
| Inventory 7-1-44 | 1784.36 | |
| | 5371.63 | |
| Less inv. 6-30-45 | 1302.14 | 4069.49 |
| Gross profit on sales | | 3982.39 |
| Contributions | | 4786.59 |
| Total income | | 8768.98 |
| Operating costs: | | |
| Office salaries | 5012.35 | |
| Plant salaries | 3157.66 | |
| Postage & express | 443.33 | |
| Light & fuel | 381.26 | |
| Miscellaneous | 529.92 | |
| Interest paid | 10.00 | |
| Taxes | 90.38 | |
| Insurance | 194.31 | |
| Loss on merchandise | 10.99 | 9830.20 |
| Excess expense over income, loss for period | | -1061.22 |

Statement of Assets and Liabilities June 30, 1945

| | | |
|------------------------|-----------|----------------|
| Current assets: | | |
| Cash | \$ 354.00 | |
| Accounts receivable | 348.55 | |
| Merchandise inventory | 1302.14 | \$2004.69 |
| Fixed Assets: | | |
| Furniture & fixtures | 801.55 | |
| Machinery & equipment | 3920.26 | |
| Less dep. | 383.76 | 3536.50 |
| Real estate | | 3600.00 |
| | | 9942.74 |

| | | | |
|----------------------|----------|---------|---------|
| Liabilities: | | | |
| Notes payable | 700.00 | | |
| Accounts payable | 127.29 | | |
| Net Worth | 10176.67 | | |
| Less loss for period | 1061.22 | 9115.45 | 9942.74 |

GOLDEN RULE HOME Statement of Income and Expense

| | | | |
|------------------------|-----------|---------|--|
| Income: | | | |
| Membership maintenance | \$3418.13 | | |
| Contributions | 162.00 | | |
| Rent | 1365.00 | | |
| Board | 198.00 | | |
| Interest | 347.72 | 5490.85 | |
| Expense: | | | |
| Salaries | 1644.41 | | |
| Light & fuel | 827.65 | | |
| Miscellaneous | 270.81 | | |
| Groceries | 1521.26 | | |
| Repairs | 399.69 | | |
| Taxes | 471.23 | | |
| Insurance | 80.05 | | |
| Loss on sale of bonds | 1122.81 | | |
| Depreciation | 275.75 | 6613.66 | |

Excess loss over income Loss for period -1122.81

Statement of Assets and Liabilities

| | | | |
|-------------------------|-----------|------------|--|
| Current Assets: | | | |
| Cash | \$5531.78 | | |
| U. S. Govt. Bonds | 2500.00 | | |
| Notes receivable | 700.00 | | |
| Drew property contract | 2151.06 | | |
| Phillips prop. contract | 2030.96 | | |
| Haywood mortgage | 850.00 | \$13763.80 | |

| | | | |
|----------------------|---------|---------|--|
| Fixed Assets: | | | |
| Furniture & fixtures | 2757.53 | | |
| Less dep. | 275.75 | 2481.78 | |

Real Estate 26505.00

| | | | |
|--|--|----------|--|
| | | 42750.58 | |
|--|--|----------|--|

| | | | |
|---------------------|----------|----------|--|
| Liabilities: | | | |
| Trust funds | | 25796.47 | |
| Net Worth | 18076.92 | 16954.11 | |
| Less loss | 1122.81 | 42750.58 | |

OREGON BIBLE COLLEGE—34% Statement of Income and Expense

| | | | |
|-----------------|-----------|-----------|--|
| Income: | | | |
| Contributions | \$4253.37 | | |
| Board | 876.75 | | |
| Tuition | 4269.69 | \$9399.81 | |
| Expense: | | | |
| Salaries | 3725.11 | | |
| Light & fuel | 692.78 | | |
| Miscellaneous | 528.52 | | |
| Livestock feed | 114.66 | | |
| Groceries | 958.74 | | |
| Repairs | 247.10 | | |
| Insurance | 611.57 | | |
| Supplies | 204.27 | 7082.75 | |

Excess income over expense—gain for period 2317.06

| Statement of Assets and Liabilities | | |
|-------------------------------------|----------|----------|
| Assets: | | |
| Cash | 1938.68 | |
| Accounts receivable | 260.70 | |
| Furniture & fixtures | 2316.86 | |
| Real estate | 26000.00 | 30516.24 |

| | | |
|---------------------|----------|----------|
| Liabilities: | | |
| Net worth | 28199.18 | |
| Gain for period | 2317.06 | 30516.24 |

EVANGELISM—32% Statement of Receipts and Expenses

| | | |
|------------------|-----------|-----------|
| Receipts: | | |
| Contributions | | \$9293.74 |
| Expenses: | | |
| Salaries | \$4773.15 | |
| Miscellaneous | 645.70 | |
| Camera supplies | 155.38 | |
| Truck & trailer | 1315.89 | |
| Mission work | 167.39 | |
| Literature | 91.97 | 7149.48 |

Excess receipts over expense 2144.26

Statement of Assets and Liabilities

| | | |
|---------------------|-----------|---------|
| Assets: | | |
| Cash | \$2754.76 | |
| Truck and trailer | 1478.05 | 4232.81 |
| Liabilities: | | |
| Net Worth | 2088.55 | |
| Gain over period | 2144.26 | 4232.81 |

MINISTERIAL FUND

| | | |
|--------------------------------|-----------|-----------|
| Cash on hand, 7-1-44 | \$2319.46 | |
| Contributions | 209.42 | |
| Interest received | 35.06 | \$2563.94 |
| Cash in savings acct., 6-30-45 | | \$2563.94 |

MISSIONARY FUND

| | | |
|--------------------------------|----------|--------|
| Cash balance, 7-1-44 | \$311.67 | |
| Contributions | 84.30 | |
| Interest received | 4.59 | 400.56 |
| Cash in savings acct., 6-30-45 | | 400.56 |

PRINTING EQUIPMENT FUND

| | | |
|--------------------------------|-----------|-----------|
| Cash balance, 7-1-44 | \$1213.70 | |
| Contributions | 423.20 | |
| Interest received | 13.00 | \$1649.90 |
| Cash in savings acct., 6-30-45 | | 1649.90 |

NATIONAL BIBLE INSTITUTION BUILDING FUND

| | | |
|---------------------|-----------|-----------|
| Cash balance 7-1-44 | \$ 356.71 | |
| Contributions | 2688.70 | |
| Int. received | 4.17 | \$3049.58 |

| | | |
|---|---------|---------|
| Less payment of balance of real estate and interest | 1015.00 | |
| Attorney's fee | 15.00 | 1030.00 |
| Savings account balance, 6-30-45 | | 2019.58 |

SUMMER BIBLE TRAINING SCHOOL

| | | |
|----------------------------------|--|----------|
| Savings account balance, 6-30-45 | | \$534.57 |
|----------------------------------|--|----------|

SONGBOOK ACCOUNT—3%

| | | |
|----------------------------------|--|----------|
| Savings account balance, 6-30-45 | | \$848.51 |
|----------------------------------|--|----------|

Dale R. Dunbar, Treasurer.

Budget for 1944-45 was \$30,431.63—93% raised or \$28,287.04.

MINUTES OF THE 1945 GENERAL CONFERENCE

(Continued from page 4)

with the thought in mind of developing a Spanish missionary work in southern Texas.

At present, National Evangelism is giving limited support to the new work in Chicago and to two circuits in Arkansas—there now being four full-time employees, and two part-time employees in said Department.

Francis Burnett additionally reported having conducted a two-weeks' series of meetings in Tempe, Arizona, and having enjoyed all his work during the fiscal year. Mention was made, too, of a successful vacation Bible school recently conducted at Waterloo, Iowa.

Evangelist McLain presented a packet of pictures illustrating much of his work during the year—these to be enjoyed by delegates at their convenience.

C. E. Lapp spoke in high compliment of the work being done in the Evangelistic Department.

C. E. Randall and Harvey U. Krogh moved to accept the exangelistic report and that the Committee of Evangelism be urged to continue and extend the evangelistic work during the coming year.

The Chair announced business for the morrow to include reports from the several Standing Committees.

Delbert Jones and Jessie Kauffman moved to recess until 3:15 on the morrow. *Motion carried.* M. W. Lyon dismissed with prayer.

THURSDAY, AUGUST 2

President Leland T. Hanson called to order the third business session of the 1945 General Conference at 3:15 p.m., Thursday, August 2. F. E. Siple led the opening devotional service.

The chair then called for seating of delegates, the roll being answered by sixty-eight delegates, this number surpassing by three the number of delegates present the corresponding day one year ago.

The Secretary's minutes of the preceding session were read and approved.

Kirkpatrick's College Field Trips

Upon call of the Chair, Vivian Kirkpatrick reported his recent College field trips, same having been to the following places: Marshall, Illinois; Michigantown, Kokomo, and Roll, Indiana; Brush Creek and Lawrenceville, Ohio; Perryville, Kentucky; Guthrie Grove Church, South Carolina; Virginia; Washington, D. C.; Baltimore, Maryland; Fonthill, Ontario; Niagara Falls, New York; Cleveland and Ashland, Ohio; Blanchard and Grand Rapids, Michigan; South Bend and Burr Oak Church, Indiana; Dixon, Macomb, and Ripley, Illinois; Jordan and Kansas City, Missouri; Omaha, Holbrook, Moore-

field, and McCook, Nebraska; Clark's Chapel, London, Morrilton, McGintytown, and Little Rock, Arkansas; and Fredericktown, Missouri.

A third trip is being planned into Minnesota and Wisconsin—an interesting letter of invitation from Graytown, Wisconsin, being read.

Though there had been insufficient time for proper planning and advertising, Brother Kirkpatrick reported warm reception and good interest at large in the College. Generous contributions more than compensated his traveling expenses.

A. J. Hoke and Delbert Jones moved to accept Kirkpatrick's report. *Motion carried.*

Report of License and Ordination Committee

Upon call of the Chair, C. E. Randall reported for the Ministerial License and Ordination Committee. During the fiscal year, work of this Committee had centered, primarily, around completing of an approved ministerial list, careful consideration having been given to the requirements as adopted at last year's General Conference. To date, names of fifty ministers have been put on the approved list, ministerial cards of recognition being given them. Brother Randall explained that, in general, a charitable attitude had been followed in interpretation of the rules governing recognition.

There was considerable discussion, pro and con, on this question. M. W. Lyon recalled that the sentiment of the Conference when said rules were passed favored a check on the proportion of ministerial voting power to the total delegate vote, believing, therefore, that the rules for ministerial recognition should be interpreted well in keeping with the actual wording. Others commenting spoke of the necessity of some ministers spending much of their time in secular work to provide for their living expenses, though they are faithful in their ministerial labors and are accepted as ministers by their congregations. F. L. Austin questioned concerning the *purpose* of a minister being placed on the approved list, the discussion seeming to suggest that ministerial recognition is primarily to receive delegate right at General Conference, whereas he felt the primary purpose to be one of recommendation of the minister to the churches for actual ministerial service.

Sister Emma C. Railsback expressed the thought that young ministers, especially, should not object to doing considerable secular work, as such may be necessary while getting themselves more fully established. Sister Leila Whitehead gave hearty approval of Brother Randall's report and of the Committee's having followed the spirit, rather than the letter, of the rules.

Harry Gockler and Edward H. Goit moved to accept Brother Randall's report, and to approve the Committee's work. *Motion carried.*

Songbook Committee Report

Upon call of the Chair, F. E. Siple reported for the Songbook Committee. Complete plans have not been made concerning the contemplated songbook, but the Committee has been working on the project. Brother Siple reported that a goodly number of suggestions have been received, songs being recommended, even a few *new* songs being submitted and with the promise of the writer to pay for the purchase of plates to produce them. At present, by reason of the budget allotment, \$848.51 has been raised. It is estimated \$5,000 will be required and that publication should not be undertaken until at least \$3,000 of that amount is available.

Following his report, several delegates asked questions and offered suggestions. Sister T. J. Ellis inquired as to possibility of much of this money being raised by orders for the songbook, said orders to be solicited from churches planning to use the book. Brother Siple replied that this will be a very proper step, but not before the initial \$3,000 is raised. Brother Walter Wiggins inquired as to the feasibility of it being published by our own printing facilities. Reply was made that our facilities are inadequate, and that the work will be let to some publishing house experienced in publication of songbooks.

F. L. Austin and C. E. Randall moved to accept Brother Siple's report, and to continue the Songbook Committee and its work. *Motion carried.*

Church History Committee Report

Upon call of the Chair, the Secretary read the motion passed at last year's General Conference in reference to publishing a history of our church work. G. E. Marsh, as head of the Church History Committee, reported that he and C. E. Randall have accepted the responsibility of preparing this church history. He spoke at some little length, explaining that the assignment is a stupendous task, that included in the work should be some consideration of the history of doctrine, that consideration of work in foreign countries by organizations very similar to our own should be included, that there would be necessitated a large amount of correspondence, and possibly considerable travel. Brother Marsh spoke emphatically of being satisfied only with material that is authentic, planning to present a book eventually that will be absolutely dependable and true in regard to historical data.

C. E. Randall, co-worker with Brother Marsh on this Committee, likewise spoke of the vast amount of work involved and of necessity of writing with an unbiased mind. Both he and Brother Marsh are gathering material to be of service in the preparation of the history, and Brother Randall pleaded that great care be followed in saving historical data. He mentioned, for instance, how that upon one occasion valuable historical data were sold for ten cents at private auction, invaluable material thus

being lost to our General Conference. Like Brother Marsh, Brother Randall also mentioned there would be considerable expense involved in this work—travel being necessary to Aurora, Illinois, at least, to study Adventist records already assembled.

Several delegates entered into discussion of the contemplated history. Arlen Marsh commented that this work would be strictly a history of the denomination, not a general church history book. Sister Railsback raised the question of the name of our church body, believing official action should be taken on that matter before publication of the book. The Chair replied that this question should be left until a little later for new business.

F. E. Siple and A. J. Hoke moved to receive Brother Marsh's report for the Church History Committee and to encourage the Committee to continue its work. *Motion carried.*

The Chair reported having received several requests to open the morrow's session for new business. He explained that this had not been customary, asking for the thought of the Conference. C. E. Randall and F. E. Siple moved that the next business session, on Friday, be open for new business. *Motion carried.*

The Chair requested that motions or resolutions be presented in written form, a copy of same to be handed the Secretary.

F. E. Siple and Edward H. Goit moved to recess until 3:15 p.m., on the morrow. *Motion carried.* C. E. Randall dismissed with prayer.

FRIDAY, AUGUST 3

President Leland T. Hanson called to order the fourth session of the 1945 General Conference at 3:15 p.m., Friday, August 3. M. W. Lyon led the devotions. The roll call showed seventy-two delegates present. Sister Whitehead reported there had been only forty-five delegates present the corresponding day last year.

The Secretary's minutes were read, corrected, and approved. The Secretary then read communications from J. M. Morgan, Ernest L. Boyer, and Gerald L. Cooper. C. E. Randall and Emma C. Railsback moved to receive the communications, placing them on file, and to instruct the Secretary to make proper reply.

Harvey U. Krogh, Jr., and Delbert Jones moved that the Editor of THE RESTITUTION HERALD publish at least once each year a list of the names and addresses of recognized ministers of the Church of God; also that a list of the names and addresses of those who wrote articles for THE RESTITUTION HERALD during the past year be published. *Motion carried.*

Harry Goekler and C. R. Randall moved that National Bible Institution pay the actual traveling expenses of Executive Board members to and from Executive Board meetings in Oregon, Illinois, up to twenty-five dollars

per trip. There was considerable discussion, F. E. Siple favoring the motion as he felt it would be an encouragement to get the most competent talent as members on the Executive Board, and Arlen Marsh explaining that a board member in attending meetings often sacrifices time from his local work far in addition to the actual traveling expenses. *Motion carried.*

Edward H. Goit and Francis Burnett moved that the General Conference authorize the Planning Committee to provide in the budget for improvement of the roadway into Oregon Bible College. *Motion carried.*

Emma C. Railsback and Walter Wiggins moved that we, the General Conference, adopt the name "The Church of God of Abrahamic Faith" and be thus registered in Washington, D. C. There was considerable discussion, showing difficulties, and the Chair ruled the motion out of order, as such action would require amendment of the Working Rules.

Dale Dunbar recommended that a Resolution Committee be appointed to consider the wording of resolutions to be presented on the Conference floor, as a means of conserving time.

Harry Goekler recommended that there be a little more tendency on the part of College news reports to present the more serious activities of students. To this there was general agreement, Jessie Kauffman, Alfred Anthon, and Harry Goekler reporting, however, that the articles written by the students have been of general good quality.

F. L. Austin and Delbert Jones moved that a committee be appointed to draft a form of constitution as a basis for uniform state conference constitutions, and that the same committee be looking to approximate uniformity of local church constitutions. Following brief discussion, F. L. Austin and Emma C. Railsback moved that the motion under consideration be tabled until the next business session. *Motion to table carried.*

F. E. Siple commented on the communication from Brother Boyer, Waterlick, Virginia, as read by the Secretary at the beginning of the session. He thought it well to encourage all our churches to follow, more or less, a uniform design in planning new structures, that is, new church buildings, and suggested appointment of a committee to study this matter. Considerable discussion followed, G. E. Marsh informing that most large libraries have an excellent book on church plans drawn by architects, a book that might well be used by any congregation planning a new edifice. C. R. Randall recommended that parsonages be built so as to accommodate pastors with families, though at the time of building there might seem to be no particular need for so large a home. Walter Wiggins announced that he believed Stanley Edmister, Eldorado, Illinois, would be glad to help any of our congregations wishing designs for churches or parsonages.

C. R. Randall and Dale Dunbar moved to recess until 3:15 p.m., Monday, August 6. *Motion carried.* Brother Austin closed the meeting with prayer.

MONDAY, AUGUST 6 .

President Leland T. Hanson called to order the fifth session of the 1945 General Conference at 3:15 p.m., Monday, August 6. F. L. Austin led the devotions. Seventy-five delegates answered the roll call, and report being made that fifty-one delegates were present the corresponding session last year.

The Secretary's minutes of the preceding session were read and approved.

The Chair announced nominations were in order for the First Vice-Presidency, the election to be held on the morrow.

Harry Goekler nominated M. W. Lyon;
Dale Dunbar nominated J. W. McLain;
Delbert Jones nominated Harvey U. Krogh, Jr.;
Ben Carpenter nominated G. J. Gordon;
J. W. McLain nominated C. E. Lapp.

A. J. Hoke and Delbert Jones moved that the nominations be closed. *Motion carried.*

The Chair next announced that nominations were in order for Secretary.

A. J. Hoke nominated Sydney E. Magaw;
F. E. Siple nominated James M. Watkins.

Delbert Jones and Edward H. Goit moved the nominations be closed. *Motion carried.* There was considerable discussion relative to the Secretarial office and his work, thought being expressed that it might be well for none of the official board members to be in the actual paid employ of National Bible Institution. F. L. Austin and F. E. Siple moved, in consideration of the foregoing discussion, to reopen the nominations for Secretary. *Motion carried,* and the Chair announced that additional nominations were in order:

F. L. Austin nominated C. E. Randall;
Harry Goekler nominated F. E. Siple.

Ben Carpenter and A. J. Hoke moved that the nominations be closed. *Motion carried.*

F. L. Austin and C. E. Randall moved to remove the motion tabled at the preceding session, the motion relative to appointment of a committee for preparing a constitution that might be used uniformly by local churches, and another constitution that might be used uniformly by conferences. *Motion carried.* Then Brother Austin and C. E. Lapp moved to withdraw the motion under consideration and to substitute a new motion as follows:

Uniformity of Constitution Motion

"Mr. President: With a view to encourage ever more effective Christian labors within this General Conference of the Church of God, with Headquarters at Oregon, Illi-

nois, and also within the several State Conferences, as also within the several local churches within the State Conference,

"I hereby move that a committee of three (3) be appointed by the Chair to draft a constitution embracing the practical uniform requisites of organization for the common furtherance of Christian endeavor within the several State Conferences of this General Conference; and, which draft of constitution can be recommended, as may be solicited, to each several State member of this said General Conference, and, further, that said Committee further draft a fitting constitution for a basis of uniform local church congregations of the respective State Conferences of the Church of God, as also of the local churches of this General Conference:

"These two (2) drafts to be presented for consideration at the first 1946 business session."

(Signed) F. L. Austin,
C. E. Lapp.

Motion carried.

C. E. Randall, upon call of the Chair, reported for the Planning Committee, same Committee having been divided into three sub-committees of "Office, Publishing, and Printing"; "Education"; and "Evangelism."

Report of Planning Committee

(Sub-Committee on Office, Publishing, and Printing.—
C. E. Randall, Chairman.)

1. That the interior of the print shop be repainted.
2. That an automatic job press be purchased.
3. That used power stitching machine be bought.
4. That a campaign to increase THE HERALD subscription list be instituted, said objective to be a 20 per cent increase. Further, that the Executive Board appoint a circulation manager, who in turn shall appoint representatives at all State conferences and national gatherings of the denomination and sufficient local church representatives as to cover our entire membership.
5. That a page in THE RESTITUTION HERALD be set aside for current events, with a special editor, the same to be selected by the Editor of THE HERALD.
6. That a committee of three be appointed by the Executive Board for the purpose of preparing outlines for the Senior *Truth Seekers' Quarterly*, said Committee jointly to prepare each and every lesson. Further, that there be a more careful editing and a more careful proofreading of quarterly copy.

(Sub-Committee on Educational Planning.—
F. E. Siple, Chairman.)

1. Recommendation is made that tuition be advanced from \$40 to \$50 per month—with the opportunity of

working for College to pay this additional increase in tuition or more, if arrangements with those in charge are made.

2. Entrance Requirements:

High school graduation, or its equivalent be required of entrants, except, that students twenty-one years of age, or over, may be admitted on a probationary basis to determine their ability to carry the prescribed work.

3. Fieldman.

A fieldman on full-time basis to be employed to represent all interests of the National Bible Institution. The qualifications of such a representative should be such that he can preach, teach, and in thorough business manner present the needs of our general work, and analyze state and local needs. Further, this fieldman should have knowledge of institutional plans and buildings, able to select worthy students for College, explain annuities, and otherwise understand bonds, securities, etc., and have an interest in and knowledge of missions.

[There was no separate report on the sub-committee for Evangelism, recommendations of same to be covered by the proposed budget. . . . Certain recommendations regarding the Summer Bible Training School accompanied the foregoing report, said recommendations to be considered by the Executive Board.—Secy.]

Following Brother Randall's report for the Committee as a whole, there was brief discussion in which Delbert Jones asked for information regarding the contemplated fieldman. F. E. Siple explained that it was the Committee's plan to employ a fieldman for a work entirely separate from the work of the National Evangelist. The trend of discussion induced the Chair to call upon Treasurer Dale Dunbar to present the Committee's proposed budget for the fiscal year 1945-'46.

Discussion of the 1945-'46 Budget

The Planning Committee's Budget was presented by Treasurer Dale Dunbar. [The report appears on page 10 to avoid breaking the columns of figures.—Secy.]

Following presentation of the Proposed Budget, Dale Dunbar and C. E. Randall moved that report of the Planning Committee, including the proposed budget, be accepted.

There was lengthy and careful consideration. Harry Goekler questioned the amount of contemplated expenditure, inasmuch as last year's smaller budget was not raised. Delbert Jones somewhat questioned the expenses of the contemplated fieldman. Harvey U. Krogh, Jr., defended the proposed budget in both these particulars, believing that with a little more "push" the necessary money can be raised. C. E. Randall read certain recommendations of the Planning Committee concerning qualifica-

tions of the fieldman, showing that whoever is chosen will be one so qualified as wholly to justify the proposed expenditures. He expressed the thought, too, that addi-

tion of this man to workers on the field would more than compensate for the additional expense. He supported the budget, also, by showing that it provides for full-time employment of Verna Thayer and another full-time evangelist.

The Proposed Budget—1945-'46

Office and Publishing:

| | |
|--|-------------|
| Office salaries _____ | \$ 5267.50 |
| Shop salaries _____ | 3560.00 |
| General expense: | |
| Travel, light, fuel, misc., etc. _____ | \$2400.00 |
| Maintenance & improvement _____ | 300.00 |
| Notes payable _____ | 700.00 |
| Deficit from 1944-'45 _____ | 1061.22 |
| Total expense _____ | 4461.22 |

Total Department Budget _____ \$13288.72

Oregon Bible College:

| | |
|-------------------------------|-------------|
| Salaries _____ | \$ 5182.50 |
| Other expense: | |
| Light & fuel _____ | \$ 700.00 |
| Miscellaneous _____ | 528.00 |
| Live stock feed _____ | 150.00 |
| Groceries _____ | 900.00 |
| Insulation _____ | 300.00 |
| Storm windows _____ | 200.00 |
| Repairs & maintenance _____ | 1200.00 |
| Supplies _____ | 200.00 |
| Wages to students _____ | 1080.00 |
| Recreation _____ | 100.00 |
| New machinery _____ | 500.00 |
| Books for library _____ | 200.00 |
| Total other expense _____ | 6058.00 |

Total Department Budget _____ \$11240.50

Evangelism:

| | |
|---------------------------------------|------------|
| Salaries _____ | \$ 7020.00 |
| Travel expense _____ | 2350.00 |
| Pastoral aid _____ | 2000.00 |
| Literature _____ | 500.00 |
| State conference & building aid _____ | 1250.00 |
| Promotional _____ | 250.00 |
| Miscellaneous _____ | 500.00 |

Total Department Budget _____ \$13870.00

Songbook Fund _____ \$ 1000.00

Total Budget for all Departments _____ \$39399.22

Increase in Budget over 1944-'45 _____ \$ 8967.59

Treasurer Dale Dunbar showed that a contribution of fifty dollars from each family receiving THE RESTITUTION HERALD would raise a sum of seventy thousand dollars, an amount far in excess of the present budget.

Francis Burnett reported that Verna Thayer's work has been more than paying for itself in actual cash returns, thus supporting the thought of having more workers on the field.

Sister Leila Whitehead questioned the essentiality of a fieldman having *all* the qualifications mentioned as being essential, but believed that if such a one is available, he is worth ten thousand dollars.

Emma C. Railsback supported the increased budget (increased to that of last year), though expressing it as having been questionable in her mind at the beginning.

C. R. Randall advocated paying the Lord's workers well for their service, and recommended that the budget allotment of five hundred dollars for purchase of machinery at the College be increased.

Delbert Jones inquired as to the student's rate of pay per hour's work at the College, feeling that it should be about sixty cents an hour. F. E. Siple explained that the raise of ten dollars in the tuition, making the over-all tuition (including board and room) now fifty dollars per month, was to provide money with which to make reasonable rate of pay to students wishing to work at the College. He explained, too, that the Planning Committee first allowed fifteen hundred dollars for purchase of machinery at the College, but after careful study, it had been reduced to five hundred dollars.

Francis Burnett emphasized the importance of keeping the General Conference work well before the churches at large.

All important questions concerning the budget, and the report of the Planning Committee, having been duly considered, the Chair called for a vote upon the motion to approve the Committee's report and its budget. The *motion carried*.

C. E. Lapp addressed the delegates, showing how the world pays uncomplainingly for even unnecessary things of life, and urged a more hearty support of the Lord's work. Upon his call, a goodly number pledged contributions of fifty dollars, each, to the General Conference, the pledges to be paid within four months.

A. J. Hoke moved to recess until 3:15 p.m. on the morrow; the *motion carried*; and he dismissed the meeting with prayer.

TUESDAY, AUGUST 7

President Leland T. Hanson called to order the sixth business session at 3:15 p.m., Tuesday, August 7. M. W. Lyon led the devotional service. Seventy-nine delegates were present—contrasting with the forty-nine delegates present the corresponding day last year.

The Secretary's minutes were read, corrected, and approved. The Chair announced the next order of business to be the election of a first vice president and a secretary, and read the Working Rules pertaining to the balloting. Following is a tabulation on the voting:

| | | |
|-------------------------------|------------|---------------|
| For 1st v. president (3 yrs.) | 1st ballot | 2nd ballot |
| M. W. Lyon | 8 | |
| J. W. McLain | 23 | 23 |
| Harvey U. Krogh, Jr. | 26 | 41 (majority) |
| G. J. Gordon | 16 | 13 |
| C. E. Lapp | 4 | |
| | — | — |
| | 77 | 77 |

Harvey U. Krogh, Jr., was declared elected as the First Vice President.

| | |
|------------------------|---------------|
| For secretary (3 yrs.) | 1st ballot |
| Sydney E. Magaw | 49 (majority) |
| James Watkins | 13 |
| C. E. Randall | 4 |
| F. E. Siple | 11 |
| | — |
| | 77 |

Sydney E. Magaw was declared elected as Secretary.

Next order of business was A. J. Hoke's report on plans-in-the-making for a future administration building. He showed blueprints and other drawings, illustrating several designs and possibilities for the contemplated building. Following Brother Hoke's most interesting presentation, there was general discussion. C. E. Lapp inquired as to the value of the present building. The Chair replied that its cash value would be somewhere in the vicinity of three thousand dollars. Jessie Kauffman recommended that more than the basement floor be planned so as to provide, among other things, for a gymnasium. Upon question, Brother Hoke informed that the present plans provided for a building 128 feet by 58 feet. C. R. Randall questioned the present suggested location of the printing-shop office. F. L. Austin recommended keeping all offices in the contemplated basement floor on the same level and on level of the printing shop. F. E. Siple suggested the truck entrance so to be placed as not to interfere with later additional wings and recommended the building have a flat roof. James M. Watkins questioned advisability of having the stairs located according to present blueprints. Rolland Stilson questioned advisability of having two basement floor levels.

The Secretary and the Chair recommended building, in

the rough, a superstructure one or two stories above the basement floor, though for some time the basement floor would probably be the only part thoroughly completed. Thus, the first floor, proper, probably could be used for a General Conference auditorium, also for a gymnasium, until such time as the Conference would be prepared to finish it. The Secretary read, too, from last year's minutes showing the Executive Board had been authorized, fully, one year ago to proceed with initial plans for the contemplated Conference building. Sister T. J. Ellis spoke in high commendation of the vision and plans for the building, expressing it as her wish that she were young again, so as to have more time to profit and to assist in advancing the Lord's work.

F. E. Siple and Sister T. J. Ellis moved that this Conference recommend to the Executive Board members that they continue with plans for a National-Bible-Institution building in accordance with the resolution approved at Conference of 1944. *Motion carried.*

F. L. Austin and William Huffer spoke appreciatively of Brother Hoke's ability and service in working on the building plans.

Leila Whitehead and Evelyn Austin pleaded for more consideration on the part of local churches and conferences in choosing delegates, emphasizing that important business is transacted at the General Conference—business that should not be delegated to immature minds. Recommendation was made, too, that local churches and conferences budget so as to have means for sending delegates to the Conference, also recommending that the Executive Board present these thoughts to the churches at large.

Upon inquiry, C. E. Lapp reported \$2100.00 had been pledged the preceding day, these pledges being made to apply on the budget for the forthcoming fiscal year.

The Chair encouraged all delegates to continue attending the business sessions, announcing that other important matters are to be considered.

C. E. Randall moved to recess until 3:15 p.m. on the morrow; the *motion carried*; and he dismissed the meeting with prayer.

WEDNESDAY, AUGUST 8

President Leland T. Hanson called to order the seventh business session at 3:15 p.m., Wednesday, August 8. Roy Graham led the devotional service. Sixty-nine delegates answered the roll call, Sister Whitehead reporting that forty-nine delegates were present at the corresponding session last year.

The Secretary's minutes of the preceding session were read, corrected, and approved.

Committees Named

The Chair announced the several committees for the forthcoming year as follows: (Please turn to page 15)

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Having food and raiment let us be therewith content. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." — Paul.

First Things First

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:33, 34).

A follower of Christ who has truly repented and put on Christ by baptism has a different outlook on life. His outlook is no more self-centered. The center of his life is Christ. He tries to live like Him and to do what will be pleasing and acceptable unto Him.

The cares of this world rest lightly upon the shoulders of a Christian. That does not mean he does not work to earn his living. It does not prove that a Christian never gets any surplus of this world's goods. But a Christian's eyes are upon Jesus. His intent chiefly is in doing good works. He merely works at his earthly trade to pay expenses.

Gentiles Seek Material Needs

The farther away from Christ one walks, the larger and lovelier, and more to be desired are the material beauties of this life. Remember how Esau sold his birthright for a bowl of soup? (Gen. 25:30-34.)

Today, if we are not ever mindful of our Lord, we may become forgetful and get mixed up in worries and cares of this world. If not checked, they might even cause us to wander away from serving God. There is a verse of Scripture which tells us to be careful lest someone takes away our crown of righteousness. We are to hold fast to Christ, following Him, and doing good.

People or Things?

Which is more important to you, people or things? Would you rather buy the latest model of some electrical device, or use the money to further God's Word, thus helping to teach people to be ready to live in God's Kingdom?

Of course, Mother needs her electric stove! But there is that portion of salary or income, one should use to buy for himself, and also a goodly portion to be set aside for God's share. After all, He blesses us with health and

strength. And everything really and truly belongs to God who made us and the world.

God's Loving Care

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26.)

Have you happened upon a bird's nest this summer? Did you watch the birdies hatch out of their egg shells? At first they "were in their bare skins," as one of my boys said. But fuzz came, and feathers, too. Their eyes opened wide—so did their mouths. Were any birds ever as hungry? Mother bird worked to bring food for her babies. They do not just sit and take God's goodness. They help supply themselves with food. No, they need not plant or harvest grain. They do not store any, but God takes care of them when they have done their part.

God has promised to bless those who trust Him. Even the nations that are kind to His people, Israel, are promised blessings. "I will bless them that bless thee" (Gen. 12:3).

So live above the cares of this world, thinking upon the things of Christ.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Happy Birthday Wishes

Franklin D. Hawkins, Aug. 24, age 5, Minneapolis, Minn.

Tommy Pearson, Aug. 25, age 7, Troy, Ohio.

Sharon L. Saatzer, Aug. 28, age 3, Saint Cloud, Minn.

Melissia A. Grissom, Aug. 28, age 3, Frankfort, Ind.

Ophelia Richardson, Aug. 28, age 7, Hammond, La.

"O Lord give us the Grace of Thy Spirit early to seek out; and ever more earnestly to follow the work which Thou hast appointed for us to do."



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

National Berean Day

The annual Berean Conference business meeting was opened by the president, Arlen Marsh, with song and prayer. The Sixty-Second Psalm was read for Scripture, which should have inspired all Bereans to a greater faith in God. The meeting was an open forum until 3:00 p.m.

Mrs. Verna Thayer presented the idea of having a junior Berean society under the leadership of older persons. Much work should be done for the children. We should remember that young children trained in the way of God, will not depart from it when they are older, but will more often bring in their elders. Are we going to let the junior lesson books lie idle, or are we going to urge people to get them for the children? Start a campaign in your church to help the little ones get started for Christ.

Alva Huffer presented the problem that Bereans should co-operate with the church and not duplicate expense and effort. There was a feeling that we should become a part of the General Conference, but to have our own officers as we have been doing in the past, and that we should be credited with our share of the funds contributed to the National Bible Institution.

There was much discussion on the age limit for Bereans. Some felt that old people smother out the young. Young people need a chance to do things for themselves. Will we have this freedom if we become a part of the National Bible Institution? The general opinion was that we would if we had a leader who understands young people. By turning to the pages of Berean history, one could learn that it was because of Berean efforts that we now have the General Conference. Brother G. E. Marsh summed things up when he pointed out that Bereans are an organization for the outlet of energies and the training of young people.

The Berean motto is: "Search the Scriptures Daily," but the Iowa Bereans have added: "Distribute Tracts and Train in Leadership." We must look to those who have been trained and have the experience. Brother J. M. Watkins reported that in the Eldorado (Ill.) Church the young people were separated from the older ones, and interesting training work was created. It is worthy of note that only seven of the twenty-two Berean societies are composed entirely of young people.

The business meeting was then called to order by the president. Mary Catherine Railton, secretary, read the minutes of the previous meeting. After minor revisions,

they were approved. The treasurer's report was also read and accepted.

James Mattison, who was head of the Publishing Committee, presented a report on the amount of Berean material on hand. His report showed much work, and he is to be commended for his efforts. "Red Is for Danger," seems to be the most popular tract now in print, and all are urged to read it. It was suggested that names of Berean tracts be placed on the Berean page from time to time. Watch for new ones to appear soon. One is a series of twenty-six lessons, written by our president, Arlen Marsh; the other was prepared by Harold Hardesty, who has since given his life in the service of his country.

The editor of the Berean page asks for more aid in the preparation of this important part of our national organization. Heed the call! If your society does not now have a scribe, get one. Report what you do. Your reports will help others to develop new ideas. We urge the ministers to encourage their classes to write. You may feel that your activities are not worth reporting, but this is a false idea.

Faye White handed in her resignation as junior correspondent chairman. We extend our gratitude for the fine work she has done in the past.

It seems that some state societies are losing their vitality. This brings up the question of the necessity of having state societies. Your comments on the matter are invited. Do you feel they are necessary? If so, do something about it.

Under the heading of new business, Brother Harry Goekler presented a motion to the effect that the publishing committee publish, in tract form, the article entitled, "Should a Protestant Marry a Catholic?" by F. E. Siple. The tract will be published as soon as possible.

Alva Huffer then offered two motions, the first authorizing and instructing the secretary to prepare a roll of all Bereans, and the second incorporating the Berean Society in the General Conference as a department similar to those on Publication, Benevolence, Education, and Evangelism. Both motions carried. In regard to the preparation of a complete list of all Bereans, the new secretary enlists your co-operation. Please send her the names at once.

Election of officers resulted as follows: Arlen Marsh, president; James Mattison, first vice president; Billy Dick, second vice president; Beth Hardesty, secretary; and Shirley Logsdon, treasurer.

Mrs. Harold Hardesty, Secy., Oregon, Illinois.

AMONG THE CHURCHES

CALENDAR

- August 12-19—Missouri Conference at Fredricktown.
 August 18-26—Annual Iowa Conference at Waterloo.
 August 19-26—Ohio Conference at Golden Rule Church of God, Cleveland, Ohio.
 August 19-26—Western Nebraska Conference at Holbrook.
 August 16-26—Virginia State Conference at Maurertown.
 August 26-September 2—Eastern Nebraska Conference at Omaha.

CERTIFIED DELEGATES AT GENERAL CONFERENCE

Officers National Bible Institution: President Leland T. Hanson, First Vice President James W. McLain, Second Vice President A. J. Hoke, Secretary Sydney E. Magaw; Treasurer Dale Dunbar; Alva Huffer for National Bereans; Esta L. Starbuck for National Sunday School Association. These all had one hundred per cent attendance.

Active Delegates and Alternates

Arizona: C. E. Lapp, Louise Lapp.
 California: Jessie Kauffman, Dean H. Moore, Emma C. Railsback.
 Canada: Caroline Dilumarter, Ida Eastman, C. E. Randall.
 Illinois: Mabel Andrew, F. L. Austin, Francis Burnett, Ben Carpenter, Frederick Clausen, Harold Doan, Mrs. William Ford, Edward Goit, Vivian Kirkpatrick, Frank Laning, Mildred Laning, Tessa Laning, Arlen Marsh, James Mattison, C. Alan McLain, Linford Moore, Jr., Mrs. Ben Pritchard, C. R. Randall, Lucy Ryder, George Siple, Isabelle Smith, James M. Watkins.
 Indiana: Maggie Bengel, William Dick, William Huffer, Bernedene Jones, Delbert Jones, M. W. Lyon, Emory Macy, Mildred Macy, Harry Sheets, Maude Stilson, Rolland Stilson.

Iowa: Mrs. T. J. Ellis.
 Louisiana: Mabel Barnum, Mrs. Claiborne Lee, Albert Siple.

Michigan: Lyle Doan, Martha Doan, Harvey Krogh, Jr., Mary Krogh, Meriem Munshaw, Phyllis Sellers, Dorothy Siple, F. E. Siple, Arlie Townsend.

Minnesota: Harry Gockler, Thelma Gockler, Ruth Hoskins, Norma Kirkpatrick, Walter Wiggins.

Missouri: Flora Graham, Roy Graham, Gertrude M. Logan, I. O. Rogers.

Nebraska: Robert Hardesty, Ardys Johnson.

Ohio: Edna Brewer, Florence Dunbar, Roscoe Dunbar, G. J. Gordon, Inez Gordon, W. J. Halls, Clara Hoke, Arthur M. Jones, G. E. Marsh, Grace Marsh, Ruth Tomlinson, W. S. Tomlinson.

Oregon: Alfred Anthon.

Washington: Lyle Rankin.

Credentials Committee:

(Signed) Leila E. Whitehead,
 Evelyn H. Austin,
 Alva G. Huffer.

IOWA CONFERENCE ANNOUNCEMENT

The Fifty-eighth Annual Conference of the Iowa Church of God will be conducted, the Lord willing, at 1040 Conger St., Waterloo, August 18-26. Teachers will include the following: J. W. Williams, F. E. Siple, Paul Williams, Francis Burnett, Mrs. Paul Williams, Mrs. E. L. Swanson, Mrs. Fern Cronbaugh, and Mrs. Margaret Moore.

We urge everyone, who may find it possible, to come.
 Esther Jenkins, Cor. Secy.

SUMMER SCHOOL-CONFERENCE BAPTISMS

As a fitting climax to the sincerity and devotion of the Summer Bible Training School students' efforts, we were made especially happy when, on our graduation night, Beverly Phillips of Waterloo, Iowa, came forward to confess her faith in Christ. To this was added an increased joy as Orval Dale Lynd of Altona, Ill., and Roene Larington of McCook, Nebr., later manifested a similar desire.

To this group was added Mrs. Estella Howell of Kewanee, Ill. Mrs. Howell, long a friend of our faith, has come, in later years of life, to believe the promises and assurances of her coming Lord and the necessity of immersion, and acting on this faith also requested baptism. The service was performed in Rock River, Oregon, Ill., by the writer.

James M. Watkins.

"I have enjoyed very much being at the 1945 Conference for the first time in four years. May we all meet again from year to year."—Mrs. William Fey, Mount Sterling, Ill.

"I feel God has blessed me greatly through my attendance at Conference and hope I can go out to live better what I have learned."—Eunice Halls, Cleveland, Ohio.

OSLAND - APPLEBY

On Friday, August 3, at the Church of God parsonage in Omaha, Nebr., Miss Norma Osland and Mr. Leonard Appleby were united in marriage by the writer. Their attendants were Mrs. Marvin Dwyer, sister of the bride, and Mr. Byron Appleby, cousin of the groom.

The bride wore a green afternoon dress with brown accessories and a corsage of gladiolus corsage. The matron of honor wore a red afternoon dress with a gladiolus corsage. A wedding dinner was served at the Howard Appleby home at six o'clock.

Both these young people are members of the Church of God at Omaha, and we wish them much happiness in their new life together.

R. O. Hardesty.

NATIONAL BIBLE INSTITUTION

| | |
|-------------------------------------|---------|
| Dorothy Magaw | \$ 4.00 |
| Conger Street Church, Waterloo, Ia. | 182.00 |
| Silas Claypool | 5.00 |
| A Brother | 2.00 |

GLEANINGS FROM THE FIELD

Anyone desiring to attend Ohio Conference at Cleveland, please send reservations to Miss Mary E. Elton, 1508 E. 107 St., Cleveland.

"The inspiring and thought-provoking sermons given by the recent graduates of Oregon Bible College at morning devotions are outstanding evidence of the charge they have assumed."—Edna Brewer, Troy, Ohio.

"I have enjoyed the Conference enough to try to come again next year, should the Lord tarry."—Howard H. Hawkins, East Rochester, Ohio.

"I was made happy today, when one of my girls in my Sunday school class was baptized. God's care over His children has been so deeply proved to me today."—Mrs. T. J. Ellis, Waterloo, Iowa.

"Mingling with the household of God has been a joy which will be an inspiration and help in time of need."—Jessie M. B. Kauffman, Riverside, Calif.

"This being my fourth attempt of cooking for our General Conference, I still have found much co-operation in the program of caring for the material side of it, my time for attending the services being limited to the night services."—Mrs. Thomas Lewis, Mount Sterling, Ill.

"Following the Vacation Bible School at Lawrenceville, Ohio, the writer and Sr. Gordon and Sr. Ruth Tomlinson, teachers of the School, en route homeward, stopped by request of Bro. James A. Patrick at his home, Ashland, Ohio, for the purpose of observing the Lord's Supper, Bro. Patrick being unable, physically, to attend regular services at Golden Rule Church, Cleveland, where he is a member. Others present were Sr. Patrick and Bro. Merle Patrick. Somewhat as at the first Communion, when the meal was finished, the emblems were set on the table. The wheat from which the bread was made had grown and was milled in Palestine. The cup used was one that had been used many years ago at the old Eden Lake Church of God near Eden Valley, Minn., Sr. Patrick's father, Hiram Matheny, having been an elder of that church. We were glad to have had the opportunity of rendering this service for the Patricks."—G. J. Gordon, 13605 Othello Ave., Cleveland, Ohio.

"Being at Conference for the first time, I will say that I have enjoyed the fellowship with the brethren of like precious faith, and have been very inspired with the excellent sermons we have heard at night services. Hope to be back sometime!"—Mrs. Ben Pritchard, 631 S. McArthur, Macomb, Ill.

Duane Earl arrived, July 30, 1945, at the home of Mr. and Mrs. Earl Stott, Mitchell, Nebr. His mother is the former Beulah Wilson of the Holbrook (Nebr.) Church of God. Congratulations!

MINUTES OF THE 1945 GENERAL CONFERENCE

(Continued from page 11)

Committee on Education—Sydney E. Magaw (chairman), Otto Dick, and Rolland Stilson.

Ministerial License and Ordination Committee—C. E. Randall (chairman), C. E. Lapp, and Vivian Kirkpatrick.

Committee on Evangelism—J. W. McLain (chairman), Harvey U. Krogh, Jr., C. E. Lapp, and G. E. Marsh.

Finance Committee—Dale Dunbar (chairman).

Songbook Committee—F. E. Siple (chairman), Evelyn Barr, Harvey U. Krogh, Jr., and Evelyn Austin.

Church Name Committee—Harvey U. Krogh (chairman). [See succeeding bracket note.—Secy.]

Sunday School Committee—Arlen Marsh (chairman).

Buildings Committee—A. J. Hoke (chairman).

Berean Committee—Verna Thayer (chairman).

Survey Committee's Report

The Chair called for report of Golden Rule Home Survey Committee. H. H. Hawkins, chairman, gave the following summary of property, contracts, and the Ministerial Fund:

| | |
|------------------------------------|------------|
| Knapp property _____ | \$ 5500.00 |
| Ordnung property _____ | 5000.00 |
| O'Byrne property _____ | 3750.00 |
| Nine vacant lots _____ | 1750.00 |
| Golden Rule Home _____ | 12000.00 |
| Contracts & Ministerial Fund _____ | 7596.00 |
| Cash _____ | 5531.78 |
| U. S. Government bonds _____ | 2500.00 |
| Notes receivable _____ | 700.00 |
| Furniture & fixtures _____ | 2481.78 |

Total estimated value of
Golden Rule Home _____ \$46809.56

The foregoing estimate, made by a Committee of conservative judgment, is above four thousand dollars more than required to tally the figures on the Treasurer's approved report at this Conference.

The Survey Committee carefully studied the several properties under consideration and read a number of recommendations for repair, reporting certain improvements now being made, recommended an increase in rent on one of the properties, and reported the Committee had been well received by the tenants. We quote: "Upon our unannounced visit, we found all occupants of properties cordially welcomed us to inspect same, and the caretakers at Golden Rule Home appear to be fulfilling their duties."

(Signed) Howard H. Hawkins, chairman,
William A. Hanson,
Rolland C. Stilson.

C. E. Randall and Edward H. Goit moved to receive and file the Survey Committee's report, and to discharge the Committee. *Motion carried.*

C. E. Randall and Emma C. Railsback moved that the Executive Board appoint a committee of three members to study the subject of church name and make report to the General Conference assembled in 1946. *Motion carried.*

The Chair reported the Executive Board had already considered this need and announced Harvey U. Krogh, Jr., as chairman of that Committee, he being authorized to choose his assisting members of the Committee. [Accordingly and for uniformity of this published report, the Secretary has listed this Committee with the other committees.]

C. E. Lapp and C. E. Randall moved adoption of a resolution reading: "In view of the excellent work that Brother J. W. McLain has rendered as National Evangelist, be it therefore resolved that we extend to him a rising vote of thanks." *Motion carried*, and all delegates complied with the sentiment of the motion.

New Sunday School Department

M. W. Lyon and F. E. Siple moved that a new Department of Sunday school work be created in National Bible Institution, into which the Sunday School Association shall be incorporated, with a department head whose appointment shall be agreed upon both by the officers of National Bible Institution and of the Sunday School Association, and that all quarterlies and other Sunday school literature shall be prepared and edited for publication by the Sunday School Association, subject to the approval of National Bible Institution Publishing Department, this action to be subject to confirmation of the forthcoming Sunday School Conference.

There was brief discussion, M. W. Lyon and G. E. Marsh approving the motion, believing it would result in a better quarterly. In the discussion, Leota B. Hanson mentioned certain receipts that come to National Bible Institution as a result of Sunday school orders to David C. Cook. F. E. Siple recommended that more publicity be given to this matter, that Sunday schools at large will be encouraged to place their orders through the Institution. *Motion carried.*

New Berean Department

The Chair reported that the Executive Board had already made decision to accept the newly planned Berean Department, whereupon James M. Watkins and Francis Burnett moved to approve the Board's decision to accept the newly proposed Berean Department into National Bible Institution. *Motion carried.*

* * * *

C. E. Lapp inquired as to whether or not credit for

work done in the Summer Bible Training School has been given students in the regular College courses toward their graduation. The Chair replied that such credit has not been given except in rare cases.

Walter Wiggins and Francis Burnett moved that the Executive Board appoint a committee to examine students who apply for admission in Oregon Bible College. The *motion lost*, Brother Burnett having opposed it, believing present means and procedures sufficient.

Estimate Cost of Contemplated Building

A. J. Hoke, having consulted a partner to the Rockford architect, reported that the contemplated headquarters building (discussed earlier in the meeting) would cost about \$40,000 for the basement floor completely finished; that to add a two-story superstructure (incomplete) would cost somewhere between \$80,000 and \$100,000; and that the entire structure completed would cost somewhere between \$100,000 and \$110,000.

There was general discussion, there being an optimistic outlook. Treasurer Dunbar, hopeful that building plans will develop, spoke, however, of the necessity of raising the operating budget first. F. E. Siple, considering the cost of the basement floor as compared with the additional cost of the unfinished superstructure, said, "Go on up."

In reply to M. W. Lyon's question as to reliability of the architect, A. J. Hoke, James M. Watkins, and the Chair very favorably vouched for the dependability of the architect, one Gilbert Johnson.

F. L. Austin and F. E. Siple moved to invite Gilbert Johnson to come to the College, on the morrow, to meet brethren in consultation about plans for the contemplated building. *Motion carried.*

Emma C. Railsback and F. E. Siple moved to recess until call of the Chair. *Motion carried.*

FRIDAY, AUGUST 10

President Leland T. Hanson called to order the eighth business session at 3:00 p.m., Friday, August 10. C. Alan McLain led the devotional service. Fifty-five delegates answered the roll call.

Final Report of Credentials Committee

| | |
|---|----|
| Number of voting delegates and alternates | 87 |
| Largest attendance of delegates | 79 |
| Smallest attendance of delegates | 55 |
| Average attendance of delegates | 67 |

Forty-six delegates were present for every business session, and fourteen were absent at only one session.

(Signed) Credentials Committee:

Leila E. Whitehead,
Evelyn H. Austin,
Alva G. Huffer.

The Secretary's minutes of the preceding meeting were read, corrected, and approved.

Treasurer Dale Dunbar addressed the delegates, encouraging support of the budget and the forward-looking plans of the Conference, informing that announcement of ways and means of raising the necessary money will be made from time to time in THE RESTITUTION HERALD. Francis Burnett and C. Alan McLain moved to dismiss the several committees whose services were required only during this Conference, heartily thanking them for their services. *Motion carried.*

The Secretary announced that student expenses at the College for the forthcoming year will be thirty-five dollars per month for board and room, fifteen dollars per month for tuition, plus cost of textbooks and personal incidentals.

Sister T. J. Ellis spoke appreciatively of the Executive Board, urging delegates to support the Board throughout the coming year. Following Sister Ellis's pep talk, Alfred Anthon added: "If those who are interested don't do it, it won't be done." J. W. McLain showed that the work done during the past few years should make a good groundwork for further progress, warning that any slackening in the work at this time would mean the losing of gains already made. Rolland C. Stilson spoke favorably and encouragingly of the Conference program. Arlen Marsh and Leila Whitehead expressed opinions, pro and con, respectively, regarding a dollar-a-week idea in support of the budget.

Sister G. E. Marsh and Rolland C. Stilson moved a rising vote of thanks to the Oregon brethren for their hospitality during the Conference. *Motion carried*, and all non-Oregonians arose.

Rolland C. Stilson and F. E. Siple moved a rising vote of thanks in behalf of Frank Laning and the cooks, Sister Thomas Lewis and Sister Ben Pritchard. *Motion carried*, and the house arose.

The Secretary explained certain advantages of increasing THE RESTITUTION HERALD subscription list—advantages in addition to actual receipts of the subscriptions. For instance, the more HERALDS are read, the more widely our doctrines will be promulgated. Also, as THE HERALD is read more extensively, appeals for financial support will result in more contributions.

F. E. Siple and A. J. Hoke moved to adjourn. *Motion carried.* F. L. Austin dismissed the meeting with prayer.

Sydney E. Magaw, Secretary.

"They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).

THE RESTITUTION HERALD

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NUMBER 47

God Speaks to Man

By I. S. Davis (Wenatchee, Washington)

GOD LET MOSES see His back parts, but He let Jesus see His face. "God . . . at sundry times and in divers manners spake in times past unto the fathers by the prophets" (Heb. 1:1). No list of prophets would be complete if the name of Moses failed to be on that list. John the Baptist may have been the greatest of men born of women, but as a prophet none but one excelled Moses, and that was Jesus. Today, God speaks to man through His Son Jesus.

Moses saw and recorded all the early period of God's glory, His goodness, and was the voice of God to a people in bondage. Jesus saw and proclaimed all the future glory and goodness of God, and is the voice of God to a people in bondage to sin. Between these two great spokesmen of God, there were a number of lesser prophets through whom and by the same Spirit, God spoke to the fathers in the nation of Israel.

Of Moses it was written, "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Num. 12:8). Of the lesser prophets, it was written, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (v. 6). Of Jesus, it is written that He was given the Spirit without measure. (John 3:34.)

The glory of God that Moses saw was reflected in Moses' face. Moses saw the development of the Son of God from the beginning until He fulfilled the law, under which law Moses led Israel. Thus, the dispensation of Moses and the law was represented by the backparts of God, and it was glorious, though it was only temporary. God was in the world through Moses, reconciling the Israelites to acceptance of the Lord who should be raised up from among their brethren. Moses saw the similitude of God and Jesus was the fulfillment of that similitude. He was the brightness of God's Glory, and the "express image" of God's Person. (Heb. 1:3.)

Jesus was the face of the LORD, which Moses, in the flesh, could not see. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). None but the few, who as witnesses in Jesus' day, when God was in the world through His Son, reconciling the world unto Himself, could see the LORD'S face ("express image" of God's face) and live. One man, Stephen, saw that face, and died.

Moses could see no further ahead than man being developed into a keeper of law. Jesus was that Keeper of law. When Jesus was about thirty years of age, God shined in His heart, illuminating His seeing powers, and He saw Himself, the Son of God, as man wanting to do all the will of God. This was more glorious than what Moses saw, though what Moses saw was glorious. What Jesus saw of God, was not

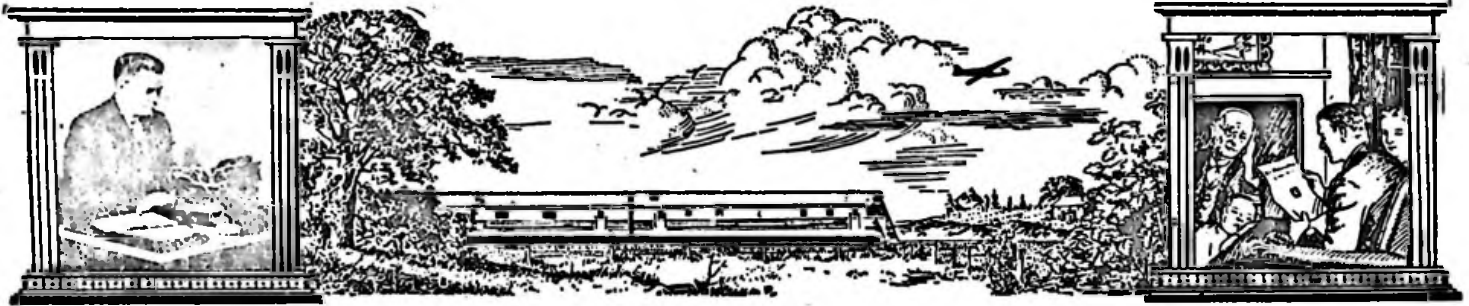


I. S. Davis

the LORD'S back parts, but His face; and the glory of what Jesus saw reflected in Jesus' own face.

Consider now the Apostle Paul's words: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). Moses could himself develop no further than unto what he could visualize of the glory of God. He could see no further than a perfect law keeper. Consequently, Moses was no more than a good law keeper. To him, the Son of God was a law keeper; hence the height of his ambition was to keep, perfectly, the law of God. This kept him in bondage all his life as a *servant* in God's house, it being written: "My *servant* Moses is not so, who is faithful in all mine house" (Num. 12:7). When Moses kept the law, he was giving his full conception of the Son of God; and it was acceptable to God.

Jesus, too, did this for the first thirty years of His life until He, according to the Scriptures, died—for a man's ambition to be a perfect law (Please turn to page 11)



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

Evangelism

The Church of God is built by evangelism—by the evangelism of Jesus, Peter, Stephen, Paul, and countless faithful disciples down to the present day. Closely akin to the spirit of Evangelism is the work of various conference assemblies and vacation Bible schools. Indeed, it is not uncommon for our brethren to conduct a vacation Bible school and a series of evangelistic meetings at the same time: classes meeting in the forenoons and preaching services in the evenings. Whatever the methods, it is a duty—and a life-giving stimulus—of the church of the living God to scatter abroad the true gospel-of-the-Kingdom message.

During the recent General Conference, Brother J. W. McLain pleaded that the National evangelistic effort be continued, lest all present gains be lost. Every church body would do well to plan at least one series of evangelistic services during the year. Two would not be too many: probably a week of services preceding Easter and a two-weeks' effort in the fall or winter. The General Conference, too, plans to press forward in evangelistic work. Brother M. W. Lyon has accepted call of National Bible Institution to do full-time evangelistic work—work that may lead him throughout the nation, possibly farther. He hopes soon to begin this work, but is helping his local church at South Bend, Indiana, first to find another pastor.

Following summer conferences, there is each year a tendency of churches to lose the over-all picture of Christian responsibilities. The evangelistic spirit wanes. *Antidote:* plan evangelistic meetings at your home church!

A News Page Coming

Upon recommendation by the recent General Conference, a weekly news page is being planned for THE RESTITUTION HERALD. A special editor will have charge of this News Page, somewhat in keeping with the special Berean and Children's pages. Further announcement will be made shortly.



Adult Class—Vacation Bible School
Blood River Church (La.)

“Do or Die”

“Do or die,” though somewhat of a slang expression, suggests an inescapable truth. Christians must *do* or they will *die!* There dare be no standing still, no “resting on the oars.” This principle applies also to Oregon Bible College. The outlook for a large enrollment when school reopens, September 11, is dark. It is a testing time for the College. It is a time to *Do*—or die. Pray that, by the goodness of the Lord, earnest, zealous, and talented young men and women will yet at this late moment decide to enter Oregon Bible College when it reopens in a very few days.

The New Budget

The recent General Conference enthusiastically and wisely made good plans to develop the present general work. The plans will require an expenditure of nearly forty thousand dollars during the forthcoming fiscal year. Within a short time, Treasurer Dale Dunbar (Swanton, Ohio) will present this matter in full, but in the meantime it is well, we believe, for all our brethren to be well assured that the Church of God is pressing forward. In this forward-looking program, the help of all brethren is essential. By that “help” we mean both moral and financial support.

Morally, how much do we love the Lord and His work? *Financially*, suggestion has been made that there be a goal of every family now reading THE RESTITUTION HERALD contributing fifty dollars toward the General Conference work during the present fiscal year. Certainly, some readers will be unable to contribute that much, but others may be able to give more and maintain the fifty-dollar average. If so, the budget will be raised and there will be other thousands of dollars to apply toward the new two-story administration building now being planned! Of what value is the Lord and His work to you? to me? Let's budge the budget!—being “not slothful in business” of the Lord. (Rom. 12:11.) *Budge it!*

Green Pastures and Still Waters

By Mrs. H. H. Kent (Pueblo, Colorado)

"He maketh me to lie down in green pastures: he leadeth me beside the still waters" (Psalm 23:2).

IN THESE days of sadness and trouble, there is nothing that can bring more comfort and strength than the Scriptures. Paul said, "Prove all things." We may find answers to our problems in the Word of God. When Christ asked Peter if he, too, would forsake Him, and follow the multitudes, Peter said, "Lord, to whom shall we go? thou hast the words of eternal life."

One of the most comforting sections of the Bible to most of us is the Psalms, from which we may get much courage in so short a time. Most of us, no doubt, memorized the Twenty-third Psalm, together with the Beatitudes, during our first years of school. As we get a better knowledge of the truth, it means more and more to us. How thankful we are that the Lord has proved to be a good shepherd to us! He takes care of us daily as we look to Him, so our lives are safe in His hands.

"He maketh me to lie down in green pastures." Associated with the word "pastures" comes the thought of peace and rest. When pastures are "green," it indicates that the sun has made them tender. God is the giver of every good gift. Green pastures are not like the dusty roadside where thorns and thistles grow. These places are where the multitudes are found. The Christian does not dwell long among the thorns. According to Matthew 13:11, Christ told His disciples that He calls His children unto Himself to teach them the mysteries of the Kingdom of heaven.

"He leadeth me beside the still waters." How comforting! We would like to stay here to rest. In Revelation 17:15, John explained what "waters" mean in reference to great mystical Babylon and its fall—the days in which we are now living at the end of this gospel age. He said, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Christians have come out from among them and are separate, for judgments are about to fall, and the day of God's vengeance is at hand. But God said, through the Psalmist,

that He will "lead" us into quiet places. It is while we are in these quiet places, and among quiet people, that we are strengthened by the Word. God does not lead us into places of confusion and disorder and where there are noisy crowds. They are of the world and include the multitudes that John saw in this vision when great mystical Babylon was falling.

David said in Psalm 27:5: "In the time of trouble he shall hide me in his pavilion," or shelter. "Thou shalt keep them . . . secretly in a pavilion from the strife of tongues" (31:20).

In Joel 3:13, 14, we read, "The harvest is ripe . . . the press is full, the fats overflow; for their wickedness is great. . . . Multitudes in the valley of decision: for the day of the Lord is near." The multitudes are here, but the Christians are sheltered from the storm. It is the multitudes whose "wickedness is great." They are still with us as they were in Christ's day. There may be some among them who are hungry for the truth and worthy. It may be that there are some of God's sheep among them who have strayed. Are we willing and ready to feed them as Christ did? Yes, the day of vengeance is here. It was what Christ and His

followers were to proclaim, together with the glad tidings of salvation. (Isa. 61:2.)

Sometimes, we may feel toward the multitudes as Jonah did. However, it is while we are "beside the still waters" that God shows us our own need and our duty to others. He has promised to make Christians as "a well of water," springing up into eternal life. "Water" here means the words of life eternal. In this way, we may be witnesses for God, as well as channels of blessing to others. We are thankful for the strength we receive when He "maketh" us to lie down "in green pastures." We have not always been willing to do God's will. Sometimes it may have been that we did not know, until we were taught by the spirit of God. Sometimes we have learned through chastening.

(Please turn to page 9)

FORMULA FOR LASTING PEACE

By Mrs. Harold Starbuck

"He will teach us of his ways, and we will walk in his paths . . . 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" (Isaiah 2:3, 4).

The guns of war are stilled at last,
Oh, what a sweet release!
A grateful nation bows in prayer
For the blessed gift of peace.

We've trod the paths of war and hate
Through long and bitter days,
Oh, teach us now to turn aside
And follow in Thy ways.

No man-made laws can change the hearts
Of those who rule with rod:
They only can be changed indeed
Who learn the ways of God.

So move, we pray, the hearts of men
To turn again to Thee,
And learn Thy laws of love and peace—
Then shall the world be free.

Divine Moral Government

Does It Really Exist?

By R. H. Judd (Colborne, Ontario)

"To the intent that the living may know that the most High ruleth in the kingdom of men" (Daniel 4:17). "Jehovah is King for ever and ever . . . to judge the fatherless and the oppressed, that man which is of the earth may be terrible no more" (Psalm 10:16, 18, R.V.).

THE Second World War, now completed in the European area, and practically completed in the war against Japan in the Pacific area, has been so prolonged, and so terrible in its effects, that the anxious cry from sorrow-stricken men and women has awakened the age-old question as to whether God rules in the kingdoms of men. Crime and cruelty unspeakable have shocked civilization concerning the deeds that men and even women have been found capable of committing. By varied expression one both hears it spoken and sees in print the oft-repeated question, "Why did not God stop the war?" Some, generally those who never seek to find answer to their perplexity in the only channel that can give satisfaction, namely the Scriptures, have boldly characterized the Divine Government of the world as inefficient and lacking in moral responsibility. It is notable, too, that such remarks often come from those who have failed of success that wins wide recognition in any one line of concentrated endeavor. While it is true to experience that most, if not all, have at times sought an answer to some of these "perplexing questions," yet, in pensive moments it is realized that so much of order and arrangement is manifested in everything that surrounds us, encouragement is given by the thought that all is not haphazard even in the seemingly confused state of present world affairs.

Brief preliminary examination of conditions pertaining to the material world—a world of facts—will help towards the understanding of those that pertain to the moral sphere, which is no less a world of facts also.

We think that no really thoughtful person will deny that God *is ruling* in the material world, the world of nature, otherwise called the physical realm. The very complexity, the unending variety of earth's material manifestations—to say nothing of the heavenly—and their continued subjection throughout long ages to laws which invariably operate in accordance with the nature *given* to them, and in conformity with environments, circumstances and conditions imposed upon them, and from which flow predetermined definite results, is proof beyond question that a Higher Power than man "rules"; man himself being reckoned among the ruled.

If it is granted that the laws which rule, or govern, inanimate substance are basic to the existence of each creation, and that the laws which regulate their combinations are matters of arrangement and not of chance—and who can deny it?—the argument for Divine government in the physical realm becomes conclusive.

In the animate world the same truth is demonstrated with ever-increasing force, for while the conditions of organized life are similarly beyond the individual's control, liberty of action, specially in the animal realm, is an outstanding feature of contrast with the mineral. Yet, in spite of the liberty vouchsafed to them, the controls under which they are bound are nonetheless real. For instance, it is not by chance that the varied lifespan of species, both in the vegetable and animal planes, are definitely apportioned to each, and that prearranged purpose is carried out even in the color display peculiar to them. These and many other considerations, almost limitless in number, lead to the inevitable certainty that a Will external to the creature, and not resident in it, is responsible; for it will be conceded that limitation of life is contrary to the natural desire of all created being.

But there is a deeper sense in which the over-ruling government of God is clearly and irrefutably declared. It is in the moral sphere, Paul, the apostle to the Gentiles, gave an unanswerable refutation against those who in times past sought excuse for wrong-doing by the same seemingly plausible arguments put forward today, namely, that God holds Himself aloof from the inhabitants of the world which He has created, and has failed to intervene and stop the evil that is abroad. In short, they assert that Divine moral government does not exist.

With the skill of a veteran, Paul turned the tables on his adversaries, showing that they themselves, and not God, are accountable for the evils that abound. Paul said—and note he used the present tense—"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder"—or hold down—"the truth in unrighteousness" (Rom. 1:18, R.V.). Then he added: "Because that which is known of God is manifest in them; for God manifested it unto them. For the in-

visible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity" (namely, "all his attributes," *Variorum Bible*). (Rom. 1:18, 19, 20, R.V.)

Two outstanding thoughts are discernible here and throughout Paul's argument:

- (1) That creation is itself a witness against ungodly men.
- (2) That the witness is also "in them."

The change by the Revised Version to the word "perceived" is suggestive that Paul had a deeper sense in mind in addition to that of physical sight only. Does not the use of the word "perceived" give expression to the thought that in them—in their nature—God had implanted a correspondence, an intuitive understanding of, or answering to, the natural and physical? Indeed, careful meditation on the passage seems to indicate the tremendous suggestion that creation was actually purposed and designed for the coming of man. In this connection, it is interesting to note that an old thought has recently found fresh and

not infrequent expression among thoughtful students in worship, namely, "Thou hast not yet completed man." It is for "a little while" that man is made lower than the angels. Man may boast, as he often does, of his greatness, but put beside God's estimate of what he will be, and the promise of the "things that God has prepared for them that love him," there is not, nor can there be, any comparison. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

The writer inclines to the belief that recent wonderful discoveries in science are indicative of the fact that future possibilities of resurrection life are even now latent in man's being. "His ways are past finding out," not in the sense of impossibility, but that of continual unfoldment.

Paul's further thoughts are well expressed in Romans 2:14, 15: "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves,"

in that they "shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Here Paul made direct reference to what is variously styled "mind," "conscience," "reason," or "understanding." That this is a God-implanted faculty, given without discrimination to every person born into the world, Paul had no reason to question; nor was there any doubt on the matter by the ancient worthies of the Old Testament, or the outstanding men of the New Testament. Men of today also unite with them in the conviction that God has placed within man a veritable "inner guide" that man may judge unerringly between right and wrong, good and evil. Under the word "heart" (because it is the power center of life in the human system) the mind, or intellect, of man is often referred to by almost every writer of the Old and New Testaments. Job (in 38:36, R.V.) asked the question:

"Who hath put wisdom in the inward parts? or
Who hath given understanding to the mind?"

Again he said: "The spirit of my understanding causeth me to answer" (20:3), or "answereth me" (R.V.). See marginal reading also.

A twofold thought is expressed in this statement of Job. First, a recognition that both he and his co-disputant are each endowed with a *common understanding*, an understanding common to both, else all reason for discussion would be valueless and without basis between them. Second, his *own mind* also gives to *him* the true answer to that which is right. Indeed, in 12:3 (R.V.), Job pointedly said, "I have understanding as well as you"—I am not inferior to you. "Yea, who knoweth not such things as these?" With reference to the first part, one writer has very pertinently said, "How can anyone who has anything to report, get into intelligent communication with another except on the basis of a common understanding?" He further said, "Let us try to impress upon each other *that God made the understanding*." The last portion of Job's remarks in 12:3 testified that there are some facts that God intended that all men should know through this God-given faculty. An ancient philosopher (*Please turn to page 10*)

LIFE AND LOVE

Weary with the struggle, tired of the strain,
Looking at earth's trials, life seems almost vain.
If there's no tomorrow, if there be no God,
Why this constant struggle to keep above the sod?

In our nights of sorrow, hours of bleak despair,
Something moves within us, like a wordless prayer.
Just a strong desire for wisdom, strength, and grace;
To know what's best and do it, to fill our rightful place.

Then in our darkest moment, we see a ray of light;
There's someone needs us badly—to desert, we have no right—
A weak or helpless loved one, whose burden we must bear;
Then love and human kindness drive out our wild despair.

Once more we rise and struggle beneath earth's heavy load;
Our eyes now fixed on others, we trudge life's rugged road.
We may not know the meaning, we may not heed or care,
We may never recognize that 'twas an answered prayer.

To love ourselves is human, to love others is divine.
To bear our burdens—noble, to bear others' is sublime.
Then, do not fret or worry or try to shirk life's rod.
That flash of love for others came from the heart of God.

— B. W. Brewer.

Babylon, City of Nations

By Florence E. Pease (Ashtabula, Ohio)

"The great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Revelation 16:19).

ALTHOUGH of old there existed an empire called Babylon, especially in the Revelation its meaning is symbolical: referring to the final state or conditions of the world, rather than to a certain limited nation or location. The Berean's Casket, published in 1869, defines "Babylon" to mean "confusion, mixture, and worldly." Perhaps it is so named from the building of the Tower of Babel, when God confounded the language of all the earth. (Gen. 11:9.)

Today, the city of Babylon covers the entire earth. Who will say the earth is not now in confusion? How many of the earth population are not worldly and wicked? "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

Nebuchadnezzar's dream of the image of one "terrible" man—one body of several earthly elements joined together, and all these parts controlled by one mind—shows that this same beastly power of Babylon would continue to dominate Gentile rule down through the ages, until Jesus comes to destroy it. (Dan. 2.)

The Jews were lured and carried away by the glory and magnificence of this man-made kingdom. They are still its victims today, for the love of money (*gold* being the symbol of Babylon) dictates their lives. Israel cried, "Give us a king like other nations," and the Jews did not want the lowly Jesus for their King. They cried, "Away with him, away with him, crucify him." Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar" (John 19:15). As in the days of Nebuchadnezzar's vain rule of Babylon, the things of the house of God have been carried again into Babylon (confusion). Both Jews and Gentiles will be weighed in the balances and found wanting, as was the drunken and irreverent Belshazzar. (Daniel 5:27.) Practically all the civilized world has put the house of God into confusion and corruption.

The glory of Lucifer's kingdom (Isa. 14:4, 12-14) is now predominating in the earth. The unrighteous are being deceived by miracles and lying wonders. (Rev. 13:13, 14.) From the beginning of the human race, he has tried to usurp and imitate God's government on the

earth. Walking among the congregation of the godly, he has succeeded in gaining most of the world's population. This lustrous "son of the morning" has taken God's place in much of church worship and government. Lucifer has taught eternal life in heaven above immediately after death, denying resurrection of the dead. (Acts 24:15.) This false head has made God three persons, when in truth there is only one God, the Creator (1 Cor. 8:4.) Men are bowing down to graven images. (Ex. 20:4, 5.) Leaders assume the titles of "Father," "Most High," "Excellency," "Reverend," "Most Reverend," and so on, titles that God only is worthy of being called. Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. 23:9).

God has given the wise in His truth a way to discern this evil power. Revelation 13:18 says, "Here is wisdom, Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred, threescore and six." Where, today, is the seat of Lucifer's kingdom? Look to the toes of the image. The Romans are still in existence. What woman (church) is it that "lords it over" the governments? Think! Babylon will be no more, however, when all Gentile rule is abolished—when Gentile times are fulfilled. (Luke 21:24).

Lucifer is now working under the disguise of peace, a new order of world-wide one government, a better world—in other words, Christian patriotism. He no doubt will rule from Jerusalem before Jesus' return. Let us *watch!*

Lucifer's bride, the church of Babylon, has boasted of seeing no sorrow. Revelation 18:7 says of it: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." How the glory of Satan's kingdom has come to power by the shedding of blood is a nightmare. "Woe to him that buildeth a town with blood and stablisheth a city by iniquity" (Hab. 2:12). "Man's inhumanity to man has made countless thousands mourn."

As Lucifer's glory fills the earth, the Gentiles increasingly will eat of his non-spiritual food, for the Gentiles will eat anything. There will be numerous false teachers. "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; Isa. 14:14.) O! Church of God, let us not be deceived!

With no thought of disrespect to our nation, but to observe a certain tendency wherein world power may plague us with a renewal of Babel's many tongues, I am quoting here from an article in a daily newspaper—the heading of the article being, "The Land of Babel"—

"In Genesis, Babel was only a city, presumably not over large, with a tower which became notorious because of the confusion of tongues that took place in it. In 1945, and for a time thereafter, Babel will be a nation, one of the greatest in the world, known as the United States.

"After World War I, veterans came home with vague

smatterings of French, and a few with ideas of English (*insular patois*), and Italian. After World War II, the boys will be parleyvooving in at least a score of languages, including the Arabic. We stay-at-homes are going to have a lot to learn when that time comes."

Nevertheless, this earth will soon become the reward of the righteous. (Psalm 37:11.) It will be renovated of all evildoers. Jerusalem, in contrast to Babylon, will be a shining light, a city of truth. Heaven will be established on earth, for heaven is God's government with His people. (Deut. 11:21; Isa. 49:13; Matt. 16:19; Dan. 7:18, 19.) Soon the prayers of God's people will be answered. The prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven" will come to pass! (Matt. 6:10.)

Coming Plagues of Judgment

(Commentary on Revelation 16)

By Harold J. Doan (Chicago, Illinois)

THE sixteenth chapter of Revelation concerns primarily the pouring (by the seven angels) of the seven vials filled with the wrath of God. The seven vials, which had been given to the angels by one of the four beasts (15:7), are symbols of the seven last plagues to come upon earth. (15:6.)

It will be noticed that there is striking similarity between the plagues inaugurated by the pouring of each of the seven vials, and those instigated by the blowing of the seven trumpets as mentioned in preceding chapters. In fact, the two series of plagues are so congruent as to suggest that they may be the same plagues, pictured in different ways. It may be noted, also, that the plagues of the seven vials and those pronounced upon Egypt by Moses are quite similar.

John "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" (v. 1). The last verse of chapter 15 makes clear that no man could enter into the temple because of the smoke. Therefore, we can safely say that the voice announcing the wrath was the voice of God. The vials are God's judgment upon earth, and God pronounced the judgment Himself.

In accord with God's command, the first angel poured out the contents of his vial (bowl), and immediately those people on earth who carried the mark of the beast were plagued with a grievous sore upon their bodies. As this sore appeared only on those who worshiped the image and carried the mark of the beast, it has been plausibly

suggested that the sore was the infected brand mark.

The second angel, responding to the call, poured his vial upon the sea and the sea became as a dead man's blood, lifeless and corrupted. The fishes (here called "souls") in the sea all died, as did every living thing in the sea.

When the third angel poured his vial of wrath, all the "rivers and fountains of water . . . became as blood" (v. 4). The angel, upon seeing what his vial contained, commended God for His unerring judgment. The commendation was echoed by another of the heavenly host, for they realized that this was the revenge of God upon the unrepentant world. The beast-worshiping earth dwellers had killed the saints and shed much righteous blood, so now they had blood to drink. "They are worthy," said the angel. We would say, in colloquial American, "They had it coming to them."

The contents of the fourth vial were poured out upon the sun, and men upon earth were scorched by the heat. Scientists and astrologists of our age firmly believe that the earth and the sun are coming closer together and that one day the earth will be consumed in the heat of the sun. The date set for the great conflagration is some billion odd years in the future. God may hurry the process in time to scorch a few of those learned men. Though the purpose of these plagues is to show the glory of God, and to bring the world to its penitent knees, this plague only led men to blaspheme and curse God in the heat of their discomfort.

(Please turn to page 10).

The Antichrist

By J. M. Morgan (Kellyville, Oklahoma)

THE word "Antichrist" means any person or system in opposition to God or Christ, a deceiver. (1 John 2:18-22; 4:3.) Second John 4-7 says: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh"—as a flesh-and-blood being. "This is a deceiver and an antichrist." "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist" (1 John 4:3). We read in 1 John 2:18-22: "Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists. . . . Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

In 2 Thessalonians 2:4, Paul spoke of this Antichrist system as "the opponent, who indeed lifts himself above everything called Divinity or Majesty; so as to seat himself in the Temple of God, exhibiting himself that he is a god" (Emphatic Diaglott rendering). Now, we quote from verse 3, Paul having told that the "apostasy must come first," that it, this apostasy must come before Christ will come, and "there must be revealed that Man of Sin, that son of destruction." This Antichrist, Man of Sin, could not be revealed until the apostasy of the church of God came. The "little horn" of Daniel's prophecy also had its origin in the apostasy state of the church of God. It is called a "little horn" because of the smallness of its territory and civil authority. At first it obtained Rome as the throne. This says Gibbon: "After Rome was subdued by the armies of Justinian, no other government was established in Rome but the pontifical, Justinian giving the Pope his seat, power, and great authority over the whole empire; and this beast, little horn, antichrist, or man of sin was revealed, A.D. 533." Therefore, it is this writer's thought that there is no room or space in time for the developing of another Antichrist to rule the world for seven years after the saints are taken by a rapture (1 Thess. 4:13-17), for the Kingdom of God will be established in the "days" (plural, *days*) "of these kings" (plural, *kings*), in the divided state of the fourth beast, the Roman Empire. "The stone will smite the image on the feet"—the divided state of the fourth kingdom (Dan. 2:43, 44), and "break it in pieces." But, if as some teach there will be a one-man, one-world ruler, then the stone

Varied and numerous are the interpretations of Antichrist. Not all readers will agree with Brother Morgan's conclusions as here published. The spirit of study will lead ultimately, however, to a clear interpretation of this Mystery of Iniquity, be it past or future, or both.—Editor.

will break in pieces one king or kingdom.

Here is proof of the continuing of the little horn power of this antichrist or man-of-sin system. Till the coming of Christ, "These great beasts, which are four, are four kings, which shall arise out of the earth, but the saints of the

most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. 7:17, 18). Now read verse 20: "And of the ten horns that were in his head, and of the other"—the little horn—"which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

In Daniel 7:21, 22, we read: "I beheld, and the same horn made war with the saints, and prevailed against them"—how long?—"until the Ancient of days"—Christ—"came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Daniel 7:25 says: "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into His hand until a time and times and the dividing of time."

In Revelation 13, we see this same fourth beast as described in Daniel 7:7, the little horn power of Daniel being described as the two-horned wild beast of Revelation 13. Revelation 13:5-10 tells of his blasphemy against God and his war against the saints just as stated of the little horn of Daniel 7:21, 22. Let us not forget that this first wild beast is a continuation of the fourth beast under a different head and character. Constantine, by removing the seat of the government to Constantinople, did not establish another new separate government, but, as shown by Gibbon, the sixth imperial government was continued and the seventh head of the Roman Empire was created by the dividing of the Roman Empire when the two sons of Theodora were made into emperors of eastern and western Roman Empires (A.D. 395), and it continued until A.D. 476. Then this seventh head of the Dragon received its stroke of death by Odoacer, king of the Herule, but this death stroke was healed by a transfer of the Dragon power and authority to such hands as would create another power to occupy his throne and be of the same character as was the seventh head. This healing of

the deadly wound was perfected by Justinian taking Rome from the hands of the Goths and giving Rome into the hands of the Papacy (A.D. 533). We read in Revelation 13:2: "The Dragon gave him"—the wild beast—"his power, and his seat, and great authority." Thus, the seventh head was healed. This power was given by Emperor Justinian to the Pope of Rome (A.D. 583), and this beast continued forty-two months, or twelve hundred sixty years (a "day" in prophecy standing for a year), just the time of the little horn of Daniel 7:25.

This horn had a mouth speaking great things against the Most High. Here are some of the great words of blasphemy this horn spoke against God: "Our Lord God the Pope," "another God upon earth," "King of Kings, Lord of Lords, the same is the dominion of God and the Pope, infallible judge of all controversies, disposer of kingdoms, vicegerent of Christ." Revelation 13:8 says: "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"—"casting down of a world" (interlinear, Emphatic Diaglott).

In Revelation 13:11-18, we read: "I beheld another beast coming up out of the earth." This beast "had two horns like a lamb," his character was dragon-like, his authority the same as given to the first beast. Why, though, have a second beast with the same power or authority? Because the first form of government failed to exercise the full power of its civil dominion over the whole earth. Therefore, the new order did arise in the twelfth and thirteenth centuries: it was a new and powerful form of the Roman Papacy, and the character of this new form of government was the same as described in Revelation 13:11-18. Gibbon says: "In the revolution of the twelfth century, which gave a new existence and era to Rome, we observe the events that marked or confirmed his political power and independence." A prefect (president or chief officer) of the city of Rome had previously been appointed by the German emperors, but Innocent III delivered Rome, himself, and the Roman pontiffs from this bondage, forming all dominion by investing the German prefect with a banner instead of a sword and absolving him from all dependence of his oath or service to the German emperor. Moreover, after this maxim had been established, Innocent III decreed that the Vicar of Christ is subject to no earthly power. "Thus it appears," quotes a church historian, "these two pontiffs, Gregory VII and Innocent III . . . obtained by force and management absolute dominion over the church and over religion and over the whole world." The beginning of this new era of power was about A.D. 1198. Concerning the two horns on this dragon, lamb-like beast: one horn represented the state, the other one represented the church, for both church and state were lamb-like and submissive to the Pope of Rome.

This Beast, this Antichrist system established the infernal inquisitors and their burning of heretics. Revelation 13:16, 17 tells about the "mark" of the Beast—about it being necessary to have his mark, or number, or name, to buy or sell. History records the fulfilling of this scripture. Buying and selling were specially prohibited of heretics from the thirteenth century forward for many years. Heretics were forbidden on pains of anathema to be entertained in houses or on lands, or for others to hold any commerce with them in buying or selling. Pope Martin V commanded in like manner that "they permit not the heretics to have houses in their districts or to enter into contracts or carry on commerce or to enjoy the comforts of humanity with the Christians." The dragon Diocletian published a like edict that no one should sell or administer anything to the Christians, unless they have first burned incense to the gods, also they should not buy or sell anything nor be allowed to draw water.

The number of the two-horned Beast is 666. B. P. Newton says this Beast "holdeth emperium in emperio and emperio within an emperio." This Beast came up out of the earth in the first part of the twelfth century. His age is numbered as the age of a man's age is numbered—from birth till death. His birth must have occurred as early as 1204 A.D., for in that year Innocent III exercised absolute authority over all empires and kingdoms and he crowned kings and deposed them as he willed. This power no pope or pontiff dared previously to execute, but under this new power all Europe was silent and amazed.

The questions may arise as to what relation those six hundred sixty-six years, the life of the two-horned Beast, sustains to the twelve hundred sixty years domination of the little horn of Daniel 7:25. This latter period began in A.D. 533 and ended in 1793. Here the domination conferred on the Papacy began to be taken away, but the pope was able to hold his dominion until 1870, when it passed out of his hands for all time. [A semblance of his former dominion is now enjoyed.—Editor.] This Man of Sin, this Antichrist system will continue as the mystery of iniquity, however, until Christ comes and destroys this system with all other false religions.

GREEN PASTURES AND STILL WATERS

(Continued from page 3)

Yes, God will lead us beside the "still waters." He seldom will lead us into places where the worldly minded are. If we have been led there as a witness, we will not stay there long, for we would be in the wrong place. We should hasten back to God who restores our souls, lest we be condemned with the world. The watchword for Christians in these changing times should be, "Stand, watch, and pray." Be firm and steadfast. So we would pray, "Lord, lead us and keep us, that we may gain strength 'beside the still waters.'"

DIVINE MORAL GOVERNMENT

(Continued from page 5)

(Persius) said, "Thou canst not cheat the censor in thy breast." Heathen and Christian philosophers have alike regarded the human intellect, or conscience, as sacred, the most sacred thing God has given to man. It is the only guide by which one man may commune with another, and undefiled it is a most reliable witness. If treated rightly, as God intended, our ears would more often hear a word behind us, saying, "This is the way, walk ye in it, when ye turn to the right hand, or when ye turn to the left" (Isa. 30:21).

The person who carelessly denies the existence of God's moral government has overlooked some very important considerations. The same person will admit the existence of human moral government because a human judge is given the authority—though not always the power—to attach reward for some actions, and penalties for others, accordingly as he views their merits of good or evil; and the extent of his moral government is adjudged by his ability to co-ordinate sentence of reward or punishment with fulfillment. If a human judge could, without personal intervention, cause his laws of reward or punishment to automatically execute themselves on the offender, or the offender to execute them upon himself, the fact of his moral government would not be considered less, but rather greater in its reality. Divine moral government does so act, and never fails in its action. "Verily," said David, "there is a reward for the righteous: verily there is a God that judgeth in the earth" (Psalm 58:11). The Wise Man said, "To him that soweth righteousness shall be a sure reward." Again, he said, "Though hand join in hand, the wicked shall not be unpunished." (Prov. 11:18, 21.) The literal rendering of the Hebrew makes it still more clear that the moral government of God is carried on through *self-acting laws which He ordained*, for it is "the fruit of their doings" that all men reap. (Cp. margin of Psalm 58:11, R.V., with Isa. 3:9-11.)

Before closing, we will revert to one of the opening questions of this article, namely, "*Why did not God stop the war?*" It is a question that has puzzled both the saint and the sinner. Surely the first has temporarily forgotten that "the Lord is slow to anger and plenteous in mercy" (Num. 14:18); while the second arrogantly asserts that God Himself becomes a partner in the evil because He does not immediately intervene. To both we would reply that God could not "immediately intervene" without revoking the exercise of man's free will. Neither could He be neutral, for that would be equal to declaring that of two sides He was against neither, and that He was with them both. God-given reason assures us that such is not only an untenable proposition, but it is impossible. The soundness of Christ's saying, "He that is not with me is

against me" (Matt. 12:30) and its reverse, has never been refuted since the day it was spoken. This attitude of neutrality is strongly condemned in Revelation 3:16. To be neither cold nor hot is not pleasing to God. The Scriptures declare: "The wrath of man shall praise thee, and the remainder of wrath wilt thou restrain." There is a limit to what God will allow. In other words, God does intervene, as history abundantly testifies. In Psalm 76:12, it is stated, "He is terrible to the kings of the earth"; and nothing is more manifest that this has been, and still is so; for as in history, so now, the thrones of kings, rulers, and princes who have ruled in wickedness have toppled in quick succession.

To affirm, therefore, that God's moral government does not exist, is to speak that which is untrue. God Himself has promised that a time is coming when war shall be no more, and the inhabitants of the world will learn righteousness. In Psalm 68:30, David prayed, "Scatter thou the peoples [R.V.] that delight in war"; the declared objective of both Britain and the United States in this war.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

COMING PLAGUES OF JUDGMENT

(Continued from page 7)

The fifth vial launched a sorry condition of pain and darkness upon the kingdom of the beast. The darkness and the pain were so intense that the people chewed their tongues in agony. Still they would not repent of their evil deeds. They continued only to blaspheme God, blaming Him for their pain. What a horrible, frightening picture this should be in the eyes of those people of our age who seemingly cannot repent!

The sixth angel poured his vial upon the river Euphrates, and the river became dry enough for armies to march across it. This drying of the river opened the way for the kings of the east to march dry-shod against the Holy Land. Simultaneously, the other nations of the world, led by evil workmen of the beast, began to get greedy ideas about making a spoil of Palestine. Consequently, we see all nations gathered together for battle in Armageddon.

(V. 16.) It is evident also from the reminder in verse 15 that Christ is almost ready at this time to return to earth.

The seventh angel poured his vial into the air and thus began the last plague. "There came a great voice out of the temple of heaven, from the throne, saying, It is done" (v. 17). God thus announced that when this plague had run its course, His judgment was finished and the end was in sight. The plague began with lightnings and thunder which were followed by an earthquake worse than had ever before been known. Cities fell in its great upheaval and the great city of Babylon was split into three parts. The islands were devoured, and mountains were broken and engulfed. Following the earthquake was a great hailstorm in which stones of ice weighing one hundred pounds fell upon men. The plague was truly exceedingly great, but still men blasphemed God.

"Multitudes, multitudes in the valley of decision" (Joel 3:14), and they decided to turn from God. The plagues were over, the nations gathered at Armageddon had denied God. Their doom was sealed, as we shall learn in later exegesis of the Revelation.

GOD SPEAKS TO MAN

(Continued from front page)

keeper must die before he can see himself as wanting to do all the will of God. Jesus' baptism, being buried under the water, is symbolic of the destruction of one ideal to make place for another and better ideal.

We as Christians can change into the Lord only to that extent that we see Him. We cannot be like a Lord whom we cannot understand. I am referring to this present time. No man can be satisfied with himself as he is and see the Lord's face. To be satisfied with self is self-worship, and not Lord-worship. There must be not only a repentance,

or a death of what we were in the past before baptism, but there must be a continual dying, an everyday dying, an everyday repentance, before we can see God's face and live.

Christ the Lord is to us only what we see Him to be. I am speaking of seeing as being understanding. Understanding is like a growing plant. It is first a small seed; it germinates in man's heart when he believes God has shown Himself to the world through His Son Jesus. This plant grows and each day looks different than it did the day before. So also do we follow the growth of this plant of understanding, growing daily in grace and knowledge of the Lord; and ourselves changed into the same image from glory to glory as by the Spirit of the Lord.

Brothers and sisters, be not content in the image of the Jesus you saw on the date of your baptism. Then, as a child you saw Him. The growth of your Christian character is dependent on the Christ you see from day to day.

Unless you look on Him, daily, He will remain the Christ you first saw, and your Christian character will be as stunted as was your first concept of Christ.

The Christ we see today should always be more glorious than the Christ of yesterday, just as the Son of God that Jesus and the apostles saw was more glorious than the Son of God that Moses and the prophets saw. Christians today—if we make full use of our understanding powers—may attain sight of the Son of God very nearly to being as He is. When we wake, it will be truly to see Him as He is, and we shall be like Him. (1 Cor. 13:12; 1 John 3:2; Psalm 17:15; 1 Cor. 15:49; Phil. 3:21.)

I know of no better counsel than to recommend that we look at Christ every day and look for improvements in Him. In so doing, those improvements will be reflected in us, and the glory of God will abound in us to the extent of our vision of Christ.

WEDDING AT SOUTHLAWN

A very pretty church wedding was solemnized at Southlawn Church, Grand Rapids, Mich., on Monday night, July 13, 1945, when Miss Merna Marshall became the wife of Mr. Gordon La Huis.

The front of the church had been very beautifully arranged with palms, flowers, and candelabra, and at 7:30 the house was well filled with relatives and friends. Two girl friends of the bride, Bernadine Chiekering and Armeta Fish, sang, "Because" and "I Love You Truly," respectively, and as Miss Evelyn Barr played the wedding march on the organ, the wedding party took its place. The bride was attended by a life-long friend, Lorraine Hall, and the groom by a long-standing pal, Sgt. Adriano. The father of the bride presented her in marriage, and the double ring ceremony was used.

Merna, the daughter of Mr. and Mrs. David De Young, Grand Rapids, has been one of the best known and most loved of our Southlawn

Church young people. She has taken her religion seriously, as is evidenced by the fact that for two years she has directed the junior choir, has sung in the senior choir, has conducted the musical opening for the junior Sunday school, and has taught a class of little folks. In order to improve her abilities for her work for the Lord, Merna this summer attended the Summer School at Oregon Bible College, where she was one of the most popular girls and was chosen to direct the Summer School choir.

The groom, a very pleasant and splendid young man, is not so well known to us, having been raised in another part of the city. We are thankful to know that he was favored with an upright Christian mother, and is the type of man to appreciate Merna's Christian characteristics. Gordon is in the United States Navy, having just returned on thirty-day leave from one and one-half years overseas. At the end of his leave, Gordon will return to his ship at New Orleans. We pray that in a few months he will be returned to

civilian life, so he and Merna may establish their home together. In the meantime, Merna will continue to carry on in her church work at home.

Following the wedding, a reception was tendered in the church annex to about seventy-five guests. A very lovely array of gifts was opened at that time. The following Friday night, church friends gave a shower for the couple at the annex and dozens of additional gifts were received.

It is our prayer that God will smile kindly on this young couple, and that life will bring to them the happiness they so richly deserve.
F. E. Siple.

NATIONAL BIBLE INSTITUTION

| | |
|-----------------------------------|---------|
| Mr. & Mrs. L. T. Hanson | \$ 5.00 |
| Omaha, Nebr., Church of God S. S. | 25.72 |
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THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:2).

When Peace Shall Come

We have studied how God is to bring destruction upon the warriors of all nations when they gather around Jerusalem. Christ will then come with His church to rule from the throne of David. (Zech. 14:1; Joel 3:12, 14, 16, 17.)

At first the people of the world will not understand, but it will not take them long to discover that all the good things they desire are truly present in the Kingdom at Jerusalem. Then they shall "flow unto it" (Micah 4:1).

The many nations which desire good things will say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (4:2). As our golden text above declares, "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

As in Daniel's meaning of the king's dream, we see Christ's Kingdom, first small, then growing until it fills the earth: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces . . . and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34, 35).

Then, "in the last days," Christ will rule with the "called out" bride of Christ. The nations will not use iron for swords, but will beat the swords into plowshares. Plowshares are used on plows to work the soil so it can be planted with grains. Some of their weapons will be made into pruninghooks. We prune, or trim, fruit trees and grape vines. Hooks are also called sickles. Sickles are used to cut grass and grain in some places. So it seems the world will till the soil when Jesus is King of the earth. (Micah 4:1-7.)

When the Nations See

"The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee." (7:16, 17). The nations will be

truly filled with fear of the Lord God. They will be humble and willing to learn His ways.

"Who is a god like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (vv. 18-20).

God is a merciful God. He will forgive the nations and keep His promises.

Present Days of Peace

We know the peace of mankind is short-lived. There will be wars and rumors of wars. Only as nations have God in their lives and hearts will they find a measure of peace until God's Kingdom comes.

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12). Also, we read: "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

Therefore, if we wish to be happy, we should have a righteous ruler, a God-fearing and Christian nation. Also, we are told to pray for our leaders, or those who are in authority, "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2). Thus we find *lasting* peace only after our Lord Jesus Christ returns to rule. Let us lift up our hearts and say with John, "Come, Lord Jesus"! (Rev. 22:20.)

Happy Birthday Wishes

James R. Grisson, Sept. 6, age 5, Frankfort, Ind.
Ruth Dell Savage, Sept. 6, age 13, Waite Park, Minn.
Zona Derr, Sept. 9, age 11, Lawrenceville, Ohio.
Anna Lee VeNard, Sept. 11, age 8, Macomb, Ill.
Donna Rae Eyster, Sept. 16, age 12, Oregon, Ill.

"No man ever did or ever will become truly eloquent without being a constant reader of the Bible."



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

Editorial note: The following article is a resume of a talk given by the writer at the morning devotion conducted on Berean Day.

Likemindedness

* * *

By Francis Burnett

"These [Bereans] 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).

Studying the foregoing scripture, we notice that the people of Berea were more noble than those in Thessalonica. Why? it was because they received the word with a ready mind and studied to determine its veracity. Another point of interest is that they "searched the scriptures daily."

There is a difference between *receiving* or hearing the Word and *believing* it. When Moses stood before the burning bush, he heard the voice of God, but was not convinced of His power until the rod became a serpent and his (Moses') hand was made leprous and was healed. Many listen to the Word and prove it. This was so with the Christians at Berea. Christians should do the same today.

The Scriptures were given for our study. "Study to shew thyself approved unto God" (2 Tim. 2:15). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (3:16).

One of the weaknesses of mankind is the attitude of expecting a reward for everything he does. This attitude is especially found in religion. One might have this thought, Will listening to the gospel bring profit? It requires more than listening and a seeking for something beside a reward to profit from the Scriptures. What would be the result if all Christians would listen and study daily?

We read in Romans 15:5, 6: "The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God." Our continual study will help us to be likeminded with other Christians. We will serve God with one accord.

It was for the very purpose of unity or being likeminded that the Berean class was organized. Our early leaders of the Bereans desired a more firm foundation

which results from being likeminded. May we, in our continuation of the work, uphold the purpose upon which the Bereans were founded.

The Berean Conference

Those of you who were not fortunate enough to attend our recent Berean Conference undoubtedly have read with interest the reports which have appeared the last two weeks, especially the one concerning the business meeting.

Concerning the Day, we would like to tell you about the sunrise breakfast and devotional we enjoyed as the initial activity of the day. The Oregon (Ill.) Bereans invited all the young people to a pleasant spot on Rock River. Sister Beth Hardesty, president of the Oregon Bereans, led the devotional service. Alva Huffer presented a sermonette, urging that the light of Christ arise in all our hearts. It was indeed a fitting introduction to our day of worship and fellowship together. Visiting Bereans enjoyed the hospitality of the Oregon society.

Introducing Our Assistant Editor

Quite naturally, we found the discussion that was devoted to the Berean Page at the recent Conference to be more than interesting. While for the most part, comments were favorable concerning the present policy, we realize that much can be done to improve our Page, both in content and appearance.

As an initial step in our improvement campaign, we invited William Dick, Frankfort, Indiana, to serve as assistant editor. He was recently elected second vice president of the National Berean Society. William is interested in Bereanism and has pledged himself to co-operate and work in every way. We have outlined several suggestions to make the Page better and are counting on your interest and co-operation.

Your pastor soon will receive a letter containing the several ways in which your society can serve and help to maintain an informative and interesting Berean Page.

We have resolved to make the Berean Page the speaking organ of the Society and are depending on all you Bereans to assist in seeing that our resolution is fulfilled. Interesting pictures are to illustrate the articles and the thoughts which are to appear. Comments on what interests you will be appreciated.

AMONG THE CHURCHES

CALENDAR

September 9—Annual Homecoming, Hillisburg, Ind.

Report of Marshall-La Huis wedding appears on page 11. Congratulations!

MOOREFIELD, NEBRASKA

Elder T. A. Drinkard of Handley, Texas, will begin a series of meetings here (Moorefield, Nebr.) September 9. Services will convene each evening at 8:00, MWT; also Sunday morning at 11:00. Come. Hear Bro. Drinkard. You are welcome at the Church of God.
E. E. Giesler, Pastor.

BAPTISM NEAR ELFRIDA, ARIZONA

On Sunday, August 12, 1945, it was the privilege of the writer to conduct baptismal services for Leroy Dawson of Culver City, Calif., at the home of his grandparents, Bro. and Sr. John Saylor, near Elfrida, Ariz.

Leroy, a lad of fifteen years of age, has been reared in the nurture and admonition of the Lord (Eph. 6:4), and taught, by precept and example, the doctrine of the Church of God of Abrahamic Faith. We trust and pray he may be a valiant soldier in Christian warfare, and we request the prayers of the household of God.
R. E. Griner.

OMAHA, NEBRASKA

We were all very pleased to have Bro. Vivian Kirkpatrick stop here on his recent orientation tour for Oregon Bible College. What he had to say was very interesting and educational. Hearing him has encouraged us all to put extra effort in making our College a grand success, especially as we see the day of the coming of the Lord approaching.

Our pastor, Robert Hardesty, returning from General Conference reported very good attendance, much interest, and excellent fellowship.

We were very fortunate to have Bro. Richard LeCrone pass through Omaha during Bro. Hardesty's absence. Bro. LeCrone gave two very fine sermons.

Bro. Hardesty attended the Western Nebraska Conference at Holbrook as a guest speaker. We are confident his services were very much appreciated and enjoyed. Sr. Lucille Appleby of Blair spoke for us in his absence.

Our Eastern Nebraska Conference started August 26.
Jessie Dixon, Reporter.

MARRIED IN NORTHERN IRELAND

Mr. and Mrs. Thomas Lewis of Ripley, Ill., have received word that their son, Pfc. Harold L. Lewis, was married to Miss Kathleen Whyte of Killeel, Northern Ireland, July 17.

Pfc. Lewis is a member of the Ripley Church of God. He entered the service April 15, 1943, and served twenty-two months in Ireland. He is now stationed near London, England, serving with the 984th MP Co.

May the Lord bless them in their walk of life together.

Gleanings From the Field

"The field is the world."—Jesus.

Letters for Bro. Leland T. Hanson, President and General Manager of National Bible Institution, should be addressed direct to his address—Leaf River, Ill.

Bro. C. E. Lapp preached at Saint Cloud, Minn., August 22. He reports, "Everyone here that I talk to seems to want a minister."

"Sr. A. J. Eychaner attended the Iowa Conference every day. She came at noon and stayed until after the evening service, and many nights until after choir rehearsal. She is past ninety-three years of age."—Francis E. Burnett, Jordan, Mo.

Sr. Icel Stedman, Arapahoe, Nebr., reports an attendance surpassing the hundred mark at the Western Nebraska Conference (Holbrook), August 19.

We are sorry to hear that Bro. Arthur White, Bennington, Nebr., is still "not very well." He has sold his business and is resting, trying to regain his health. Remember this faithful man in prayer.

Bro. M. W. Lyon preached for the Southlawn (Grand Rapids, Mich.) brethren, August 19, while vacationing at the home of Bro. and Sr. F. E. Siple. Since that date, the Siples have been vacationing, too, spending much of the time in work at the Iowa and Eastern Nebraska Conferences. Bro. Edward H. Goit supplied the pulpit for Bro. Siple's home church on Sunday, September 2.

"My niece, Maybeth Gray, and her husband, Kenneth Gray, with two children arrived here last Saturday from China and India, staying for an enjoyable three-days' visit."—R. H. Judd, Colborne, Ont., Rt. 3.

Sr. Albert Logsdon and daughters Shirley and Juanita enjoyed a short vacation from duties in Oregon, Ill., at Ripley, Ill., their former home. They left Oregon on August 20 and returned (much to "Pop" Logsdon's delight) on August 27, bringing peaches for the College with them.

Three Herald writers, T. M. Ferrell, Alva Huffer, and Cecil U. Wilson, were honored by The Bible Advocate of August 20, 1945, which republished articles from their hands previously appearing in The Herald.

Oregon Bible College is grateful to Sr. F. G. Carpenter and helpers of Omaha, Nebr., for the excellent comforters, and to the women of the Pennellwood Church, Grand Rapids, Mich., for two beautiful rugs.

"Daniel Judy gave an excellent sermon to our congregation August 12. We feel that he will be one of the best in the near future. . . . We are expecting Bro. J. W. McLain by the second Sunday of September."—Emma C. Railsback, 1020 S. Burlington Ave., Los Angeles 6, Calif.

Bro. and Sr. J. W. McLain and family, recently of Oregon, Ill., are moving to Los Angeles, Calif., where Bro. McLain soon will begin pastoral duties. Their address will be 230½ W. 103 St.

Bro. M. W. Lyon, pastor of Hope Chapel Church of God in South Bend, Ind., has accepted employment by National Bible Institution to do full-time evangelistic work. According to present outlook, he will begin his new field of labor in about one month.

Bro. and Sr. Terry Ferrell and family, Holbrook, Nebr., are visiting relatives and friends at Eden Valley, Minn., former home of Sr. Ferrell. They arrived in time to see Sr. Ruth Hoskins, mother of Sr. Ferrell, who also was vacationing at Eden Valley, but who has returned at this writing to her work at the Warmlots Clinic, Oregon, Ill.

The Paul C. Johnson family of Oregon, Ill., spent a week in Bro. Johnson's boyhood home community, near Sac City, Iowa.

En route to Huntington, Ind., and other vacation-visiting points in eastern Indiana, Bro. and Sr. Roy Johnson and daughter Vivian, Sr. Olaf Hammer, and Bro. Herman Drabenstott, all Minnesotans, visited briefly at The Herald office, Saturday, September 1, and plan to stop for a longer visit when returning the following week end.

Bro. and Sr. Leland T. Hanson, Leaf River, Ill., left their home, August 29, for a short vacation among Bro. Hanson's relatives at Saint Jacob, Ill.

"Sunday school and preaching services are conducted each Sunday, now, both in Greeley and Golden, Colo., Bro. Leslie LeCrone working with us. A Thursday evening Scripture Searchers' Class and a Sunday afternoon chorus hour are also parts of the newly begun field of Christian work in Golden."—Ernest E. Graham, 115 Tenth St., Golden, Colo.

Extra Heralds for You. Extra Heralds of each week's run are available at five cents per copy—if ordered soon after the issue. Better, order extra copies in advance.

CHICAGO, ILLINOIS

Work in the Chicago Church of God is very encouraging, in spite of the fact that a number of members have been out of town on vacation and for the General Conference. Services were discontinued on August 5, that the pastor, Bro. Harold Doan, might attend the Conference meetings on that day, and we were well repaid on his return, by the inspiring report of the Conference activities, and of the program being undertaken in the evangelistic field. We feel a deep gratitude for the assistance given us by the Evangelistic Committees of the General Conference and the Illinois State Conference, and it is our hope that such vision and efforts as this may bear fruit in many other fields. We feel that there is a great field and much work ahead of us in Chicago, and we pray that we may have the faith and the initiative to carry on to the fullest extent the work that has been so well begun.

We have enjoyed having a number of visitors this summer. On July 29, Bro. M. W. Lyon of South Bend, Ind., attended the morning service, and gave a vocal solo, his own composition. Bro. and Sr. Lyle Doan and daughter Ruth of Grand Rapids, Mich., parents and sister of the pastor, were present for services on July 29, and again on August 12. Our pastor's brother, Miles, was also present August 12, having just returned from overseas duty in Italy. This was indeed a happy reunion.

The church group is looking forward to increased activity as the fall season approaches, and expects soon to become better organized for future activities. Midweek Bible classes are conducted every Wednesday night at the homes of members, and considering the distance that has to be traveled by most, the attendance is very encouraging. We pray for God's continued guidance in our efforts.

Jeanne Hall, Secy.

Bro. Arlen Marsh reports a "very good" Ohio Conference at Cleveland. So does Bro. Harvey U. Krogh, Jr.

HERALD RECEIPTS

Leland T. Hanson; Belva Maxwell; Mrs. Foster Thayer; Mrs. Blanche M. Smith; Maybelle Hanson (another); Mrs. N. R. Hicks; E. L. McDaniel; J. F. Carpenter (another); Mrs. F. M. McCrory; Mrs. E. C. Railsback (another); Mrs. Maude Kepley; Mrs. Ethel Manken; Mrs. L. F. Sloeum (another); Mrs. J. A. Guttery; Florence Hefelsinger; Mrs. Raymond Knife; Maurice Stephenson; Mrs. L. L. Gainey (another); Mrs. Grace Myers; Marie B. Schreiber; George Hobson; Mrs. Carl Hoganson (another); Roseoe F. Dunbar; Winifred Gould; W. W. Booth; Mrs. Effie Hess; Norman LaMunion; Mrs. C. I. McCallister; Mrs. Max Tarrant; Clyde D. Shaw; Wilda McCorkle; Percy Buzek; Mrs. S. C. Shafer; Walter Wiggins; Mrs. Anno Broberg; John E. Miller (another); Mrs. Emma Coleman; Lillian Boatright; Leonard Brown; Henry Mattison; Don J. Swartz; Nettie M. Dharash; Mrs. Charles Lindsay; L. W. Moore, Jr.; Mrs. Arthur Barnett (another); Verna Thayer; Wayne H. Wilson (another); Jesse Robins; Virgil D. Claypool; Mrs. Ella Carpenter (others); Mrs. Hattie M. Poland; Mrs. Marion Ellsworth; W. O. Cox; Mrs. Clara Claypool; Mrs. Emery Dixon; Dale Dunbar; Mrs. Anna Pales; Dessa E. Benn (another).

**COLLEGE TO REOPEN ON
SEPTEMBER 11, 1945**

All students of Oregon Bible College should report at the College at 8:00 a.m., Tuesday, September 11. Instructors will present brief presentation of their several courses and students will sign for their various schedules. Following this, classes will convene for first assignment of lessons.

Students' expenses for the 1945-'46 term will be at the rate of fifty dollars per month (thirty-five dollars per month for board and room and fifteen dollars per month for tuition), plus about twenty-five dollars per year for textbooks. Sufficient work will be available at the College to enable each student to earn (at forty cents per hour) at least ten dollars per month on his school expenses. Students wishing part-time work away from the campus will be privileged to accept such work, provided it does not interfere with their school work, all such part-time work first to be approved by the Dean. Tuition shall not be in arrears more than one month, unless being paid in accordance with a specified plan approved by the Dean.

Though easily obtained employment and good wages may tempt some students to try earning their way through College, it is not so recommended. Students should come prepared to meet their financial obligations with a minimum of part-time work, that they may profit the more by their studies and classroom work.

Youth interested in the School should plan to complete the full four-year college course if at all possible. (Heretofore, the School has operated on a three-year basis, but, beginning this fall, four-years' work will be required for graduation.) Also, it is highly advisable for the best interests of the School and of the students that freshmen enter at the fall semester, rather than at the spring semester.

The Executive Board of National Bible Institution has approved employment of a woman instructor if four, or more, young women register by September 11—this instructor to present one or two courses of special interest to the girls.

See the back cover page for further information and our "last call" for freshmen. Sydney E. Magaw, Dean.

Boxed Personal Stationery—for personal use or gifts. Nekoosa Bond, white wove finish; 100 sheets, 7¼ in. by 10½ in.; 100 envelopes, 3¾ in. by 7½ in.; name and address in blue or black ink in not more than four lines of Gothic type, with same typo arrangement on both sheets and envelopes; envelopes printed either on flap or corner. Price, postpaid if cash accompanies order, 1 box \$2.25; each additional box with same printing, \$1.25. Address, National Bible Institution, Oregon, Ill.

A friend of Bro. R. H. Judd's, one Joe Wardle of Chester Villa, 51 Norfolk Rd., Maidenhead, England, recently wrote his Canadian friend, quote: "There are some very good articles in The Restitution Herald. I have enjoyed reading them, have lent out some of them, and shall do so whenever I can find suitable and interested friends." It is good to hear appreciation from distant lauds.

**ILLINOIS CONFERENCE AND BIBLE
SCHOOL REPORT**

The 1945 Illinois Conference and Bible School has now passed into history, but it leaves memories of pleasant associations and profitable lessons and sermons. While the attendance did not quite reach as high a mark as last year, it was a more regular attendance and held a better average throughout the entire two weeks.

There were 404 names registered on the secretary's book. The largest attendance at any one class period was 173; the average attendance per class period was 143; the largest attendance at any one single class session was 74. There were 4170 meals served in the dining hall.

The state business meetings were held on Thursday and Friday afternoons of the last week. Reports were read from the various churches in the State showing, for the most part, progress in the work.

The following officers were elected: president, Paul C. Johnson, Oregon; vice president, Wayne Laning, Mount Sterling; secretary, Esta L. Starbuck, Rockford; treasurer, Tessa Laning, Mount Sterling. James Watkins, Eldorado, and Frederick Claussen, Oregon, were the Board Members elected for two years; Frank Laning, Mount Sterling, and Paul Hatch, Oregon, are the Board members holding over from last year.

Following are some of the things outlined for the coming year: The Illinois Evangelist is to be published every two months instead of monthly. There will be two Dollar Days—one in the fall and one in the spring. There will be an attempt to develop at least one new work in the State. The chairman of our Evangelistic Committee plans to visit each church in the State at least twice during the year. Quarterly conferences will be resumed as soon as convenient after transportation and gas rationing are eased.

There were four baptisms during Conference, which have been previously reported.

Esta L. Starbuck, Secy.

MISSOURI CONFERENCE

The Thirty-Eighth Annual Missouri Conference of the Church of God of the Faith of Abraham convened at the Fredericktown church, August 11-19, 1945.

Bros. C. E. Lapp of Tempe, Ariz., and Sydney E. Magaw of Oregon, Ill., were the speakers. Bros. Lyle Rankin of Cashmere, Wash., and John Green of Kansas City, Mo., preached one sermon each as they were visiting here.

Bible classes were conducted at 10:00 a.m. The adult class was taught by C. E. Lapp; young people's class by Sydney E. Magaw; juniors by Mrs. W. Ziegler; primary class by Mrs. Dale Cooper.

Other churches represented were Saint Louis, Morse Mills, and Kansas City. We had the largest attendance this year of any conference held in Fredericktown.

A basket dinner was enjoyed in the park the last Sunday. The annual business meeting was conducted at 2:30 p.m., followed with Communion service at 4:00 p.m.

A sermon by C. E. Lapp, Sunday night, closed another State Conference. Judging from the interest manifested, there surely has been some good done. May all be benefited by having been brought together to study God's Word.

Ethel Mauken, Secy.

OREGON BIBLE COLLEGE

Last Call for Freshmen!

School Reopens September 11, 1945

This is a testing time for Oregon Bible College. Only by the grace of God can there be an enrollment this year equaling the enrollment of last term. Four of our students were graduated in June; two others, at least, will not return. At this late date, September 4, only three freshmen have applied for entrance. Though the war is practically ended, *young* men are being retained by the armed services and other young men still are being drafted. Thus, the outlook for enrollment this year is the darkest it has been since the School was reorganized six years ago. This *last call*, an earnest call, is made, therefore, for all available young men and young women seriously to consider entering Oregon Bible College when it reopens at 8:00 a.m., Tuesday, September 11, 1945.



Sydney E. Magaw
Dean

Oregon Bible College, beautifully situated one mile north of the city of Oregon, offers advantages to youth of the Church of God that until a very few years ago were unknown. Many of the courses use the Bible, where, too, it is presented by ministers of the Church of God. Indeed, all the background of the College—its courses, instructors, other employees, and all the students represent the Church of God. Here young people of Church of God faith have the privilege and pleasure of meeting, studying together, fellowshiping together, though their homes are thousands of miles apart. Young men studying for the ministry have opportunities to do pulpit supply work while yet in training, calls for such work coming from several nearby states. Special interest will be shown this year toward young women, especially if four or more enter the School. Everything reasonable will be done to make the College profitable and enjoyable to every student attending. . . . Young people, the College is maintained *for you*, and it can become a better school only by your interest and patronage. Able leadership and warm hearts await you at Oregon Bible College. (See page fourteen for other details.)



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THE RESTITUTION HERALD

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Jacob and Esau

By Emma C. Railsback (Los Angeles, California)

THE STORY of the sudden destruction of Haman, the wicked, scheming descendant of King Agag, who had been promoted to the position of Prime Minister to the King of Persia, is found in the seventh chapter of Esther. God frequently has overruled in the affairs of men and leads schemers into the trap they have laid for others. Haman was hanged on the high gallows he had built for the hanging of Mordecai, the God-fearing Jew.

From news reports we learn that the city of Nuremberg, Germany, which had been a "spawning place" for propaganda against the Jews in the days of Hitler's prosperity, has been totally destroyed. Jewish soldiers having participated in its destruction held a service of prayer and songs of thanksgiving to God for the revelation to mankind of the sureness of His justice. They pledged themselves anew to the worship of Israel's God.

In connection with this idea of God's perpetuation of the Jews throughout their long period of suffering and persecutions, we recall a story that illustrates their understanding of God's overruling providence in their behalf. Adolf Hitler was delivering one of his fiery tirades against the Jews. He noticed a man sitting in the front row who kept smiling throughout the speech. After Hitler had finished, he inquired of the man, what it was about his speech that was particularly pleasing to him. The man replied: "I was just wondering. We Jews have the feast of Passover to celebrate the destruction of Pharaoh and his army, and the feast of Purim to celebrate the destruction of Haman and his sons, and I was wondering how we will celebrate your destruction when the time comes."

The history of Jacob's return to the covenant land, after he had spent twenty years in service to his Uncle Laban, is a type which Bible students will do well to look into at the present time. Read Genesis 32 and 33. Jacob was very fearful of his angry brother who had vowed to kill

him, before he was sent out of the land by his parents. He sent messengers to Esau as he and his company drew near the Promised Land requesting to be received with favor, but the messengers returned with the news that Esau was coming to meet them with four hundred men. This caused Jacob to be greatly afraid and distressed.

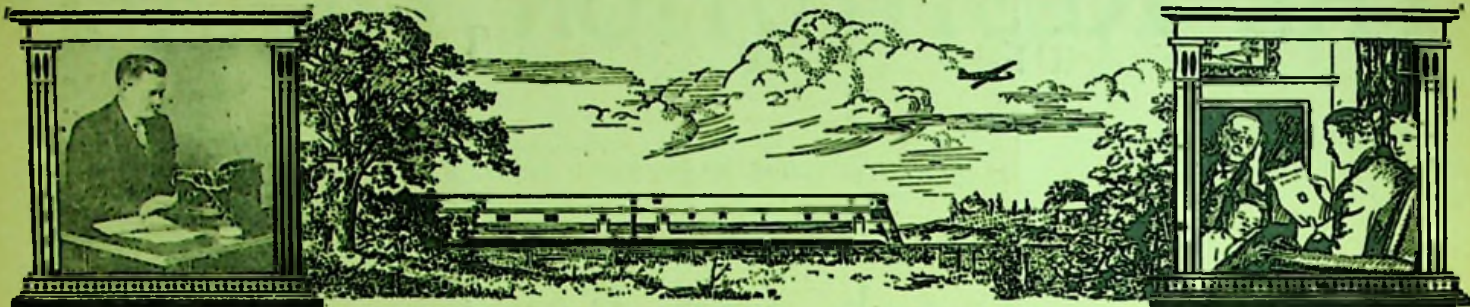
Read his prayer to God (32:9-12), closing with an earnest plea for deliverance from the hand of Esau. Then he planned to send a present and a plea for peace to Esau, after which he remained behind the company and wrestled with the angel till the break of day. Taking his place at the head of the marchers again as they drew near to Esau, he bowed himself seven times to the ground. Esau had experienced a change of heart, and the meeting resulted in a reconciliation and tears of joy.



Emma C. Railsback

As we watch for the antitype, we are convinced that a similar reconciliation is not far distant between the descendants of these two patriarchs. Much antagonism has been evident on the part of the Arabs against the Jews, and efforts to prevent any influx into the land have been strenuous. From the daily papers we gather evidence that the late President Roosevelt made a pledge to King Ibn Saoud of Saudi Arabia, that he would not favor a national home for the Jews in Palestine because the king had threatened to start war on Zionism and all who favored its promotion. Again, in a recent issue of the *Los Angeles Daily News*, we find in an editorial the following:

"The Jewish delegates who are meeting in London for the World Zionist Conference came together in a mood of desperation. All of them are men who have devoted their lives, to the ideal, first promised by Lord Balfour in 1917, of 'a national home for the Jewish People' in Palestine. Nearly thirty years have passed since that famous declaration was made: to the Jews they have been years of disillusion. It is true that (Please turn to page 11)



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Sydney E. Magaw, Editor

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Pastors—God's Shepherds

Paul taught that the Lord has called some men to be *pastors*. (Eph. 4:11.) "Pastor," especially as used in the Bible, means almost the same as "shepherd." A pastor is one to shepherd God's flock—both feeding and protecting it. "Faithful and wise" is that pastor who gives "meat in due season" to the "household" of the Lord. (Matt. 24:25.) "Blessed is that servant, whom the Lord when he cometh shall find so doing" (v. 46).

Jesus three times asked Peter, "Lovest thou me?" Peter three times replied, "Yea, Lord; thou knowest that I love thee." Following Peter's repeated testimonies of love, Christ commanded: "Feed my lambs" and "Feed my sheep." During the course of further conversation (Peter not fully sensing the import of "Feed my sheep"), Christ charged sharply, "*Follow me!*" Peter, finally perceiving the cross is involved in being a faithful shepherd, and seeing the "beloved disciple," asked, "What shall this man do?"—the implication being that John's ministry might be less trying than his own. Jesus answered: "If I will that he tarry till I come, what is that to thee? *follow thou me.*"

Thus, every pastor, essentially bound by love to the flock of God, will follow the greater Pastor, the Chief Shepherd, irrespective of pain or pleasure, of failure or success, of possible easier services on the part of other ministers. Indeed, considering the Good Shepherd as the best Pastor, trials, rather than ease, should be recognized as signs of true success. (John 21:15-22.)

Years came and went. Peter *proved* his shepherd-love of the Lord's flock. Aged and experienced, he charged shepherds much as the Lord earlier charged him: "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 lord over God's heritage, but being ensamples to the flock" (1 Peter 5:2, 3). Then, lest there appear to be too little remuneration, Peter assured the pastors of his day: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (v. 4). Priceless boon!

The accompanying picture shows Brother and Sister Ellsworth Routson and their children, Etta Marie and Harold Lee, pastor and family at Blanchard, Michigan.



Pastor and Family, Blanchard, Michigan

"Be Not Deceived"

Repeatedly, date setters for the Second Advent shoot and miss. In itself, that should be disconcerting, but other interests are involved. Date setters invariably are enthusiastic, consecrated, and clever. Their theories are so thoroughly mastered, their figures so convincing, their message being so vital and interesting, that many believers in the Second Coming accept whatever date is advocated. The day comes and passes, uneventfully. Faith wanes and truth suffers.

Recently, a book came to our desk advocating the Lord would come on July 10, 1945. We quote briefly: "On the first day of the seventh month, in 1945 . . . divine voice shall also communicate to the remnant the Great Day of Atonement, which shall take place on the tenth day of the same month. On that day, God's people, from Adam to the last member of the Remnant, shall be judged. . . their sins shall be blotted out . . . and then they shall sit upon the thrones of glory with Christ, on the day of resurrection, to judge the world . . . and at that time the SEASONS OF REFRESHING shall have come from the presence of the Lord, and the saints shall enjoy the glory of Christ in the air." . . . Jesus counsels: "Watch . . . for ye know not what hour your Lord doth come."

Naaman—"Why Tarriest Thou?"

By E. H. Goit (Oregon, Illinois)

"Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

MEN of great strength, valor, and renown have inscribed their names in man's hall of history. Generals of armies, captains of great hosts, and common soldiers likewise have heard the call once presented to Saul of Tarsus: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Many have been called, but few have obeyed. These few, no doubt, have their names recorded in the Lamb's book of life.

Naaman, captain of the host of the king of Syria, was a great man. He was an honorable man, mighty in valor, but he was a leper. . . . Saul of Tarsus was a man who worshiped God, great in courage, yet spotted as a leper. He persecuted Christ!

Today, there are men of valor, strength, and renown, who yet are tinged with the leprosy of tarrying at the waters of baptism. I see Naaman the leper as a leper of today: one who outwardly is "white as snow," yet diseased within. Are there not many men who appear perfectly healthy, but who are spiritually sick.

Naaman, the great man, was led to health by the suggestion of a little maid. Could not many men be led to the waters of health by a little child? "A little child shall lead them"! Agnostics who have not believed in God sometimes are won to Christ by simplicity of a little child. One well-known agnostic placed this sign in his home—"God Is Nowhere." He then asked his little daughter, who was learning to spell, to spell out the words in the sign. In her childish way, she said very slowly: "God Is Now Here." That agnostic tarried no longer. He arose, believing, and was baptized. "Why tarriest thou?"

In the story of Naaman's cleansing, we read that a letter was sent to the king of Israel, saying: "When this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy" (2 Kings 5:6). When the king of Israel received this letter, he said, "Am I God, to kill and to make alive?" (V. 7.) He, a king, recognized he could not remove the blemishes. Naaman had sought healing

from the wrong man; the little maid having spoken not of the king, but of the Prophet Elisha, a man of God.

Men of this age may have letters to Church heads, saying, "Cleanse me." Sometimes these leaders do not recognize that it is God who cleanses, that it is God who kills the old carnal man that is spotted with leprosy, and that it is God who makes a new creature alive in Christ Jesus. They say, "You are clean if you will contribute so many

dollars to the church." They then lead the new convert astray and "make him twofold more the child of hell" than themselves. (Cp. Matt. 23:15.) These cohorts of Satan will receive their wages as Gehazi, Elisha's unfaithful servant, received Naaman's leprosy. Theirs shall be the wrath of God.

A true man of God will give all credit to God for the cleansing of one converted and baptized into Christ.

Outstanding men often demand outstanding evidences. Naaman, an outstanding man of his day, balked when he was told simply to wash in the Jordan. Many great men balk at immersion in the name of Jesus, but they would pay a "you-name-the-price" check to put on Christ. Naaman said: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" (2 Kings 5:12.) Today's Naamans say: "Is not sprinkling or pouring of water better than immersion? Can we not be sprinkled (or receive a polka dot baptism) and be clean?" The Word of God says, "one baptism" (Eph. 4:5). Jesus was *immersed*. The apostles were immersed, and they immersed their converts to Christ. Baptism represents death—as Elisha, also, apparently perceived. It is a burial in water from which an individual rises to new life. Can sprinkling or pouring represent burial of the old life and resurrection of the new?

Saul, when baptized, no longer persecuted Christ, but was His most ardent worker. In fact, he was no longer Saul, but *Paul*. When one puts on Christ (see Gal. 3:27), he is no longer classed as a sinner, but he is classed as a *Christian*.

(Please turn to page 15)

SEARCHING WORDS

Dr. Barnhouse in "Revelation" quotes a seminary professor's study of churches which has caused some church leaders strongly to object:

- 5% of reported church members do not exist;
- 10% cannot be found;
- 20% never pray;
- 25% never read the Bible;
- 30% never attend church service;
- 40% never give to any cause;
- 50% never go to Sunday school;
- 60% never go to church Sunday night;
- 70% never give to missions;
- 75% never engage in any church activity;
- 80% never go to prayer meeting;
- 90% never have family worship; and
- 95% never win a soul to Christ.

Prophetic Monthly; selected by Glenn M. Birkey.

"The Mastery of Life"

By Arlen Marsh (Rockford, Illinois)

THOUGHTS, say the advertisements, have wings. You, too, can influence others with your thinking. Try it sometime. Concentrate intently upon another person seated in a room with you without his noticing it. Observe him gradually become restless and finally turn and look in your direction. Send for a free copy of "The Mastery of Life," and see how easy it is to control the unseen mental forces.

There, partly in paraphrase and partly in exact quotation, is the essence of the average magazine advertising of AMORC (The Ancient and Mystical Order Rosae Crucis, or Order of the Rosy Cross), whose paid publicity appears in periodicals ranging from *Thrilling Wonder Stories* to *American Mercury*.

It is an interesting tale that lies behind that advertising—a tale of mediaeval politics, religious charlatanry, and mob hysteria. It is a tale that had its beginning with a man named Valentin Andrea, who in the early seventeenth century A.D. railed against the practices of the established Christian church with satires that earned him frequent censuring from Catholic—and later Protestant—authorities.

By 1610, Andrea had in manuscript form a book called by a title of some thirty-odd words, a book which we shall call, for the sake of simplicity, *Fama*. *Fama* purported to tell of the life and works of one Christianus Rosenkrantz (also spelled Rosencrenz). This Rosenkrantz had, said *Fama*, been born in 1378 A.D., had studied among mystics of Arabia and Egypt, had endeavored unsuccessfully to establish a secret order in Spain, and had finally returned to his native Austria to set up his order. Rosenkrantz was referred to by *Fama* as Fr.R.C., which stood for *Frater roseae crucis*, or brother of the rosy cross. The order which he founded was, *Fama* declared, the Rosicrucians.

Now seventeenth century Europe was in a state of religious nerves. The practices of the Roman Catholics were not satisfactory for many, but the Protestant Reformation had not yet grown to its full vigor. On every hand, fortune-telling and mystical corruptions of Christianity sprang up; it was a sorry European town that had no local group of mystics.

The "history" in Andrea's *Fama*, therefore, seized the imaginations of the Europeans as nothing else had done for many years. Who were Rosicrucians? Was there

Recently, request came to our desk for information re Rosicrucianism. We appealed to Arlen Marsh specially to study this "ism," and to prepare a report that would be of general interest. Here it is: information, caution, and bibliography.—Editor

really any such an order? How old was it? Who actually had founded it? Was it pure fiction, or was it solid fact?

Out of the debate which raged for the next century around Rosicrucianism came several series of reliable observations: first, Andrea himself announced quite publicly, albeit by

implication only, that the Order of the Rosy Cross was the product of his own inventive genius, that it never had existed, and that he was unalterably opposed to its creation; second, Andrea spent years fighting actively those who insisted that the Order had been born in Egypt, and that brothers of the Order had been known in Germany as early as 1115 A.D.; third, no one appeared able to find any genuine member of the Rosicrucian clan.

Andrea's object in his preparation (and publication, in 1612-14) of the *Fama* had been to denounce in satire the principles and rites of Catholicism as it then existed. His object found a parallel in the writing of Cervantes, whose *Don Quixote* was a scathing satire on the moribund ways of mediaeval chivalry, and in the work of Defoe, whose *Robinson Crusoe* was intended as a political tract. Like Frankenstein, however, Andrea found that he had created a monster; the satire he had intended was lost upon a world mad with the desire for mysteries, and all the objections he could muster to the authenticity of his fictitious biography of Rosenkrantz went almost unheeded.

Men of wealth and influence flocked to the banner of the Order. Francis Bacon, Lord Lytton, Thomas Jefferson, Benjamin Franklin—these were only a few of the world-famous characters who were not only associated with Rosicrucianism, but who actually were officers of the organization, an organization which sprang into being as nearly as unbiased historians can tell only after the publication of *Fama*.

AMORC is the American manifestation of Rosicrucianism. It had its beginning in 1694, when a small group of European Rosicrucians reached Philadelphia. In most states, the Order is incorporated both as a fraternal group and as a college; members are given instruction in the principles of the Order, but are sworn to complete secrecy.

Presumably, the Order is non-sectarian, but Christian—which makes it difficult to understand why its officers insist it was founded in the reign of Thutmose III, who reigned in Egypt some eleven centuries before Jesus Christ

was born. The American secretary holds the order to be "in a broad sense non-religious," since its teachings involve practical science to a greater extent than religious theory. The Order is based almost wholly on the metaphysical conviction that the universe is filled with "the essence of the Creator," and that even rocks and plants are imbued with an instinct given them by the Master Mind.

Publications of the Order remind one strongly of the apostolic comment in 2 Timothy 3:13 that "evil men and seducers shall wax worse and worse, deceiving and being deceived." *The Mystical Life of Jesus*, for example, purports to tell the "true story of the crucifixion . . . and why it was He did not actually die upon the cross." Doctrines taught to the apostles by Jesus, but excluded from the Bible, are supposedly included in the book.

AMORC has maintained, since 1930, a museum in San

Jose, California, headquarters of the American branch of the Order; the museum consists chiefly of Egyptian mummy exhibits and of displays of Egyptian and general Oriental inscriptions. An international conference is held, when world conditions permit, of all divisions of the Rosicrucians, at Geneva, Switzerland.

Freemasonry owes much to the Rosicrucians. One masonic degree, indeed, is called the "Rosicrucian Degree." Officers of AMORC disavow any claims to responsibility for masonic rites; but masonic historians themselves generally agree that the mediaeval Rosicrucianism was largely behind Scottish freemasonry.

How large the Order has grown since Andrea devised his *Fama* no one but the Rosicrucians know. Members of the Order are forbidden to publicize their membership, and no general announcement (Please turn to page 11)

Biblical Examples

By Katie Cox (Olive, California)

AS ALL SCRIPTURE was given by the inspiration of God, it is all good and is for some purpose. This, of course, includes the Old Testament with the New Testament, so in our study of the Bible as a whole, we must use each passage in its proper place and for the purpose it was written, if we are to understand and harmonize it.

The history of the lives of the Biblical characters are set forth as examples for us. For instance, the prophets are examples of "suffering affliction and patience" (James 5:10). The only way to fully understand and appreciate this verse is to make a study of the lives of the prophets and consider their reaction to trials and suffering. Eventually one will find his own faith becoming stronger; and, as a result, he will have more patience in times of trial. In this way and in many others, the Old Testament can be of great benefit to us.

Paul did not want the Corinthian brethren to be ignorant of the life and experiences of Moses and of the children of Israel—how they all were under the cloud and all passed through the sea and how many of them displeased God, and the results. "These things were our examples, to the intent we should not lust after the evil things, as they also lusted . . . they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:1-11). This is only one; there are many others.

The apostles are examples, also. Paul's words are plain in 1 Corinthians 11:1, where he said, "Be ye followers of me, even as I also am of Christ." He exhorted Timothy to be an "example of believers." In the last chapter of Paul's

Letter to the Philippians, we read these words, "Those things, which ye have both learned, and received, and heard, and seen in me, do" (v. 9).

Before we can follow Paul, we must first know what he did during his lifetime. He preached the gospel, yes. What was his reaction when he was persecuted at Philippi? at Jerusalem? and when he was stoned at Lystra? What happened when he was brought before the council? In all his suffering and persecutions, he remained steadfast and immovable in the faith. Oh, what an example for us!

Not only Paul, but the other apostles are excellent examples of Christian character. They were following an even greater example, Christ. In reality, if we follow the apostles, we are following Christ. Christ suffered and died on the cross that we might have eternal life, if we follow Him. Peter said: "Christ also suffered for us, leaving us an example, that we should follow his steps" (1 Peter 2:21). To follow in His steps, it is necessary to know what steps He took. So here again we must study His individual life. We must learn His characteristics and make them our own. We must learn to be righteous, faithful, true, just, obedient to God, subject to parents, zealous, merciful, and forgiving.

All this can only be added to our lives by supreme effort on our part. If we will choose for examples Biblical characters such as Job, David, Solomon, Daniel, Christ, and Paul, we will be true followers of them, who through faith inherit the promises, and of the Lord we will receive "the reward of the inheritance."

Lessons from Elijah's Weaknesses

By James Mattison (Hammond, Louisiana)

"I am no better than my fathers."—Elijah.

WITH LUNGS HEAVING from over-exertion, and facial muscles twisted in agony, the Prophet Elijah gasped to his servant, "Tarry . . . my son!" Glancing fearfully over his shoulder, as if to search for some unseen enemy, he panted in relief, "Perchance we have . . . out-run our pursuers." After resting their strained and aching muscles, the fearful Prophet and his obedient servant continued their flight at a more reasonable pace.

Three days of more moderate travel brought these two to the well of Abraham, near Beersheba.

"Abide yonder while I journey into the desert to pray," spoke the troubled master. He plodded dejectedly into the neighboring barren hills until he came to a juniper tree. After confessing discouragement and subdued pride in these words, "O Lord, take away my life; for I am not better than my fathers," Elijah the Prophet slept from fatigue. (1 Kings 19:4.) He had learned a lesson in humility that most Christians need. We are no better than our fathers. We may think we are, but can a faultless person come from mortal man?

While he wrote no passages contained in the Bible, Elijah was one of the greatest of the prophets. Of his private life, we know little. Having been born in Tishbeh of Galilee, Elijah moved to Gilead, where he dwelt for a time. His garments were of skins or coarse camel hair, and were bound about his waist by a wide leather belt, or sash. Whether or not Elijah ate locusts and wild honey like his antitype, John the Baptist, we know not. The Record does indicate, however, that God provided food for Elijah on at least three occasions: 1) bread and flesh carried by ravens, 2) food prepared by the widow, and 3) a baked cake and a cruse of water prepared by the angel. God will provide. Being in excellent physical condition, Elijah was able, with God's help, to run the hundred miles between Jezreel and Beersheba in so short a time as to escape Jezebel's pursuing avengers.

By learning his lessons from bitter experience, Elijah understood fully the meaning of chastisement for disobedience. Because of this, the fiery Prophet could put much more meaning into his denunciation of idolatrous disobedience. "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine . . . because thou hast sold thyself to work evil in the sight of the Lord" (1 Kings 21:19, 20).

That first lesson of humbleness was not enough. God

expressed His next lesson on Mount Horeb, immediately after the "still small voice" (a sound of gentle stillness, marg.). This is what God said: "What doest thou here, Elijah?" (1 Kings 19:13.) Today one would say, "Why are you here, Elijah?" Elijah was supposed to be the fiery prophet of Israel, not the dweller with timid mice of Horeb. God was teaching a lesson of courage that day. "Do not flee till I command thee," might have been the words of Jehovah. All of us can well profit by the grit and backbone of our elder ministers. Have they fled from intense personal (or public) opinion, or from violence? Christ commands not to retreat, but to "GO!"

The same setting at the cave on Mount Horeb was the scene for another lesson—a lesson in gentleness. One's courage must be tempered with a "soft answer." God was not in the strong wind that rent the mountains; He was not in the violent earthquake; He was not in the devastating fire; but His hushed voice was heard after the deep silence. Not by violent means can one promote religion. No frenzied waving of the arms and shouting of the voice is necessary for either man or God to hear one in his worship. Opposition is dispelled by gentleness.

Elijah had not finished his work. "Go . . . return . . . to . . . Damascus: and, when thou comest, anoint Hazael to be king over Syria: and Jehu . . . to be king over Israel: and Elisha . . . to be prophet in thy room" (1 Kings 19: 15, 16). God knows better than man knows, as to when his work is finished. It has been stated, "A battle may be lost before begun." A similar statement could be, "An opportunity may be wasted by insufficient effort." The "second mile" often wins a friend. Where is courage, we Elijahs? If we saw Antichrist, we would defy him. Why not challenge the idolatry of this day!

The last instruction God taught Elijah in this one story of Elijah's life was a lesson never to lose hope. The reassuring words were, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings 19: 18). To Christians today, it often appears that even the "seven thousand" are not to be found. There will always be some faithful ones, however, who will continue to work until their eyelids close in death. Will you be one of those faithful ones that will be blessed at Christ's coming? Will I? Brethren, learn knowledge not by disobedience, but profit by lessons Elijah learned by bitter experience.

Revelation Seventeen

By Dean H. Moore (Oregon Bible College)

THE BOOK OF REVELATION contains many pictures. These pictures symbolize true events. In Revelation 17, there is a description of a woman riding a beast. This was a scarlet beast that had seven heads and ten horns. The woman's appearance was gay and gaudy. She was clothed in purple and scarlet color and was covered with gold and precious stones. She was filled with idolatry, filthiness, and abominations. The woman was drunk with the blood of saints and with the blood of the martyrs of Jesus.

According to verse 5, her name was "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." What a strange name to have! The word "Babylon" is derived from the Hebrew word *Babel* which means "confusion." When men built the tower of Babel, God confused their languages. At that time, nations were formed, and they have continued in confusion. They have fought each other savagely since that time. The prophets referred to the confusion into which the social order of the world had fallen under Gentile world-domination. This is shown in Luke 21:24, "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."

Some students believe there will be a second literal Babylon erected. In Jeremiah 51:26, however, God said that Babylon shall "be desolate for ever." In this we see there will not be an actual city erected, but the term is used as a symbol.

Ancient Babylon was a great city. It was the largest, richest, and proudest city the world has ever seen. The king of this city had a dream in which he saw a great image. According to Daniel 2:23, 33, "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Daniel said to the king of Babylon, "Thou art this head of gold." When Babylon came to its end, Persia (symbolized by the breast and arms of silver) controlled the world. Yet Babylon, though unseen, ruled the social order of the Persians. In Greece were the influences of both Babylon and Persia; and all had their part in determining the Roman civilization. As the head controls the rest of the body, Babylon controls the rest of the dominions of the world. Our social system and our business system is Babylonish. The world is engrossed with confusion. The angel said in verse 18: "The woman

which thou sawest is that great city, which reigneth over the kings of the earth." How true this is!

Students of prophecy believe that this woman represents apostate Christianity. It is not hard to see that religion is becoming more corrupt as the world is brought into the church. There is a widespread movement to unite the many denominations. When they are united, a definite belief in the doctrine of Jesus is omitted, or is considered unimportant. Emphasis is placed on proper living, while little thought is given concerning the future. The more political influence that is brought into the church, the more corruption and confusion there is. Paganism is clothed in Christianity. Behind the name of religion are some of the greatest sins of mankind. It is easy to see that confusion reigns throughout Christianity. Religious Babylon is slowly gaining its power.

The beast pictured in this chapter is almost identical with the one in chapter 13. The beast had seven heads and ten horns. The horns represented ten kings. The angel also said, "These have one mind, and shall give their power and strength unto the beast." It is very probable that this represents a confederacy of nations.

When men are in great difficulty or distress, they seek religion; when peace and prosperity come, they have little need for it. The United Nations will grow tired of the treachery of corrupt religion. The beast will find the woman burdensome to carry. Thus, there will be a time of widespread atheism and irreligion when all religion (even the false) will be faced with great opposition. If we are living in that time, may we sincerely be faithful to God!

The beast will overcome and destroy the woman. At His appearing, Jesus will destroy the beast. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (v. 14).

We who belong to Christ must not be attracted or influenced to any great extent by either religious or political Babylon. Let us keep ourselves pure, unspotted by the world, that we might be qualified to be with the King of kings when He comes.

"The heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute" (Psalm 102:15-17).

From the Natural to the Spiritual

In Two Parts—Part One

By Alta King (Palo Alto, California)

IT IS SOWN a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor. 15:44-47).

Adam and Jesus Contrasted

The above scripture presents a contrast between Adam and Jesus. The points of contrast are:

| ADAM | JESUS |
|-----------------------|-------------------|
| First man | Second man |
| Living soul | Quickening spirit |
| Natural | Spiritual |
| Of the earth, earthy. | Lord from heaven. |

Since Adam *was made* a living soul and Jesus was made a quickening spirit, the difference between them as stated by the contrast has its roots in their beginnings, and an understanding of their origins helps to reveal the meaning of the contrast and therefore the difference between "natural" and "spiritual."

The beginning of Adam's existence is recorded in Genesis 2:7. God made a form out of the dust of the ground. He then quickened (made alive) the dust-form with the breath of life. The dust-form thus quickened was the first man, a living soul, natural, of the earth earthy, flesh and blood, subject to corruption. (1 Cor. 15:42-50.)

Corruption is decay—the process of falling apart into constituent elements, and scriptures thus describe the corruption of the natural man. As soon as the quickening power, the spirit, or breath of life leaves his nostrils and, as Ecclesiastes 12:7 says, "returns to God who gave it," the natural man mingles again with the dust from which he was formed and quickened. (Cp. Job 27:3 with 34:14, 15 and Psalm 104:29.) Solomon said the power of his memory and emotional life ceases; his activity in work and thought stops. (Eccl. 9:4, 6.) David said his thoughts perish. (Psalm 146:3, 4.) He dies and does not live, as Isaiah said good King Hezekiah should do. (Isa. 38:1.) The whole existence and activity of the natural man are limited to the dust-form quickened by the breath life. When this quickening power is withdrawn, man disintegrates into the elements from which he was formed

and his thinking ceases. He returns to the ground out of which he was taken in accordance with God's word to Adam, "For dust thou art, and unto dust shalt thou return" (Gen. 3:18).

Not only are the physical make-up and the mental activity of the natural man subject to corruption and decay, but the product of his mentality is corrupt in character; his thoughts do not hold together in harmonious whole and unity with his Creator's. First Corinthians 2:11, 14 says the spirit of man (natural) knows the things of man, but the natural man receives not the things of the Spirit of God, "neither can he know them." The mind of the natural man has its roots in the flesh. The instinct life motions of the flesh give it birth and prompt its activities, and it is limited to, and minds the things of, the flesh. It is a carnal mind, which is "enmity against God . . . not subject to the law of God, neither indeed can [it] be," and "they that are in the flesh"—under the power of the carnal mind—"cannot please God" (Rom. 8:5-8). The enmity of the carnal mind against God is not merely passive; it is active. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17).

In the light of the scriptures concerning the natural man, Adam in and of himself and left to himself was corrupt, subject to disintegration of body and mind and character, without mental, moral, or emotional understanding of, and fellowship with, his Maker.

There are two statements in Scripture which are interpreted as evidence that Adam was created a spiritual being, that is, a being with an indwelling mentality and character in fellowship and harmony with God. Genesis 1:27 says God created man in His own image. But whatever this statement may mean, it cannot mean that Adam was created spiritual, for he was made natural, of the first order as opposed to spiritual of the second order, and a living soul as opposed to a life-giving spirit.

The other scripture is Genesis 1:31—"God saw every thing that he had made, and, behold, it was very good." The term "very good" covers all the works of God's creative power. Its meaning as here applied to the beasts of the field, the birds of the air, the grass and the flowers, the dust of the earth, is its meaning as here applied to man, and very evidently that meaning is not spirituality. Adam was good even as the (Please turn to page 10)

"Shall Never Die"

By F. E. Siple (Grand Rapids, Michigan)

IT WAS a broken-hearted Martha that went forth with tear-stained cheeks to meet her Master and said, "Lord, if thou hadst been here, my brother had not died." But, though torn with grief and sorrow at the death of her brother Lazarus, extreme faith in Jesus was hers as she added, "But I know, that even now whatsoever thou wilt ask of God, God will give it thee" (John 11:22).

It is plainly evident that Jesus had emphasized the teaching of resurrection in His visits in their home, and that Martha had not always been busy with household duties; for when the Master said to her, "Thy brother shall rise again," she immediately replied, "I know that he shall rise again in the resurrection at the last day." There was no question in her mind as to what death meant. Her brother had fallen asleep in death. She did not consider him alive in any sense, but she did confidently look forward to the resurrection day, realizing that he would awaken to new life then.

This knowledge of the facts of death and resurrection which Martha had received from the lips of the Saviour is the knowledge that the Bible would impart to all of us, if we would listen quietly to its teachings, banishing all preconceived ideas.

The Old Testament writers have plainly stated man's nature, and the fact of death as the opposite of life, over and over again. In Psalm 146:4, David, in speaking of man at death, said, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Or, according to Psalm 6:5, in death there is not even any remembrance of God, or ability to give Him thanks. In fact, so far as the condition of death is concerned, man and beast die alike and go unto one place. (Eccl. 3:19, 20.) Furthermore, he that has died has no knowledge of anything that takes place with friends or loved ones left behind. This latter point is especially referred to in Job 14:21, where, in speaking of a man in death, the patriarch says, "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." This is in accordance with the thirteenth verse of the same chapter, in which he has prayed for death, for the end of his sufferings and trials, that he might be laid away in the grave till a set time, and then be remembered.

It is that set time, the resurrection day, that the New Testament talks so much about, showing us that the only hope of life for man beyond death is in being awakened

This article is available in tract form (now being reprinted) at ten cents per dozen copies, or sixty cents per one hundred copies.

out of death's sleep in the morning when the new day dawns. Immortality is not possessed by man today, but is a thing to be sought for by patient continuance in well doing. To those who thus seek, it will be given. (Rom. 2:7.) This gift will be "put on" at the resurrection. (1 Cor. 15:52-54.) Furthermore, immortality will be conferred upon the *body*, not upon an invisible nonentity. (Phil. 3:20, 21.)

All of this Martha understood and believed. There was no question in her mind but what her brother would rise on the resurrection day, but it was the time then present that was worrying Martha. She and her sister were left alone, and they needed their brother. The Master, observing her great faith, said to her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" There ought to be no difficulty in understanding this language if one carefully considers the whole conversation. "Though he were dead, yet shall he live"—when? The time under consideration has been named in verse 24, "the resurrection at the last day." In similar manner, consider the next statement: "whosoever liveth and believeth in me shall never die"—when? The same period of time was still the basis of the Master's language. What He has actually said, then, is that if a person believes in Him, though he die, yet he shall live again in the resurrection at the last day, and if he has not died, but is living and believing in Him at the last day, then he shall never die.

This is in accordance with 1 Corinthians 15:51: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Also, 1 Corinthians 4:16 reads: "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."

The fact that men do not at death pass, one by one, into reward, but that the faithful of all ages shall be ushered into life together, is one of the most beautiful teachings of the Bible. When Solomon built his Temple, stone cutters worked in the quarries (Please turn to page 10)

FROM THE NATURAL TO THE SPIRITUAL

(Continued from page 8)

unmoral beasts of the field, even as all the works of God's creative power are good regardless of moral character or of conscious, personal fellowship with the Creator. The "natural man" having a body of flesh created from dust and a mind power born of the instinct motions of the flesh, all subject to corruption and disintegration, was the sum total of the first man Adam. He had no power within himself to evolve spiritual harmony and communion with God, for all the power of his being was centered in self and toward self and therefore away from God.

Nor could Adam, through his power of reproduction, bring forth a spiritual being, a being in harmony with God. "That which is born of the flesh is flesh" (John 3:6). As was Adam by creation, so have been, and so are all that have been born of the flesh through him. All are of the natural, flesh order. Left to themselves, unrestrained and undirected by the Spirit of God, they produce and can produce only the works of the flesh—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21). The flesh and all its inborn powers by natural birth, though marvelous and "very good," are not the source of that spirituality which results in unity and harmony with God.

The natural man regards his culture, his works of art and beauty, his code of morals and ethics, his learning and science as evidences of his spiritual evolution, but beneath this "spiritual" covering he is still the natural man and under strain the covering breaks and the works of the flesh come into full evidence. History is one continuous showing of the failure of the natural man's "spirituality" to endure under strain, or to bring him into unity and harmony with his Creator. Perhaps at no time has this showing been so clear as it is during the present time.

Adam was God's beginning of the natural order of man's development. He was its head and its progenitor through natural birth. God's beginning of the spiritual order was afterward, and this beginning is Jesus. The cause of the difference between the living soul Adam as natural and the quickening spirit Jesus as spiritual, has its roots in the birth of Jesus.

Jesus

The beginning of Jesus' existence is recorded in Luke 1:34, 35. In answer to Mary's question concerning the "how" of His predicted birth, the angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

The child thus conceived and born was made of the seed of David according to the flesh. (Rom. 9:5.) His flesh was of David's flesh and through it he was a son of

Adam as His fathers in Israel were sons of Adam. (Luke 3:38.) He was a flesh son of God as Adam was flesh son of God. His flesh was the flesh that is common to Adam and all his posterity. In that flesh, he possessed the instinct flesh-life principle with all its powers and possible activities centered in self. He was tempted in all points even as are we (Heb. 4:15) which means, according to James 1:14, He was drawn and enticed by the desires of flesh as is every man. He had the mortality of flesh and blood, and through this mortality He partook of death as does every man. (Heb. 2:14, 17.)

Such was Jesus' heritage as a son of Adam through the flesh of the fathers of Israel. As concerns this flesh heritage, Jesus was not spiritual as Adam was not spiritual, but the flesh body and its mental powers were not the sum total of Jesus as they were of Adam. He had another heritage that was not of Adam through the flesh. This heritage was from the Holy Spirit, the power of God working above and through, also independently of the natural and toward the spiritual order.

The angel's words to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," not only answer her question "How?" but they state the beginning and the basis of the difference between Jesus as spiritual and Adam as natural. "Therefore, also, that holy thing which shall be born of thee shall be called the Son of God."

The work of the Holy Spirit operating in the conception and birth of Jesus was the "therefore" of His particular Sonship to God. We may not grasp the nature nor the biological significance of its work, but whatever it was, the Holy Spirit was the basic the first cause of His well-pleasing Sonship to God. It was not only the basic, first cause, it was also the continuing cause. For after birth, it continued to guide and enlighten without measure, and Jesus by virtue of the "therefore" of His Sonship, responded without measure to its guidance as no other son of Adam had responded or has responded since. Others, through God's dealings with them have received somewhat of the Spirit and have responded somewhat, but never has the reception or the response been to full well-pleasing Sonship, for none other than Jesus has had the "therefore" of such Sonship. *(Concluded next week)*

"SHALL NEVER DIE"

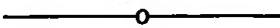
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for many years, shaping, polishing, and finishing one stone at a time, then laying it to one side as they worked on the next. When all were done, Solomon proclaimed an assembling day; and the stones were all brought and placed in position at once, regardless of the order in which they were prepared. In like manner, the different char-

acters have all met their experiences and trials by which they have been shaped and polished, each in the period in which he lived, and then have been laid to one side to await the assembling day. "God having provided some better thing for us, that they without us should not be made perfect." It was to this day Paul referred in the language quoted above in 1 Thessalonians 4, and it was to this same event Jesus referred in His words to Martha (John 11:25, 26).

There was no suggestion in the Saviour's language that to believe in Him then or now would keep a person from dying. It is a recognized fact that physical, Adamic death comes just as quickly to a Christian as to a person who does not believe in Christ. Belief in the Saviour is not intended to keep a person from dying the natural death of mortality, but to make one worthy of the better resurrection. So the Lord explained further that those living and believing at the time of the resurrection would not pass into death, but would be changed from mortality to immortality, translated into the likeness of the Son of God Himself.

It is for us, then, to recognize Christ as the Law-Giver, the Resurrection and the Life, to consecrate ourselves to His service, and to order our lives so that though we die yet shall we be raised, or, if still living at His coming, we shall never die.



JACOB AND ESAU

(Continued from front page)

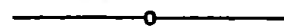
there are now a half million Jews in Palestine who have created by their own efforts a rich and vigorous community, but these Jews are still a minority in a hostile land, still living on sufferance as they did in Europe, and still threatened with outbreaks of violence. But far worse in the eyes of the Jews is the fact that this promised land is now barred to further Jewish immigration at a time when the desire to enter it is greater than ever before. It is now thought that about 1,500,000 Jews have survived the persecutions in Europe. In his opening address, Dr. Weizmann said that 6,000,000 Jews had perished. Yet now, when it is all over, these survivors are still without hope. They have lost their families, their homes, and their possessions. Since they have nowhere to go, they must stay and starve with the rest of the homeless and the outcast. This is the background of the present conference."

Will the Labor Party of Britain repeal the White Paper of 1939? Will the Arabs, like Esau, have a change of heart and decide to welcome the Jews back to the covenant land? The present indications are that these changes of attitude are not far distant.

In *Prophecy* magazine, we read of a "hopeful sign" among the Arabs where a group of social workers, hav-

ing fought their way through to intellectual recognition, are recognizing the fact that the land is underpopulated, undernourished, and disease ridden, and they have issued a manifesto stating that there is ample room in Palestine for both Arabs and Jews, and declaring that the Jewish Homeland can be built in co-operation with the Arab workers on a just and equitable basis.

"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" (Jer. 31:10). Let us pray that it may not be long before Christians will be permitted to recognize the sign given to the church by the Apostle Paul in 1 Thessalonians 5:1-3.



"THE MASTERY OF LIFE"

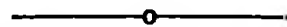
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of a roll of members ever has been made. That it is powerful and that it has a broad appeal cannot be denied. Officers of AMORC hold that the Order is supported exclusively by voluntary contributions of "important business men"—but those who send for "The Mastery of Life" discover that the membership dues are fairly high.

Perhaps the most dangerous feature of the Rosicrucian doctrine is the Order's insistence that it is definitely non-sectarian, but positively Christian. Like freemasonry, Rosicrucianism has for many, on this very account, replaced all thought of genuine religious life. John's advice to "try the spirits whether they are of God" holds quite as valuable in the case of the Order of the Rosy Cross as it does in the case of Bahaiism or any of the other mystic cults.



Bibliography: *New Larned History*, 9:7291; *World Almanac*, 1945, p. 625; AMORC advertising; *Hastings' Encyclopedia of Religion and Ethics*, 10:856, 857; *Encyclopedia Britannica*, 19:559, 560; *Americana Encyclopedia*, 23:701; *New International Encyclopedia*, 20:161; *Catholic Encyclopedia*, 13:193; *New Standard Encyclopedia*, 21:284; *Shaff-Herzog Encyclopedia of Religious Knowledge*, 10:96, 97.



THE CLOCK OF LIFE

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour;
Now is the only time you own—
Love, live, toil with a will,
Place no faith in tomorrow,
For the clock may then be still."

—*Bellingham Dial*.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

Material for today's lesson: Bible—1 Peter 3:10-22; Intermediate Truth Seekers' Quarterly, National Bible Institution, Oregon, Ill., subject—"Peter Pleads for Christian Living."

The Lord Sees

He who truly loves life, and desires to live, rather than die, should set a definite course of travel for himself. For example, suppose you wanted to go to the next city or town south or north of where you live. If your destination is south, it would be a great waste of time and strength to go in the opposite direction, would it not? So it is with the Christian. He wishes to walk so as to have God's blessing. He knows God is watching him, and watching over him. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Peter 3:12).

The straightest and best way to the end of a perfect life in Christ is the way which helps one keep "his tongue from evil" and his lips from saying evil words.

When a Christian is in a mixed crowd, the worldly ones and heavy drinkers respect one who will not drink. It is more difficult, however, to stay a Christian and associate with non-Christians.

The best and surest way is for the Christian to heed Peter's advice, "Who is he that will harm you, if ye be followers of that which is good?" (1 Peter 3:13.)

Did you ever see your mother or father watching you as you did some very good deed? Could you not find joy in seeing them smile with pride? So it is with a Christian. It is easier to choose the right things to do, knowing our heavenly Father and Jesus our Lord see and hear and aid when you call upon them.

The Lord Aids

A Christian is sometimes made to suffer when he has done no wrong in God's sight. But Peter said, "Be not afraid of their terror, neither be troubled." God will help in time of need. His power is unlimited. All a Christian

needs to do is trust in Him. God gives what is best for him.

There are some things a person needs to develop in order to grow into a strong Christian. One we have discussed is being and doing good. Another is to deny oneself.

Peter said to "sanctify the Lord God in your hearts." To sanctify means to set apart in a holy manner. If a Christian respects and reveres God, he can be taught to keep his heart holy and set apart from the evils of the world. The heart tells us to say evil or good. The heart desires a certain thing before the lips form the words to ask for it. If the heart is holy and filled with the desire of pleasing God, then there is no room for sin to dwell therein.

Christ did good for the people of the world. He died that man might have a way prepared for living without sin, in an everlasting life. He was made alive by the Spirit of God. That is the same Spirit of which Christians possess a portion. Christ was given the Spirit without measure. Christians are given the Spirit only as they make use of it and God sees they need it. Some day, the same Spirit from God will send Jesus to earth to rule and reign in righteousness.

There is a reward for the Christian. The "called out" ones today may hope to be "caught up" and ever be with Christ. Christ will bring rewards with Him to give to everyone according to his labors of love. (Matt. 16:27.) Choose life, that you may live eternally!

New ECE Club Member

Stephen Terry Ferrell, Holbrook, Nebr.

Happy Birthday Wishes

Lucille Lobell, Sept. 18, age 10, Hammond, La.
Donna Lee Claussen, Sept. 20, age 4, Oregon, Ill.
Bonnie B. George, Sept. 21, age 1, address unknown.
Harold Swanson, Sept. 21, age 6, Hector, Minn.
David Otto, Sept. 21, age 11, Paynesville, Minn.
Wallace F. Hawkins, Sept. 22, age 13, San Saba, Texas.
Mary E. Mahoney, Sept. 22, age 10, El Paso, Texas.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

What Next?

* * *

By Otto Dick, Frankfort, Ind.

After the first few hours of celebration are over, it is time for us to do a bit of sober thinking about our victory. We were all happy enough about the end of the war to give expression to our feelings in rather strange ways, perhaps, but there comes a time to analyze what should be the final action of a nation that has just been victorious in a global war.

Certainly, we should not be proud and boastful of our strength but exceedingly thankful that God has seen fit to permit us to have the victory and has blessed the world with what seems to be at least temporary peace. We should not boast that we discovered how to release and control atomic energy, but we should give thanks to God that He revealed it to us first. Then we should pray for the wisdom to use our newly found power as God would have us to use it. Now that we have proved ourselves so strong in war, let us prove that we are equally strong and influential in keeping the peace.

Before we can be of much service to the world in maintaining peace, we shall have to humble ourselves and repent of our own national sins. Let us realize that our nation is not entirely without guilt and has made many mistakes. In our dealings with other nations and peoples, we have not always been unselfish. If we claim to have been fighting to free men from bondage, we must convince the world by deeds that we are sincere in this respect. Peace-loving nations all over the world look to us for leadership.

One generation has given freely of blood and toll to make possible that we may have peace in our day. Will the younger generation let them down? Will our young people realize that the hard-won peace can be maintained only when people are at peace with God? Will they realize that lasting peace will come only in a world of people who love their neighbors as themselves? Let us unite in a prayer that God will give our nation that wisdom necessary to gain the respect and admiration of all countries. Let us pray that we may be able to erase any trace of revenge from our minds and supplant it with mercy and forgiveness.

Editorial note. The foregoing article was contributed by

one of our senior members. While we have been attempting to establish a young people's organization in our denomination, we have in no way meant to exclude the interest and co-operation of our senior members. In fact, as babes in Christ, we full well recognize our need of the guidance and wisdom of those who have long served their Lord. Thus, we welcome any articles or suggestions that you feel able to contribute that we who are just starting out in Christian experiences may profit by your experience and example.

Worship of All Creation

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1).

Recently, we enjoyed a vacation in a northern national forest. Though in our daily routine we are constantly conscious of God's creation, still the events of daily existence cause our minds to be so occupied that we fail to observe and enjoy the pleasures of that creation. Thus, it was that we sojourned in the forest and daily observed with animation and joy the wonder and beauty of the nature God has placed around us.

"Be still and know that I am God," is a familiar passage, but never is it more truly observed than by the calm, still lakes at the close of the day. The soft waves rippling along the shores lap quietly as though in whispered worship and silent reverence. How inspiring it would be, if we could enter a church as silently and reverently before our Maker!

It has been said that this terrible war has brought men closer to God. In many respects, this may be true, but how much more successful would be the return-to-God movements in the world, if we would come as close to God in our worship and meditation as do the trees, shrubs, lakes, and all manner of wild life in their simple daily existence!

All things of nature depend upon God for their existence just as we do, but how little we show it! While they are nurtured by the rain and sunshine, they offer thanks in the form of beautiful vegetation and life. We depend upon this same sun and rain from God for our health and living, but how often do we misuse the life that is received? God invests all His power and might in us that we might live and serve Him. Let us endeavor to see that He receives one hundred per cent interest on His investment.

AMONG THE CHURCHES

HOLBROOK, NEBRASKA

After one of our morning preaching services (August 24, 1945), during Western Nebraska Conference, Mrs. Mildred Meyerhoeffer, wife of Bro. C. R. Meyerhoeffer of Holbrook, came forward to confess her faith before men and desired baptism. Complying with the teaching of Scripture, we went immediately to the water and assisted her in putting on Christ. May God's blessing rest upon her in her Christian walk.

Terry Ferrell, Pastor.

IOWA CONFERENCE

The beautiful camp grounds, located at 1040 Conger St., Waterloo, Iowa, were the scene of a happy gathering of the Fifty-Eighth Annual Iowa Conference of the Church of God, on August 18-26, 1945. A goodly number were in attendance, but we did miss many of the young people who are out in distant places serving their country. Our regular attendant for many years was there, looking as well as ever—our dear Sr. A. J. Eychaner, well past ninety-three years of age. We were happy to have her son, Karl, from Tampa, Fla., present also.

Bro. F. E. Siple of Grand Rapids, Mich., was the visiting minister, and Sr. Siple contributed much to the music, which was well taken care of by Bro. Francis Burnett of Illinois. Sr. J. M. Kiger, Sr. James M. Prime of Nebraska, and others who rendered several special numbers. Bro. Burnett's work with the choir was much appreciated. Sr. Paul Williams also rendered a few numbers on her accordian, which are always enjoyed.

Bros. J. W. Williams and Paul Williams were both retained for State work for another year. Officers of the Conference for the coming year are: H. S. Hunt, president, Clarksville; E. L. Swanson, vice president, Sac City; Mrs. W. H. Allard, recording secretary, Cedar Falls; Mrs. Oscar Jenkins, corresponding secretary, Stanhope; and C. W. Howe, treasurer, Waterloo.

It was decided to erect a dormitory by next Conference, so the old tents and beds were disposed of. Anyone wishing to contribute to this dormitory fund, or to the work in general, may send same to C. W. Howe, 1036 Newton St., Waterloo.

On Saturday afternoon, August 25, the church was decorated with gladioli, making a beautiful setting for the wedding of Bro. Hunt's grandson, Robert Cook, and Miss Harken of Waterloo. Bro. Hunt officiated.

After the services Sunday afternoon, four young people were baptized by Bro. J. W. Williams—Donald Cook, Patty Williams, Jacqueline Cronbaugh, and Mary Lou Stauffer.

Bro. and Sr. Evan Knodle of Rockford, Ill., attended services with the Stanhope congregation, Sunday, September 2.

Bro. and Sr. Frank Siple were entertained by the Stanhope church, Monday evening, September 4. Esther Jenkins, Cor. Secy.

PENNELWOOD CHURCH OF GOD

Grand Rapids, Michigan

On Sunday, September 2, following the morning service, a group accompanied Kenneth Bush to the water where he testified of his faith in Christ by being immersed. This young man may be addressed, Rt. 2, Blanchard, Mich. His wife, who has assisted him in learning the truth, is the former Ruth Anne Simpson. We pray God's richest blessing on these young people as they live the Christian life together.

We were very pleased to have Bro. and Sr. F. L. Austin as guests at our Sunday school and church service Sunday morning, September 2.

The Pennellwood Church recently purchased a pipe organ for the new church which is being planned. With the organ, piano, seats, and pulpit, and the two lots all paid for, we also have \$5,628.36 in our New Church Building Fund.

The annual Sunday school picnic is planned to be held at the Dutton Park on Saturday, September 8.

Pennellwood services are as follows: 10:00 a.m., Sunday school, Arlie G. Townsend, superintendent; 11:00 a.m., morning sermon; 7:30 p.m., evening services. Wednesday evening at 7:30 is Berean. There are classes for all ages. Sr. Ernest Bultman is superintendent.

If you are in or near Grand Rapids, you will find brotherly welcome at the Pennellwood Church of God: 28 - 32nd St., S.W.

Harvey U. Krogh, Jr., Pastor.

GOOD NEWS FROM VIRGINIA

Bro. Fulton Ramsey informs that the Fort Valley brethren plan to begin work next spring on a new church building. The contemplated brick-veneer structure (estimated to cost eight or nine thousand dollars) will be larger and much more attractive than the old community building in which services are now being conducted. There are great possibilities in this community for future work. May God bless their efforts.

A full report of the recent Virginia Conference will be published later.

James Mattison.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Linford Moore, pastor at Macomb, Ill., and Bro. John Mercer, recently of Washington, D. C., plan this fall to attend the Western Illinois State Teachers College at Macomb.

"We are rejoicing and giving thanks to God that he has caused this terrible war to cease. We pray that the nation over which we are setting up a military rule may be open to missionaries, that the message of God's great love shall be carried to these people living in gross darkness."—Mr. and Mrs. Russell Harman, Grabill, Ind.

Sr. Verna C. Thayer, having spent the past week in Oregon, Ill., getting settled for her new work for National Bible Institution, went to Grand Rapids, Mich., September 7, for some Sunday school work there.

Elaine Sue was born to Bro. and Sr. Vivian Magaw, Tipp City, Ohio, August 20, 1945. Congratulations! Elaine is the first daughter, but she has three brothers to keep her well entertained.

We are sorry to hear that Bro. Ellsworth Routson's mother died on September 3, funeral services being conducted, September 6, at the Brush Creek (Ohio) Church of God. Her home was in Dayton, Ohio.

Mr. and Mrs. L. D. McLain, caretaker and matron of Golden Rule Home, are vacationing at their former home town, Mount Stelling, Ill.

Tracts. For several months, the back page has been devoted to various items concerning Evangelism and Oregon Bible College, so the page listing available tracts has been crowded out. Consequently, not many tracts have been going out. See the back page of this issue, and renew your supply of tracts.

"We (Brush Creek Sunday school) had a grand picnic, Monday, September 3. There must have been one hundred fifty persons present. I wonder why there can't be that many at Sunday school."—Edna L. Brewer, Troy, Ohio.

"Sr. Adonis Eikenberry recently confessed her faith in Christ and expressed her desire to be baptized into His name. She was immersed, Friday evening, August 24, in the Wildcat River, Kokomo, Ind."—Mrs. Emory Macy, 1252 S. Jay St., Kokomo.

College students are arriving.

Srs. Leota B. Hanson and Shirley Logsdon of the National Bible Institution office force attended the Homecoming meeting at the Hillisburg, Ind., Church of God the week end of September 8 and 9.

"I was not able to attend the General Conference, but was glad to read all about it in The Herald, never laying it down until I had read it through and through. I surely enjoy my church paper."—Mrs. Jess Zechiel, Culver, Ind.

ARKANSAS-OKLAHOMA CONFERENCE

The Annual Conference of the Churches of God of Arkansas and Oklahoma was called to order by the president, G. H. Bradford, July 27, 1945, at 10:00 a.m., with the delegates seated.

The secretary being absent, there were no minutes of the 1944 Conference read. Therefore, the morning session was used by the ministers to give reports of their year's work.

The 3:00 p.m. session was continuation of ministers' reports.

There was church service at the 8:00 o'clock hour.

Saturday, July 28, the 10:00 a.m. session was opened with song and prayer, the president presiding. Sr. Dora Scoggins was asked to give a report of the church work being done in Morrilton, Ark. This church group continues to meet each Sunday. On July 21, Mrs. Joe Robinson accepted the truth and was baptized that same afternoon by Bro. Vivian Kirkpatrick.

Bro. T. A. Drinkard gave a report on the past year of The Trumpet Messenger, which paper came to Conference debt free and has now approximately six hundred names on the mailing list. It goes to thirty-four states, and is now carrying about nine thousand words.

Bro. H. Scott Smith gave the 11:00 a.m. message.

The 3:00 p.m. session was opened with song and prayer. This session was devoted to the election of officers for the coming year. G. H. Bradford was retained for president and R. D. Stanton for vice president. The secretary, Mrs. Ed R. Ring, was re-elected. The editorial staff was also re-elected: T. A. Drinkard, editor-manager; W. H. Arrington, assistant editor; H. Scott Smith, associate editor. All officers were elected by acclamation.

The resolution committee submitted the following: "We wish to extend our thanks to all the people of Cleveland for their many acts of kindness and courtesy shown to the visiting brethren through this Conference of 1945. We wish, also, to congratulate Sr. Holderfield, G. H. and W. F. Bradford, and any others who assisted in the large undertaking of reconstructing the old church into such a nice building, one that will be cherished in the hearts of all of like precious faith. We wish to express our thanks, also, to the ministers for their diligent work, the same to the editorial staff of The Trumpet Messenger.

The Conference closed with the group partaking of the Lord's Supper, which was in charge of H. Scott Smith, W. R. Simmons, and J. M. Morgan. Mrs. Ed Ring, Secy.

HERALD RECEIPTS

Mrs. O. J. Johnson; Alfred R. Reighard; Leota B. Hanson (another); Mrs. Dessa Cockrell; Pauline Chapman; Mrs. Gertrude Madden; Shirley Noske; William Eckert; J. D. Sibert; H. S. Lasher; Arthur Gilbey (others); Mrs. Bernice Anderson; R. F. Robbins; J. W. Hammond (another); Bert Sheets; Mrs. A. L. White; Mrs. Nettie S. Evans; J. M. Morgan; Mrs. Maggie Beuge; Mrs. Pearl Zechiel (another); Mrs. Ola Hornaday; Mrs. R. D. Stanton; Muriel Haas; Mrs. Wilma Orem Judy; Elizabeth O. Frier; Mrs. D. P. Gambrell.

ROCKFORD, ILLINOIS

Sunday school during the month of September has been suspended, and church services have been shifted temporarily from the I.O.O.F. Hall to private residences, as a result of the polio epidemic which has been sweeping Rockford and Winnebago County, Illinois, since early August.

Berean meetings will, however, be held as regularly scheduled, since Berean attendance is almost wholly adult.

More than two hundred polio cases have been reported thus far in Rockford and vicinity, and more are being reported daily. Many churches in the city discontinued Sunday schools beginning the first or second week of August.

Mrs. Verna C. Thayer, long-time member of the Rockford church, is transferring her membership to Oregon, Ill., which will in the future be her home. Her work with the National Bible Institution—supervising child evangelism and publication of children's and intermediate Sunday school quarterlies—necessitates the change. Mrs. Thayer; Mrs. Beth Hardesty, Oregon; and Mrs. Hoganson, Mrs. Hardesty's mother, Spanaway, Wash., attended the Rockford services, September 2.

Arlen Marsh, Pastor.

NAAMAN—"WHY TARRIEST THOU?"
(Continued from page 3)

After Naaman acted and was cleansed, he declared his implicit belief in God. (See 2 Kings 5:15.) We who have put on Christ not only should rise after baptism to declare our belief in God, but we should show a new life of consecrated service. Jesus our Saviour was baptized, and His life is an example for us to follow!

Naaman, "Why tarriest thou?"

Send The Herald to your friends.
Subscription rate: \$2.50 per year.

MRS. OSCAR MATTHEWS

Bertha Johnson, daughter of the late Mr. and Mrs. Joe Johnson, pioneer settlers of near Blair, Nebr., was born on September 12, 1873, on the old home farm six miles north of Blair and died on August 20, 1945, in an Omaha, Nebr., hospital. Funeral services were conducted, August 24, in Blair, and interment was made in the Blair cemetery.

In the year 1896, Bertha was baptized in the all-saving name of Jesus Christ, Bro. Almus Adams, minister of the Church of God of Abrahamic Faith, officiating. Although at times isolated from the Church of God, and other reasons keeping her from attending services with the church as much as she wished, she was faithfully looking for her Saviour until death.

On December-19, 1901, she was married to Oscar Matthews. One daughter, Mrs. Bell B. Lippold of Omaha, and two sons, David O. of Hattsville, Md., and Harland E. of Santa Monica, Calif., were born to them. She is survived by her husband, and three children, several grandchildren, three sisters—Mrs. Anna Epling of Gaston, Ore., Mrs. H. A. Baxter, Portland, Ore., and Mrs. Effie Wilson of Albion, Nebr.—and one brother, Raymond M. Johnson of Blair. Many other relatives and friends mourn her death, including the writer, a cousin of the deceased. Jessie Dixon.

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MAUDE E. CHAPMAN

Maude E. Simms was born at Central Point, Ore., June 27, 1890. She was married on her birthday, June 27, 1908, to Ephraim Chapman in the city where she was born. One daughter, Mary Eva, now Mrs. (Capt.) H. T. Johnson, was their only child. Mr. and Mrs. Chapman spent a number of years in Arizona, but have more recently resided in Southern California, much of the time in Lynwood, where Mrs. Chapman died August 16, 1945.

The writer has known Mrs. Chapman for a number of years. She was of a kind and patient disposition, sacrificing her own comforts and pleasures to minister to others. In her last illness, she has suffered long and patiently. Her husband and daughter did everything humanly possible for loving hands to do. Could she have expressed her wish, no doubt she would have prayed with the Prophet Job, "O that thou wouldst appoint me a set time and remember me," for she knew that though suffering and death are the lot of all in the present life, there is a life beyond the grave where sin, sorrow, pain, and death will cease.

Memorial services were conducted by the writer, August 18, at a beautiful funeral chapel in South Gate, from where we were directed to Angeles Abby Mausoleum in Compton, where the service was concluded. Beautiful floral tributes testified to the esteem of relatives and friends.

Emma C. Railsback.

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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National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

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Israel and the United States

By Delbert Arthur Jones (Michigantown, Indiana)

"The children of Israel did evil in the sight of the Lord" (Judges 6:1).

ISRAEL WAS indeed a most stubborn nation, refusing to follow God. God would deliver Israel from her enemies (and Israel would know that He was the Deliverer), but a short time later she would turn from Him to worship idols. Can we not see in Israel a picture of the United States of America?

At the opening of Judges 6, we read of Israel again doing evil in the sight of God. Approximately forty years prior to this date, Deborah and Barak had delivered the people from their enemies by the power of God, but the people again turned from God. When a child touches a hot stove, he fears the stove. It requires very little time to condition a child to the place where, if the parent says, "Burn," the child repeats, "Burn," and draws back. Israel, however, after forty years of rest from the wrath of God's judgment, was again ready to reach out her hand to that which was evil. Result—the only logical one that could be expected—"the Lord delivered them into the hand of Midian for seven years." Let the nation that transgresses the law of God remember it will be punished for its sin. It was so with Israel, God's chosen nation. The conditions which followed were anything but pleasant for them.

The Midianites were among the most ancient and inveterate of the enemies of Israel. They had joined with the Moabites to seduce Israel to idolatry. These Midianites were hated by nearly all people. They were considered as uncultivated and unheaded, having no king or lord or general. They were merely an undisciplined mob. "The hand of Midian prevailed against Israel" by having such a huge number of people.

Conditions became so serious for the Israelites that they left their cities and fled to the mountains. The onetime leaders of the world were then living in animal dens in the mountains, even as hunted animals. They found caves

and lived in them. As a result of their fear of the Midianites, they also constructed many strongholds in the mountains.

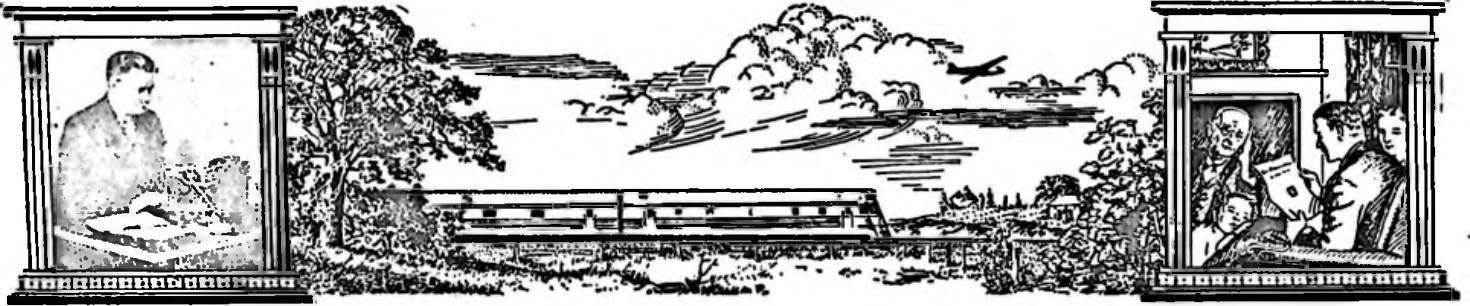
Israel planted the grain, but the Midianites, the Amalekites, and the "children of the east" took from it what they wanted and then completely destroyed the rest. This could lead only to one result—the Israelites were left destitute. They no longer had homes or food. The sheep, the oxen, and the asses were gone. Evidently, the Midianites came early in the season, camped on the plains and watched the fruit and crops until they were ready to be carried away. (This practice was continued even in World War II.)



Delbert Arthur Jones

Jehovah sent a prophet to the distressed Israelites in answer to their cries of distress. We do not know just who the prophet was, as he is not named. The Jews claim that he was Phinehas, but, in all probability, he was a prophet or teacher raised up for that particular work. The Prophet, speaking for God, reminded Israel: "I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell; but ye have not obeyed my voice" (Judges 6:8, 10). The Prophet carefully reminded them of a few of the marvelous deeds Jehovah had showered upon them. Why, then, did they have such ingratitude? Why had they again sinned? God had given them their freedom. He had handed to them the marvelous land in which they lived. They thanked Him—yes, by again turning to idolatry!

When the angel of the Lord appeared to Gideon and told him the Lord was with him, (*Please turn to page 10*)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Help the Historians

Brothers G. E. Marsh, Tipp City, Ohio, and C. E. Randall, Fonthill, Ontario, are serving the General Conference of the Church of God as historians to prepare a history of our church work in America. This is an important and a big work. They will appreciate assistance of brethren everywhere who have old records and good pictures of early churches and church workers.

Help the historians!

J. J. Heckman, a Former Worker

During the past several years, it has been our pleasure to present pictures in *THE RESTITUTION HERALD*, showing early workers of the Church of God, and giving brief information as seemed interesting and authentic. We are pleased here to present, by kindness of Brother John R. Fiske, Jr., Hunnewell, Kansas, a picture of J. J. Heckman, a former faithful worker. Instructed in the faith of the Church of God by Brothers W. H. Wilson and M. Joblin, he preached many years in Nebraska, Kansas,



Oklahoma, Virginia, and Texas. He was an able debater, was several years editor of *The Christian Reflector*, and contributed, during a goodly number of years, to several religious papers. He died at Horatio, Arkansas, in 1939.

Persons having further information of import about Brother Heckman will oblige by submitting same to Brother G. E. Marsh or to Brother C. E. Randall, historians of the Church of God.

“The Healing Question”

Well did Solomon say: “Of making many books there is no end; and much study is a weariness of the flesh” (Eccl. 12:12). There is a book, however, that we should like here to recommend, “The Healing Question,” by Gachelein. It will help the reader to get a better conception of the “healing question” both from the Biblical and historic viewpoints. We were helped especially by the

book’s consideration of James 5:14, the text that seemingly teaches anointing of the sick with oil. The book may be ordered from National Bible Institution, postpaid, \$1.00 per copy.

Omnipotent God

Zealous as Christians should be in their work for God, it is inspiring to know that eternity and all the works of God rest primarily with Him. Man may fail, but God is God! Many texts show that the coming Kingdom and restitution work depend upon God’s hand, and by this truth we may know of certainty that the work will be accomplished.

“Regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you” (Hab. 1:5). Thus God spoke in the days of Habakkuk concerning the Chaldeans’ overrunning of God’s disobedient people. Similarly, *God* “will work a work” beyond belief of men in eventual blessing, for Habakkuk also prophesied: “The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (2:14). “The vision is yet for an appointed time . . . it will surely come, it will not tarry” (2:3).

In speaking to Abraham, God said: “I will make of thee a great nation, and I will bless thee” (Gen. 12:2). Responsibility for this unconditional promise rests upon God. He will not fail to keep His promise.

Daniel, prophesying of that same great nation promised Abraham, foretold: “The God of heaven [shall] set up a kingdom, which shall never be destroyed” (2:44). Mortal men hardly could be expected to build an eternal Kingdom. That is the work of God! He will do it.

Isaiah, having prophesied the coming of Christ, “The Prince of Peace,” and having prophesied that “of the increase of his government and peace there shall be no end,” further declared: “The zeal of the LORD of hosts will perform this” (9:7). The coming of Christ upon His throne is certified by the “zeal” of God Himself.

Yes, “God himself shall be with them [with His people] and be their God. And God shall wipe away all tears” (Rev. 21:3, 4).

The Prophet Micah

By Alva G. Huffer (Oregon Bible College)

MICAH, prophet of the common people of Judah, was a simple man, born in the village of Moresheth, southwest of Jerusalem. He did not cater to city life as did his contemporary Isaiah. Broad-visioned Isaiah spoke to kings and nations; Micah spoke to the common people.

Micah lived at a critical period in the history of God's people. He witnessed the never-ending cycle of prosperity, oppression, apostasy, destruction, and reformation. He saw little Samaria being blown about by one strong nation after another, feebly making alliances with the stronger nations. He warned of impending danger, and beheld Samaria's captivity when the Assyrians besieged and captured it in 722 B.C.

His prophecy primarily concerned Judah, because that is where he lived. He was well acquainted with the evils of Jerusalem and personally suffered the oppression of its corrupt leaders. He denounced the idle rich, the corrupt rulers, and the false prophets. Prosperity under Uzziah had brought increase in trade which led to swollen fortunes. There seems to have been no Jubilee to restore the land to its rightful owners. The source of national wealth shifted faster and faster into the hands of the upper class. The helpless rulers in the hands of the nobles could do nothing but permit the tyranny. The worst group was the false prophets and unworthy priests. They found it easy to justify the wicked and to wink at the vices, while living on the bounty of the idle rich and sharing in their cannibal feasts.

In the Book bearing his name, Micah not only told of the impending calamity, but gave promise of restoration and glory. With groanings and tears, however, he uttered his message of coming judgment. In his threatenings, there was mercy, for he loved the common people. He denounced the false authority which was being exerted over the people and foretold of the true authority which was to come.

The blessings Micah prophesied were perpetual peace, the restoration of Israel, and the coming of the righteous Messiah. When a conqueror besieged Jerusalem, the common people in the surrounding districts suffered desolation, while the rich within the well-fortified walls enjoyed safety. To the oppressed and the desolated, he promised: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (4:4).

Although God gave His people into the hands of the oppressor, He promised a future restoration of Israel and the glorious establishment of the city of Zion. Micah's peo-

ple still cherish this promise and cry for its fulfillment as they struggle in the hands of their oppressors.

The greatest blessing that Micah promised was the coming of the righteous King. King Hezekiah could not bring relief to the oppressed, nor prosperity to the poor. A greater than Hezekiah was promised, of whom it was said, "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. And this man shall be the peace" (5:4, 5).

The common people were promised that the Messiah would be one of them, born in a village somewhat like their own. He, too, would be grieved at the wrongs of the world, but would have authority and ability to correct them. Micah's prophecy of Bethlehem being the birthplace of the King was so well accepted that the Wise Men whom Herod consulted cited it from memory as the authority.

This Man of humble birth is the only person capable of bringing peace and prosperity to the earth. Too long have men been trying to persuade the nations to lay down their arms; too long have leaders been trying to manufacture prosperity. Today, the world needs to listen to Micah. The statesmen of the world need to lift their eyes from their peace treaties and examine the greatest manuscript in existence, the Bible. Within its pages they would find the only solution to the problems of the world. The Hero of the Book is the Prince of Peace. Peace was His message. For the peace of His followers, He died on the cross. For the peace of the world, He shall reign in righteousness.

In chapters 6 and 7 of his Book, Micah presented the Lord's controversy with the people, calling the mountains and the hills to be witnesses. Isaiah and Amos presented God in controversy with His people concerning their sins, but Micah called their so-called worship in question. False worship in God's sight is sin. The people had been generous in sacrifices, but lax in godly virtues. They thought God could be pleased by their offering more and more sacrifices. Realizing that they were not pleasing God, they asked what God wished them to do. Should they offer more sacrifices? Micah replied to them, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6:8.)

This verse is the keynote of the Book of Micah and often said to be the greatest verse in the Old Testament. This verse is graven as the motto (Please turn to page 9)

Can the Atomic Bomb Be Defended as a War Weapon?

By R. H. Judd (Colborne, Ontario)

"Scatter thou the peoples that delight in war" (Psalm 68:30—Revised Version, margin).

THE USE of the atomic bomb against Japan came with startling surprise. It is true that for some ten years past there have been occasional reports in the newspapers of the tremendous power to be unleashed were it ever possible to "split the atom." For some time, however, by most people it was regarded as on a level with fanciful ideas intermittently put forward without basis or explanation. In this case, the scientists nevertheless persisted in their story, evidently assured of the facts, but utterly unable to give lucid definition within the compass of the average person's understanding. Indeed, few even of those having unusual attainments were willing to claim familiarity with the subject.

In the popular mind, "the atom" had long been regarded as the smallest particle of matter. Subsequent study, however, revealed that it is not simple, but complex. This fact would seem to afford practical proof—though not absolute—that it is impossible for human wisdom to reach the limit of knowledge in any one of God's created acts; for some new, unexpected development invariably and unceasingly arises, thus vindicating the Scripture assertions concerning God that He "doeth great things and unsearchable; marvellous things without number." (See Job 5:9; 9:10; 37:5; Psalm 40:5; 78:18.)

The disclosure of these destructive forces now known to be contained in "the atom," has created a profound impression upon mankind the world over, making it one of the sensations of the century; and the supposed forerunner of a new era in human history, or the harbinger of the world's approaching doom. To the Bible student, it may suggest interesting thought relative to 2 Peter 3:10.

It has been reported that some of those engaged in the research work necessary to complete the bomb were so staggered by the terrible potentialities for destruction, that they resolutely refused to continue investigation. When it was realized that this newly discovered power could actually change into vapor the steel tower to which the container was attached, the responsibility of putting it to use for the destruction of their fellow men was more than those interested participants dared to assume.

True, the arguments put forth in support of its use were temptingly cogent: the war would be shortened, and thousands, perhaps tens of thousands, of lives saved. Backed by the knowledge that the Germans had so nearly preceded us in the discovery, the temptation to use it was

thereby considerably enhanced, for the war must be won before the Germans could turn the same weapon against the Western nations. Thus it was that the old, but deceptive, maxim—"The end justifies the means"—won the day; and two bombs were all that were necessary to bring hostilities to a climax.

In the early days of the war, as pointed out by the present writer at the time, it was the definite policy of Britain, in the face of tremendous odds against her, to seek first and foremost the destruction of Germany's *means of destruction*—thus rendering her impotent—rather than the destruction of her population, specially the civilian. The intense cruelties of the Germans, however, and the fierceness of their bombings of London, Coventry, and Bristol, in which no discrimination was made between military and non-military targets, aroused indignation against tactics rightly regarded as *inhuman*.

It is because the use of the atomic bomb with its unpredictable range of destructive forces, terrible in both its immediate and following effects, wreaks vengeance upon all, irrespective of childhood, age, or sex, that Christian men (and women) such as D. C. H. Mitchell, late chaplain to the forces, are now raising their voices in strong and earnest protest against its use, pointing out that "*we thus become involved in the very same inhumanity which was charged against the Germans.*"

Some call counter-action to this attitude by citing the destructiveness—specially in human lives—resulting from the wars of the Bible. Citing those who have made a study of this phase of the matter, they aver that contrary to public opinion, the battles of Israel were almost exclusively defensive; seldom, or never, for conquest of other nations' territory, except in such instances where both government and people were *rotten to the core*, and their preservation would have meant the moral degradation and probable eventual destruction of those who took their place.

The latter portion of 2 Samuel 7:14, "I will chasten him with the rod of men, and with the stripes of the children of men," is frequently taken to indicate God's approval of war, and the two statements are considered to be parallelisms conveying the same thought. The phrase, "the children of men," has, we think, definite reference to those nations outside of Israel (see also change from "*people*" to "*peoples*" (plural) in the text heading this

article) whom God used as instruments of punishment of Israel for their sin, before He finally destroys them as heathen nations. The very form of the statement itself proves that God makes use of the wrath of man, and at the same time makes it distinctively clear that the method (namely, war) is not His, by definitely naming it "the rod of men," and "the stripes of the children of men." Someone may ask, "What grounds have you for supposing that the threatened punishment has reference to war? for in none of the scriptures where these words occur is there definite statement to that effect." It is remarkable that in the only two passages where this phrase occurs (namely, 2 Sam. 7:14 and Psalm 89:32) out of four Hebrew words translated "rod," the same word is used in both, and has for its primary meaning "septre" (see Young's Concordance), hence the natural implication that God would bring foreign rulers to war against Israel, and this fact is abundantly confirmed by the history of Israel. That the word "stripes" is not merely a parallelism to the word "rod," but is something added, is verified by reference to the afore-mentioned Concordance: for out of five Hebrew words, the one chosen is specified to mean "plague," which almost invariably follows war.

There is little need extensively to quote Scripture to prove that war and cruelty are not characteristics of God Almighty. In 1 Chronicles 22:8, King David was forbidden to build a house for God because he had "shed blood abundantly, and had made great wars." Again, in Psalm 74:20, it is declared that "the dark places of the earth are full of the habitations of cruelty"; and, in Jeremiah 19:5, God distinctly says that such cruelty "came not into my mind."

In refutation of the plea that the use of the atomic bomb was necessary for the speedy termination of the war, and that "the end justified the means," *The Ottawa Journal* and *The Toronto Telegram* report that the Japanese newspaper *Asahi* claims that the Japanese knew they had lost the war "long before" the use of the atomic bomb, or before Russia took a hand in it, and that the war would have been won without either or both of them.

In both the first Great War and the second, poison gas was prohibited by international law as too inhuman a weapon; but here is a weapon as yet little known, but what is known concerning it is, that great as are the known effects, they are said to be only one-tenth of what might have been the possible result. There can be no justification for using such a weapon, for, as Chaplain Mitchell truly says, "God will require it of us; we shall reap what we have sown."

There has been considerable said concerning the keeping of the formula for success a secret of the Allies. That is impossible. New discoveries have never been the result of one man's search alone, or of one country: invariably,

some other scientist has reached the same or similar results by another process.

We wonder how many have considered seriously the fact that *destructive forces are not the most potent*. Their energy, comparatively speaking, is soon expended. We marvel at the destructive power contained in the atom, but that power has remained untouched so far as this world is concerned, until the power of man endued with life has brought it into action. A seed is, perhaps, one of the most common things known to man, yet there are seeds so small that the organized animal being, and the vegetable existence proceeding from them must be viewed through a powerful microscope to see them at all. Not only so, the *life* contained in the original has, in some instances, reproduced its kind generation after generation for thousands of years, and still carries on, and the penetrating and lifting power of some seeds is almost incalculable. Here, then, is a force with which destructive forces cannot compare, and never will compare. When scientists give up the search for forces of destruction and turn their attention to the forces of *life*, the forces of destruction will cease to have (Please turn to page 11)

THE LOVE OF MONEY

By I. S. Davis (Wenatchee, Washington)

THE LOVE of money is at the helm of world affairs today, and it is leading the powers of this world to their doom. Most preachers are warning their congregations to beware of false religious teachers and their false doctrines. I have ceased to worry about false religious prophets, as the world today is so unreligious that they practically cease to be a religious menace to the true Church of God.

Religion implies a love of God; at least the Christian religion does. Money, however, has supplanted God in the hearts of men. This love of money has grown with leaps and bounds during the past several centuries, and it is now creeping into the houses of the elect of God.

It is not the pope, or cardinals, or bishops, or radio preachers, or our neighboring sister churches that are barring our way into the Kingdom of God; it is that which is abominable in the sight of God—the love of money—which recently led the nations of the world to tear at one another's throats, and the children of God into delinquency.

One man sold Christ for money. Shall we let the curse of that man fall on us?

Father, do not let us sink to so tragic a level. Open our eyes and let us see where the love of this abominable mammon is leading us. May Thy Word lead every one of us to give himself wholly to Thee. In Jesus' Name we pray. Amen.

From the Natural to the Spiritual

In Two Parts—Part Two

By Alta King (Palo Alto, California)

GOD WROUGHT the foundation of His spirituality in Jesus at the time of His conception and birth and later by continued guidance He nourished and developed it for the specific purpose of His well-pleasing Sonship. This developing spirituality came into conflict with the flesh which was His through the fathers of Israel, for the flesh lusteth against the Spirit and the Spirit against the flesh, in Jesus as in every man. Through this conflict, Jesus suffered, but He learned obedience through the things He suffered. (Heb. 5:8, 9.) In no one of the conflicts was the Spirit defeated. Jesus was tempted in all points even as we are, "yet without sin" (Heb. 4:15). Not once did the enticements of the desires of the flesh conceive and bring forth sin. Always, Jesus did those things that are pleasing to the Father. (John 8:29.) Being always responsive to the leading of the Spirit, Jesus was never "in the flesh," though He was a flesh Being, for they that are led by the Spirit are "not in the flesh" (Rom. 8:9). Always He was thus "in the Spirit," hearing and seeing and receiving the things His Father said and did, and making them His own. Unfailingly, the life of the flesh was denied.

Through the conflict between the flesh and the Spirit and its suffering, Jesus was perfected. (Heb. 2:10.) The final victory of the Spirit was in that conflict in the Garden when Jesus said to His Father, "Nevertheless, not my will, but thine, be done." The perfection that was His through that victory finds its full fruitage in His prayer for His enemies while He was hanging on the cross: "Father, forgive them, for they know not what they do." The salvation of the natural man (God's enemy) through grace and love is the Father's will. This will, through the power of the Holy Spirit, became the will of the man Christ Jesus. His acceptance of it finished His mental spirituality in the fullness of love, the love of enemies, and this perfection kept Him on the cross, whereas the will of the flesh would have had Him descend and stop the mouths of His enemies.

The spirituality of Jesus' body came through the resurrection, and was the work of the Spirit as was the spirituality of His mind. (1 Peter 3:18.) The body of Jesus, though strong in its flesh heritage, hung in the weakness of defeat before the strength of the Spirit which controlled His mind. It was sown in weakness, but from the tomb came the body of Jesus in the glory and the power of spirituality. Thus, it entered into its heritage of the

Spirit. Jesus' body is now the glorified body of the resurrection, living by spiritual life-force, not the instinct-life-force of the natural order. "As the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:21). Jesus is a quickening spirit, spiritual in mind and body, and through His spiritual body His spiritual mind is "able . . . to subdue all things unto himself" (Phil. 3:21). By the resurrection, Jesus is declared to be, not only God's Son in whom He is well pleased, but God's Son "with power" (Rom. 1:4)—"all power . . . in heaven and in earth" (Matt. 28:18).

By purposed fore-planning before the natural man was created; by choosing and controlling certain ones out of the natural order, especially Abraham and the nation which came from him, to a definite end; by dealing with such ones to engender and develop in them spiritual concepts; by conserving such spiritual concepts through teaching and suffering, through recorded history and through His laws of heritage; by definite act in the conception and birth of certain chosen ones, crowned by His work in the conception and birth of Jesus; by continued guidance of this child; and by the resurrection, all through the power of the Holy Spirit, God brought to full fruitage the second man Christ Jesus, the first man of the spiritual order in whom His work, His wisdom, His love, all the fullness of His life is made flesh.

Such is Jesus' Sonship to God through the Spirit. Such Sonship Adam never possessed, neither by physical creation nor by development. Not by physical creation, for such a Sonship is not physically created. (It is created through experience under and through God's dealing.) Nor by development, for there was no accumulated spiritual experience to be built into Adam's life. (He had not even knowledge of good and evil.) Nor could he have possessed it, for he was wholly and only of the natural order. Jesus, only, through the inborn power of the Holy Spirit, and by drawing upon the accumulated spiritual wisdom and knowledge of ages, was able to break and set aside the headship of the natural order and to respond to the Spirit in such a way as to become the Head of the Spiritual order. There dwells in the Person of Jesus the "fulness of the Godhead bodily" (Col. 2:9). In the Person of Jesus there has been worked the great mystery (secret) of godliness, of God manifest in the flesh, of which Paul spoke in 1 Timothy 3:16. (*Turn to page 10*)

Revelation Eighteen

By Dean H. Moore (Oregon Bible College)

One of a series of chapter-by-chapter studies of The Revelation, all articles prepared by students of Oregon Bible College as a part of their curricular work.

BABYLON the great is fallen, is fallen." The judgment of Babylon is of great importance, for it is found in many parts of the Bible. Its fall is the theme of Revelation 18. "Babylon" is a Revelation symbol for apostate Christianity. Therefore, its fall is of great importance. The angel that announced its fall, did so with great power and enthusiasm. It was not a parlor announcement; it was an announcement that lightened the entire earth with its message. In describing the condition of its fall, the angel said that it "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (v. 2). (When ancient cities were destroyed, snakes and wild animals would live in their ruins.) The angel's description showed the destruction of the false church.

The reason for Babylon's destruction is—"she made all nations drink of the wine of the wrath of her fornication." She is not only corrupt herself, but she influences all nations of the world to false Christianity. This is blasphemy against God.

Like gold hidden in its ore, so are true Christians hidden in the false church. A voice from heaven came, saying, "Come out of her my people, that ye be not partakers of her sins, and receive not of her plagues" (v. 4). All through history, God has called His people to come out from the world and be separate. Noah was called out from the destruction of the world. Lot was called out from the city of Sodom before its destruction. The Israelites were led into the wilderness where they would be free from the evil influences of Egypt. When Jesus was on earth, the Jewish religion had become very corrupt. The Jews had added many traditions and ceremonies to the simple law of Moses. Christ saw this condition and called for His followers to come out from it. In Revelation, we see the church that Christ established as having become worldly. The angel is calling for the true Christians to come out and separate themselves entirely from the corrupt church. Those who come out of Babylon will be in a greater city, the New Jerusalem.

Babylon is further described in verse 7 as having glorified herself and lived in luxury. Speaking of His disciples, Jesus said, "The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Mark 2:20). Today is the time that the bride should fast and live in humility. She should

be preparing and looking forward to her marriage. Instead, the church is glorifying itself and living in pomp and luxury.

Because of Babylon's wickedness, her reward will be total destruction.

Her plagues will come all at one time. They shall be "death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (v. 8). Her wickedness was great, hence her destruction will be equally great. Unlike the literal city which, after the capture by Cyrus, gradually diminished, the symbolical city will be destroyed in one hour. The fall of Babylon will be as a great stone cast into the sea. This is explained in verse 21: "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

The associates of this city, who were made rich through her, will stand off and mourn. The kings of the earth who had lived luxuriously with her, will lament when they see the smoke of her burning. Merchants will weep, for there will be no one to purchase their merchandise. Also, seamen will be in great distress, for in this city they will have been made rich. The merchants of this city will be great men of the earth, and by their wickedness will all nations be deceived. The merchants will mourn not only over the loss of their merchandise or articles of commerce, but also over the "souls of men." This may refer to the spiritual life which is destroyed by the engrossed enthusiasm of the world. The three classes of persons introduced are kings, merchants, and sailors. They are "of the earth" and, in their mourning, they show the human viewpoint of the destruction of the city.

In contrast to human view of the destruction is the divine view. With the fall of Babylon there will be great rejoicing in heaven. Babylon is an enemy of heaven. Its destruction will be a great victory for all of the divine beings. God's destruction of Babylon will be a work of vengeance, because "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

May we not be deceived by her craftiness. May we remain faithful to God and be among that company that glorifies Him.

Seven Churches Sent Seven Messages

By G. P. Lichty (Pomona, California)

WHAT significance do the messages sent to the seven churches in Asia have for the Church of God today? Let us look back first to the time of the Revelation. John on Patmos heard a voice commanding him to write what he saw and to send the book to the seven churches in Asia. The voice declared himself as the Alpha and Omega. These names of the first and last letters of the Greek alphabet signify the identity of the voice to have been Jesus, the risen Christ. They give emphasis to His declaration, "I am the first and the last." By this phrase, Jesus recalls to us the prophecy of Isaiah (41:4; 43:10; 48:12) by which the Israelites were assured of the omnipotence of their God. By this testimony, we behold the visible hand of God in the affairs of nations and the end of their warfare (Isa. 43:17), and the creation of the new order, that is to say, His Kingdom upon the earth. Jesus taking the Alpha and Omega reveals Himself to be the Mouthpiece of His Father.

John was no doubt greatly surprised to find his solitude broken by hearing this voice and possibly turned around to see who had spoken. He first perceived seven golden candlesticks which were symbols of the seven churches. In the midst of the candlesticks, he saw one like unto the Son of man. Turn now to Revelation 1:13, 16 for a photograph of the One who held seven stars in his right hand. These stars may have appeared to John as brilliants on the ends of golden wands, but they represented the seven angels as bearers of the messages to the seven churches and perhaps the guardian angels of the churches. Verse 19 shows that the things to be written were of present and future significance. We continue reading into the second chapter.

The first message was addressed to the angel of the church of Ephesus. It was a plea to the Ephesians to return to their first love and contained commendation for their works in which they examined and exposed the false apostles among them. It ended with the promise for their faithfulness, if they overcame, permission to eat of the tree of life in the paradise of God. (2:1-7.)

The second message, written to the church in Smyrna, extended comfort and exhorted them to be unafraid in their sufferings at the hands of wicked ones. In return for their faithfulness unto death, Christ promised them a "crown of life." To the overcomers, He promised they should not be hurt of the second death, which meant they were to be accepted into His Kingdom and given eternal life. (2:8-11.)

The third message went to the church in Pergamos. It called for repentance as did the message to the Ephesians, but for different cause, some of this church holding the doctrine of Balaam. These were threatened with early judgment if they did not correct their ways. They were then given the promise of partaking of the hidden manna and of receiving the white stone bearing the new name engraved on it and known only to the ones receiving it. This church was faithful and had not denied Christ's name. It had suffered, even, the martyrdom of Antipas among them, yet remained steadfast and true. (2:12-17.)

The fourth message, directed to the angel of the church in Thyatira, identified, as did the messages to the other churches, the speaker and source of authority by a distinct description of some attribute of His person. In this instance, it was His "eyes like unto a flame of fire, and His feet . . . like fine brass" which gave emphasis to His judgment, "I know thy works, and charity, and service, and faith, and thy patience." This church had much to bear, for here the evil Jezebel, by her teaching, was leading some astray from the commandments of the gospel. The church was exhorted to free itself from her influence, and, if they did not, He threatened to make an example of those deceived by her. (V. 20.) On the other hand, His promise to the faithful of this church was "power over the nations." To them He promised to give "the morning star" which Paul, in 2 Corinthians 4:4, and Peter, in his second Epistle 1:19, described as the light shining in our hearts or the possession of the fullness of the Christ nature, for Christ Himself is the Morning Star. (Rev. 22:16.) He was the Star of Jacob. (Num. 24:17.) Zechariah 6:12 calls Him the Branch who will build the Temple and "sit and rule upon his throne . . . and be a priest upon his throne."

Do these messages to the churches at Ephesus, Smyrna, Pergamos, and Thyatira have any significance to you and to me and to our churches today? Do we find conditions today comparable to those conditions in the early churches? Our churches today, for the most part, are not plagued with the trials and sufferings of the early church. There is no physical violence toward us, and, in our country, no one has suffered martyrdom. Our church conferences weld us together in spiritual unity and acquaintance, so we can overlook the ambition of some who would dominate church affairs, and we can forgive others who may go astray until we restore them to their former state. The glorious promises, the tree of life, the paradise of

God, the crown of life, deliverance from the second death, the hidden manna, the white stone with the new name, power to rule over the nations, are rewards for our good works and should be incentives sufficient to inspire each one of us to do our best, to push on in the race set before us, ever keeping our eyes on the goal. Let each one of us be able to say, as did Paul to Timothy: "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 third chapter of the Revelation contains the messages to the remaining three churches—Sardis, Philadelphia, and Laodicea. To those members at Sardis, the Spirit's exhortation was to "be watchful, and strengthen the things which remain, that are ready to die." This church, like the others, had some imperfections. There were a few persons at Sardis with undefiled garments. These He called worthy, and promised they should walk with Him in white raiment. Also, their names were to be kept in the book of life, whereas the names of the evil ones would be blotted out, if unforgiven.

How many of our present-day churches can we compare to Sardis? How many names will be, or have been, blotted out of the book only He knows. Our prayer to God is that all may be saved to partake of His glory in that day. Let us make our calling and election sure by faithful watching. Every soldier knows the stress and strain of being alert, in order to be prepared to meet the enemy at any moment. Our church members, too, must be alert—always watching, waiting, and praying for Jesus' coming, not as foe, but as Conqueror and Redeemer to gather us.

The church at Philadelphia was found to have a little strength. It had kept the Saviour's Word and had not denied His name. As Keeper of the door to open and shut it at His will, as the one who held the key of David, Jesus set before this church an open door which no man could shut. Jesus promised to favor this church for its faithfulness. He made her enemies and deceivers bow in worship before her. The church was to be kept from the "hour of temptation" before His coming. (3:10, 11.) This church of all the seven had given no cause for censure. Our churches today well could pattern their activities after the early Philadelphians and maintain the open door of love and fellowship. Was this the door that Paul mentioned in 1 Corinthians 16:9, "a great door and effectual," opened unto him at Ephesus before Pentecost? Paul also spoke of the door of faith which had been opened unto the Gentiles. I fear for the church that would close her door and deny the pulpit to the ministers of the Church of God.

THE RESTITUTION HERALD is an open door for our ministers who may at the moment find the doors of some churches closed to them. Behold, this is as a great door through which one may enter all churches. It is also the door to the homes in isolation, to the sick, and to the lonely ones. It is the door to our soldiers awaiting discharge and longing for home and the church fellowship.

At the end of the message to the church at Philadelphia, the reward promised to overcomers was security and permanence, even as a pillar in the Temple of God. (V. 12.) Upon these victorious ones, Jesus would write His new name, even the name engraved on the white stone, the name of God and the new Jerusalem which cometh down out of heaven. Do we have ears that "hear what the Spirit saith unto the churches"? (V. 13.)

The seventh and last message was sent to Laodicea, near Colosse in southeast Asia. The members of this church apparently were very wealthy and thought themselves independent and needing help from no one. The Spirit, however, rebuked them for their complacency and told them they were only lukewarm. In His eyes, they were wretched, miserable, poor, blind, and naked. What a contrast from their apparent riches in their own eyes! This church needed to have an anointing of their eyes so they could see their true state. They were in need of white raiment to cover their spiritual nakedness. Calling for their repentance, He did, however, extend a wonderful promise to those who would open the doors of their hearts to Him. That promise in verse 21 was conditional to those only who were overcomers. He who overcame was to sit with Him in His throne. This was the victory he had gained by overcoming, and Christ wanted to show that we also through the church could overcome and receive the same reward.

Why did Christ choose only these seven churches in Asia to receive the seven messages? Were they written in a book all together so each church could read the messages to the others? There is much work to be done before He comes, if we wish to present His churches perfect before Him. Let us not forget the rewards He has in store for all who overcome.

THE PROPHET MICAH

(Continued from page 3)

of the alcove of religion in the Library of Congress, Washington, D. C. When he took his oath of office as President of the United States, Warren G. Harding kissed an open Bible, with his lips touching this noble verse, Micah 6:8.

Not in sacrifices, not in ceremony and formalism does God find satisfaction and pleasure. God looks at the hearts and searches for virtues. External conditions are the results of the evil within men's hearts. The only way

to subside the confusion engulfing the world is to establish in the hearts of men the simple Christian virtues. Only God, through His agents, can accomplish this. To do justly and to love mercy is contrary to the lives of the rich whose homes are filled with treasures of wickedness, contrary to unjust balances of business, contrary to mouths whose lies increase profits, contrary to hearts whose love is for gold.

Man must humble himself to walk with God. Walking with God is the greatest privilege of man, yet the proud fall out of step when they attempt to walk with God. May Christians today be just, merciful, walking with God in all humility. May men today arise like Micah, denounce evil, reveal promises of blessings, and exhort men to greater Christian virtues.

ISRAEL AND THE UNITED STATES

(Continued from front page)

Gideon made the same type of reply that is so often heard today. He asked, "If the Lord is with me, why has this terrible calamity come to Israel?" For several years, the question has been asked, "If there is really a God, why does He not stop this war?" The war being ended, they now ask, "Why does He not perform some of His miracles and restore the face of the globe to its former state?"

We can now look back at the Israelites and see that they brought their trouble upon themselves, but we are seemingly too proud to realize that there is also a terrifying amount of sin and ungodliness "on the loose" in this generation. We are too often blinded to the transgression of God's laws within our organized church bodies. How can we doubt God's interest in us? What have we, as a nation, done to merit God's love?

The Israelites in the days of old wanted their deliverance immediately. Worldly people want every trial and trouble erased at the very moment they speak to God (*if they ever do go to Him in prayer!*). They do not stop to ask, "Are we worthy of His grace?" How much time do people of the world give to God's work? How much of the staggering amount of our national yearly income is returned to God who gave it? Why are there within the United States seventy million people who never attend His worship services? Why do so many Church-of-God members never attend worship services, though they live in communities having a Church of God in which their membership is placed?

In our "Christian" United States, we are indeed sorry to note that the Federal Government has voted to spend \$585,000.00 with which to purchase liquor to entertain foreign diplomats. How many thousands of dollars were voted to evangelize our nation, to help churches reach some of the millions who never worship? Not one cent!

Perhaps the government should not enter the religious field, but neither should it spend the taxpayers' money to enter the "saloon" field!

God blessed Israel by showering gifts upon her and delivering the nation from the hand of the enemy. God has blessed our United States time and again. The United States was facing calamity, but by the blessing of God, the enemy did not follow up his initial victories to even greater victories over us. After the Israelites' deliverance, they became steadily more arrogant and self-centered. They lost sight of God and turned to idolatry. It finally became necessary for God again to punish them.

Will we, as a nation, continue in our present pattern—that of ignoring God and following the false gods of wealth and military might? Will we turn even more to "idolatry"?

If the entire membership of the Church of God would become evangelists, telling all with whom we come in contact that it is necessary to turn to God to find lasting peace, we would accomplish much.

Gideon, with power and blessing of God, was able to accomplish a "spiritual miracle" in the days of old. If we pray and work, perhaps in the year 1945 we, also, can accomplish a "spiritual miracle" of turning many people of the United States to worship God.

FROM THE NATURAL TO THE SPIRITUAL

(Continued from page 6)

The resurrected Jesus is the supreme development of God's love and grace, and He is God's gift to the world in that God has made Him the progenitor of a new man within the natural man through the birth of the Spirit by which He lifts man to the spiritual plane.

The basis and beginning of that spirituality which is man's unity and harmony with God was not in Adam, the natural, living soul-man of the earth, earthy, limited to the corruptibility of mortality. It is in Jesus the quickening Spirit, the Lord from heaven. To Him it belongs exclusively. Adam has not even a dethroned spirituality. To him belongs only the corruption of mortality in body and mind, and this is the highest claim that can be made for any man outside of Jesus. In Christ, however, man's spirituality and consequent unity and harmony with God is assured through the medium of faith of which He is the author and finisher. "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49).

From the Natural to the Spiritual

The factors that entered into the origin and development of the "second man," the first man of the spiritual order, give us an insight into the way of transition from

the natural to the spiritual. Without presuming that the mind of man may discern all the influences that played a part in the life and character of Jesus and His victory over the natural order, we note a few of the very evident ones. There were centuries of God's dealing with man in both severity and grace and the resulting concepts of Him and His character. Developing out of this same dealing, there was an established knowledge of, and experience in, good and evil and the wisdom of eschewing evil and cleaving to good. There were direct revelations and interposings of God's power that were independent of, and above, His power working in the natural order and often contrary to the laws He Himself had established in the natural order. Out of such conditions and influences the spiritual order, the germ of which was the promise made in the Garden—the seed of the woman shall bruise the serpent's head—came to fullness in the man Jesus, the Christ of Israel, the Son of God. He was, and is, the first completely spiritual Man. And now, by virtue of the power centered in the glorified body of the resurrected Jesus, He is able to subdue all things (of the natural order) to Himself. The begetting of the spirit (that took place in Jesus in His mother's womb) is possible through the resurrected Jesus to all of the natural order and through such begetting and birth man passes from the natural to the spiritual.

CAN THE ATOMIC BOMB BE DEFENDED AS A WAR WEAPON?

(Continued from page 5)

interest for them. Jesus the Christ said, "I am come that they might have life, and that they might have it *more abundantly*" (John 10:10). That will be eternal life, and its ever-increasing potential will never cease; the forces of destruction will have had their day.

CAUSE FOR SERIOUS THOUGHT

Solemn thoughts are contained in the following admonition which one sees warning the faithful in the Cathedral of Lubeck in Germany:

Ye call me Master and obey Me not;
 Ye call Me Light and see Me not;
 Ye call Me Way and walk Me not;
 Ye call Me Life and desire Me not;
 Ye call Me Wise and follow Me not;
 Ye call Me Fair and love Me not;
 Ye call Me Rich and ask Me not;
 Ye call Me Eternal and seek Me not;
 Ye call Me Gracious and trust Me not;
 Ye call Me Noble and serve Me not;
 Ye call Me God and fear Me not;
 If I condemn you—blame Me not.—*Selected.*



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

One of those subjects too frequently ignored is covered not only well, but admirably, by Stewart Harrel's *Public Relations for Churches* (Abingdon Cokesbury; \$1.00).

This is not a book of theory; it is a book of practice. It not only tells what should be done, but also tells how to do it. Many a suggestion, of course, is applicable only to the church with a membership running into many hundreds; but on the whole, the work can be of outstanding value to the church workers—ministers and laymen—of all churches, large or small.

Mr. Harrel provides photographic reproductions of worth-while advertising; he provides samples of letters that have increased attendance, brought in money, put over important programs. Throughout his book, he insists upon the theme: *adapt*—adapt the best things from other churches for your own.

Christianity essentially is a proposition in salesmanship—in selling eternal life. Mr. Harrel's effort is to provide ideas for the most effective means of doing the selling. His work does not deal with teaching, however, but with the often more pressing problem of public relations in general.

Have you ever entered a church and felt unwanted? Have you ever visited a strange church in a strange city and had no one ask you to come back? Have you ever been a member of a church whose pastor or lay leaders caused townspeople outside the church to ridicule the church's work? If you have—or if you are one of those ministers or lay workers—Mr. Harrel's book is especially for you.

Frequently, Mr. Harrel draws upon Biblical examples to illustrate his theories. The methods used by Jesus are used to point up means to improve the church's relations with the world in general today. And, after all, no church will grow unless it and its membership and workers are genuinely attractive to people of the outside world.

Dealing with newspapers, publishing church bulletins, handling bulletin boards, making telephone calls, church lighting—all these and many more ways of improving public relations are covered.



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

THE CHILDREN'S PAGE

Prepared by Madge Savage

Waite Park, Minnesota



"There 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" (Matthew 24:24).

Material for today's lesson: Bible—2 Peter 3:3-18; Intermediate Truth Seekers' Quarterly, National Bible Institution, Oregon, Illinois; subject—"Watchfulness."

No Sign Given

The Word states that there will not any special signs be given for us who walk by faith, not by sight. Yet, all about us are signs. Signs for what? Signs telling us that Christ's coming is nearer today than a few years ago. Peter said that "in the last days scoffers, walking after their own lusts," will come. What will these scoffers say? "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:4).

In our own words, the scoffers are saying: "You stress too much that Christ is coming soon"; or, "We don't know if Christ will come during our lifetime or thousands of years from now."

We Are Told to Watch

Why should we watch? We should watch lest we fall away. We should watch that our hearts will be kept in tune and our lamps full of oil. For example: a family is expecting a son to come home from the service soon. They want their automobile to be ready, so when he telephones that he is in the nearest village, which is twenty-two miles away, the car will be ready to go. Does the father watch that the tires are full of air? or does he leave them all flat until the call comes? Does he have gas in the tank? or does he rest secure that a filling station is not far away?

If this father is one who loves his son, he will have that car ready. Windows will be cleaned and dusted often. Tires will be checked, oil and gas will be in the car. The key will be in sight, if not in his pocket.

The same attitude should be that of a Christian waiting for Christ's return. We should be ready. Bad habits should be replaced with good ones. Good works should occupy the hand and heart while watching for the beloved Saviour. The Christian's textbook, the Holy Word of God, should be used often. Christ's return is soon. Our lifetime is short. Yet, if we sleep in death, we should die

knowing we sleep as only over night. The dead know not anything, not even the passing of time.

Peter Begged Us to Understand

"Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 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 3:8, 9).

Men promise much, but forget their promises easily, wilfully, sometimes. God has promised us much, but every word will be fulfilled exactly as He declared. Christ is coming soon, yet God holds Him at His right hand that none who will repent shall perish. Is it not wonderful that God waits for us to accept Christ and join those who work and wait for Him to come again?

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14). We are to be found of Christ in peace. The Word says that the peacemakers are blessed: "for they shall be called the children of God" (Matt. 5:9).

We, who watch, are to be found "without spot." That is something for which to work and to strive: perfection in the sight of God. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). If we walk after the Spirit and are in Christ, we shall be found "without spot and blameless."

May we make our calling and election sure, that we may watch in love and not in fear for Christ's return. Be ye ready!

Happy Birthday Wishes

Leland Wandroth, Sept. 28, age 13, Eden Valley, Minn.
Darlene Denchfield, Sept. 28, age 11, Robinsdale, Minn.
Lucille Richardson, Sept. 29, age 6, Hammond, La.
Thomas M. Savage, Jr., Sept. 29, age 9, Waite Park, Minn.

"The greatest event ever associated with earth's history will be the second coming of Christ."



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

The Future Lies Ahead

* * * *By Arlen Marsh, National Berean President*

The new arrangement which became effective August 4, 1945, by which the National Berean Society has been carried bodily into the General Conference of the Church of God, should revitalize all Berean activity.

We no longer are a forgotten child of the Conference, but are instead quite as important a part of it as Evangelism, Oregon Bible College, or Golden Rule Home. Leland T. Hanson, president of the General Conference, has guaranteed that in the future both Berean Day and Sunday School Day will be given "good spots" on the annual conference program.

The National Berean Society already has turned over to National Bible Institution \$500.00; during 1945-'46, the Society will operate on a budget maintained by its own funds, in order not to upset the established budget of the General Conference. After 1946, the story probably will be different.

Of the \$500.00 given to National Bible Institution, about \$450.00 comes from the old Fieldman Fund. The money now will be budgeted out through the General Conference activities which directly concern Berean work: national evangelists, for example, have been instructed to devote attention to the organization of Berean groups and to the training of Berean leaders.

Dues or local offerings will continue to be sent to the treasurer of the Society, Miss Shirley Logsdon, Box 231, Oregon, Illinois. Orders for Berean books and supplies should be addressed to National Berean Society, Oregon, Illinois.

Local and state groups are asked to co-operate with expanded Berean activities by paying dues promptly. Only one society has so far paid 1945 installments to the national treasurer. The future lies ahead—but home study by correspondence, book and tract publication, and similar activities (all to be sharply "stepped up" this year) require financial backing.

In Memory of Sister Selma Samuelson

Recently, we were honored with a letter from Sister Jessie Wilson, Golden Rule Home, asking that we reprint the following article, written by Sister Samuelson, appearing in THE HERALD several years ago.

Types of Christ

Dear Bereans:

Having been enjoying the Berean department so long, I think it is about time I was heard from.

I enjoy very much looking into the types of Christ as shown in the lives of some of the Old Testament characters, and my mind runs back to Joseph, who was sold for twenty pieces of silver. When he was sold, his brethren did not know what would become of him; neither did Judas know what would become of Jesus when he sold Him for thirty pieces of silver. Joseph suffered temptation and was a prisoner through false accusation, suffering from his enemies in his own immediate family as well as from strangers. For what reason? For the fulfillment of God's promises that a nation should be preserved that still greater work might be done. Joseph was forgotten by his fellow prisoner when the latter was exalted to his former occupation in Pharaoh's service; but, thanks to Jehovah in whom he trusted, Joseph was not forgotten altogether. "I hid my face from thee for a moment, but with everlasting kindness will have mercy on thee." Patience through suffering brought Joseph up next to the king of Egypt. This caused him to preserve life. All things work together for good that God's purposes may be accomplished.

Moses was another type of Christ, whose life was preserved by the hand of God that he might be a deliverer of this same Israelitish nation, who chose to suffer affliction with the oppressed than to live in the palaces of Egypt. Moses was an instrument in God's hands to bring the Israelites out of Egypt to save them from their oppressors.

Both of these men, living at different times and under different circumstances, proved to be the channels through which God performed His wonders toward saving His nation, Israel.

Christ came into this world as the Saviour of all. He was poor, His life was sought, and His mission, to the eyes of the world, failed. He, too, was taken into Egypt for safety, and brought out again that the prophecy might be fulfilled—"Out of Egypt have I called my son." He was in all points tempted like as we are, "yet without sin," suffering from the world at large, and particularly from His own countrymen, who delivered Him to His enemies to die the cruel death of the cross that this same nation might be brought to God.

AMONG THE CHURCHES

CALENDAR

September 29, 30—Indiana Quarterly Conference at Burr Oak.

NEW ILLINOIS CONFERENCE WORKER

At a meeting of the Illinois Conference executive board at Ripley, Sunday, September 9, decision was reached to employ Bro. James M. Watkins as full-time Illinois evangelist. This step greatly increases our financial responsibility. We ask that all Illinois members enlist heartily in this venture by immediately beginning to send contributions to our treasurer, Mrs. Tessa Laning, Rt. 2, Mount Sterling.

Bro. Watkins' work with the Restitution Church of God at Eldorado will terminate on Sunday, September 30. Beginning October 1, he will be serving the State Conference.

Paul C. Johnson, President.

HILLISBURG CHURCH OF GOD Michigantown, Indiana

The Hillisburg Homecoming on September 9, 1945, was indeed an inspiring day. There were many here who had been unable to attend for many years, due to war restrictions.

We were very pleased to have Sr. Leota B. Hanson, Sr. Shirley Logsdon, Bro. Kirby Davis and his brother Boyd with us from Oregon, Ill.

Bro. Emory Macy of the Kokomo Church of God gave a very inspiring message at the afternoon service.

Bro. Kirby Davis spoke on September 2 at the morning worship service. He presented a unique message.

Our choir has been developing very slowly. We hope that more will be able to attend since we changed the meeting night.

Berean Bible study is being resumed again at the home of Sr. Maggie Clark in Frankfort on Friday evenings. Last winter, the average attendance was twenty-two. We hope to increase the number this season.

Delbert A. Jones, Pastor.

OMAHA, NEBRASKA

Another year has passed, and the fifty-ninth session of the Eastern Nebraska Conference is over. We were fortunate in having Bro. C. E. Lapp of Tempe, Ariz., and Bro. F. E. Siple of Grand Rapids, Mich., as our guest speakers. The weather was fair for this time of year, but the attendance was not as large as we would have liked to have had. We had both adult and young folks classes every afternoon, very interesting sermons each evening, and, of course, all-day meeting each Sunday.

At our business meeting, we adopted a new constitution and set of by-laws.

The following persons were elected to office: Robert Hardesty, president; Albert Harper, vice president; Elvira Edwards, secretary; and Al Karnett, board member.

We hope for more peaceful times and an ever-growing interest by conference time next year, should the Lord tarry.

Jessie Dixon, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

Sr. Verna C. Thayer, employee of National Bible Institution and now resident at Oregon, Ill., is available for work, far or near, in conference of Bible school work, with Sunday schools, Berean societies, or any other project where talent is especially needed to work with children and youth. During the past week, Sr. Thayer has been working on children's quarters, and we are pleased to report that all issues of the Primary Series and Bible Foundation Series are available.

Oregon Bible College resumed classes, as per schedule, Tuesday morning, September 11. Students attending are: Gary France, Wenatchee, Wash.; Alva Huffer, Michigantown, Ind.; Timothy Pearson, West Milton, Ohio; Gordon Shrode, Young America, Minn.; Daniel Judy, Banning, Calif.; Kirby Davis, Wenatchee, Wash.; Milton Hall, Caledonia, Mich.; Dean Moore, Mineral, Calif.; Loranac Karnett and LaVonne Sorenson of Omaha, Nebr.; and Gordon Landry, Hammond, La. We are still hoping to register Howard Beemer, Font-hill, Ont., and there is excellent prospect of two or more additional students coming for the second semester.

Bro. R. H. Judd, Rt. 3, Colborne, Ont., informs that he and Mrs. Judd will celebrate their forty-sixth wedding anniversary on the eighteenth day of September. Congratulations!

The Church of God at Ripley, Ill., is planning improvements to the tune of about \$1,100.00. Anyone wishing to help play that tune should send his contribution to Bro. Frank Laning, Rt. 2, Mount Sterling.

Eve Christine was born, September 10, 1945, to Mr. and Mrs. Walter Anderson at the Swedish-American Hospital, Rockford, Ill. Congratulations! The mother will be remembered by many persons attending General Conference as Genniel Carpenter.

Bro. M. O. Williamson, pastor of the Guthrie Grove Church of God near Pelzer, S. C., plans soon to be in Tennessee for a few days—September 29 - October 1. He may be addressed in care of Sr. B. E. Holt, Morristown, Tenn., or reached by telephone No. 153 at Morristown. He writes: "We would be pleased to have any brethren living near by to visit us while at the home of Sr. Holt."

The J. W. McLains began their new work at Los Angeles Church, Sunday, September 9. Their new address is 230½ W. 103 St., Los Angeles, Calif. They wish to thank the Ministerial Association, the Priscillas, and all others who remembered Sr. McLain while she was in Warmolts Clinic, Oregon, Ill.

Sr. Harry Goekler, Hector, Minn., and secretary of the Minnesota Berean Society, writes appreciatively of Bro. Milton Hall's recent work at Minneapolis, Saint Cloud, Hector, and Eden Valley. We quote: "We thank you for assisting us by sending Bro. Hall. We very much enjoyed his sermons and were inspired for greater Berean and Christian service by his zeal and enthusiasm. We hope he may be able to work with us again."

To brethren who assembled at the recent General Conference: "According to promise, I am thankful to report that my wrist was badly sprained but that there were no lasting effects to the injury in my neck and shoulders. I interviewed an X-ray physician to be sure. I wish to ask Bro. Paul C. Johnson to put up a detour sign next year for all stray dogs. I am quite well again, and it is only ten and a half more months until next Conference."—Mrs. T. J. Ellis, Waterloo, Iowa.

Bro. Ernest R. Barnum preached at Waterloo, Iowa, September 10, while on route homeward to Hammond, La. He is re-entering Southeastern Louisiana College, where he plans to complete his work for a Degree in Music. During the past summer months, he was employed in Los Angeles. Recently, the Waterloo Church gave him a call to become its pastor, but he declined, preferring further to prepare for future service to his Lord.

Bro. and Sr. Richard Smith, Jordan, Mo., are parents of a daughter, Bonnie Ruth, born September 9, 1945. Congratulations!

"The Homecoming this year was a success, many new faces being in the audience. Some people came who had not attended for many years."—Delbert A. Jones, Michigantown, Ind.

Bro. C. R. Randall, new pastor at Ripley, Ill., is reported as leading "some mighty interesting Bible lessons."

Sr. Shirley Smith, Oregon, Ill., is now studying nursing at the Miami Valley Hospital, Dayton, Ohio. Best of wishes, Shirley!

Much news, crowded out of this week's Herald, will appear next week.

Sr. Esta Howell, Kewanee, Ill., old-time friend of Sr. Albert Logsdon, is assisting Sr. Logsdon in her work at the Collego.

Bro. Ernest Drabenstott, Rt. 3, Hunting-ton, Ind., is interested in purchasing a copy of Wiley Jones' "The Gospel of the Kingdom." Copies of the book are scarce, but someone may be able to oblige Bro. Drabenstott.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

(The Ohio Conference)

The Ohio Conference convened at the Golden Rule Church of God, Cleveland, Ohio, August 19-25.

Classes were conducted in the morning and afternoon except for Friday and Saturday afternoons. Friday, the Ohio State Berean meeting was held, and on Saturday the Ohio Conference business meeting was conducted.

The re-elected officers of the Conference are: W. J. Halls, Cleveland, president; Roscoe Dunbar, Delta, vice president; Vivian Magaw, Tipp City, secretary; and Ruth Tomlinson, Chagrin Falls, treasurer. The newly elected board member is Clark Ballentine of Springfield, who will serve for a term of three years.

The adult class was led by Bro. G. E. Marsh in a study of "The Restitution"; Bro. Harvey U. Krogh, Jr., taught the young people's group which studied the Book of Romans, and the primary division was in charge of the following teachers, each on a different day: Mrs. A. M. Jones, Mrs. G. E. Marsh, Miss R. Tomlinson, and Miss Mary E. Elton.

We were pleased to have with us several out-of-state visitors, including Bro. Harvey U. Krogh, Jr., Mich. (guest speaker); Sr. Jessie Kauffman, Calif.; Bro. Arlen Marsh, Ill.; and Bro. and Sr. Lent, Niagara Falls, N. Y.

An evening speakers, we had the pleasure of hearing Bros. G. J. Gordon, G. E. Marsh, A. M. Jones, Arlen Marsh, G. A. Tabor, and Harvey U. Krogh, Jr. Several lay members of the Ohio churches took part in the Sunday afternoon services. A service was conducted concerning "The Bible in the School, Home, and Church" at which Fred Schuld, J. Don Swartz of Cleveland, and H. H. Hawkins of East Rochester, spoke. The following Sunday afternoon C. L. Netts, Springfield; Glenn Dunbar, Delta; and W. S. Tomlinson, Chagrin Falls, addressed the group on the subject, "Palestine, Past, Present, and Future."

The register book records that 187 persons (members and friends) attended during the week. The Christian fellowship and Bible study which were enjoyed at the Conference will be long remembered as being of great benefit and inspiration to all.

Eunice Halls, Reporter.

NORTH SALEM, INDIANA

North Salem Church has been favored by the return of four of her eleven service men, two of them to civilian life and two to service in this country. Those returned to civilian life are Leo McChesney and Walter DeMein; those to service at home are Stf. Sgt. Ralph Schaal and Sgt. Gale Schaal. Their faces are indeed a welcome sight.

Stf. Sgt. Ralph Schaal was recently married by the writer to Miss June McCann.

September 2, it was the writer's privilege to witness the marriage of Sgt. Gale Schaal to Miss Virginia Evans.

May God bless these two unions.

R. E. Parish, Pastor.

Send The Herald to your friends.

ARCHIE ROSCOE GUGE

"What is your life? It . . . appeareth for a little . . . then vanisheth."

Early in the morning of Saturday, September 8, 1945, Archie Roscoe Guge went to the home of a near-by neighbor to aid in finishing an uncompleted task of the previous day. He started the tractor to pull a load of farm produce up a stone-breasted earthen ramp leading to the barn floor. None other was in immediate presence. For some unaccountable reason, the tractor began to tip, and the stones began to collapse. Archie tried to jump, but was caught between parts of the machine and was taken down the bank with it.

Instant help released him. Hastened medical attention found his chest crushed, his neck broken. Death was but the matter of a moment.

Archie was an active member of the Indiana Burr Oak Church, living on his farm near Plymouth. On June 25, 1895, he was born to David W. and Barbara Alice Guge, the fifth of their ultimate six children. Both parents are deceased. He was united in marriage with Nettie Rhuumphrey on April 4, 1924, to whom no children were born. Three years later, in April, 1927, he was baptized into the all-saving name of Jesus, the late Bro. J. H. Anderson officiating.

As members of the Burr Oak Church, Bro. and Sr. Guge were held in high esteem, as was attested by the service provided at the home by the ladies of the church on this sad occasion.

The funeral service was held at the Danielson Funeral Home in Plymouth, on September 10. The large attendance of local and distant friends, as also the massive floral tribute, bore testimony of the valued life of the deceased.

The families of Charles, Franklin, John, Martha (now Mrs. Hannah), and Jesse D. gathered in solemn grief occasioned by this first death of their parents' children.

All sorrowed bitterly for the deceased, but "not as those who have no hope." All know that he sought to live for his Master. They believe "that Jesus died, and rose again." Therefore, believing that Archie now "sleeps in Him," they believe that God will bring him forth from the dead with Jesus. (See 1 Thess. 4:13-18.)

Bro. Guge was laid to rest in the Plymouth Oak Hill Cemetery. May his rest be short. For, may the Master soon return with healing power and life immortal for all faithful.

F. L. Austin.

IN RETROSPECT

(Continued from back page)

who was an ardent church worker, and who was the daughter of Warren R. Burch, one of the first settlers of the community. Church services had been conducted up to this time at the Baker Schoolhouse one mile north. Father Chaplin used to walk from Plymouth to preach there.

The members who lived near by were Leonard Logan and his wife, Charles Kanarr and his wife, Loyal Burch and wife, and Austin Heston and his wife. There were several more, but space will not permit me to name all of them.

I can recall several ministers who preached before and after the church was built: Father Chaplin, Wince, Waggoner, Hatch, Moore, Albertson, Oppy, Conner, Geiselman, and Zilmer. People came from miles around to attend protracted meetings held in the winter. The roads not being what they are now, you can see what that meant. There were many baptisms through the years among the sons and daughters of the older members; now they come from grandsons and great-grandsons.

At the Conference and Bible School this year, there were ten ministers at different times: Lyon, Stilson, and Randall, of South Bend; Jones, of Illinoisburg; Macy, of Kokomo; Huffer, Austin, and Sheets, of Illinois; Parish, of North Salem; and McCoy, of Rensselaer.

Some time ago there were added to the church building a vestibule, and a basement, where the meals are prepared and served to the people who stay during the conference. There also was a dormitory built to accommodate those who wished to stay through the meetings.

I hope these meetings will be kept up from year to year, for I can see where they are doing a lot of good. If there had been such meetings and Bible schools in my younger days, I think they would have been a great help not only to me but to a host of others. I am now past seventy-eight and cannot hope to attend many more.

Bert Burch,
4206 Oleott Ave.,
East Chicago, Ill.

We solicit your printing jobs
National Bible Institution, Oregon, Illinois

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.

HERALD RECEIPTS

Mrs. Lou Frier; Shirley Logsdon (another); Iola Magaw; Margaret Budrow; Mrs. Tom White; Mrs. Mary Walden; Roy Morron; Mrs. Elmer Upton; James W. Cole; Mrs. Jack Pease; Mrs. Nora Wanamaker (another); Terry Ferrell (another); Emily Blackwell; Mrs. E. C. Railsback (another); Don Sevebeck; Harold Ainsuath; Mrs. Iola Cunningham; Bert Reighard; Mrs. Nora Malbury; O. M. Anderson; Ralph Holshouser.

The Voice of Indiana

M. W. Lyon, Editor

717 Blaine Avenue
South Bend 16

FALL QUARTERLY CONFERENCE AT BURR OAK

Dates are September 29 and 30. The Burr Oak Church is right at the northwest edge of the town of Burr Oak. The first session will be a devotional at 10:00 a.m., Saturday. At 10:30 there will be Bible study for the children and discussion groups for adult leaders and members. The program says, "An urgent appeal is made for all church and Sunday school leaders and teachers to attend the Saturday morning sessions. This is a new feature on the program. It concerns your church and you . . . Come, let us share together our advancements and problems." At 2:00 p.m. will be the state conference meeting, at 3:00 the board meeting and a recreational period. Preaching at 7:45 by D. A. Jones. . . . Sunday school is at 10:00; at 11:00, sermon by M. W. Lyon; basket dinner at noon; at 2:30, sermon by H. A. Sheets; and the closing sermon at 7:30 by E. L. Macy. . . . This looks like a fine program. It should draw a large attendance, especially from the near-by churches. Let us show our gratitude for the end of the war and gasoline rationing by making this the largest quarterly conference we have yet held.



THE BURR OAK CHURCH BUILDING

THIS AND THAT

In leaving Indiana and Hope Chapel, the editor regrets very much having to do so just now, with so many responsibilities just begun. To accept the call of evangelism, however, seemed the higher duty. It is fine to know there are willing and able hands to carry on the work he must leave here. He wishes to thank those in the churches who have so loyally co-operated in making this page possible.

Again we remind you to report all changes of address promptly to the secretary, Mrs. Elmer McChesney, 926 E. Oakside Ave., South Bend 14.

This issue is mailed to one hundred thirty families who are not subscribers to The Restitution Herald. How many of these will be subscribers by the next mailing? If you enjoy this Indiana page, you will enjoy even more the weekly contacts with the churches around the country. Every church family in the State should be readers of The Restitution Herald, our official church organ. Send in your subscription at once to the address on the inside of this page.

Our work throughout the nation is growing in importance and in spirit. Everywhere our people are awakening to a larger vision. This year there will be four full-time evangelists traveling up and down the land preaching and teaching the glad tidings of the Kingdom of God. This is double the number we had previously. The Sunday School Association and the National Berean Society have been taken into National Bible Institution as separate departments. Plans are in making for a new building to house a larger printing plant and offices, with room for later enlargement for other uses. For this year's operation of all departments, almost \$40,000 is needed. The Lord is richly blessing our united efforts. Each one of us should want a share in it.

AROUND THE CHURCHES

Burr Oak

Sadness is felt by the entire congregation, as we have just received word of the accidental death of Bro. Arch Guge. He and Sr. Guge were ever faithful members, and words cannot express how great our loss. Bro. Guge's obituary appears on page 15. Sr. Guge may be addressed at Plymouth, R.F.D.

The Burr Oak Church extends to the brethren of the churches in Indiana, and to all who may wish to fellowship with us, a cordial invitation to meet with us for the Fall Quarterly Conference, September 29 and 30.

Michigantown - Hillisburg

Our church has been enjoying "Laymember Nights" the second Sunday of each month. Bro. Billy Dick started the series by presenting a young people's program on June 10. On July 8, Bro. William Huffer conducted the service. He presented a very edifying Bible sermon. Bro. Otto Dick gave a very timely discourse on August 19. He mentioned a few of the untold possibilities of atomic energy.

The Ladies' Aid sponsored an ice cream social on the church lawn, August 23. The profits were placed in the building fund, which now approaches the \$1,000.00 mark.

Hope Chapel

We had a fine Vacation Bible School, June 4-15, with an average attendance of 46, which was ten more than last year, and with a perfect attendance of 28.

We are right in the midst of changing pastors. Bro. Lyon is leaving us, October 1, to enter evangelistic work with the General Conference. Negotiations are in progress to obtain a new pastor, which we hope can be done very soon.

Kokomo

It was the pastor's pleasure to assist Adonis Eikenberry to put on Christ by baptism in Wildcat Creek, August 24. She has faithfully attended Sunday school and church with her husband and family for a number of years, and is now serving as assistant secretary to the Sunday school.

Plans for redecorating the church have now become a reality. The new wallpaper lends its brightness to the interior. New cement steps and handrailing for the church are now in the making, as are two new cement porches for the parsonage.

A newsy letter from the Harveys at Port Arthur, Texas, says they like it there but miss their Sunday school. All are well.

Morning Star

Our Vacation Bible School was very successful, with an enrollment of 113 and an average attendance of 80. We were fortunate in having very capable instructors, Bro. D. A. Jones and Bro. Alva Huffer, and wish to express our special gratitude to Sr. Lulu Stilson, a real friend in need, who gave up her vacation at the lake in response to our call for another teacher. After ten days of morning classes, a picnic was held on the lawn, and an achievement program was presented on the closing evening. Our Sunday school has bene-

fited by the school, and we trust the future will show even greater results.

Bro. McCoy's Trip

Having obtained permission of the churches I serve in Indiana (Plymouth, Rensselaer, and Hedrick), on July 27 I began a southern tour that carried me first to the congregation at Blush Church in Missouri. Leaving there, we traveled to the home church at Guthrie Grove, S. C., and were with them in a two-weeks' meeting, enjoying some more of that good southern fried chicken and watermelons that are so typical of the South we know. At close of meeting there, we went to the water and assisted our daughter Mildred and Mrs. Lucille Woodson in putting on the Lord Jesus Christ by baptism. On return trip we stopped in Morristown, Tenn., with Sr. B. E. Holt and family, and enjoyed our visit with them very much. The brotherhood may remember Bro. J. H. Anderson baptizing her several years ago, she coming from her home several hundred miles away, to Dana, N. C., to take upon herself the all-saving Name of Christ Jesus. It is indeed a pleasure to visit with such nice people and in the homes of isolated members who are so anxious to hear the words of eternal life, and who desire to know more "concerning the kingdom of God, and the name of Jesus Christ." We hope to visit with them again in the future.

A. Weldon McCoy, Sr.

IN RETROSPECT

By Bert Burch

This year I attended the Conference and Bible School at North Salem Church of God. After being gone from the community for forty years, it brought back memories of long ago.

I was a boy of fifteen or sixteen years of age when the church was built in the year 1881 or 1882, which would make the building sixty-two or sixty-three years old. I saw the first shovelful of dirt removed for the foundation and saw the building grow to completion. I was at the dedication. The church was packed with people. There were ministers there from churches other than our own, among whom was Robert Schroeder. Father S. A. Chaplin preached the dedication sermon. The church was completely paid for, and there was fifteen dollars left over, which was divided among the ministers there that day.

Robert McChesney gave the ground in memory of his wife, (Please turn to page 15)

THE RESTITUTION HERALD

VOLUME 34

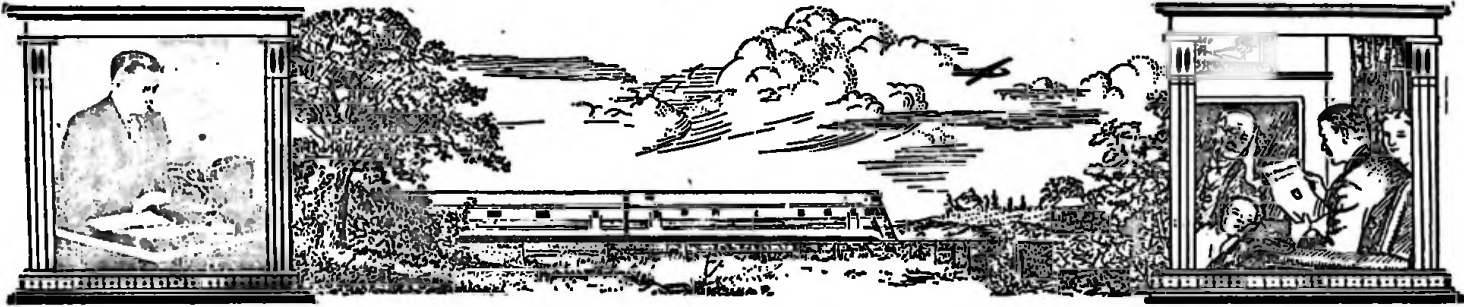
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“Many Members . . . But One Body”

Linked somewhat with the back-page pictures, a picture of Brother I. A. Dykes, pastor of the Ater (Texas) Church of God, is here presented. He is pastor, too, of the congregation at Mullin, Texas, though his home is near Goldthwaite. Brother J. W. McLain, during one of his field trips, had the pleasure of getting acquainted with Brother and Sister Dykes and other brethren of Texas, thus assisting in making this introduction. How seldom, how little do the brethren of one state consider the



activities and problems of brethren in distant states! It is good, though, to learn about the work and faith of distant members, for we are all members of *one body*, the body of Christ. (See pages 14 and 16 for further introduction of the work at Ater, Texas.)

The Cover Picture

The front-page picture is a glimpse of the scenic wonders of Yosemite National Park, 1162 square miles of natural beauty on the western slope of the Sierra Nevada Mountains and in eastern-central California. Many lakes and flower-strewn valleys add beauty to the mountains and precipices. The lower mountains are heavily forested with sequoia, maple, oak, pine, fir, spruce, mahogany, and laurel trees. Animals are protected in the Park and may be seen frequently—“Yosemite” being of Indian origin and probably meaning “grizzly bear.”

Of special interest and beauty are the many falls, the greatest being Yosemite Falls. They plunge over precipice to a depth of more than 2,500 feet in three cascades: 1) 1,430 feet; 2) 800 feet; and 3) 320 feet. The falls shown in the picture is the first and greatest. That it seems so tiny in the picture causes one to marvel at the magnitude and grandeur of the mountain background.

Meditate future glory of God’s handiwork when the curse is removed. Present beauty will fade into forgetfulness when the earth is filled with the glory of the Lord.

Man’s Inventions

“Lo, this only have I found,” wrote Solomon, “that God hath made man upright; but they have sought out many inventions” (Eccl. 7:29). In casual consideration of this text, we were amused at the second marginal reference, the reference bearing on “they have sought out many inventions.” The study led to Genesis 3:6, 7, where we read that Adam and Eve “sewed fig leaves together, and made themselves aprons”—the *first invention* of man! Notwithstanding all the gains and blessings of modern science and invention, many of man’s inventions, like his first one, betray that he is not living as created—“in the image of God.” God made him upright, in His own image, but man hastens yet to invent, trying to improve!

Long before twentieth century zest for inventions, the “Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some *new thing*” (Acts 17:21). Contrastingly, the Apostle Paul was preaching eternal truths about God and His plan—even about Him who is the “*Ancient of days*.” “Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God” (Psalm 90:1, 2).

When “the highways”—the correct routes of travel—“were unoccupied . . . travelers [of Israel] walked through *crooked ways*” (Judges 5:6, marg.). Then Deborah “arose a *mother* in Israel” (v. 7). Time-tested standards and old-fashioned ideals temporarily saved the nation. Soon, though, they “chose *new gods*!”—and “then was war in the gates” (v. 8).

Dare appeal of the novel lead one to choose new gods? to invent new theologies? new ideals? *Fig tree aprons!*

“Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls” (Jer. 6:16). Apparently, Jesus quoted from this text when He invited all that were heavy laden to come unto Him. (Matt. 11:28.) Jesus, sufficient and satisfying Leader of men for two millenniums, never grows old. “Ye are complete in him” (Col. 2:10). Why seek “many inventions” to improve upon the Lord or His plan?

Christ, Victor of Beast and False Prophet

A Prophetic Study Based on Revelation 19

By Edwin Smith (Tipp City, Ohio)

THE OPENING words of Revelation 19 — “after these things”—indicate that this chapter is prophetic of events after Babylon will have fallen. The saints, gathered before the throne of God, are shown lifting up their voices in praise to God for His victory over the enemy—over the “great whore, which did corrupt the earth” (v. 2). Christ, too, is joyful, as His voice—the “voice of many waters” (v. 6, cp. 1:15)—carries from heaven to the uttermost parts of the earth, saying, “Alleluia! For the Lord God omnipotent reigneth.” Then it will be said, “The marriage of the Lamb is come, and his wife hath made herself ready” (v. 7).

“He [Christ] saith unto me [John], write: Blessed are they which are called [invited] unto the marriage supper of the Lamb” (v. 9). “Christians separately are called *guests* of the marriage supper; collectively they are called the bride” (Henry Hampton Halley, 16th Edt.). If the speaker is Christ, as indicated by verses 5 and 6, He desires no worship for himself, but unselfishly reroutes all worship (not affection) to the Creator. He also designates himself as a “fellow-servant, and of thy brethren that have the testimony of Jesus.” What a wonderful Saviour and devoted Friend, a personification of unselfishness! To make His words so clear as to be of no little importance, He stated plainly, “Worship God”—not Jesus, not “Father Divine,” nor any prince or president.

Brethren “have the testimony of Jesus” (v. 10), and it “is the spirit of prophecy.” The word “spirit” means, according to Webster’s Collegiate Dictionary, “the breath of life.” One safely can say that the testimony of Jesus is the lifegiving substance of prophecy. Prophecy without Christ being interwoven into its message would be meaningless. Therefore, in every prophecy one sees Christ as the main objective. Whether it be in prophecy relating to Israel that has been fulfilled or in the closing chapters of Revelation, one sees God molding and shaping the world to be ready for the coming of its victorious King, Jesus Christ.

Mr. Benjamin Wilson indicated in the Emphatic Diaglott that he believed “the testimony of Jesus” to be the spirit of this particular prophecy only, yet his word-for-word translation gives no limiting words. The three other translations I have before me place no limiting words in the sentence (v. 10), but seem to include all prophecy.

That is, the true spirit of *all* prophecy is to bear testimony of Jesus.

The next paragraph, that is, verses 11-16, undoubtedly refers to the Christ (see 1:14) as leader of the heavenly host (heavenly army) dressed in “fine linen, white and clean” (v. 14). The scene here pictured is much the same as in Revelation 6:2. The white horse here represents the purity of the ruling power and He that sat thereon as the Head of that power.



Edwin Smith

Could not the “armies which were in heaven” (19:14) be composed of the number mentioned in Revelation 6:11? When the fifth seal was broken (6:9), John saw the souls of those who had been slaughtered because of God’s message and for adhering to the testimony. They cried out: “Holy and true Master, how long is it to be before you judge the inhabitants of the earth and avenge our blood?” “Then each of them was given a white robe and they were told to be quiet a little while longer, until the *number* of their

fellow-slaves and their brothers, who were to be killed as they had been, should be complete.” (See Rev. 6:10, 11, Goodspeed.)

One notices here that all inhabitants of earth are to be punished (after the number of martyrs is complete, and in Revelation 19:14 they are prepared, so the number must then be complete) to avenge the blood of Christian martyrs. One may reason, because all the inhabitants of earth are to be punished, that: 1) only wicked persons will inhabit the earth at that time, and 2) the righteous will have been separated—not being among those who will shout for the “mountains and rocks” to fall on them and to hide them “from the face of him that sitteth on the throne” (6:16). The “fierce anger of God Almighty” (19:15, Goodspeed) is the same as that anger indicated in Revelation 6:15. . . . “How shall *we* escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?” (Heb. 2:3.)

“Gather yourselves together unto the supper of the great God” (19:17). This invitation will be given to the false “fowls” of the air. They are to receive of the spoils of war.

A shining white army will be led by a Man. His blood, drawn by His enemies, will (Please turn to page 11)

"Thy Kingdom Come"

By T. M. Ferrell (Holbrook, Nebraska)

THERE are many angles from which a person could consider the subject of the Kingdom of God. For instance, the quotation, "Thy kingdom come," a part of the prayer Jesus taught His disciples, indicates clearly that the Kingdom is future. In this article, however, we desire to consider the Kingdom primarily in regards to its location.

A knowledge of past events often is necessary to understand future events, and thus it is in determining the location of the future Kingdom of God. God once had a kingdom comprising territory and subjects, a kingdom that He ruled through human agency, but it was "overturned" when man ceased to worship and to serve Him. His subjects were Israelites, and His territory was Palestine—*on the earth*. (See 1 Chron. 28:5; 29:11, 23; Ezek. 21:25-27.) His kings were kings over Israel: Saul, David, Solomon, and their successors. One is reminded of the existence of that kingdom by the question the disciples asked Jesus prior to His ascension: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.) The future Kingdom of God will be a restoration of the former kingdom, and, as the former kingdom was here on earth, it is only logical that a restoration of that kingdom would be here on earth.

The kingdom is still overturned, and is being held in abeyance "until he come whose right it is; and I [God] will give it him" (Ezek. 21:27). When Jesus, the Son of David and David's rightful heir, comes again to this earth, He will rule and reign in David's stead, sitting on the throne of His father David, which throne will be in Jerusalem. The Angel Gabriel, speaking to Mary about her Son, promised: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). "The Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31)—even

in "Jerusalem . . . city of the great King" (5:35). (See also 1 Kings 2:11, 12; 2 Sam. 5:4, 5.)

An understanding of the Abrahamic promises gives further confirmation that the eternal abode of the righteous will be here on earth. In making His covenant with Abraham, God said: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8).

In God's promise to Abraham, it was stated also that through Abraham and his seed should "all families of the *earth* be blessed" (Gen. 12:3). This promise to Abraham was enlarged to include the "land from the river of Egypt unto the great river, the river Euphrates" (15:18), and, indeed, to include the whole earth, as Romans 4:3 says: "The promise, that he [Abraham] should be the *heir of the world* was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Great as was God's promise to Abraham, it has never been fulfilled. Stephen declared that God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him" (Acts 7:5). "These all [Abraham and others receiving similar promise], having

obtained a good report through faith, received not the promise" (Heb. 11:39). God cannot lie, however, and those promises will yet be fulfilled.

Important to us who are Christians, then, is the truth that "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. 3:27, 29). "According to the promise"? Yes, "according to the promise" that Abraham and his seed would receive "the land," even "the world," according to the Apostle Paul in Romans 4:13.

The Scriptures tell us that God, Christ, and the New Jeru-

THE ORIGIN OF THE DOCTRINE OF THE NATURAL IMMORTALITY OF THE SOUL

1. Satan is its author: "Ye shall not surely die," said he. (Gen. 3:3; John 8:44.)

2. By whom accepted: "It is an indisputable fact that . . . the Chaldeans and Egyptians had a very firm belief in the immortality of the soul." "The pagans believed in immortality."—"The Immortality of the Human Soul," by George Fell (Roman Catholic), pp. 223, 241. Translated by L. Villing.

3. Incorporated into the Christian religion by the Roman Catholic Church: "In 1513 A.D., the Lateran Council declared the natural immortality of the soul to be an article of the faith."—"The Hope of Immortality," by J. E. C. Welldon, p. 262.

4. "The Catholic Church declares in the strongest terms the simplicity, spirituality, and immortality of the soul." "The Great Encyclical Letters of Pope Leo XIII," p. 137.

5. "Contradicted by Scripture": "That the soul is naturally immortal . . . is contradicted by Scripture, which makes our immortality a gift dependent on the will of the giver."—"Watson's Theological Institutes," p. 405, New Edition, 1894.

6. "Unknown to the entire Bible": "The doctrine of immortality of the soul is as unknown to the entire Bible, as the name."—Olshausen on 1 Cor. 15:19, 29, Edinburgh Edition, 1851.—A card by Southern Publishing Association, Nashville, Tenn.

salem, the Kingdom, and the righteous people, all, are going to be here on this restored earth at the end of the age. Who wants to go to heaven for eternity? Rather, believe and pray as Christ taught His disciples to pray—"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

When Christ returns and the Kingdom is re-established,

the prophecy will come to pass, saying: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

"Thy kingdom come"! "Thy will be done *in earth*"!

"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. . . . 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. . . . Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. . . . Blessed be the Lord God . . . who only doeth wondrous things. . . . And let the whole earth be filled with his glory; Amen, and Amen."

"He That Endureth to the End"

By Arlen Marsh (Rockford, Illinois)

JESUS' WORDS in Matthew 10:22 were prophetic of our own day as well as of His. "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

For very nearly six full years, men have been battling all over the world for the privilege of freedom of action and of thought. Had the Axis powers won, Christianity would have been subjected to quite as much persecution in this county as it had endured in Germany and Japan.

The Axis, in the mercy of God, did not win. Nevertheless, the future will hold problems for the Christian that the past has never held. Political chaos is already with us; and political chaos invariably has been accompanied by an outbreak of atheism and religious doubt.

Economic chaos will be here shortly; it has arrived definitely in Europe and Asia. With it will come difficulties in the administration of church business—the same sort of difficulties, perhaps, with which we were faced in the time of the late depression.

Racial and religious bigotry will be intensified; social chaos will follow hard upon political and economic chaos. Not only anti-Semitism, but persecution of the negro, no doubt will increase. Racial minorities will be obliged to undergo indignities the like of which they have not known since slavery. A wave of evil will roll across the nation—and every other nation—as an aftermath of war. Church work will become doubly hard. Securing new

members will, not unlikely, come eventually to seem somewhat less important than holding the members we already have. There is to be a falling away in the last days, and there is no reason to assume that the Church of God, whether in Rockford, or elsewhere, is to be immune.

Rites like the Communion become more than usually important in periods like these. "This do in remembrance of me." It was for the ultimate salvation of those who lived in just such ages as our own that Jesus' death and resurrection were required. The Communion is intended to "shew . . . the Lord's death till he come"—to point to a time when peace and safety will replace war and chaos.

As the Communion grows ever more important, so does the act of exhorting one another to love and to good works. We are to assemble in order to refresh our spirits in the service of God, in order to strengthen ourselves against the inroads of daily human problems, in order to educate each other in Christian ways.

That the time of Jesus' coming is at hand, no real student of the Scriptures now denies. Even if our interpretation of the prophets should be partially incorrect, the coming still is two thousand years nearer than it was when the magi rode their camels into Bethlehem. The time for service, in our age—the time for seeing that the "last Gentile be come in"—is that much shorter.

"He that endureth to the end shall be saved." It is something for us to keep constantly in mind.

The Early Church

By Mary Mae Nedrow (Oregon, Illinois)

"Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

ONLY BY STUDYING the life and work of the early disciples of Jesus can one attain to high Christian character and service. While Christianity started during Christ's ministry, the early church really had its beginning on the Day of Pentecost. Jesus' Commission to His apostles to go into "all the world and preach the gospel to every creature," though given to the Eleven, is meant for every follower of our Lord Jesus Christ. Just before His ascension, Jesus told the disciples to tarry in Jerusalem until they received power from on high. After His ascension, they returned to Jerusalem from the Mount of Olives, and in "the upper chamber" were gathered about "an hundred and twenty" (Acts 1:15). Luke mentions the apostles; the women, Jesus' mother, and His brethren. Heretofore, it seems, Jesus' brethren did not believe. It required His death, burial, and resurrection to make them really understand. (Oftentimes something tragic must occur in one's life to give him the power of discernment.) Matthias was chosen by lot to take the place of Judas Iscariot who in sorrow had hanged himself after his betrayal of our blessed Lord.

Then days later, on the Day of Pentecost which fell on the fiftieth day after sheaf-waving following the Passover, Jews and proselytes from "every nation under heaven" came to Jerusalem in thanksgiving for the gathering of the harvest. It is called the "Feast of Weeks" and, according to Jewish reckoning, falls on the sixth day of their third month (June) called *Sivan*. (Deut. 16:10.) It is also called the "Feast of Harvest" and "Day of the Firstfruits." (Ex. 23:16; Num. 28:26.) According to tradition, it also commemorates the giving of the law on Mount Sinai. It was on this memorable day that the disciples received power from on high. Although we believe the gospel was preached by the disciples in one tongue, all tongues were combined that each was able to understand in his own tongue. Impulsive Peter, who denied his Lord only a short time before, fearlessly preached his first sermon, telling the people it was their Messiah whom they had crucified, but that God had raised Him from the dead, and that only in His Name is there salvation. Their hearts were filled with conviction and they cried: "What shall we do?" Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "They that gladly received his word were baptized: and the same day there were added unto them about three

thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:38-42.)

A unity of oneness sprang up among them resulting in the community of goods. This came about of their own accord, and after serving its purpose, ended as quietly as it had come. It was from Jerusalem the light of the gospel spread, just as it will be to Jerusalem that many will go to seek to learn about God in the Millennium. When the first persecution broke out, the apostles well remembered the words of their loving Saviour: "If they have persecuted me, they will also persecute you" (John 15:20). The Sadducean leaders who so bitterly had opposed the Jews were beginning to persecute His followers because they "preached through Jesus the resurrection from the dead" (Acts 4:2). The religious leaders laid hands on the apostles and put them in prison. The next day they were threatened, but allowed to go; they held a prayer meeting and were encouraged to continue their work. People came for healing from towns near by and again the apostles were imprisoned. "An angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple . . . all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught" (Acts 5:19-21).

When Peter and the other disciples accused the rulers of the death of Jesus, their anger knew no bounds and they probably would have been put to death had it not been for the great Hebrew Gamaliel (doctor of law) who came to their defense, saying: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (vv. 34-39). After warning the disciples not to speak in Jesus' Name, the Jewish rulers beat them and allowed them to go. The apostles rejoiced that "they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (vv. 40-42).

Stephen, first of the seven deacons and a fearless "witness," was falsely accused. After answering his accusers so nobly, he was stoned to death—becoming the first Christian martyr. "He kneeled (Please turn to page 10)

Need for Unity in the Church of God

By J. M. Morgan (Bristow, Oklahoma)

"There is one body, and one Spirit" (Ephesians 4:4).

THE CHURCH OF GOD in the early days of its existence, even in 64 A.D., had "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." It seems possible that "one Spirit" of the "one body" was the mind of Christ. If this is true, all we who are Christians today should be of one mind. "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:2). This one body is composed of many members of different ages in Christian service. Some are mere babes in Christ who "have need of milk, and not of strong meat" (Heb. 5:12). Some are of full age, and "strong meat belongeth to them" (v. 14).

How can the Church of God come to the "unity of the Spirit [mind] in the bond of peace" if some teach salvation by faith alone, and others teach salvation by grace alone—and by *this* alone or *something else* alone?

God has only one blood-sealed order or plan of salvation, and all things of which His plan is composed are essential. Paul wrote to Timothy, saying: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Why "preach the Word"? Because the Word is the "gospel of Christ" (Rom. 1:16), and because by preaching the gospel, we preachers, by continuing in the doctrine, will save both ourselves and those who hear us. (1 Tim. 4:16.) Paul continued: "The time will come when they will not endure sound doctrine" (2 Tim. 4:3). The word "endure" here means "to support." Therefore, consider the need of putting the Lord's money into preaching the Word of God. "My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58).

Christ learned "obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9). Therefore, we must continue in well doing, seeking for glory, honour, and immortality. (Rom. 2:7; Heb. 5:10-15.)

"Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God"—and why? "It is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance." Read Hebrews 6:4 and 5, and note all the good things in the Christian experience.

Then see in Hebrews 6:6 the possibility of being lost by falling away—"seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Therefore, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:23). Why is it imperative that we "hold fast"? Paul answers: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (v. 26). How can folks be saved who have no sacrifice for their sins? The next verse tells their fate, speaking of a "certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God" (vv. 27-29). Men died only the Adamic death when they died under the law. That death will end by the resurrection. Therefore, the "sorer punishment" will be the second death, out of which there is no promise of being raised.

In closing this article, I would call your attention to a difference in the so-called policy of the modern practice of holding meetings and the duration of Paul's protracted meetings. "While Paul waited for them at Athens, his spirit [heart] was stirred in him, when he saw the city wholly given to idolatry. Therefore **DISPUTED** he in the synagogue with the Jews, and with the devout persons, and in the market **DAILY** with them that met him" (Acts 17:16, 17). Paul "continued one year and six months" in Corinth. (18:11.) See 19:10 and 20:31, texts speaking of "two years" and "three years" of specialized service by the Apostle Paul. Paul shed some tears, too, in his zeal for truth and in feeling for the brethren. I fear there is now too much dry-eyed preaching and cold formality. Some critics look on my manner of preaching on streets as a low calling, but Jesus said: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind" (Luke 14:21). He also said, "This gospel of the kingdom shall be preached in all the world" (Matt. 24:14). The streets are that very part of the world where many people can be reached with the gospel. Therefore, I am not ashamed to declare the whole counsel of God anytime or any place.

I pray God we shall receive the blessing of endless life in His glorious coming Kingdom.

Baptism: Its Significance, Importance, Form

By S. J. Lindsay

"As many of you as have been baptized into Christ have put on Christ" (Galatians 3:27).

Baptism a Seal of Faith

IN THE fourth chapter of Romans, we learn that after Abraham exercised faith toward God, he was given the sign of circumcision which was a seal of the righteousness of the faith which he had before he was circumcised. It will be necessary for the student to read this chapter carefully before proceeding further. The same chapter tells us that we must walk in the steps of that faith of our father Abraham. What did Abraham believe?

First, according to the promise of God, Abraham looked for an everlasting possession in the earth. (Gen. 17:7, 8.) Second, he looked for a son and heir in whom all the families of the earth should be blessed. Paul said that the heir (seed) was Christ. (Gal. 3:16.) It was upon exercising faith in these things that God gave Abraham the seal of circumcision whereby he sealed his covenant with God in blood.

Inasmuch as we are to walk in the steps of that faith of our father Abraham, and inasmuch as Christian fellowship requires a seal, it is necessary for us to see what that seal is. Before we are ready for the seal, we must exercise the necessary faith—the faith which Abraham had. In Colossians 2:10-12, we read, "Ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead."

Then, burial in baptism is Christian circumcision. It is in baptism that we take the blood seal. Christ shed His blood in death and burial, and by symbolizing death, burial, and resurrection we take upon us His blood and arise to walk the new life. As Abraham was required to believe God in what God promised, before he was circumcised, so we must believe what God promised before we can be properly baptized. Simply dipping a person in water does not necessarily constitute baptism.

We find this principle of truth exercised in the Great Commission and in the teaching and practice of the apostles to whom the Commission was given. The Commission was, "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).

First, the candidate must hear and believe the gospel. Having heard and exercised faith in what he has heard, upon repentance he is ready to take the seal. By an examination of Acts, it will be found that the apostles followed this order of things. Peter preached the gospel on the Day of Pentecost. That gospel contained the promise of God's Kingdom with Christ sitting upon David's throne, a Christ risen from the dead. Expressing belief in

these things, the hearers were exhorted to repent and to be baptized for the remission of sins.

Philip preached to the people of Samaria, and "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." They were not ready for baptism until they had heard and believed. The eunuch said to Philip, after Philip had taught him, "See, here is water, what doth hinder me to be baptized?" Philip conditioned his readiness to baptize him only upon his ex-

Moral Goodness Cannot Take the Place of Obedience in Baptism

We now call your attention to the record in Acts 10. Here we find a man whose moral qualities would entitle him to entrance in among the best of people. The description given of him would entitle him to church membership in most of the popular churches of the day, and no questions asked. Here is what is said of him: he was "devout . . . one that feared God . . . gave much alms to the people . . . prayed to God alway," and was a man "of good report among all the nation of the Jews."

Here was a good man; but his moral goodness alone could not save him, for he was in an unsaved condition. By referring to Peter's language in the eleventh chapter, we learn as much, for we read in the thirteenth and fourteenth verses as follows: "He shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house SHALL BE SAVED." Going back we find, according to Peter's speech to Cornelius as recorded in the tenth chapter, that Cornelius knew the gospel. While they were talking, that Peter might understand that God accepted Gentiles as well as Jews, the Holy Spirit fell upon them in baptismal power, and then it was that Cornelius was baptized. The only difference we can see between Cornelius before and after meeting him is that difference which took place in baptism.

If moral goodness alone could save one, then Cornelius was entitled to salvation. The question may arise, Why should not salvation be based upon the terms of moral goodness? There are many good reasons why it should not be so. First, as Paul argued in Romans 4, if we could earn salvation by good works, God would OWE us salvation, and we would have nothing for which to thank Him. Salvation is a gift based on the works of faith; it is a gift of God. Were salvation based upon good works, men would be led away from humility, and they would become puffed up with the consciousness of their own good qualities. The practice of faith toward God leads us over into that realm of humility in which alone the human being can find that perfection which can make him enjoy himself to the greatest degree. Regarding Lydia's conversion to Christianity, we have the same facts standing out (Acts 16). In the fourteenth verse it is recorded that she was a religious woman. She was a worshiper of God, and every evidence goes to show that she was sincere and devoted in her faith as much as many are today who worship God. If her sincerity and devotion could work out for her salvation, why was it necessary for Paul to come along to disturb her quiet, peaceful way? Being a God-fearing



S. J. Lindsay

pression of belief in the things which he had heard. In every instance recorded, it will be found that the knowledge of and belief in the gospel preceded baptism.

Some questions then. Will dipping in water a little child or any person who knows nothing about the gospel have any saving effect on such a person?

Will it help matters any to dip any person in water who believes something for gospel other than that which Christ and the apostles preached?

Does it stand to reason that before we can legally seal a covenant or contract, we must know what that contract is? Should we not enter in upon the subject of baptism with a great deal of care?

He who does away with Christian baptism in his system of religion does away with the means God has given by which the covenant with God may be legalized. The children of Israel exercised the same blood mark in leaving Egypt. Had they left the blood off their doorposts, it would have meant severe loss to them, though they had fulfilled every other requirement God made of them.

woman and one who worshiped God, why was it necessary for her to be baptized? And yet we find the text expressly stating that she was baptized.

All are familiar with the statement made by Peter (1 Peter 3:19), wherein he showed that as the ark was the means of saving eight souls by water, even so in a figure, "baptism does also now save us." Then, Paul showed conclusively that baptism into Christ is necessary, if we would become heirs according to the promise made to Abraham.

"As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

Much Water Necessary for True Baptism

The only Scriptural water baptism is by immersion. John baptized where there was "much water" (John 3:23). Could there be any excuse for this statement, if sprinkling or pouring, either of which would not require "much water," were authorized or practiced? If either of the latter named actions were practiced, would it not be much more likely that where many were to be baptized it would be easier to bring the necessary water to them than to take so many to the water? Baptism is called a "burial," a "planting" (Rom. 6), and it is mentioned as going "down into the water" and coming "up out" of it again. (Acts 8:38, 39.)

Furthermore, in the word "baptism" we have a Greek word transcribed and not translated. Elsewhere this same Greek word is properly translated "dip," where it has no rela-

tion to water baptism. In Luke 16, in the Parable of the Rich Man and Lazarus, the rich man is made to say, "Send Lazarus, that he may DIP the tip of his finger, etc." Again, Christ said to those who asked Him who it was that should betray Him, "It is he that DIPPETH with me, etc." Again, we read of one whose "vesture is DIPPED in blood." In each instance, the word "dip" is translated from some form of the Greek "baptizo."

We have at hand a German Bible. In it we find the first verse of Matthew 3, the following: "Zu der Zeit kam Johannes, der Täufer, etc." The English of this is; "In those days, came John the Baptist." Ask any German to give you the meaning of "täufer," and see what he will tell you. I asked one once upon a time what it meant when he did not know what my design was in asking it, and he said, "Id means dat you get soaked."

In type, this idea of immersion is sustained. The children of Israel were buried in a watery grave in their passage through the Red Sea. Paul referred to this as a national baptism unto Moses in the cloud and in the sea. (Rom. 10.) The Israelites were entirely hidden from the Egyptians under water, for a cloud covered them and hid them. Baptism is also given as a figure of burial. As Christ was buried and arose, so we are buried in baptism with Him to arise to walk in a newness of life.

What purpose can people have in wishing to discuss the subject out of the Bible? Why do they seek to change God's plans and purposes? Do they not know this is a dangerous proceeding? Saul tried it only a little, for while the commandment had gone out to destroy everything, yet Saul kept back only a

little alive, and that only for an apparently good purpose if we are to believe his story; yet it cost him a kingdom. The Prophet was told to eat nothing while in the land of the enemy. Yet with good purpose, so he thought, he ate and lost his life. How dare people be so careless about the ordinances of God? Is it because vanity takes hold and molds their actions? We need to flee vanity. It is as poison to us. Let us seek rather a state of deep humility, for in its atmosphere alone can we develop best that character which God promises for us.

As against baptism, it is urged that the winters of our latitude make the thought of being immersed in the extremely cold water of our winter time out of the question. We know of instances where candidates applying for immersion in the winter time have been told by the "shepherds" to wait until warmer weather. Recently, when the water was full of slush ice, we were called upon to baptize a sister whose health was far from rugged. She went through the ordeal without a fear, and came out of the water knowing that she had been obedient to that form of doctrine which had been delivered her. We have never heard of an instance where severity of the weather ever brought harm to the willingly obedient. Let us not seek excuses to avoid what God commands, but let us seek to do His will, knowing that He will ask nothing of us in the performance of which He will not protect us.

(The foregoing article is available in tract form at 20 cents per dozen copies; \$1.20 per one hundred copies. Order from National Bible Institution, Oregon, Illinois.)

"Ye Must Be Born Again"

By Mrs. B. E. Holt (Morristown, Tennessee)

WHAT A COMFORT God's Word is as one reads and studies the new birth! "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (v. 5).

It is wonderful to know that we Christians may have a part in the new birth first attained by the Christ—"Who is the image of the invisible God, the firstborn of every creature" (Col. 1:15). "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (v. 18). We read also: that whom God "did foreknow, he also did predestinate to be conformed to the image of his Son, that he [the Son] might be the firstborn among many brethren" (Rom. 8:29). We know that we may have a part in the new birth, because the Apostle Paul wrote: "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20-23).

It is little wonder that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Peter spoke of Christians being "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23).

Another text bearing directly on the "born again" question is 1 Corinthians 15:42-45: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." (Over)

"YE MUST BE BORN AGAIN"

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Just how does one know that the spiritual body and the natural body do not exist at the same time? 1 Corinthians 15:46-50 answers: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Further, "This corruptible *must put on* incorruption, and this mortal *must put on* immortality" (v. 53). Similarly, our Christ told Nicodemus, "Ye *must* be born again."

Now, just what shall one's body be like after the new birth? Philippians 3:21 gives the answer: "Who [Christ] shall change our vile body, that it may be fashioned like unto his glorious body." John 3:8 tells: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Remember the time that Jesus appeared to His disciples, the doors being shut, after He was born from the dead. Indeed, one will have a glorious body when he can come and go as the wind.

Consider this text, too: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9). 1 John 5:18 says: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

When placing the new birth at the resurrection, have you not noticed how perfectly 1 John 1:8-10 ("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. If we say that we have not sinned, we make him a liar, and his word is not in us") harmonizes with 1 John 3:9: "Whosoever is born of God doth not commit sin." That "word" is important to us, because James 1:18 says: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). John 1:12, 13 reads: "As many as received him, to him gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

THE EARLY CHURCH

(Continued from page 6)

down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:60). Like Jesus, he pleaded for his enemies. James, the brother of John, was the next Christian martyr. (12: 1, 2.) After the death of Stephen, persecution had broken out against the church. A true Christian will have many days when, like the early Christians, he must taste the wormwood and the gall; but by reading God's textbook, the Bible, he will learn that "all things work together for good to them that love God" (Rom. 8:28). Hardships, afflictions, all work together for good.

Like Peter, many believe, repent of their sins, ask and receive baptism, but are not really converted. Else why did Jesus say to Peter: "When thou art converted, strengthen thy brethren"? (Luke 22:32.) How well Jesus knew Peter's weakness! He wanted him to strengthen the faith of the brethren, lest they waver (become weak) as he had done. To make a profession of faith with our lips, then denying Him in our hearts and lives because of fear, will never do. True witnessing for Christ was not easy in the early church, and it is not easy today. Our love for Jesus must be so great that we should be willing even to die for Him if need be. Peter was sifted as wheat, but on the Day of Pentecost he became a fearless witness. After Jesus' resurrection, when He appeared to His disciples at the Sea of Tiberias, He foretold Peter's death as a martyr. (John 21:18.)

Saul, who later became Paul the Christian, mercilessly persecuted the Church of God, but, after seeing the Light, he became one of the greatest evangelists the world has known. Still the memory of those days seemed always to be a "thorn in the flesh." Although his faith was many times sorely tried, he was able by God's sustaining grace to continue. Just so will we receive strength and comfort if we endure severe testing and attune our lives to the will of God.

The Church of God today, like the early church, is composed of one great company of believers, standing fast in the faith, and pressing "toward the mark for the prize of the high calling of God in Christ Jesus." Hear the words of the Prophet Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run, and not be weary; and they shall walk, and not faint" (40:31).

Let us rejoice that we are privileged to be among this company of believers, and may we "daily in the [church], and in every house . . . [cease] not to teach and preach Jesus Christ."

CHRIST, VICTOR OF BEAST AND FALSE
PROPHET

(Continued from page 3)

be splattered over His white raiment. He will seem as a babe before a gang of cutthroats. Yet that Leader will speak and the birds will be filled. A war without modern weapons? Fantastic! Yet Christ shall never draw the sword from its scabbard nor pull the trigger to win a war.

The beast will be captured, and with him the false prophet. They will be thrown into the fiery lake, and the remainder of ungodly men will be "slain with the sword." We assume that "the sword" will be the same as that with which He won the war—"which sword proceeded out of his mouth"—although they may be killed by literal wea-

pons of war. Very possibly, it could be that each will be decapitated with a sword. The sword proceeding *out of Christ's mouth* indicates, rather, that He personally will examine each and pronounce the verdict.

Will we be numbered among those who have received the mark of the beast? I cannot tell, nor can any other, exactly what that mark will be, but if we follow pure religion, we shall not be among that number. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

Dear reader, so live that when thy summons comes to join that innumerable multitude, you may be counted worthy of entrance into the glorious Kingdom of the Great God. This is my prayer.

MATILDA LOUISE HORNADAY

Matilda Louise Krause, daughter of Frederick and Henrietta Krause, was born September 29, 1874, at Symco, Winnebago County, Wis. The family came to Furnas County, Nebr., in March, 1884, and settled on a farm five miles southwest of Holbrook, where the deceased lived until her marriage to Arthur H. Hornaday, February 2, 1896. The couple lived on various farms in the vicinity of Holbrook until February, 1915, when they moved to Arapahoe where they both lived until death.

Although reared a Lutheran, Sr. Hornaday was baptized by the late Bro. S. J. Lindsay, June 18, 1911, after being taught the one true faith by her faithful husband. This faith she held until death.

Sr. Hornaday became suddenly ill the afternoon of September 4, and was removed, the evening of the following day, to the hospital at Oxford, Nebr., where she died September 6, 1945.

Survivors include one daughter, Floii, at home; one son, Clifford of Arapahoe; one sister, Mrs. Emma Cook, Union City, Ind.; two brothers, Julius and Herman Krause, Oshkosh, Wis.; and nephews, nieces, and friends. Her husband, parents, one sister, and one brother preceded her in death.

Funeral services were conducted, September 8, in Sr. Hornaday's home in Arapahoe, the home she loved and beautified through her love of flowers.

Sr. Hornaday now lies in her grave awaiting the call to come forth in that resurrection day to live in the Kingdom of God, where there will be no more death.

T. M. Ferrell.

IVA PEARL LEHMAN

The following brief record of the life of a most devoted mother was prepared by her sorrowing children and read at the funeral services conducted by the pastor of the Brush Creek (Ohio) Church of God, August 20, 1945.

"Mrs. Iva Pearl Lehman, a wonderful mother, passed from among us at her home in Troy, Ohio, on the morning of August 17,

1945. . . . She was born near Troy, August 24, 1896, the daughter of George W. and Elizabeth Doll Butts.

"On April 10, 1915, Iva Butts and David Lehman were united in marriage. To this union six children were born, two daughters and four sons, all of whom, together with four grandchildren, survive her. The children are: Dallas E., Carl, Margaret, Cleo, Max, and Dorothy. The grandchildren are: Myrna and Diana Kay Kesting, and Joice Maria and Ronald Lehman. Three brothers and one sister also survive.

"Many years ago she was baptized into the Lord Jesus Christ and united with the Brush Creek Church of God, taking an active part in its services, and being, at the time of her death, treasurer of the Sewing Circle."

The funeral service was conducted in the Brush Creek Church, and she was buried in the cemetery at Troy, not far from her home. G. E. Marsh, Pastor.

CHARLES A. SIMPSON

Charles A. Simpson was born May 24, 1867, in Rochester, N. Y., and fell asleep in death, Sunday, September 16, 1945, at his home in Grand Rapids, Mich., in which city he had resided for the past thirty-two years.

In 1907, he was baptized by Bro. F. L. Austin at Fonthill, Ont., and united with the Church of God there. He has been a faithful member of the Pennellwood Church of God and a firm believer that God hears and answers prayer.

In 1933, he was retired, having been a foreman for the Bell Telephone Company and an employee for over twenty-two years.

He is survived by his wife Lillian, a son Harold of Grandville, two brothers, William J. and George, both of Rochester, N. Y., four grandchildren, and one great-granddaughter.

Services were conducted by the writer at the Sullivan Funeral Home on Wednesday, September 19, and our brother was laid to rest in the Wyoming Township Cemetery at Grandville to await the resurrection of the righteous. Harvey U. Krogh, Jr.

ALMA L. ROUTSON

Alma Leona Fox, daughter of Fred and Harriet Fox, was born at Piqua, Ohio, August 14, 1900, and died at Dayton, Ohio, September 5, 1945. Her marriage to Charles Otto Routson took place in 1916. Nine children composed the family, four of whom preceded their mother in death. Remaining to mourn her death are two sons, Kenneth, who is stationed with the military force with which he is connected in Alaska, and Ellsworth, pastor of the Church of God at Blanchard, Mich.; and three daughters, Mrs. Faye Euerick, Mrs. Dorothy Pearson, and Anna Marie Routson, all of Dayton, Ohio. She is survived also by five grandchildren. Her mother, Mrs. Harriet Cromes, and one sister, Mrs. Zelma Kessler, complete the surviving members of her immediate family.

In obedience to her Lord's command, she acknowledged her faith in the gospel of the Kingdom of God by being baptized. This service was conducted by Elder A. J. Hoke of the Brush Creek Church of God, November 28, 1943, assisted by the writer.

Sr. Routson suffered much throughout the last few years, it being found necessary to remove both her eyes, so that she spent her last days in total blindness. She was remarkably patient and cheerful, however, in spite of her affliction. The day before her death occurred, which came suddenly and without pain, she visited her mother, who is critically ill, at her sister's home near West Milton.

The writer spoke briefly from Isaiah 35:5, "Then the eyes of the blind shall be opened," and she was laid to rest close beside the church she loved. She rests secure in the Master's keeping until He comes.

G. E. Marsh, Pastor.

HERALD RECEIPTS

J. W. McLain; Mrs. G. W. Kinsey; John F. Green (others); B. E. Decker; W. M. Matthews; Sarah E. Wilson; Mrs. Ida Reuner Harding; Mrs. Charles Baird; Ella C. Boyer (another); Vera M. Lewis; Mrs. Frank Moran; Eldridge A. Ellis; Mrs. Bryce Wilson.

THE CHILDREN'S PAGE

Prepared by Madge Savage
Waite Park, Minnesota



"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psalm 19:7).

A Review: True-False Test

Write a "T" or an "F" after each statement. When you have answered all the statements, turn to the verses listed to prove your answer is correct.

1. The gospel of Christ is the power of God unto salvation to everyone who believes. (Rom. 1:16.)
2. The family Bible should be kept on a table to look at, but not to be used. (2 Tim. 2:15.)
3. Christians should watch for Christ's coming. (Matt. 25:13.)
4. God's promises are sure. (2 Peter 3:9.)
5. We should be kind to one another, but need to love only God. (1 John 4:21.)
6. Love is greater than faith or hope. (1 Cor. 13:13.)
7. God knows when we do good or evil. (1 Peter 3:12.)
8. God loves a cheerful giver. (2 Cor. 9:7.)
9. Christians partake of the Lord's Supper, remembering His death, and watching for His return. (1 Cor. 11:26.)
10. Seek first God's Kingdom, and His righteousness. Then God will provide all your needs. (Matt. 6:32.)
11. Some day God will dwell in Zion. (Joel 3:17.)
12. Nations will always war against nations. (Micah 4:3.)

Science and the Word

"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. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Psalm 19:1-6).

The Word tells us, and we can see for ourselves, that the heavens declare the glory of God. The beauty of the day, and night, speak of God's glory and power. God was their Creator. He made the stars and sun. "God said, Let there be lights in the firmament of the heaven to

divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so" (Gen. 1:14, 15). God's work was good.

"God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good" (vv. 16-18).

"Science" means "knowledge of facts or laws." Man cannot determine how God placed the lights in the heavens, nor can he do anything about keeping them in their places. God's laws are perfect. The sun and earth and moon all go in their appointed places. The stars, too, have moved in a pattern for years unchanged.

The Word, these beauties that tell of God's glory, must be accepted with faith in the ability of the One who is able to do all these wonderful works. "The foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty . . . He that glorieth, let him glory in the Lord" (1 Cor. 1:25-27, 31).

Happy Birthday Wishes

- Samuel J. Gainey, Oct. 3, age 7, Hammond, La.
Judith Joy Peters, Oct. 4, age 6, Paynesville, Minn.
Alice Faith LeCrone, Oct. 6, age 10, Woodstock, Va.
Betty Lou Cunningham, Oct. 8, age 9, Arco, Idaho.
Earl Dennis, Oct. 9, age 12, Vanzant, Mo.
Joan Hetrick, Oct. 9, age 12, Ripley, Ill.
Janice M. Hawkins, Oct. 9, age 10, Minneapolis, Minn.

"Grant us, O Lord, always to seek thy Kingdom and righteousness, and of whatsoever thou seest us to stand in need, mercifully grant us an abundant portion."



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
38 - 39th St., S.W.
Grand Rapids 8, Michigan

In the Secret Closet of Prayer

* * *

By William Dick, Assistant Editor

Do you want to know how to obtain whatever you desire, to achieve whatever you wish to do, to be whatever you would like to be? We suppose that many people do. You might think that to attain such accomplishments you would have to be somewhere out of this world. Actually, the solution to the whole matter is an ordinary closet.

The instructions for gaining these accomplishments appear in a certain well-known book. That book is the Bible. Now discontinue reading for a moment and pick up your Bible. Turn to Matthew 6, and read verses 5-8, inclusive. Read this passage again and again. At first, you will not fully realize the importance of these verses of Scripture. The statements contained in these verses may seem simple, but that is because the Galilean spoke them with humble and peaceful words. Notice, there are certain instructions: enter into a closet; shut the door; then pray to the Father. We suggest that it is important for all Bereans to practice these instructions. Be patient and be confident that God is listening and that He will answer. Have no doubt in your heart and believe that your prayer will be answered. Go ahead—try it. We are convinced (from experience) that it will work.

If this procedure does not immediately obtain results, it is probably because you were not ready to receive His blessings or because God is delaying His answer for your good. God already knows what you need before you ask Him. Do not try to change God's mind, because prayer does not change His mind. It changes your mind and makes you more able to receive those blessings God so much desires to give. A note of warning would remind that before we ask for anything, we must *believe* that we will receive our petition and then we shall receive. Through the strength and power of God in Christ, we will be able to "remove mountains."

We are earnestly urged to enter into our closet, and there pray to our "Father which is in secret." Above all, we should thank God for His blessings; ask that He will forgive us of our sins. After praying in solitude several times, you will find that though prayers are offered elsewhere, your mood will be more spiritual, and you will come closer to Him. After praying, if you feel like a different person entirely, and your environment seems more

colorful and vivid, you have been victorious! You have found the formula for obtaining whatever you desire, for you will find that your desires will be in keeping with your Christian experience. You will be enabled to achieve whatever you wish to do and be what you would like to be.

Education for Christ

During the past two weeks, many of our Bereans have been very busy enrolling for the fall term of school. Some of you are entering grade school, some high school, and others college.

Beginning a term of school requires much preparation. It entails consultation with teachers and advisors as to the subjects we wish to study. We spend hours planning our schedules. Then, to receive most benefit from our schedules, we must purchase a number of textbooks from which to receive knowledge. After our schedules are outlined and textbooks purchased, we settle down to spend nine months of study.

The average young person spends twelve years preparing himself to work and live during this life. This is a natural process and one that is necessary for existence. In planning your winter schedule, however, remember that no schedule is complete without several periods during each week that are spent in studying God's Word. While the years you study preparing yourselves to live in this present world—in which you can spend at most one hundred years—the time you spend in studying God's Word can mean a life in eternity.

Time spent in attendance at Berean meetings, Sunday school, and church services can never be wasted. The Bible is our textbook that never becomes outdated or replaced by new theories and ideas.

Employers today require that their employees study constantly so they will be familiar with all the new trends. The Bible instructs us: "Study to shew thyself approved unto God."

Meditation

"Meditation is a pausing on truth already discovered. It takes it home to the mind, and dwells with it, and makes it a familiar friend. It is the process by which truth is made our own, incorporated with the principles and moral affections of the soul. The truths . . . become realities."

AMONG THE CHURCHES

CALENDAR

September 29, 30—Indiana Quarterly Conference at Burr Oak.
 October 6, 7—Northwest Quarterly Conference at Corvallis, Ore.
 October 13, 14—Minnesota State Conference at Hector.

MACOMB, ILLINOIS

On the morning of September 9, 1945, Mrs. Harold Carlson came forward to manifest her faith in Christ and to manifest her desire to put on His name through baptism. The same afternoon a small body of believers gathered on the bank of the Lamoine River to join in the baptismal service.

Sr. Carlson received the truth of God's Word with all readiness of mind. She expressed her happiness at finding a church that taught the Bible rather than a social gospel. Sr. Carlson's address is 622 E. Calhoun St., Macomb. May God's blessing rest upon her as she studies deeper into His Word and seeks to follow her Lord.

Bro. and Sr. John Mercer have recently moved to Macomb. They plan to reside here for a time as they further their education at Western Illinois State Teachers College. We heartily welcome them into our number.

L. W. Moore, Jr., Pastor.

KANSAS CITY, MISSOURI

Leaving the Missouri State Conference at its close, August 19, I next visited the brethren at Jordan, Mo., where I preached a few times at their request, next coming to Kansas City. I was very happily surprised in about five or six days to meet Bro. Roy Graham, pastor of the Church of God at Fredericktown, Mo., at my door.

Bro. Graham preached for us while here, and his preaching edified us with a godly edification. He has an invitation to come again.

We are to have the State Evangelist of Missouri, Bro. Francis E. Burnett, with us for some meetings—we hope many. I am hoping God will use some servant of His to stir the truth seekers. John F. Green.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois
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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32); the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); 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.

McGINTYTOWN, ARKANSAS

The writer began a revival at McGintytown, Ark., Sunday, September 2. Bro. W. R. Simmons of Hartshorne, Okla., arrived on Monday following and continued the meeting, with the pastor assisting. We had good congregations and interest throughout the meeting. There were four additions.

It was the writer's pleasure to baptize Claudia Jane McGinty, Mrs. Beatrice Freeman, Mr. and Mrs. Doye Cardin, all of McGintytown. Anyone wishing to write them should address them at Greenbrier, Ark., Rt. 1.

We wish to thank Bro. Simmons for his good sermons and faithful service, also the co-operation of all the people at this place.

We closed the meeting Friday night, in order to fill our regular appointments. Bro. Simmons and the writer plan to hold some more meetings, together, in the near future.

H. Scott Smith, Pastor.

MARSHALL, ILLINOIS

During our recent visit and vacation at Marshall, Ill., we had the privilege of preaching at the Restitution Church near Casey, Ill., one Sunday, also at the Salem Church near Marshall. Good attendance was shown at both churches; and, at the Salem Church, two young people requested baptism and were immersed into the saving name of Jesus. Their names and addresses are: Marthell Hutchings, Rt. 3, Martinsville, and George Murphy, Rt. 2, Marshall.

Bro. and Sr. Lucian Murphy and daughters Mildred and June of Asher, Okla., visited relatives and friends in and around Marshall and attended church services at Salem.

Harry Gockler.

ATER, TEXAS

(See back page pictures)

Bro. J. W. McLain, while serving National Bible Institution on a field trip, visited the Ater (Texas) Church of God and obtained the pictures shown on the back page of this Herald. The church is located in the center of the State, and is served by Bro. I. A. Dykes as pastor. (See Editorial Page.)

The Ater Church of God is the home church of Bro. Vernis Wolfe, pastor of the Happy Woods and Blood River Churches of God in Louisiana. His mother, Mrs. Alvin R. Wolfe, is second from the right in the back row. His father, Alvin R. Wolfe, is second from the right in next to the last row. In the front row, third from the right, is Billie McCorkle, a lad already planning to prepare for the ministry. Billie's parents are in the back row: first and second persons from the left.

The address of most of these brethren is Gatesville, Texas. "They are strong for truth," and, "real hospitality is their practice"—reported Bro. McLain.

NATIONAL BIBLE INSTITUTION

| | |
|------------------------------------|---------|
| Marion Long | \$10.00 |
| Mary J. Hatch | 10.00 |
| Mrs. Virda Sittler | 5.00 |
| Mr. & Mrs. Charles Netts | 5.00 |
| Mr. & Mrs. Jennis Graham | 5.00 |
| Mrs. Sid Martin | 10.00 |
| Southlawn Park Church (Gr. Rapids) | 20.00 |
| Mrs. L. R. Hilliard | 13.02 |
| Mr. & Mrs. J. W. McLain | 10.00 |
| Mr. & Mrs. C. E. Lapp | 30.00 |
| Missouri State Conference | 10.00 |
| Blanchard, Mich., Church of God | 6.30 |
| E. A. & Minnie Drake | 25.00 |

Gleanings From the Field

"The field is the world."—Jesus.

Sr. Verna Thayer, specially qualified to work with children and young people, is working with Bro. and Sr. Joe Lawrence at Sioux City, Iowa, in an effort to organize a new Church of God Sunday school. Success!

The Editor enjoyed a week-end preaching trip to Delta, Ohio, September 22, 23.

Novel Idea: "Vito-Em-In" Clubs are the last word in Sunday school effort. Southlawn Park Church, Grand Rapids, Mich., and the Oregon, Ill., Church are trying the new energy builders.

Bro. Howard Beomer of Saint Catharines, Ont., finally has managed to get through all the red tape connected with entering the United States from Canada, and is now in attendance at Oregon Bible College.

More news items are to be found on page 11 of this issue.

Bro. F. L. Austin's seventy-fifth birthday anniversary (September 26) was observed Sunday, September 23. In honor of the occasion, Sr. Austin entertained Bro. Austin's three daughters, Sr. Ruby Railton, Sr. Mary Hanson, and Sr. Ethel Johnson, and their families to a special birthday dinner.

Brethren in the Southeast, particularly in Tennessee, who may be interested in establishing a new work, are invited to correspond with Sr. B. E. Holt, 719 W. Main, Morristown, Tenn. She and a very few other brethren and friends hope to erect a church, but they are too few without the help of others. To date, our people have no church in Tennessee—one good reason for making the best of this opportunity.

Bro. M. W. Lyon, new National Evangelist, moved part of his belongings to Oregon, September 24, with the expectation of bringing the remainder the following week.

VIRGINIA CONFERENCE

August 16-26, 1945

Once again the faithful few in Virginia and near-by states enjoyed a season of Bible study and prayer at the Maurertown Church of God (Adventist). Our attendance on week-days averaged about sixty persons, with more than a hundred on Sundays.

A spirit of thankful optimism pervaded our meeting together, caused by the end of the war with Japan. None of the dozen young men who are our sons and husbands, who have been, and still are, overseas in both the European and Pacific areas, have been killed or seriously wounded. For this, we are truly thankful and praise God that our prayers in their behalf have been answered. Only one familiar face of former years, Dannie O'Flaherty, appeared at this conference session, but we trust all will be back in the States before another conference convenes. Another reason for optimistic pleasure this year was the J. R. LeCrones came back with us to stay. The brethren in the Valley look forward to regular bi-weekly meetings at the Maurertown and Dry Run churches. The last named church group is planning to build a new church in the near future.

Bro. LeCrone called the attention of the adult class to the prophecies of Daniel at the morning session and gave the young people's class more practical lessons on Christian Living in the afternoon.

We were glad to have Bro. and Sr. James Mattison for teachers in our Bible school this year. Bro. Mattison led the devotional period each weekday morning at 10:30. By request, the Epistle of James was used as a basis for meditation and instruction in righteousness. Bro. Mattison also taught the young people's class each weekday morning and the adult class in the afternoon. Lessons were presented on the Promises of God, Prayer, and Planned Living. The seeds of Bro. S. J. Lindsay's labors in the Lord are already bearing fruit in the consecrated life of his grandson.

Sr. Mattison taught the intermediate class of boys and girls above nine years up to high school age, under Sr. Verna Thayer's supervision. As usual, the work with the children was outstanding. Fortunate indeed are the growing minds of young children who come under the influence of her Bible teaching of songs, of Scripture verses, and of life stories of Bible people, so aptly illustrated in pictures and drama. The classes grew in number to the extent that Sr. Ella Boyer was called from the adult class during the last few days of Bible school to assist in teaching the children.

Sr. Thayer led the children's hour each day at 1:30 p.m. Old and young alike enjoyed the journeys to Egypt and Palestine on their Gospel Plane. Sr. Thayer was given a birthday remembrance (August 26) of more than ten dollars in cash as a token of our appreciation of her worth in teaching our children.

Thought-provoking and spiritually uplifting sermons were delivered by Bros. LeCrone, Mattison, John Mercer, and Walter Croxton. Bro. LeCrone spoke of the honor due the Father, of man's value in God's estimation, and the great price Jesus paid for our redemption, of Faith and how it should grow from a very small seed to a large plant; of hope in its true meaning as something we confidently expect will come true. Bro. Mattison spoke of the promises made to the patriarchs

and prophets yet to be fulfilled, of God's Kingdom to come on earth, and how careful the Christian should be in the use of words.

Bro. Mercer gave two interesting and instructive sermons on Miracles, their purpose and use in the different dispensations of God's dealing with mankind, now culminating with the discovery of radio activity and atomic energy. He said these modern miracles signified to the wise that we are living in the very end of Gentile times, but said true Christians need have no fear of their future, for God will take care of His elect before that great and terrible day of the Lord comes.

Bro. Walter Croxton could attend only the first Sunday of conference at which time he spoke in the afternoon on the topic, "Almost a Christian."

Bro. Clarence Poland, now living in Baltimore, visited us over the second Sunday of conference week.

We were glad to welcome another young sister into our church fellowship, Ethel Funk from Winchester, Va., granddaughter of Sr. Alice Updike, made the good confession of faith on Sunday morning, August 26, and was baptized into the all-saving name of Jesus the same afternoon by Bro. LeCrone. We pray she may grow in favor with the Lord and be found faithful when Jesus comes.

Sr. Ruth Fogle was elected assistant secretary at the business meeting on August 23. No other changes were made in the personnel of the Conference Board. All financial obligations were taken care of by a committee of five, appointed by chairman of the Board, J. M. Boyer.

The Sunday school collection on the 17th was to be sent to National Bible Institution and the collection on the 26th was to be used for repairing the parsonage. Otherwise, money was not publicly mentioned. So far we in Virginia have met our obligations by freewill offerings handed directly to our most capable treasurer, W. E. Boyer. It was also suggested that we have mimeographed or printed a series of lessons on "Who Are the Jews?" These lessons are being compiled and used for our monthly Doreas Society meetings in the Washington, D. C., area, and could be used for class work in Bible schools or Berean societies. They are divided into four sections: Part 1, Ancestry and twelve tribes; part 2, Judges and Kings; part 3, Priests and Prophets; part 4, Jesus, Prophet, Priest, and King.

There is great need for topical Bible study and meditation among our own church people, since we are everywhere surrounded by the wicked devices of men and enticed by self-pride and worldly lusts that lead to destruction.

Global wars, hatred of Jews, and the recent radar and atomic discoveries, coupled with man's fake promises (however sincere on the part of some rulers they may seem) of "peace and security," all point conclusively to the fulfillment of the greatest and most often repeated prophecy to be found in the Bible—that Jesus is coming to earth again. May His coming find us working, waiting, and watching with all our lamps trimmed and full to overflowing of the spiritual oil of righteousness.

V. R. Kincheloe, Cor. Secy.

LOS ANGELES, CALIFORNIA

During the months of July and August, in the absence of regular pastor, the pulpit of the Los Angeles Church of God was occupied by many who graciously contributed their services. Sr. E. C. Railsback presided eight Sundays, Bro. George Lichty one, and Bro. Ernest Barnum one.

Bro. George Lichty preached two Sundays and Bro. Daniel Juerg three Sundays. Sermonettes were given by Sr. Eva Stearns, Dr. Phillip Meyers, Sr. Marie Meyers, and Sr. Mildred Stantial, supplemented by short sermons by Sr. Railsback. Each of these speakers is a member of our church, and we feel proud of their ability to serve so ably in pulpit work.

We are especially grateful to Bro. Lichty and Bro. Judy, who came such long distances on rationed gas. It is our desire that each sermonette and sermon be sent to The Herald for publication. Bro. Lichty promised to send his on "The Destiny of the Church."

Sr. Railsback braved the discomforts of war-time travel to act as our delegate at the General Conference, Oregon, Ill. She said that she felt well repaid, as her enthusiastic report evidenced, and we are greatly indebted to her.

It was our pleasure to have as guests, during these two months, many from afar. Bro. Ernest Barnum, from Blood River, La., was here for several weeks and our hope was that he would become a permanent resident. His musical assistance was an inspiration. He gave generously of his talents in both voice and piano. Bro. Paul Overholser of Springfield, Ohio, was another guest. He and his family are now en route to California to stay, we hope. From the South Bend, Ind., church came three guests. Patricia Rossner, Joy Nuckols, and Joy Stilson. The last is still a "joy" among us. Otis H. Romine from South Bend, now residing in San Diego, Lt. and Mrs. R. L. Slocum from Pennellwood Church, Grand Rapids, Mich., and Pvt. Hiram Schier, Jr., from the Oregon, Ill., church, also were visitors. Sr. Idona Romine and daughter Jo Anne are now residing here and both are giving invaluable assistance as Sunday school teachers.

Bro. J. W. McLain arrived, September 4, to take up his duties as pastor. We heartily welcome him and his family. Sunday, September 9, he was greeted by the largest audience to fill our church since last Easter Sunday when, as National Evangelist, he gave us two inspiring messages.

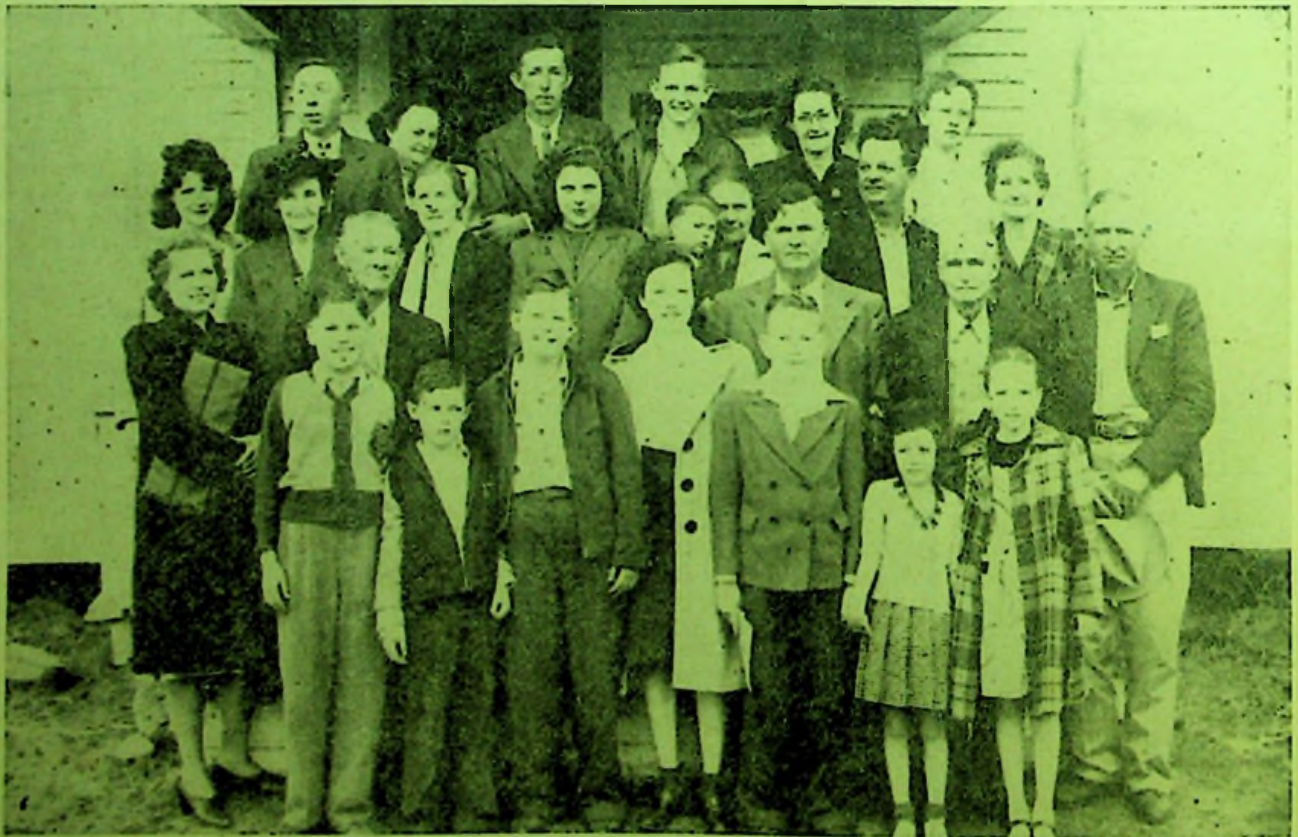
Bereans are meeting at the homes of members each Wednesday evening. The Doreas Society is functioning again after a two-months' vacation. Our parsonage is being enlarged. We anticipate much activity and growth in the coming months under the able and inspiring leadership of Bro. McLain. May God bless his work and may he have the active and enthusiastic support of every member of his congregation. Marian R. Richards, Secy.

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