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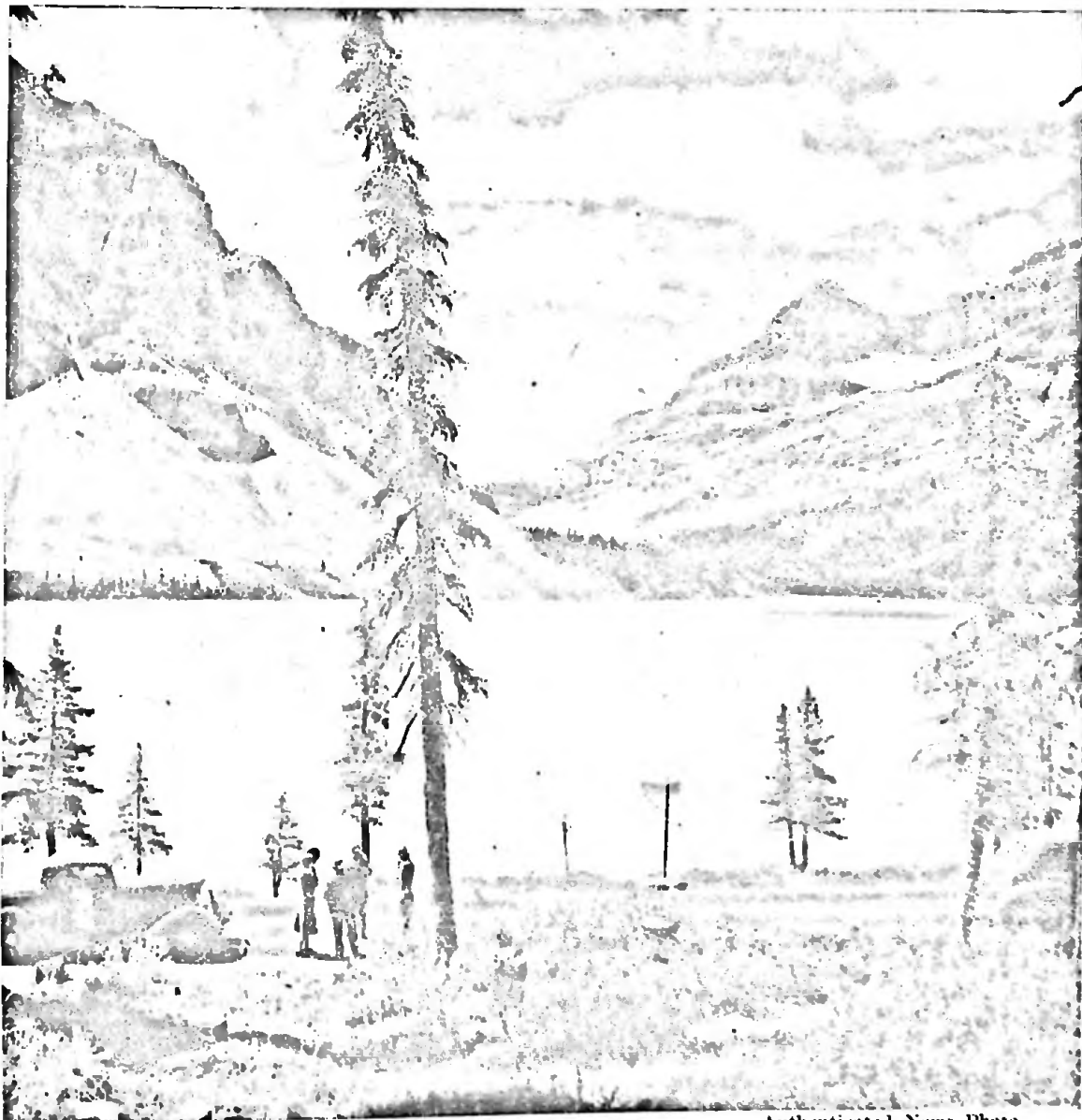


# THE RESTITUTION HERALD

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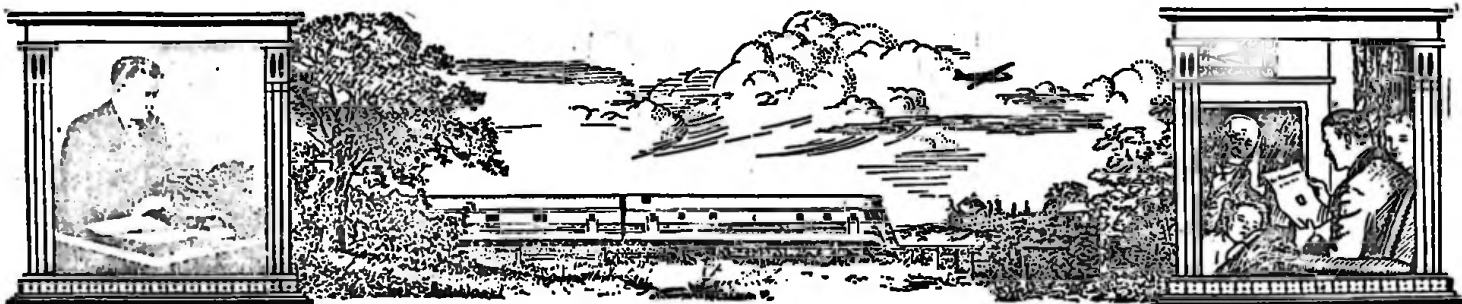
NUMBER 1



—Authenticated News Photo.

BOW LAKE, JASPER PARK, ALBERTA, is one of a myriad beauty scenes of the Canadian Rockies. Rising majestically from the water's farther shore are Mount Thompson on the left and Bow Lake Glacier on the right. Here, drinking from the fountain of God's splendor and magnitude, troubles are quenched and one is refreshed as if touched by the Creator's hand.





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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## C. E. Randall's Feature Page

Beginning in this issue, page 11, Brother C. E. Randall begins a new feature page, entitled, "News and Prophecy Digest." We much appreciate Brother Randall's acceptance of this new work and believe everyone will enjoy his week-by-week messages. Persons having news items of special prophetic interest are invited to submit them direct to Brother C. E. Randall, Fonthill, Ontario, Canada. He is a busy minister, pastoring three congregations, and will appreciate your co-operation for the new page.

### God Is Always First

Recently, we overheard a minister explaining how another minister built attendance at his preaching services, though it had seemed an impossibility. The story proceeded something like this:

A highly educated pastor of a small-town congregation had become more or less a "fixture" in the community. Everyone respected him, but few persons enjoyed his sermons. Attendance waned. This was tried and that was tried—but all to no avail. Finally, a friend, knowing his pastor's dilemma, suggested that by reason of the pastor's many years of education, he was preaching sermons above the year-intelligence-norm of nearly all persons in the congregation. Suggestion was made that the minister "come down" in his manner and message. The minister graciously accepted the counsel, and the result was phenomenal. When he "came down," the attendance "went up." By condescending, he lifted his congregation to a height equal, possibly, to his own.

The speaker we overheard then commented: "The first and most important law of teaching is to progress from the *known* to the *unknown*"—it being his thought that the pastor who regained his lost attendance had happily discovered and used that first rule in his preaching.

Well, it made a good story. For a few seconds we were in sympathy with that analysis. Then other thoughts persisted. What truly is the secret of any Christian success? Is it tact? Is it talent? Is it organization, diplomacy, or cunning? No, no! The first law governing any Christian success is—*God!* "If God be for us, who can be against us?" (Rom. 8:31); and, "Except the LORD build the house, they labour in vain that build it" (Psalm 127:1).

*God* "opened the rock, and the water gushed out" (Psalm 105:41). "The LORD opened the mouth of the

dumb ass," and she brayed rebuke at Balaam. (Num. 22:28; 2 Peter 2:16.) Some day, by reviving power of God, the "tongue of the stammerers shall . . . speak plainly" (Isa. 32:4). "God, who quickeneth the dead" is "able also to perform" every expedient. (Rom. 4:17.) "Why should it be thought a thing incredible . . . that God should raise the dead?" (Acts 26:8.) "Why should it be thought a thing incredible . . . that God should" do anything essential to the best development of His own work and plan? God is God. *That* is the first law of the universe, and the first law in teaching!

"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. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel . . . marrow to thy bones" (Prov. 3:5-8), and *people in thy pews.*

### Music in the "Nigger"

Recently, while riding on the train, several negroes, journeying too, helped to make the way enjoyable. Two of the negroes played banjos, others whistling and crooning. They played repeatedly:

"Are your garments spotless?

Are they white as snow?

Are you washed in the blood of the Lamb?

Are you fully trusting in His grace each hour?

Are you washed in the blood of the Lamb?"

White occupants of the car seemed to appreciate that virtue can live beneath a black skin. There was a reviving message, soul-stirring harmony, innocent and beautiful worship! All was done easily, with no shame, with no desire for applause.

Thoughts flitted across the mind and wove themselves into several permanent concepts: 1) It is not the color of a man, but his message, that counts; 2) Christendom—and especially our own denomination—is missing, overlooking, fruitful possibilities of working among the Negroes, and 3) I had discovered a surprising and pleasant music in the "Nigger"—and in me.



# The Bride of Christ

By Daniel Judy (Oregon Bible College)

THE late Brother S. J. Lindsay, in his study of types and shadows, maintained that the family of Abraham was a type of the family of God. Abraham was the type of God, and his wife Sarah was the type of Israel, the wife of God. Sarah, however, unlike Israel, was not a wicked or an adulterous wife. Many are the places in the Old Testament where we find recorded the pleadings of Jehovah with Israel His wife. (Please read Isa. 54:5-8 and Jer. 3:12-14.) Though she was married to the Lord, who is patience personified, her sins alienated her from her Husband, and she was given a bill of divorce for adultery, that is, idolatry. (Hos. 2:5-8, 19, 20.)

Before this divorce, Jesus, the promised Messiah, was born of Israel and Jehovah, as Isaac, the child of promise, was born of Abraham and Sarah. Revelation 12:1, 2, 5 records this birth. As Isaac was sacrificed in type by Abraham, so Christ was sacrificed by Jehovah for us. When Isaac became of age, his father sent a faithful servant into a distant land to select a bride for him, so God, through His servants, is selecting a bride for His Son. The account of this forthcoming marriage is given in the Revelation of John. (Rev. 19:7-9; 21:9.)

We know that Isaac loved his wife dearly. In the Song of Solomon, we read prophetically of Christ's testimony of love for His bride. Beginning with chapter one, the first verse, we read: "The song of songs, which is Solomon's. Let him kiss me with the kisses of his mouth: for thy love is better than wine." The words of Christ are to His bride as the kiss of a lover to his beloved, and surely His love is worth more than the pleasures of this life (wine). "Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee." There is peace and glory in the very name, "Jesus." We sing, "All hail the power of Jesus' Name," or, "Jesus, Jesus, sweetest Name I know." The undefiled and pure in heart love Jesus.

"Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee." "Take us," the bride seems to say to Christ, "we will follow thee all the days of our life." Truly, Christ has brought us to Himself. We could not come of our own accord, but as Rebecca was brought, we also must be brought.

The Song of Solomon assumes a new beauty as we read further with this thought in mind. "I am the rose of Sharon, and the lily of the valleys." Christ combines the beauty and perfection of the rose with the purity of the

lily. "As the lily among thorns, so is my love among the daughters." The world (thorns) tear and bruise the frail bride (lily), trying to choke it out, or at least to obscure it. "As the apple tree among the trees of the wood, so is my beloved among the sons." The bride compares her lover to the humble apple tree, that bearer of life-giving fruit, as contrasted with the lofty and complex trees of the forest (philosophy and religions) which do not bear life-giving fruit.

In Song of Solomon 5:9 is a challenge that is given by the daughters of Jerusalem, or the world, to all who claim to love Christ. The bride answers with a description of Christ that shows His loveliness and His beauty. As contrasted with the description of His power and His glory recorded in Daniel 10:5, 6. If we can answer the challenge as well as the bride did, we will hear those same words written in Song of Solomon 6:1.

How can the bride prove herself worthy of this wonderful love that is hers? For one thing, she should watch always for the return of her Lord and Master. Christ commanded her to do so in the beautiful Parable of the Ten Virgins. (Matt. 25:1-13.)

Let us now consider some other requirements of any that desire to inhabit the heavenly Jerusalem (the bride). First, one must repent of his past misdeeds. The opportunity is his, but it must be made by him alone, for a while. Christ alone can bring us to the throne of His Father—we must first be willing to be led. We must make this opportunity while we can, for we know not when our Lord will return. Isaiah 55:6 warns that a day is coming when we cannot repent!

Faith is the next necessary requirement of the bride, for we read in Hebrews 11:6: "Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We of the Church of God of the Abrahamic Faith base this faith and hope on the promises given to Abraham in Genesis 12. According to Paul, these promises were given not only to Abraham but to us also if we believe and obey God. (Please read Rom. 4:13-25.) If we truly believe God, we shall accept His Son as He has commanded. To accept Christ, we must be baptized. (Gal. 3:27.) If we have been led of the Spirit to accept Christ, then we are the adopted sons of God, or grafted into the seed of Abraham, and heirs of God, joint-heirs with Christ (Rom. 8:14-17), and partakers of the (Please turn to page 9)



# Entrance to Perpetual Peace

(A Prophetic Study of Revelation 20)

By Edward H. Goit (Oregon, Illinois)

**T**HE FRUIT of happiness, perpetual peace, demands the return of the Lord Jesus Christ. The return of the Prince of Peace will bind Satan, raise the dead, and make entry for peace to water the earth with its showers of blessings.

Revelation 20 pictures the span that must be traversed before the new heaven and new earth with its abundance of peace is realized. This bridge to life eternal is composed of four sections, as follows: the chaining of Satan, the first resurrection, the loosing of Satan and his destruction, and the white throne judgment.

## *Chaining Satan*

When crossing the first section, "the dragon, that old serpent, which is the Devil, and Satan" (Rev. 20:2) will be seized mercilessly by an angel, be bound with a great chain, and be cast into a bottomless pit.

Some Bible students suppose that the angel is the Christ. We would suggest that the angel is not Christ, but a helper. According to the Mosaic law (type), the people were to place their sins upon a scapegoat in a priestly ceremony, after which a *fit* man led the goat into the wilderness, and not the high priest. Christ (antitype), our high priest, will not bind (lead) in the abyss the scapegoat (Satan); but a fit man (angel) will. (See Lev. 16:21.) The angel is to shut him up in a bottomless pit, which is more properly translated abyss, deep, and profound. Certainly, this would give lie to the theorists who devise a hell in a so-called endless pit that necessarily need not be endless.

## *First Resurrection*

Resurrection, victory over the grave, was the second section of John's vision. John saw thrones and "they" sat upon them. We believe that "they" are "the heirs of God, and joint-heirs with Christ" (Rom. 8:17). The first resurrection is a judgment to life eternal, and is it not written "that judgment must begin at the house of God"? (1 Peter 4:17.) This first resurrection includes others, for it is written, "and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. . . . This is the first resurrection" (Rev. 20:4, 5).

These heirs are to reign with the King of Israel for a

thousand years. One thousand years has been termed by small and great as the *millennium* in Latin and *chiliad* in Greek. The term, "one thousand years," is a star boarder of Revelation 20. It appears six times in that one chapter and is foreign to the rest of Scripture. Being thus, we have pre-millennialists and post-millennialists.

"THE RESTITUTION HERALD is the official organ of the General Conference of the Church of God. THE RESTITUTION HERALD advocates the near return of Christ (Acts 1:11) . . . the church to be joint-heirs with Him (Rom. 8:17)." Hereby the Church of God declares itself pre-millennialist.

Pre-millennialism includes the following: that our Lord Jesus Christ is the Son of God, that He is to return to *this earth* and overthrow Satan, and establish a Kingdom of righteousness, having with Himself, the church, as rulers for a thousand years, Jerusalem as the capital, re-gathered and converted Israel as the center of a worldwide Kingdom.

Post-millennialists (majority) believe and do declare that the present ministry of the gospel will result in a wholesale conversion of the world, and usher in a golden jubilee of righteousness, and a government of justice and peace to last a thousand years, after which the Lord will return for a general judgment.

History has had its defenders of post-millennialism. Daniel Whitby, the creator of post-millennialism, heralded its tidings as a new hypothesis. Hitler, in a sense, proclaimed its doctrine in a Berlin cellar, where he dreamed of a thousand years' domination of the world under a Nazi peace. Strange, in the same cellar the pen produced such ideas, the sword of Berlin was surrendered in World War II.

Righteous (maybe) church leaders today declare the fruit of man's betterment in a world burning in the grasp of the Devil and his hordes. They, too, as Hitler's man-made ideas of a thousand years of peace, will surrender.

We offer the following in favor of Jesus' appearing before the one-thousand-year period of Revelation 20. Jesus is the Prince of Peace and there can be no peace without the Prince. He is to consume the wicked one with the manifestation of His coming. (See 2 Thess. 2:8.) Indeed, there would be no Antichrist in a thousand-year peace program. Jesus is to appear immediately after the tribulation (Matt. 24:29, 31), not after a thousand years of peace.



"All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Indeed, of all times that followers of Christ would live without trouble would be in the reign of peace. Nevertheless, it is written, "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels" (2 Thess. 1:7).

There can be no fence-straddling or middle ground. The Word of God is all-conclusive and surely so great a weight of evidence can leave no doubt as to the coming

of Jesus being prior to the one-thousand-year period of Revelation 20.

#### *Loosing of Satan*

At the expiration of his thousand-year prison sentence, Satan is to break the seal placed upon him and spring forth from his slumber, as a jack-in-the-box, ready for trouble. Whether he is to go forth for one minute or one year is unimportant. The important factor is that he will go forth to deceive nations. Gog and Magog's great numbers will rally to his evil cause (Please turn to page 10)

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## The Foolish Little Grasshopper

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*By Norman J. McLeod (Pomona, California)*

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MY MOTHER used to sing us a little song, the words of which I can only partially remember. It was about the grasshopper who went out to play with the little crickets that lived next door. He stubbed his toe, fell down, and then, because the little crickets would not stop their play but laughed at him, he became angry and would not play with them any more. The merry little crickets went on with their play, not minding him at all. The song "wound up" by saying: "What a foolish little fellow the grasshopper was, for he cut off his own little nose." There is good philosophy in that song, even for many adults.

Our church group has been inclined to decry the lessons of psychology. Many of our number look upon psychology as the creator of atheists and infidels. They little realize, though, that much that psychologists have learned is valuable for the use of those who study religion. Modern psychology has proved the truth of the philosophy of the song about the crickets. Yet how many there are who go about the affairs of adult life in the church in the same manner as the little grasshopper! Anger, unless it brings about an act of violence, injures nobody but the person who becomes angry.

Psychology has shown the truth of Alexander Pope's statement: "To be angry is to revenge the faults of others on ourselves." To be angry at another introduces chemicals into the blood that upset the digestion and the entire nervous system. X-ray photographs taken of a cat's stomach under the influence of anger show that the stomach ceases its orderly processes of digestion and figuratively ties itself into knots. Not until the emotion ceases will the organs return to normal. Imagine the effects of holding grudges for months or even years! The Bible also notes the effects of anger when it says: "Be ye angry, and sin not: let not the sun go down upon your wrath" (Eph.

4:26). That not only is a good rule to follow from a Christian point of view, but also from the ordinary psychological standpoint. Anger acts so very strongly on the system that it will actually cause illness if it is allowed to continue. Anger speeds up the action of the heart, interferes with the digestion, upsets the nervous system so the person will be subject to all kinds of nervous symptoms, and will furthermore spoil all his relations with other people.

We who are Christians can control the thoughts we will think. Will they be thoughts of suspicion of others? of feeling that others have injured us intentionally? of resentment at wrongs—real or imaginary? Why not think the other kind of thoughts? — thoughts of regard for others and what we can do to make them more happy; of what we can do to make life easier for those about us; of trust in others at the same time we realize that we have the same kind of weaknesses that we so strongly see in others! It is a peculiar quirk of human nature that the faults we see most in others are usually the ones of which we are most guilty. Suspicion of the motives and actions of others is more or less a natural human trait, but when it becomes too much in our minds it is a mental disease.

Professor Wiggam, in his "Marks of an Educated Man," has said that if you have more than six people with whom you cannot get along, you should examine your own conduct to see what is wrong with yourself. That would strike most of us. It is a good thing to go over the list of friends we have, especially if the list is short, just to see if perhaps we may not be at fault. After examining the list of our acquaintances, we should decide right then and there that life is too short to hold grudges against people. Even if they are guilty of the worst breaches of good relations toward you, it is well to forget it. The modern slang phrase "skip it" fits beautifully. (Please turn to page 9)



# The Grace of God

(Choice Bible-Study Texts on God's Grace)

By P. W. Buzek (Cleveland, Ohio)

A FAIR EQUIVALENT of the word "grace" is "blessing." Grace means, in the first place, the disposition which God has toward us; that is, His willingness to bless us; His love and favor. It means, also, the blessing received, the state or experience into which we are brought by God's blessing.

There is always in the word "grace" the idea of something bestowed entirely without merit or payment on the part of the one who receives it. God's blessings are bestowed freely; we do not earn them. He blesses us because He is gracious. All He asks is that we shall be willing to receive His grace.

We shall present texts, bearing on God's grace, under three classifications. The first we shall call—

## (1) No Grace

Some people are aliens and children of wrath. They are not in the grace of God. "You hath he quickened, who were dead in trespasses and sin; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:1-8, 12). Paul said we were sinners of the world in times past, which brings to my mind the words of Romans 6:16, saying: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Men cannot be servants, willfully, to the things of the world and have the grace of God, but "God . . . is rich in mercy, for his great love wherewith he loved us" (Eph. 2:4). "Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (vv. 5-8). "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" (v. 12).

## (2) Receiving Grace

In Genesis 6:8, we read: "Noah found grace in the eyes of the Lord." Noah loved God. He had great faith in Him, and obeyed God. Lot said, "Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die" (19:19).

"The Lord God is a sun and shield." (He is a sun to light our way in the darkness of this world of sin, and a shield to protect us.) "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:11).

"The Lord knoweth the days of the upright: and their inheritance shall be for ever" (Psalm 37:18). "Of his fulness have all we received, and grace for grace" (John 1:16). "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:2). (We must first have faith in God if we are to receive grace from him.) Paul said in 1 Corinthians 15:10: "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). The grace of God is procured in graduated degrees. To grow in grace means to advance and develop in spiritual experience and power. The Christian grows in grace, in the first place, by growing in faith. The more we Christians believe, the more completely we entrust our souls and all details of our lives to God, the more we are blessed. We grow in grace by our work for God.

As physical work develops physical muscle, religious work develops spiritual muscle. The more we do, the more we can do. Prayer, study of the Bible, fellowship with spiritually minded people, attendance at worship services, and taking part in the services, will help us to grow in grace. We should remember, however, that all grace is bestowed by God Himself. As we meet the conditions and enlarge our capacity, He gives more grace, just as He gives us more physical and mental growth.

"Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). (Please turn to page 8)



# Study of Rich Man and Lazarus

## (In Two Parts—Part One)

By *W. R. Simmons (Hartshorne, Oklahoma)*

**J**ESUS SPOKE in a parable, saying: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house. For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:19-31).

What does this parable mean? Does it refer only to the state of the rich and poor? Does it refer only to the righteous and wicked? Or, does it not refer to something entirely different? Well, let us say it refers only to the state of the saved and the lost, and see what will happen. The rich man then would represent the rich wicked and lost part of the world—no more nor no less. Are they going to lift up their eyes in hell after they are dead and buried? Yes? Well, then, to what does "Abraham's bosom" have reference? Paradise or heaven? It was "into Abraham's bosom," you will remember, that Lazarus was carried, and he is supposed to represent the church or the saved, and

he was carried there by the angels. The text does not say a word about being buried. Neither does it say Lazarus ever came to life. Abraham did say, however, that Lazarus was comforted. Therefore, it is sometimes reasoned that "Abraham's bosom" is a place to which the saved are carried when they die. Also, many people believe the lost go to a place called hell, and lift up their eyes there, after they die and are buried.

Jesus did not say Lazarus was good. He did not say the rich man was wicked. He did say the rich man received good things in his lifetime, and Lazarus likewise received evil. As to the dogs licking the sores, I guess Christ sort of threw them in for good measure. What do you think? All a man would have to do to enter Abraham's bosom, according to common interpretation, would be to get full of sores and lay at some rich man's gate while dogs came along and licked his sores. Lazarus was there desiring to be fed of crumbs—light bread, cornbread, or biscuit crumbs—that fell from



W. R. Simmons

the rich man's table. Do you think Christ used "Lazarus" there in that parable to represent the church? If so, then let us who are members of the church do like Lazarus. Is the church full of sores? What kind of dogs would be licking the sores of the church?

Let us consider the stand that the Parable teaches only the state of the wicked and the righteous after death. If "the wages of sin is *death*" (Rom. 6:23), and the wicked are to *die* the second *death*, why would anyone suppose Jesus spoke of a man in hell, in flames of torment and crying for mercy, as representing the wicked or lost people? The rich man cried, so to speak: "Oh Lord, send someone to me that has been saved, that he may cool my tongue with a little water. I am tormented in this flame. Just dip the tip of his finger in water." Well, that might cool the tongue of an immortal soul—I do not know—but it would not go far in cooling a tongue of flesh in a lake of fire. If the flame in this parable means a flame of hell fire and brimstone, let us forget the second death, because one is not dead, literally, when he is begging for mercy and crying for water. I believe this parable has no reference whatever to final destruction of the wicked, or to final home of the saved. Well, then, what did Christ mean to teach?

(Please turn to page 9)



## ARE YOU READY?

By W. O. Cox (Magazine, Arkansas)

**JESUS TAUGHT:** "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40). The Parable of the Ten Virgins is a lesson on importance of preparedness for Christ's return. Christians thus prepared are more successful in overcoming temptations and evils of the day, than are those who have not accepted Christ. The five virgins who had oil in their lamps had made preparation before the bridegroom came, while the other five virgins had wasted their time. Thus, these five were unprepared, although they might have intended sometime to fill their lamps with oil. They had not done so; they had neglected to prepare.

So it is with people today: many intend to be followers of Christ at some later date, but wish first to follow the world for a while. The Bridegroom (Christ) may not tarry until they are ready. Like the five foolish virgins, they may hear the words, "I know you not." Each must seek and accept Christ for himself. "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37).

The five wise virgins were watching; they were prepared for the Bridegroom! "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Are *you* ready?

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### THE GRACE OF GOD

(Continued from page 6)

When we increase in God's favor, we increase in His grace.

"If by one man's offence death reigned by one [which was Adam]; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. 5:17).

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith" (Rom. 12:6). God has given us different gifts or talents, according to the grace He has given, and we are to make use of them in His work. Remember the Parable of the Talents. To those whom He gives much He expects much in return. If we have little and use it, He will add to it. If we do not use what He has given, however, He will take away what belongs to Him, and we will not be in His grace.

"Lest I should be exalted above measure through the

abundance of the revelations, there was given to 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. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest on me" (2 Cor. 12:7-9). This promise to Paul meant that God would give him the necessary strength to bear the affliction, that the happiness of the blessing would balance the distress of the thorn.

"He giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble" (James 4:6). "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2). Here we find grace is multiplied through knowledge, which brings to mind 2 Timothy 2:15, saying: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Grace is like a plant. It grows, and, by cultivating, it grows more beautiful. So with our lives. If we have the grace of God, our lives become richer, fuller, and sweeter.

### (3) Possibility of Losing God's Grace

After the grace of God has been obtained, it may be lost. One would then pass again into the disfavor of God. "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to *continue* in the grace of God" (Acts 13:43).

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 6:1).

"Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace" (Gal. 5:4).

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:11-15).

"Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person,

as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:14-17).

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:8-11).

### *"Be Ye Steadfast"*

To grow in God's grace, we must be steadfast and true in our convictions. God has given us light of knowledge of truth in the darkness. Is our light growing brighter? Are we bearing fruit? Are we growing in God's grace? Christ said, "My grace is sufficient." By grace we are saved.

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## THE FOOLISH LITTLE GRASSHOPPER

*(Continued from page 5)*

Another aspect of the anger-grudge complex is the fact that the more we harbor those feelings, the more easily are our emotions aroused. The effect is cumulative: the poison set up in the blood by anger makes the individual more nervous and irritable and more subject to the effects of anger. The nerves become "jumpy."

The gist of the whole matter is that we should develop our forgetting processes in the right way. We forget things rapidly when our attention is not directed continually to them. Let us direct our attention to the proper experiences and thoughts of our lives, so our dispositions become more normal, our lives become more pleasant, so emotional effects of anger are crowded out by those of its counteracting motion—love.

Let us not be like the foolish little grasshopper who "cut off his own little nose."

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## STUDY OF RICH MAN AND LAZARUS

*(Continued from page 7)*

I believe Christ meant to teach about the condition of Israel as a nation—her condition after 70 A.D., when destroyed as a nation. From that day until now, the Israelites have lifted up their eyes in hell, "being in torments"; not torment only of one kind, but "torments" of different kinds. They have suffered almost all kinds of

torments. They died as a nation in the sight of God. God has drawn out the sword after them. (See Lev. 26:33.) They rejected Life—rejected the Son of God—and God has rejected them until He is ready to remove that gulf and send Lazarus to them with that water of life, the very One they rejected and cast out, the One who was sold for thirty pieces of silver. "Lazarus" was used typically of the "man of sorrows," the One stricken, smitten, afflicted, wounded, bruised, and finally killed. (Isa. 53.) That was enough to make any man "full of sores." He is the very One for whom they are praying, though they do not know that He is the same "Lazarus" that spoke the parable to them. They are praying for God to send their Redeemer. When God does send Him the second time, they will gladly accept Him.

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:10-12). "They shall look upon me whom they have pierced, and they shall mourn for him" (12:10).

There are many scriptures that show plainly that the Jews as a nation will accept Christ at His second coming. This part of the article is too lengthy now, however, so I shall finish the parable in another article.

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## THE BRIDE OF CHRIST

*(Continued from page 3)*

promises made to Abraham—even as they are to be fulfilled in Christ, the promised Seed.

If we are true sons of God, we will be tested as Job was tested and tried as Abraham was tried, that He may present us faultless before His throne. If, in all this testing, we make Christ Jesus our Pattern, if we are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that [we] should shew forth the praises of him who hath called [us] out of darkness into his marvellous light," we will be acceptable to Christ and God.

If we do attempt to qualify as a member of the bride class, we must prepare others by proclaiming the Word of the Lord unto them, for Christ commanded His disciples to go into all the world, and preach the gospel to everyone. The surest way to preach the gospel to men is to let them see the gospel in you (Matt. 5:16), for even many worldly people respect one who radiates honest, Christian character in *all* his work. The life of a true member of the bride class should so manifest his appreciation of the hope that is his, that those with whom he comes in contact will utter the words of the daughters of Jerusalem,



"Whither is thy beloved gone . . . that we may seek him with thee." This is true Christianity! This alone! Simply professing Christ outwardly, simply going to church every Sunday, is not enough! The inward Christian is the only Christian! The others are but shams—the five foolish virgins, following in the footsteps of Mother Israel—lost in sin and spiritual adultery!

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### ENTRANCE TO PERPETUAL PEACE

(Continued from page 5)

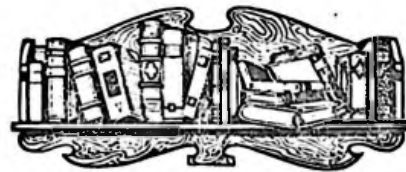
and encompass the camp of the saints and the beloved city. Man will not rise up in fury to slay the oppressor, but God Almighty will roar forth and destroy that wily one and his cohorts. (See Rev. 20:9.)

The Devil is to be "cast into the lake of fire and brimstone; where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (v. 10). Many people have been aware of this eternal torment. The Greek *aion* or its equivalent Hebrew *olam*, translated "for ever," is used in Scripture to denote limited, as well as endless, time. Approximately two hundred forty times it must be realized in Scripture as a limited time. In Isaiah 34:5-11, a description of the curse upon Idumea, "for ever" appears. Here is one of many of the limited senses. Visitors to this particular spot do testify that the land is no longer burning pitch and the smoke has ceased. Surely, the torment of Revelation 20 will cease with the destruction of those cast into the lake of fire. Their torment will be forever as long as they exist, but they will not exist long in a lake of fire and brimstone.

#### *White Throne Judgment*

Concluding, our crossing to perpetual peace is the great white throne judgment. This great work follows the one-thousand-year period, the loosing of Satan, and his destruction. It is the day that all mankind, whosoever they may be, will face, with one exception, however, the church. So great an occasion is this that the earth and heaven will flee with fright, and there will be no hiding place. The dead, small and great, will stand before God. The sea will have its representation, hell (grave) hers, and they will be judged according to the record of their works. Herein is the advantage of the church. The church is not judged by its works, but by the work of Jesus Christ, the Gift of God. "By grace are ye saved through faith . . . not of works, lest any man should boast" (Eph. 2:8, 9). The church is not of the white throne judgment, but of the first resurrection out from among the dead.

Brethren, it is to this end that we should seek God while He still may be found. To the end that we may traverse from death to life in a Kingdom of perpetual peace with Jesus, the Prince of Peace, or our King of kings and Lord of lords.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Albert E. Bailey's *Daily Life in Bible Times* (Charles Scribner's Son; \$3.00) is recommended with a good deal of fear and trembling. It is recommended because it definitely, in its way, is excellent—a work almost without parallel in its field. But it is recommended with fear and trembling because its theories about Biblical history are very far from being correct.

As an exponent of the customs, history, archaeology, mode of dress, and mode of business in Bible times, Mr. Bailey is entitled to a gold medal as large as a dinner plate. As an exponent of Biblical truth, Mr. Bailey deserves a chromo.

For the Bailey conviction is that Biblical history is legend, pure and simple, that errors now and again occur in the story of Old Testament times, that the historical portions of the New Testament are, in brief, to be taken as no more inspired than the writings of Plutarch or Josephus. Mr. Bailey is, furthermore, powerfully addicted to the idea that men existed several hundred thousands of years before the Biblical Adam came on the scene.

Aside from this, Mr. Bailey's work is almost beyond reproach. The author has given us a picture of the way people thought and lived in Bible days—particularly in Old Testament Bible days—that has few peers. He has made every effort to be accurate, but he simultaneously has dramatized his writing to present a *story* of excerpts from everyday life, drawn from business, court, and religious scenes.

This dramatization will not appeal to the pronounced scholar, but it does make far clearer for the average reader what sort of people the Bible talks about. *Daily Life in Bible Times* is, moreover, liberally illustrated with excellent photographs, and carries several hundred allusions to specific Bible texts. Bibliographies for those who want to pursue their reading further are included at the end of the book. A thorough index completes the 360-page work.

Biblical quotations are drawn by Mr. Bailey from An American Translation, modern-language version published by the University of Chicago Press. The book must be read with discrimination—discrimination in favor of the Bible when Mr. Bailey is opposed to it.

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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.

# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**THE TIMES.** It was the mind of the Conference delegates that a page in *THE RESTITUTION HERALD* be devoted to a digest and interpretation of current events as related to church life and the fulfillment of prophecy. I have been asked to edit this page. In accepting this responsibility, I do so with belief that much good can come from the effort. It will require wide reading and extended research to make this page worthy the dignity of the Church of God. I ask the readers to support me with their prayers, and may God keep me humble for the task.

**SNAKE CODDLING.** On September 4, Lewis E. Ford, lay preacher of Dolly Pond Church of God, was bitten by a rattlesnake in snake-handling rites in Chattanooga, Tennessee. According to press reports, Ford continued to preach for ten minutes after he was bitten. Becoming sick and unable to speak, he requested prayer. After his death, his father said: "Lewis got the victory over the snake after it bit him. It was as limp as a rag."

The wife of a minister in Wise, Virginia, was bitten by a snake on Saturday, September 1, in a demonstration that those possessing faith and spirit are immunized against the poison of a snake. Two days later, both she and the baby to which she gave birth died. Authorities are investigating to determine if death was due to childbirth or the snake bite.

State police seized a snake during a religious service at Saint Charles, Virginia, and, according to state snake expert, Dr. Talbot Clarke, it had been completely depoisoned before being used by the "Holiness Faith Healers."

Two states, Georgia and Kentucky, have passed legislation outlawing these practices. A bill is before the Virginia legislature with the same purpose in view.

Snake-coddling is not the work of the ministry. Such practices disgrace the gospel of Christ. The merits of the gospel lie in its transforming power over sinners and the blessed hope it gives to those who believe it, and not in snake-charming. The Church of God sect mentioned has no connection whatever with our denomination, but such antics under the Bible church name weakens the appeal of the *one true name* in the minds of the public.

**PERSECUTION CONTINUES.** Three Jewish delegations representing the Central Committee of Jews recently protested to the Polish Cabinet in Warsaw against anti-Jewish riots in various parts of Poland. Apparently, the

government there is making determined effort to suppress these anti-Semitic groups. Israel has yet to learn that her only hope of deliverance is in her Messiah, who said: "Ye will not come unto me, that ye might have life" (John 5:40). Israel's days of vengeance are still upon her and will not reach their climax until the Lord shortens them in order to save some flesh alive. (Matt. 24:22.)

The Arab Chamber of Commerce in Jaffa has asked for a share of all monies raised by Zionist funds in the United States, if such money is spent in the United States for merchandise to be sent to Palestine.

Israel of today is much like the Israel of Haggai's time when the Temple was in ruins. To them, God said: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it" (Hag. 1:9).

**HIGH HOLIDAYS.** September is a month of Jewish High Holidays. Arrangements have been made to conduct special services for all servicemen of Jewish faith. Civilian rabbis will assist Jewish chaplains in providing worship in camps, hospitals, and remote posts. In making announcement of the proper Jewish observance of their High Days, Frank L. Weil, president Jewish Welfare Board, said: "The Jewish New Year, ushering in peace in all the world, will be welcomed by those who have been most intimately involved in the fight for peace."

Too many people are looking for "peace in all the world" now that the global war has been terminated. The shouts of "peace" will have a hollow ring. Like in the days of the "weeping prophet," it will be a cry of "Peace, peace; when there is no peace" (Jer. 5:11).

**PLOWSHARES.** In the September 7 issue of the *Buffalo Jewish Review*, the Ford Motor Company in a large advertisement extended greetings to the Jews on their New Year. The sentiment expressed the hope that this Jewish New Year might bring the "fulfillment of Isaiah's immortal prophecy," then quoted the Prophet's words as found in Isaiah 11:4. We, too, share this hope!

Much comment has been made about a little plow made from a sword which adorns the desk of President Truman. Indeed, it symbolizes our national ambitions more than does the sword, but, yes, a double "but," we need to exercise caution lest the fervor and zeal in the post-war period which will surely acclaim this as "the day which the Lord hath made," blind us to our real hope—the coming of the "Prince of Peace."



## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13).*

### A Prisoner by Choice

Paul, during his lifetime, sometimes was forced into being a prisoner. In one way, however, he became a prisoner by his own choice. (Eph. 3:1).

Paul said: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22). That is why Paul became a prisoner of Jesus Christ. (3:1-7.)

### Mysteries Paul Explained

A mystery is something unknown. It may be unknown because of lack of knowledge. It may be something concealed. It may be something we cannot understand.

The mystery of the grace of God was revealed to Paul. (Eph. 3:3.) This grace extended to the Gentiles. They were to be fellow heirs with the Israelites. They were "of the same body, and partakers of his promise in Christ by the gospel" (v. 6).

Paul preached of the dispensation of the grace of God. To *dispense* with the laws of the Israelites, meant to relieve or excuse the people from obeying them. Instead, God, through Jesus, passed out an abundance of His grace. To *dispense* grace meant to deal it out. He bestows it upon us as we accept it. So let us study, listen, and learn of this wonderful grace that is so freely offered to us.

### Christ May Dwell Within Us

Through grace, we can be strengthened by God's Spirit to have faith. Christ dwells in our hearts by faith. Then we may begin to understand the love of Christ. He gave His life to enable us to find salvation. He followed His Father in all His wishes. God did not need to urge Jesus to obey Him. When Christ knew what His heavenly Father's will was, He fulfilled God's wishes.

May Christ "dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and

depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19). That is Paul's prayer for us today.

### God Is Able

God is able to answer prayer. God is able to do much more than we ask Him. He is able to do so much more for us than we think, or give Him credit for doing. His power is unlimited. His time never runs out, for He has forever to carry out His wishes. We work while it is day. Then we need rest. God needs no rest. We read in Revelation 22:5 that in the New Jerusalem there will be no night, for God gives them light. He has that light with Him now. God dwells in "the light which no man can approach unto" (1 Tim. 6:16). Therefore, God is not limited by the night, for it is always day where He is.

Our God is able to do all these things for us, but — "according to the power that worketh in us" (Eph. 3:20). Therefore, the thing we should seek for is to live so that God's power can work in us. We should yield our lives to Him. Give yourself over to Christ. Live according to the Word, for the Word is Spirit and truth.

We hear so much about the tiny atom these days. Shall we say each word of Scripture, each verse, is an atom in the Word? Break them down, study their true meanings, then live by the power God is able to give when your life is such that His power can work in us.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

### Happy Birthday Wishes

Eunice C. Poland, Oct. 10, age 8, Baltimore, Md.  
Lucinda McKinney, Oct. 11, age 8, Hammond, La.  
Bobby Potts, Oct. 14, age 11, Macomb, Ill.  
Carolyn Sue Woods, Oct. 14, age 12, Culver, Ind.  
Jeanine Brewington, Oct. 14, age 7, Saint Louis, Mo.

"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. . . . The mercy of the Lord is from everlasting to everlasting" (Psalm 103:13-17).



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Bereans—A Noble Name

\* \* \*

By Harry Goekler, Hector, Minn.

(*Editor's Note*—The following article is a condensation of the address presented by Brother Goekler at the Berean Day Conference.)

The words of Acts 17:10, 11 tell why those who lived in Berea were noble. "The brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

The reason the people in Berea were "more noble" was that they did two things: they received the Word readily, and they searched the Scriptures to confirm what they heard.

We who call ourselves Bereans should remember that if we are to follow in the path of those "noble" Bereans of old, we must first be willing to listen to the Word of Truth with open minds and a willingness to learn. A true Berean will never shut the mind against learning new truths from the Scriptures. Would you be a noble Berean? Then receive at all times the teaching of the Bible with a ready and an open mind.

Further, we find that in addition to receiving the Word readily, they then searched the Scriptures to see if the things they had heard were true. Having searched and found that Paul and Silas had preached the truth of the gospel, they believed that gospel. Let us remember, too, that the main theme of the preaching of Paul and the other apostles was the Kingdom of God and the name of Jesus. (See Acts 8:12; 17:2; 19:8; 28:23, 30, 31.)

What a challenge to the Bereans of the present day! To always search the Scriptures to confirm that which we have heard, especially if there is honest doubt in our minds! Would you be a good Berean? Then search your Bible either to confirm or to reject certain teachings or statements you have heard or read. Know the truth! Bereans, you have a name to uphold—a name that is noble! Be true to that name—hear, search, believe!

### Lest We Forget

Although to date we have received no official reports of societies resuming their weekly meetings, we know that

many groups are planning their fall schedule to include both spiritual and recreational activities.

At this initial period when plans are being made for a busy Berean season, we would like to urge that each society remember the needs of the National Society and make some provision for them. Sometime ago, we told you that our national organization had four needs: evangelism, publications, organization, and the establishment of a junior group. At this moment, we are in a better position to fulfill all these ambitions than at any time in our history.

By action at the Berean Day Conference, we have become amalgamated with the National Bible Institution and have access to all its resources, just the same as any other department of its work. To take advantage, however, of all these advantages, we must have the co-operation of the local societies—financially, spiritually, and actively.

There are four evangelists employed by the National Bible Institution who have pledged themselves to organize new societies whenever possible and to encourage the older ones. All of us are aware of the need of evangelism among our young people, especially in those churches where Berean groups do not exist. By reserving a sum in your budget for the National Berean Society, you will be directly responsible for evangelism in our organization.

From the spiritual standpoint, you can assist the national organization by functioning as a society which uses the Bible as its main textbook and has frequent devotional periods. A society which seeks God's guidance will be successful in all its activities and an example of successful Bereanism in all its aspects.

Publications are definitely the partial responsibility of local groups. Interesting lesson books are of little value if they are not used. Writers of lesson material can do so only on expressions from members as to what they would like included in study outlines. Remember this when your society feels inclined to criticize the study material that is provided by the National Berean Society.

Last, but not least, remember that the Berean page is very definitely a part of the Society and cannot exist without your co-operation. Remember that to make it interesting we must have reports, articles, and those little extras that make any journalism interesting.



# AMONG THE CHURCHES

## CALENDAR

October 6, 7—Northwest Quarterly Conference at Corvallis, Ore.  
 October 13, 14—Minnesota State Conference at Hector.

## WESTERN NEBRASKA CONFERENCE

The Christian fellowship and the good sermons and lessons by Bros. J. W. McLain and Robert Hardesty were an inspiration to all who attended the Western Nebraska Conference at Hollbrook, August 19-26, 1945. The church at this place was glad to welcome people from twenty towns of western Nebraska and Colorado. Mrs. Mildred Meyerhoeffer, wife of Bro. C. R. Meyerhoeffer, was baptized into Jesus' name by Bro. T. M. Ferrell during this meeting.

Following are the officers for the coming conference year: president, Roscoe Story, Beaver City; vice president, Charles Hornaday, Arapahoe; secretary, Eva Phelps, Hollbrook; treasurer, Lulu Johnson, Cambridge; and corresponding secretary, Icel Stedman, Arapahoe. Icel Stedman, Cor. Secy.

## OREGON BIBLE COLLEGE NEWS

Students of Oregon Bible College heartily welcome Howard Beemer of Saint Catharines, Ont. Howard left his home, Sunday afternoon, September 23, and arrived in Oregon, Ill., the following day. He is a member of the Font-hill Church of God—his home being ten miles from Bro. C. E. Randall's pastorate. Howard has served two years as an instrument mechanic in the Royal Canadian Air Force. Although he was unable to attend the first two weeks of this school term, he has rapidly adjusted himself to college study and is proving himself a valuable addition to the freshman class.

A group of students will assist Bro. Sydney E. Magaw in rendering services to a group in Flagg Center, Ill., Sunday evening, September 30. A college male quartet plans to sing two songs, Sr. La Yonne Sorenson will play a violin, and Bro. Timothy Pearson will play the trumpet. Gary France, Reporter.

## GOLDEN, COLORADO

Elder T. A. Drinkard of Handley, Tex., dealt out a mighty and wonderful sermon on the Coming of Christ in our meeting place in Golden, Colo., Thursday evening, September 26, after preaching in Moorefield, Nebr. We want him to come back. We need more preaching like his. Ernest E. Graham.

**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.

## MOOREFIELD, NEBRASKA

Elder T. A. Drinkard of Handley, Tex., conducted services here from September 9-16. There was good attendance for these busy times, and the interest was splendid. The meeting should have run another week at least, but, as the farmers were so busy in their fields at this time, it seemed better to close for the present and to plan another meeting, probably in the spring.

Bro. Drinkard is an able speaker, and a devout minister of the gospel of Jesus Christ, a fearless defender of the "one faith." More men like him are needed in these days when it is so easy to depart from the strait and narrow way of truth and seek a more easy way of life.

Bro. Drinkard went from here to Colorado and other states for a few days' services, and then will return home for a much-needed rest. E. E. Giesler, Pastor.

## MORGAN OFFERS BOOK

Notice, with greetings to all who love the Lord and love the truth. My "Bible Study Subjects Book" will be ready soon to mail—**Free**—to readers of The Restitution Herald. Send your name and address, also send names with addresses of all friends. I am deeply impressed to mail these books to you who love the truth. This book will be 6 x 9 inches, 60 or more pages. It will contain my prophetic improved chart of the ages on central pages, also several study subjects on the Bible. This book is yours, free. Write a post card to—Elder J. M. Morgan, Bristow, Oklahoma, Rt. 1.

## HERALD RECEIPTS

Carl Bunch; C. B. Compton; Delbert R. Dunbar; H. E. Shepherd; Elmer Gockler; Rockford Bereans (2); Leora N. Spindler (another); Maurice Chapman; Mrs. L. M. Simpson (another); Mrs. George W. Reye; Mittie Chandler; Mrs. Eita L. Elton; Mrs. John H. Long; J. W. Cooper; Betty Macy; Mrs. William Hanson; Mrs. Ed Tomlin; Iver W. Larsen.

## NATIONAL BIBLE INSTITUTION

A Friend	\$100.00
Gospel Gleaners (Brush Creek S. S.)	6.00
An Isolated Sister	21.00
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Geneva Driskill	3.00
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Mr. & Mrs. R. F. Dunbar	100.00
Dr. & Mrs. Samuel Metheny	10.00
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Jessie M. B. Kauffman	5.00
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Oregon, Ill., Church of God	26.29
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Mr. & Mrs. Frank Montross	125.00
A Sister in Christ	5.00
Maurertown, Va., S. S.	15.12
Mrs. L. Drake	2.00
Mr. & Mrs. L. D. McLain	5.00
Marjorie Burnett	5.00
E. F. Marsh	10.00
Ivan Magaw	15.00

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Edward H. Golt, Oregon, Ill., recently preached a series of sermons at Arkansas City, Kans., and is scheduled for a trip, soon, to Eldorado, Ill. He presents a written message in this issue of The Herald—page 4.

Correction: The obituary as of Charles A. Simpson (page 11, issue of September 25) should be corrected to that of Charles H. Simpson.

Rally Day will be observed by the Pennell-wood Sunday School, Grand Rapids, Mich., next Sunday, October 7.

**New Feature Page:** A new feature page, "News and Prophecy Digest," by Bro. C. E. Randall, begins in this issue, page 11. We believe Bro. Randall's work will prove interesting to all Herald readers.

Sr. Leota B. Hanson, Sr. Leola Whitehead, and Bro. and Sr. F. L. Austin spent September 28 and 29 in Chicago.

"Those Revelation articles by the College students are good."—R. H. Judd, Colborne, Ont.

Bro. Vivian Kirkpatrick and his sister, Sr. Norma Kirkpatrick, left Oregon, Ill., September 28, to be with their father, Bro. Lester Kirkpatrick, at the Miller Hospital, Saint Paul, Minn., where he planned to submit to surgery.

Bro. James M. Watkins, Eldorado, Ill., plans to be in Oregon, Ill., Tuesday, October 2, to consult with others about getting under way with his new duties as Illinois Evangelist. He expects to have some free time to carry on work in other states where his services may be wanted.

The brethren at Ripley, Ill., are planning a two-weeks' series of meetings to begin soon. When is a special effort due to start in your church or community?

## MASTER OF THE TEMPEST

By Timothy Pearson (Oregon Bible College)

IT WAS evening. Darkness slowly crept across the hills. A solitary figure stood near the beach, gazing across the wind-tossed waves. A few miles from land, a group of men rowed hard to bring their tiny craft to port, but the tempest absorbed their strength and determination.

Suddenly, across the bow of the boat fell a slender shadow. Tracing this dark form to its source, the men beheld the wonder of the hour. There was a man striding along fearlessly upon the surface of the boiling sea! He introduced Himself and stepped into the tossing boat. Instantly, the waves subsided, and the angry water became calm and crystal clear. No wonder the men were "sore amazed" when this Man came aboard. Even the wind and sea obeyed Him, for He was Jesus of Nazareth—Master of the Tempest.

Three years ago in an Illinois town, darkness settled over a warm June day. A youth had wandered into the sea of humanity and was about to be drawn down into the depths of sin. He struggled to regain his composure, and for time to "reason his way out," but Satan and his agent had evil design upon him. Suddenly, a shadow of hope fell across his mind. In a moment he had passed the crisis; he knew what to do—he prayed. In that simple, childlike prayer, the boy met Christ and was delivered. Perhaps he thought of David's words, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." More quickly than he thought possible he was delivered from the hands of an evil man and went upon his way. He did not soon forget the Master of the Tempest, for you see the One who rescued him was the Man from Nazareth who walked upon the waves.

Before many days, this miracle Man will add His enemies to the waves. He will tread upon *all* tempests and rescue those who are in the boat "Salvation." Let us get aboard now and keep our eyes open wide to see the approaching shadow of our mighty Master of the Tempest.

Though both related incidents are true, they merely preview another great Day. War having scorched the earth, and clouds of despair still hanging low, 1945 continues as a dark day. Christians are at the oars, desperately trying to row their way through storms of disease, ignorance, idolatry, immorality, and atheism. Afar off—yet not too far—Jesus of Nazareth is watching intently. Soon a shadow will play across all Christian lives; and, if we look up, we shall behold Jesus descending to meet us. (Luke 21:28; Heb. 9:28; 1 Thess. 4:16.) This time, however, we will not be left in the boat, but will be caught up to meet Him in the air. (1 Thess. 4:17.) Then, as He de-

scends to earth to quiet the waves of sin, and strife, we shall share His glory.

In that day, we shall not wonder or fear, but the unrighteous will tremble, for He will tread them underfoot like so many angry waves. Then peace and calm will return to the earth as they returned to the Sea of Galilee—as they did to the heart of the boy who was trapped by sin.

"Master, the tempest is raging," and we Christians are searching for Your shadow. He replies, "Have no fear." Yes, Jesus will calm the waves, for He is Master of the Tempest.

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## THE IMPORTANT PART LEFT OUT

By Glenn M. Birkey (Rochelle, Illinois)

IT IS SAID that Arthur Brisbane, shortly before his death, wrote: "What this world needs at the earliest possible time is a peace conference with the Prince of Peace."

We are told that at the peace conference at San Francisco there were no opening prayers or other appeals to the God of heaven for guidance. If true, that was a sad picture: leading men of the nations assembling to formulate plans for peace without divine guidance. This is not the picture we have of the men who framed the Constitution of our United States. Wishing to create a peace-loving nation, they were, in the main, people who revered God and His Son Jesus Christ. Today, though, man has lost sight of God in his lust for power.

Perhaps the young soldier was right in paraphrasing Hebrews 4:12 as follows: "The Bible is more powerful than its size indicates; it is more powerful than any blockbuster bomb, and sharper than 50-caliber machine gun bullets."

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## WITH THE WITCHES

THERE ARE 80,000 fortune-tellers in the United States, according to the *Saturday Evening Post*.

Also, a professional magician is quoted as saying that forty per cent of our fellow citizens have a sneaking belief that there is something to this fortune-telling. And the Better Business Bureau declares that people of this country spend \$200,000,000 annually upon such imposters. We assume that those who thus spend their money follow in some measure the advice they get.

Man is constitutionally religious. Superstition is one of the lowest forms of religion. If people will not go God's way and be guided by His Word, it is reasonable that they, knowing that they cannot wisely direct their own affairs, should fall back on fortune-tellers and witches. See the case of King Saul.

Tinkering with this stuff is a natural consequence of a failure to walk in the light which God has given.—M. E. Messenger in *American Christian Signal*.



# 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				BOOKS			
Name	No. Pages	Per Doz.	Per 100	Name	Pages	Each	Per 6
Four-second Series A (25 of each of four kinds)			\$ .25	God, R. H. Judd	12	.25	1.75
Four-second Series B (25 of each of four kinds)			.25	What Is Man? J. A. Patrick	12	.25	1.75
Essential Truths	1	\$ .05	\$ .30	The Sabbath, S. J. Lindsay	13	.30	1.85
God's Promises, Anna E. Drew	2	.05	.30	God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
Obedience (Baptism), F. E. Siple	2	.05	.30	First Principles, G. E. Marsh	18	.35	2.00
The Reasons Why	2	.05	.30	Where Are the Dead, L. S. Bronson	36	.50	4.00
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Scripture Searcher's Assistant Maurice Joblin	44	1.00	7.50
Shall Never Die, F. E. Siple	4	.10	.60	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
A Study of the Word "Soul"	4	.10	.60				
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
Sin in the Church, Emma C. Railsback	6	.15	.90	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	
The Coming of Christ, R. A. Curtis	6	.15	.90	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
Spiritual Beings, G. E. Marsh	6	.15	.90	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
Who Are Led by the Spirit of God? Wiley Jones	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45	2.60
Truths the Child of God Should Know, Louise Lapp	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
Kingdom of God, Harry Gockler	6	.15	.90	The Visitor, paper, Boice	212	.50	
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25	
Resurrection, S. E. Magaw	8	.10	.60				
Baptism, S. J. Lindsay	8	.20	1.20	BEREAN BOOKS			
The Gospel Plan of Salvation, Emma C. Railsback	8	.20	1.20	Name	Pages	Each	
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Children's Bible Story and Study Book	60	.20	
Do You Believe That—	1	free for postage		Senior Berean Book Two (Life and Immortality)	50	.20	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Five (The Church of God)	50	.20	
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				

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

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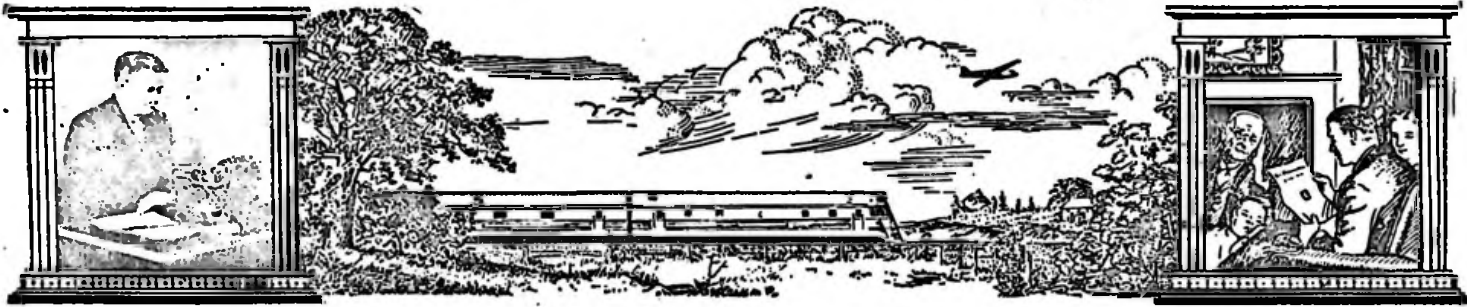
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## The Hope That Purifies

In contrast to the modern attitude that "it doesn't make any difference what one believes," the Bible teaches that the specific hope of the Second Coming of Christ is a *purifying* hope. In 1 John 2:28, we read: "Abide in him [in Christ]; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." Continuing to speak of the Second Coming, John also said: "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (3:2, 3). Obviously, it does make a difference what one believes, for those who thoroughly purify their lives are those who have "this hope" of Christ's appearing.

## Future Exaltation of Jerusalem

The Prophet Isaiah foretold: "The Redeemer shall come to Zion" (59:20). Zion is one of the hills upon which Jerusalem is built. Thus, the prophecy of Isaiah 60 is one telling of exaltation for Jerusalem when the Redeemer comes. "Arise, shine [O Jerusalem!]; for thy light is come, and the glory of the Lord is risen upon thee. . . . Darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. . . . Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces ["wealth"—marg.] of the Gentiles shall come unto thee . . . and I will glorify the house of my glory" (60:1-7).

Men who are "watchmen" (62:6) of the Lord are admonished never to "hold their peace day nor night" until God shall "establish, and till he make Jerusalem a praise in the earth" (v. 7). Then Jerusalem will be called, "A city not forsaken" (v. 12).

In that day, "The BRANCH . . . shall build the temple of the Lord. . . . He shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne" (Zech. 6:12, 13).

In that day, the "streets of the city shall be full of boys and girls playing in the streets thereof" (8:5)—apparently in safety. "Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people . . . should it also be marvellous in mine eyes? saith the Lord of hosts" (v. 6).

In that day, "thine eyes shall see the king in his beauty: they shall behold the land that is very far off" (Isa. 33:17). "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down" (v. 20). "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. . . . The inhabitant [of that Land and Day] shall not say, I am sick" (vv. 21, 24). "Then the eyes of the blind shall be opened . . . the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (35:5, 6).

In that day of Jerusalem's glory, the "inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, 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 languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:21-23). "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:24). "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6).

## Saints Glorified with Christ

When Jesus returns to reign in Jerusalem, saints of all ages will be glorified with unending life to share with Him all the inheritance of God. "I shall be satisfied," said David, "when I awake, with thy likeness" (Psalm 17:15). "The sufferings of this present time," said Paul, "are not worthy to be compared with the glory which shall be revealed in us." "Behold, the bridegroom cometh."

# The Tree of Life for Overcomers

By G. P. Lichty (Pomona, California)

*"To him that overcometh," saith the Spirit, "will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7).*

AT THE CLOSE of each of the seven messages sent to the seven churches, there was a promise made to those who will overcome. What is to be overcome? In one word, we will say the "world"; for from the world we are called out (*ekklesia* translated "church") to be separate. We are begotten of the Father, called to be sons because we believe that Jesus is the Son of the Deity (1 John 5:4, 5.) We can overcome the world only by our faith. Abraham is often mentioned as an example, and it has been suggested that "The Church of God of Abrahamic Faith" would be a more appropriate name for today's believers, although this qualification hardly seems required. Abel, Noah, David, Isaiah, Daniel, John, and the apostles all were like-minded in the same faith and hope. These and many others manifested victorious faith which overcome the beguiling influence of the world. We cannot determine our own definition of belief that Jesus is the Son of God, but must conform our faith to the inspired Scriptures.

If we do not contest the world made up of the desire of the flesh, the desire of the eyes, and the pride of life, the world will overcome us. Remember the Nicolaitans, Balaam, and Jezebel. The apostles overcame their world and likewise those who accepted and adhered to their teaching. (Titus 2:12.)

The world is composed of organized systems of economics, politics, and religion which are at enmity toward the Creator. These systems seek to engulf everyone with promises of prosperity, power, and paradise. As Paul said, however, we "know whom [we] have believed, and [are] persuaded that he is able to keep that which [we] have committed unto him against that day" (2 Tim. 1:12). We do not love these systems, but we do love the Father who has made great and precious promises to us. (1 John 2:25.) We must obey His will to receive them. The promises to the seven churches were, and are, to believers only. To them, then, who believe "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12), and have been baptized, and "who by patient continuance in well doing seek for glory and honour and immortality" (Rom. 2:7), and thus overcome the world, to them God "will give to eat of the

tree of life, which is in the midst of the paradise of God."

This tree of life was in the Garden of Eden and would have imparted continuing life to Adam and Eve, representing the whole family of mankind, had they been permitted to eat of it after their disobedience of God's command. Since then, it has been extinct on earth's surface (Christ has been likened to a vine of which we are branches), but it will be planted again and will flourish along the banks of the pure river of water flowing down from the mountain in the Kingdom at Jerusalem. (Rev. 22:2.) David wrote in Psalm 1 that the righteous, or godly, "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."



G. P. Lichty

To him that overcomes, says the Spirit, I will give to eat from the living tree. Our victory over the world is not complete as long as we are engaged in the conflict of life. We cannot literally eat of the tree of life now. We are mortal and subject to death. In no way do we possess immortality now. It is promised to us after the victory over the world is won. In that day, yet future, when Christ returns to earth and we are accounted worthy to enter His Kingdom, then will the promise be fulfilled. Then shall we eat of the wonderful life-giving fruit of this tree. We know if we die before His coming we must be resurrected to stand before His throne. In symbol, the tree of life is like unto God's Holy Spirit which He will pour out upon us and by which He will transform us in nature like to His own. "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). This will be accomplished by our partaking of the fruit of the tree. The metamorphosis completed, the believer will become the immortal possessor of the glory, honor, and incorruptibility of the Kingdom which the God of heaven will establish in the Holy Land. To him that overcomes, Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom" (8:11)—victors partaking of the tree of life.

# Jesus Is Not God

By E. H. Goit (Oregon, Illinois)

**J**ESUS is not God! He never said He was; no, not once. God is not Jesus. God is the Father, and Jesus is His Son. Jesus never claimed pre-existence. Much ado is made over a few verses (John 6:38; 8:58; 17:5) that seemingly teach pre-existence.

Jesus was before Abraham in God's plan but not in corporal existence. Jesus was the Lord from heaven in that He was the Son of God. (See Matt. 1:20 and Luke 1:30-35.) "The glory which I [Jesus] had with thee [God] before the world was" (John 17:5) does not indicate that Jesus existed prior to His birth in Bethlehem. It does indicate that the glory existed before. Indeed, Christ was in God's great plan (and in plan only) before the world was!

To say Jesus is God Almighty is to deny that God is "one God." To teach that Jesus is God, that the Holy Spirit is God, and three are one is to teach "Trinity." The word "Trinity" does not appear once in the Scriptures. It is said that it was first used by Theophilus, Bishop of Antioch, in the second century.

This pagan worship early took the sign of a geometric problem that still survives in the mystic triangle. Others attempted to render pictorially three heads or three faces on one neck. Such mythical imagination!

In the year 325 A.D., the Council of Nice reincarnated idolatry in the form of the "Trinity." It is also indicated in the Apostles' Creed and set out at length in the Athanasian Creed.

There is a distinct difference between the one only God of the Bible and the "three-in-one God" of the very religious Council of Nice. Indeed, as they said and as their followers say, "It (trinity) is an inexplicable mystery!" Triad gods may be native to mythology, but they are certainly heterogeneous to Scripture.

The only true God of the Bible and His Son Jesus Christ are two different individuals and the Holy Spirit is God's all-permeating power. God said, "Thou shalt have no other gods before me" (Ex. 20:3). To call Jesus or the Holy Spirit, God, is to have other gods before God. Indeed, Jesus is not God, and God is not Jesus.

## *Erasmus' Error*

Trinitarians teach explicitly that Jesus is God and God is Jesus. In fact, one zealous monk named Erasmus had his idea and not the Word of God imposed upon humanity in the King James Version of the Word. Due to this "gloss" (as such insertions are called), many have ac-

cepted the Bible as teaching the Trinity. The truth of the matter is as follows: "When Erasmus published his first edition, he was chided by Stunica for having omitted the passage about the Trinity in 1 John 5:7, 8. In a rash moment Erasmus said that if the passage could be found in a single Greek MS., he would insert it. The passage was translated from the Latin Vulgate and forged into the Greek minuscule 61 of the sixteenth century (now in Dublin). Erasmus suspected the truth, but stood by his promise and put it in. When the Revised Version properly left it out, a cry was raised that it was done in the interest of Unitarianism. It never should have been put into the Greek text at all" (Abingdon Bible Commentary, p. 861). Surely, one must study the Scriptures, as it is written: "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).

## *Names or Name*

Many would lead us to believe that Jesus taught the Trinity. They say, Did He not say, "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.) Yes, Jesus said that, but what He said does not teach Trinity. We must remember that it does not read "names," but "name." The name of Jesus the Christ is the name, the common property of the Father, Son, and Holy Spirit. Are we not told, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus"? (Col. 3:17.) Are we not told that there is no other name under heaven whereby man can be saved? (See Acts 4:10-12.)

## *One in Purpose*

Others say Jesus said, "I and my Father are one" (John 10:30). Certainly, Jesus said this. He also said, "He that hath seen me hath seen the Father" (John 14:9). In these passages of Holy Writ, Jesus' thought was not that He was God in fact, any more than in Matthew 25:40 He meant that He was the disciples. Jesus and God are one in purpose. It is written that a husband and wife are one flesh in Ephesians 5:31. It is written that "we being many are one bread, and one body" (1 Cor. 10:17). (See also John 17:11, 22.)

Jesus said, "My Father is greater than I" (John 14:28). Who is right, the Son of God or the Council of Nice, which claimed that God and Jesus were co-equal and co-eternal? Jesus spoke no word except what the Father said



(John 12:48, 49), He performed no act of Himself (5:19-21), and He could do nothing of Himself (v. 30).

### *Jesus, the Son*

Jesus, when accused of blasphemy because He said, "I

and my Father are one," also said, "I am the Son of God." Certainly, being the Son, He was not the Father! There is much testimony that Jesus is the Son of God and no testimony that Jesus is God. More than one hundred twenty times Jesus is called the (Please turn to page 9)

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## One Dollar a Week for God

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By C. E. Lapp (Tempe, Arizona)

**T**HIS YEAR, the General Conference in session voted for a more progressive budget program than it has ever known before in its history. Hitherto the Lord has helped us, and now, like the Apostles of old, we feel led to launch out into the deep and let our nets down for a haul that will make men marvel to see the hand of God work, and will also make the Church of God a power to spread the gospel in the way Christ intended.

### *When the Church Builds Evangelism, Evangelism Will Build the Church!*

We were all amazed at the way the Lord had blessed the Church of God and its effort as soon as it began to sponsor *evangelism* and *mission* work. We remember several years ago when it was said there were not enough churches for all the ministers then available; but, as soon as we re-established the Bible School, there were immediately openings for all the young men who prepared themselves for the ministry. Even today, there are still many places where full-time ministers are much needed.

Combined with the opening of Oregon Bible College, there was also a concerted effort put forth by the National Work to promote *evangelism*. Every year there is a demand for full-time workers to go out into this very needy field. This year the demand is greater.

Our *vision* has not been limited to home fields, but we have found there are those who have and will yet dedicate their lives unto the great task of going over into the *Macedonias* of the world to help those who need the gospel and the healing balm it brings. This year, we have a young man with his wife, Brother and Sister James Mattison, who have so dedicated their lives. They are now working and waiting until the Lord opens the proper door into *His* field of labor. Our prayers will assure an open door of service.

In the field of printing, we partially have been unable to meet the challenge before us. The print shop equipment is old and antiquated, and limits the volume and quality of work which should be circulated *now!* The office building itself is little better than a condemned structure and is sadly in need of replacement. In order to have

our college, office building, and print shop close together, it was decided a new building should be erected on the new College campus for that purpose. An estimated \$110,000.00 would meet that need at the present time, and plans are going forward for such a building.

We can almost hear you gasp when you read that figure, but we know of local churches that have just completed buildings for one church in one city that cost \$150,000.00, and surely the entire Church of God throughout all the United States and Canada would be able to raise that amount in short time. You may ask, "How in the world can this amount be raised?" We answer, "Simple as A, B, C."

During the Conference it was brought out that THE RESTITUTION HERALD had a mailing list of 1,400. Brother Dale Dunbar, our treasurer, also pointed out that only \$1.00 per week for fifty weeks from each subscriber would bring in \$70,000.00 in one year. We know there are many families who have two or three working and would be able to lay aside, not \$1.00 per week, but \$5.00 or more, which would balance with those who were unable to make even the smaller offering. The small sum of \$2.00 per week from *each* HERALD family would not only raise our National budget for the year, but would bring in \$100,000.00 besides for the new building and facilities for the office, print shop, and college.

Brethren of the Church of God, what would happen if everyone who is a member of the church would bring ALL his or her tithes into the church during the coming year? There would be so much that the whole church program could be met and more, too. *The tithe is the Lord's!* (Lev. 27:30.) Why not start *now* to lay aside the Lord's money that this work may go forward?

The gospel will be preached as a witness to all the world before the Lord comes, but the Church of God will have to dedicate its portion of His money, or we will not be able to say that we are "occupying until He Comes"!

Let us do this for Christ's Work!

*When the Church Builds Evangelism, Evangelism Will Build the Church!*

# Study of Rich Man and Lazarus

(In Two Parts—Part Two)

By *W. R. Simmons (Hartshorne, Oklahoma)*

I SUPPOSE all Bible students understand that a parable is an allegorical representation of something real in nature or human affairs. In the parable recorded in Luke 16:19-31, one must consider the rich man, the beggar, the gate, the crumbs, the table, the sores, the dogs, licking the sores, the carrying by angels to Abraham's bosom. We have, also, the lifting up of eyes in hell; a man crying and begging for mercy, saying, "Father Abraham . . . send Lazarus"; then water to cool the tongue; continued torment in the flame; the great gulf; "my father's house"; the five brethren; the saying, "They have Moses and the prophets; let them hear them." All these words—dogs, sores, crumbs, flame, gulf, water, bosom—are symbolically used in this parable. All mean something. Now then, can we come to any conclusion? We have the symbol, so let us find the real considerations, the facts.

Here seems to be the most complicated one: the crumbs that fell from the table. When the woman said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table" (Matt. 15:27), she had reference to literal dogs and crumbs. The statement was a symbol, however, she being a Gentile was classed as a dog by the Jews, the Jews being the Gentiles' master. Christ, being a Jew, could have been represented here as "master," and He had the bread of life. This poor Gentile woman was begging just one crumb, or one favor, from her Master. The crumb she wanted was health, peace, joy, and happiness in her home. Christ said, "It is not meet to take the children's bread, and to cast it to dogs." There was so much wisdom in her answer, and she had such great faith in Christ, that He said to her: "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." So, this crumb that fell from the Master's table was the blessing of healing this daughter.

Now, let us turn the picture around and look at the other side of it. In the foregoing illustration, the beggar (the Gentile woman) was, typically speaking, the "dog," but in the Parable we are now to study the beggar was not represented by dogs. Instead, "the dogs came and licked his sores." We know that the lick of a dog is healing and soothing to a wound. Could it not be possible that Christ is the Lazarus in the Parable? If Christ did speak of Himself as "Lazarus," then the problem is solved. "He came unto his own, and his own received

him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

The crumbs Christ was desiring, and the crumbs that fell from the Jewish table, were repentance and reformation—turning to do the will of God—but the Jewish nation as a whole rejected the Son of God. Matthew 25:35-40 proves that to do Christ's will here on earth is meat and drink to Him. Those who did believe in His Name, who did repent, honor, and reverence His Name, accepted Him as God's Son. They were, figuratively speaking, the crumbs, or food, He was desiring. Christ was desiring to give them life. He said to the rejectors, "Ye will not come to me, that ye might have life" (John 5:40). Isaiah 53 presents the Christ as One "despised and rejected of men." He bore our grief and carried our sorrows. He was stricken, smitten, afflicted, wounded, and bruised. Is this not enough that we could say of Christ to show He was the One "full of sores"?

What is meant by the dogs licking the sores? Speaking to the Gentile woman, Christ had said, "O woman great is thy faith." Though the Jews considered her only a "dog," she had shown a wholesome and comforting faith in Christ—soothing to Christ. Similarly, Christ was soothed by the faith of the Centurion, saying to him: "I have not found so great faith, no, not in Israel" (Luke 7:9). There can be no mistake that the great faith of the Gentile woman and of the Centurion was considerable comfort to Christ—comfort coming from persons classed as dogs. They ministered to Him and showed greater faith in Him than did His own people.

We suggest that "Abraham" in the Parable is a type of God. Thus, the One who was carried to Abraham's bosom ascended to be with God. Only Jesus could here qualify, as it is written: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Yes, Christ is in the bosom of the Father, figuratively expressed in the Parable as being in "Abraham's bosom."

Some day, the great gulf between Abraham and the rich man, the gulf between God and the Jews, will cease. The Jews will no longer continue in their flame of national torments where they have been suffering more than nineteen hundred years. Isaiah 25:7-9 foretells: "He [Christ] will destroy in this mountain the face of the

covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salva-

tion." Yes, the Jews are now waiting for "Lazarus," their Messiah, to come—though once they left Him "full of sores."

According to the Parable, Abraham reminded the rich man that the five brethren had Moses and the prophets. Had they fully comprehended Moses and the prophets, they would not have rejected Jesus, for Moses and the prophets wrote of Him. (Care- (Please turn to page 9)

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## The National Capital

(Comments on Revelation 21)

By Timothy Pearson (Oregon Bible College)

**I**N PREPARATION for "New Jerusalem," God has promised to create a new heaven and a new earth. A father redecorates the church with new trimmings when his daughter is to be married. No amount of expense is spared until the beauty of the church compares with that of the bride. In like manner, our Father will redecorate this old earth with righteousness in readiness for the bride, the "new Jerusalem." There will no more be confusion (sea) nor will the former "be remembered, nor come into mind" (Isa. 65:17).

A nation hardly can enjoy the benefits of having a monarch unless it can see him and sing his praises before him. The Holy City is to be the dwelling place of God. The Father Himself will be with His people. In one magnificent sweep of His hand, the Creator will eliminate sorrow, pain, tears, and death.

Finally, all changes will end suddenly when the Lord says, "It is done. I am Alpha and Omega, the beginning and the end" (Rev. 21:6). In other words, the Lord can say: "As surely as I created once, so I will create again, but this will be the final creation, for it is perfect."

Why have a perfect city unless it is inhabited by perfect citizens? God will separate men into two classes: those who overcome and those who are overcome. The former will inherit all things, but the latter will die the second death. "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). They "shall have their part in the lake which burneth with fire and brimstone: which is the second death" (21:8).

Forgetting the wicked, who have been destroyed, our attentions are focused on the capital city, Jerusalem. Even our splendid capital in the District of Columbia does not compare with it in beauty or grandeur.

Notice how often the number twelve appears in the description of the City. There will be twelve gates, twelve

angels, the names of the twelve tribes, the names of the twelve apostles, the City is to be twelve thousand furlongs square, and the wall twelve times twelve or one hundred forty-four cubits high. Could it be that the number twelve is a symbol of God's chosen? If so, we need not study further to find proof that the Holy Jerusalem is God's chosen City. Imagine a city fifteen hundred miles square! Why, that would approach the combined areas of Texas, California, Montana, Arizona, Colorado, and Wyoming! Evidently God *has* exceeded man's finite imagination in planning for the future.

The foundations of the wall will be decorated with precious stones. Each wall will have a special stone, possibly signifying the twelve different personalities of the apostles. The street will be pure gold. There will be no impurities in the Holy City.

John saw no temple! Was something lacking? Of course, there need not be a temple, because God will always be before His people. "The Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

John saw no sun or moon! Will it be dark in the great city? There will be nothing artificial in Jerusalem. We will forget about artificial lights because "the glory of God will lighten it" (v. 24).

John saw no night! How can the saints sleep when there is no night? What a wonderful blessing it will be when we can live forever without the need of eight hours rest each day! Night would bring the closing of the gates, but the portals will be open wide, never closed. Swing wide the gates, O Jerusalem!

No temple, no sun, no night, no evil: "but they which are written in the Lamb's book of life" (v. 27).

John saw our National Capital coming down from heaven. We must be garnished and spotless, ready to fit into the place prepared for those who love His appearing.



## GREAT AND PRECIOUS PROMISES

By *Sadie Skeels (Perryville, Kentucky)*

**I**NTRODUCING this subject of "Great and Precious Promises," we quote at some length from 2 Peter 1:3-11: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things"—listen to the promise!—"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."

These precious promises are not just vain hopes or fancies of our imagination, but are the oath-bound promises to Abraham and his seed. We quote next from Hebrews 6:17-20: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

"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). God planned that the blessing of Abraham "might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith. . . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are

ye Abraham's seed, and heirs according to the promise" (vv. 14-29).

So, one can see that, through the grace of God, He has made it possible for Gentiles to claim these steadfast promises as our own.

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## THE BOOK

By *Marion Ellsworth (Lansing, Michigan)*

This is the written Word of God  
For which our fathers bled  
As they bowed to the cruel headsman's ax  
Or armies to battle led.

As I read, I can hear the martyrs' cries  
In the streets of pagan Rome,  
Or hear it read in faltering tones  
In some humble cotter's home.

The Word of God as revealed to men  
By prophets with tongues of flame  
Who feared not torture or cruel death  
From the kings of evil reign,  
But boldly spoke in stern rebuke  
Wherever they chanced to be  
And have left the Record written here  
For all mankind to see.

As I read, I can feel the desert's glare  
And see the lordly Nile  
As it sweeps by the mighty pyramids  
And many an ancient pile.  
There Jacob's sons with baskets came  
To buy of Egyptian corn,  
And there, though doomed by a tyrant king,  
Was Moses the leader born.

I can see the waves of the Eastern Sea  
By the raging wind piled high,  
And hear the cries of wild dismay  
At the thunders of Sinai.  
I can see the blow of the Prophet's staff  
And the rock whence the fountain came,  
And hear the wails of pain and fear  
At the serpent's bite of flame.

Up Nebo's height I slowly climb,  
And stand by Moses' side  
To view the fields of the Promised Land  
Across Jordan's surging tide.  
Then I hear the tramp of the marching host  
And Jericho's falling walls,  
And see Elijah leave his plow  
When the voice of duty calls.  
Gilboa's blood-stained height I see  
And the death of Saul the king,  
And to the tune of his sounding harp

I can with David sing.  
With the dauntless Daniel I can stand  
Before the august throne  
While the haughty monarch's doom he speaks  
In stern and certain tone.

Then I can stand with streaming eyes  
On Calvary's rugged height;  
I hear the earthquake's grinding shock  
And the deepening gloom at night.  
Hark to that pain-filled anguished voice,  
"O Father, them forgive,  
Their sins forgive, that through My death  
These erring men may live."

Then with the chosen I can stand  
And see Him rising high,  
Upward toward His Father's throne  
In realms beyond the sky.  
I hear His words in stern command,  
"It is thus I bid you do:  
To every nation teach the things  
That I have taught to you."

This is the Book that has blessed mankind,  
Through ages past and gone,  
And future nations yet shall bless,  
As Christians carry on.  
And there are none that dare dispute  
That the lessons written here  
Well learned have power to lift men's lives  
From doubt and dark despair.

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### JESUS IS NOT GOD

(Continued from page 5)

Son and not once the Father. (Some of the places are: Matt. 3:17; 16:13-18; 17:5; 26:63, 64; John 9:35-38.)

#### *Why Jesus Is Not God*

Jesus Christ died upon the cross and was resurrected from mortality to immortality. God did not die, and could not die, for He was immortal. To be immortal is to be incorruptible. Certainly, one that is incorruptible could not become corruptible. Is it not beyond reason to say that the helpless Babe who was born of Mary was the Ruler of the universe? Did not God, the Father, still reign in heaven, watching over His creation?

Scripture as well as logic demonstrates that Christ spoke and prayed to another. Indeed, Christ was One not to mumble meaningless words, talking and praying to Himself, but He was an intelligent man who spoke and prayed to His God and our God.

Jesus always spoke of God as "My Father" and not as "Myself."

God has always been almighty (Gen. 17:1; Luke 1:37), and Jesus was once a helpless babe. God is all-wise (1 John 3:20), and Jesus increased in knowledge (Luke 2:52). God is invisible (1 Tim. 1:17), but Jesus was seen (Luke 24:36-39). God cannot be tempted (James 1:13), and Jesus was tempted in all points like as we are tempted (Heb. 4:15). In the grand finale, Jesus is to be subject unto God. (1 Cor. 15:27, 28.) Can one who is co-equal and co-eternal be subject to another? Jesus died and was buried in a grave. While in the grave He was helpless in the bonds of death. While in the grave He was without work, device, knowledge, or wisdom. (See Eccl. 9:10.) Can an individual who is without the above attributes raise himself? No, he cannot! The Scriptures read that God raised Jesus His Son. (See Acts 17:31.)

#### *Our Oneness*

Jesus is the reflection of God's greatness. His every thought, His every mannerism, and His every word radiated the wisdom and goodness of His Father.

May we abide in Christ, the reflection of God, and may Christ abide in us. May we be one in every thought, every mannerism, and every word, as God and His Son are one. In fact, Jesus' prayer was that "they [followers of Christ] all may be one; as thou, Father, art in me, and I in thee" (John 17:21).

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### STUDY OF RICH MAN AND LAZARUS

(Continued from page 7)

fully observe that the rich man had to do his own talking; there was no one to do it for him. On the other hand, Lazarus is not quoted as speaking, personally. The Record speaks for Him.)

In asking that Lazarus be sent to "my father's house," the Jews were shown to be asking blessing for the "house" of Jacob, the house of David, the house of Israel. True, this "house" is represented as the *five* brethren, but when considering a parable, it should not be necessary to insist that there could be *only* and *exactly five* brothers—no more nor no less. In the Parable of the Ten Virgins, there were five foolish virgins, but that does not mean there will be only five persons unprepared when Christ returns. I cannot see why anyone should press the point that there were only "five" brothers, and that there were, therefore, only five tribes of the children of Israel at that time. As the one "rich man" represented two tribes of Jews (Judah and Benjamin), so the five brothers very properly could have represented the other ten tribes of the house of Israel. The rich man did not say he had a father, a mother, and sisters—only, "I have five brethren"—because the brothers, only, were of special consideration in the Parable.

(Over)

If the Jews and the other tribes of Israel refused to believe what Moses and the prophets foretold about Christ, they could not be expected to believe in Christ "though one rose from the dead." Indeed, the Lazarus they wounded and left full of sores did arise from the dead, yet they were not persuaded. Objection may be raised that Christ, during the forty days after His resurrection, did not present Himself to the rulers of the Jews, but to His disciples. Well, the One in the Parable who was speaking to the rich man knew that the rulers of the Jews would not have been persuaded, if Jesus had returned to them. Jesus, therefore, did not waste any time or effort in returning to them.

When God is finished punishing the Israelites in their flame of national torments, they will be ready for a redeemer, and Christ, their true and only Redeemer, will return to them.

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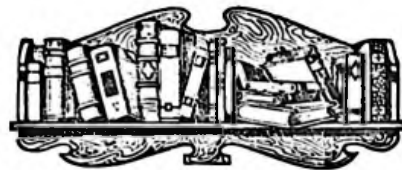
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### "I DON'T GO TO CHURCH"

A WRITER in the *Chicago Daily News* recently tore the mask from the reasons given by some persons for not attending services, by using those same reasons against going to the movies. This was his method:

1. "I'm out of the habit of going to the movies; I better not go tonight."
2. "I have not been to the movies for so long the walls would fall in if I went."
3. "I know a man who has gone to the movies for years, and he is no better than I."
4. "There are as many good people outside the movies as inside."
5. "Too many hypocrites attend the movies."
6. "I stay away from the movies because of the kind of folks who support them. I would not sit in the same room with Mr. So and So."
7. "The performer gets more money than I do. Why should I help keep him in a good car and fine clothes?"
8. "I do not like the people in charge of the movies."
9. "I stay away from the movies because I went so much when I was a child."
10. "I need new clothes before I can go to the movies."
11. "I have a friend visiting me, and I don't know whether he likes the movies or not; I never meddle with a man's private opinion."
12. "I do not go to the movies because directors never call on me."
13. "I do not go to the movies because when I went the last time, no one greeted me."—*Selected.*



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

*Procession of the Gods* (Harpers; \$2.75), by Gaius Glenn Atkins and Charles Samuel Braden, is perhaps the best work on comparative religion that has yet come to my attention. It has been used as a text by Oregon Bible College—indeed, is specifically planned for college textbook use, with appendices providing bibliographies, suggestions for term papers, and questions.

The book is as unbiased as any such book can be. It does not bear the obvious antipathy to all religion that is included in Reinach's *Orpheus*. Atkins and Braden were raised as Christians; they are not skeptics, although they apparently are far from being uncritical of much Christian theology.

Prime value of the work lies in its historical portions. The discussions of Babylonian, Egyptian, and Ninevite religions are amazingly illuminating when they are compared with the events narrated by much of the Old Testament. I often have wondered, as a matter of fact, how anyone could possibly arrive at a correct view of some of the Old Testament occurrences and philosophies without having a reasonably good knowledge of ancient history, secular and religious; *Procession of the Gods* has only added to that wonderment.

"The Land of the Gods"—Japan—is given unusually liberal attention for a comparative study. Considering events recent and current, this fact may be taken to add considerably to the value of the work. Curiously, the Japanese cosmogony, or story of creation, differs widely from that of almost any other race. Most pagan legends of the creation bear strong resemblances to the Biblical story of Genesis 1 to 3.

Taken in combination with a book like Lin Yutang's *The Wisdom of China and India*, or Frost's less expensive *The Sacred Writings of the World's Great Religions*, *Procession of the Gods* offers an encyclopedic coverage of the faiths which have motivated mankind from the beginning of human history. From books like these, a thoughtful reader can arrive at a good many deductions regarding the reasons that civilization has developed as it has—and that Christianity, while the most powerful, is still far from being the largest religion from standpoint of numbers.

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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.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**CRUSADE.** According to the New York Times, a call has been issued by the Catholic Church in Mexico for a "Crusade as in the Middle Ages" against "Protestant penetration." "The Christian Advocate" states that during the last five years there has been a thirty-five per cent increase in the Protestant population of Mexico, which now stands at 800,000.

The inquiring mind asks why this church which cries so loud and long for religious freedom in this country, where it is a minority, does not speak the same language in countries where it is a majority faith. Where numerical strength warrants, the same heart that pulsed in this church during the Middle Ages still beats today. In the words of Cardinal Gibbons: "Semper idem. Rome never changes."

**LUTHERAN FACTS.** A report covering the calendar year ending December 31, 1944, as given in "The Lutheran," September 5, 1945, indicates a none too hopeful trend in church life. In respect to net gains among the churches of the United Lutheran Conference of America, the report stated: "It appears also that the net gains through souls won from 'the world' is no more than 3,911, or less than one for each of the 4,062 congregations of the UCLA." Their Sunday school enrollment showed a loss of 5,441, while the cradle roll increased 3,444. Their total Sunday school enrollment was "573,864, nearly one-third of the baptized membership." The per capita contributions by communing members for local expenses amounted to \$22.30, and \$5.94 for benevolences.

**CHURCH SEPARATES.** One of the results of the war just ended, as far as the Evangelical Church in Germany is concerned, is the separation of church and state. The church is no longer going to depend on state taxes, but will be supported by voluntary contributions. Freewill support of the church, keeps the pulpit free from entangling political alliances.

**EMANCIPATED—ENSLAVED.** September 28, 1945, will mark the 154th anniversary of the emancipation of the Jews of France. It really was the beginning of Jewish liberation throughout Europe. Jewry throughout the world will this month observe this anniversary, which marked a new era in the life of Israel. They left the ghetto walls and for a time enjoyed the blessings of free people. Their emancipation was man-made, and, ever since, they have had recurring periods of enslavement and persecution. Israel will never be a freed people until the

Son of God liberates them. (John 8:36.) This new Bill of Rights will not come until they say, "Blessed is he" (Matt. 23:39).

**TERRIBLE TOLL.** The Institute of Jewish Affairs, research affiliate of the World Jewish Congress, reports 5,700,000 Jews, or 60 per cent of the total Jewish population of Europe as having been wiped out during the reign of the Axis.

One is reminded of the words of warning given Israel when they were being established as the Kingdom of God: "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God" (Deut. 28:62). If you would like to have a detailed account of Israel's present status, read Deuteronomy 28:15-68.

**HUMANITARIANS.** The sons of Jacob are great humanitarians. The deeds of their philanthropies are found in every land. There are some who, for the "love of money," engage in pursuits and follow certain practices unbecoming the dignity of honesty, but this minority does not give a fair appraisal of the majority of Israel who do carry a cup of cold water, especially for their fellow brethren.

The National Jewish Hospital at Denver, Colorado, was the first tuberculosis institution in America to provide free medical and surgical care for needy men and women and children on a free nation-wide, non-sectarian basis. According to Alfred Triefus, hospital president, \$2,500,000 will be spent in modernizing and enlarging the institution.

The Leo N. Levi Memorial Hospital, Hot Springs, Arkansas, devotes its facilities gratis to thousands of arthritic sufferers. It is largely supported by contributions from the Benai Berith organization. If Israel does a good deed, why not give her credit?

**SURRENDER OR ELSE.** With the dropping of the two atomic bombs on Japan came the ultimatum of "Surrender or else." The "else," of course, meant annihilation. This was the only language the war lords of Mikahdodom could understand and would heed. Yukio Ozaki, member of the House of Peers, said, as he arrived at Tokyo, to attend the last and most extraordinary session of the Diet: "The atomic bomb was necessary to revert the people's existence to the path of righteousness."

With such destructive power in the hands of man, it becomes easy to understand such prophecies as, "Except those days should be shortened, there should no flesh be saved" (Matt. 24:22); and, "The slain of the Lord shall be at that day from one end of the

earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried" (Jer. 25:33).

These prophecies relate to the last and final struggle of all nations. Without divine intervention, man would destroy himself.

In speaking of an unveiling of a plaque in memory of Franklin D. Roosevelt, President Truman said the world must organize for peace or "walk straight to destruction."

Rep. Leslie C. Aronds (Ill.), member of the Military Committee, in speaking in Washington, stated super-atomic bombs would make the one dropped on Hiroshima "a small firecracker in comparison." He continued: "At this very moment, however, it is possible to drop or to propel atomic charges into our large cities so as conveniently to kill millions of unsuspecting inhabitants in one operation."

It is high time to heed the words of Jesus: "Pray always, that ye may be accounted worthy to escape all these things" (Luke 21:36).

**LEARNING THE TRUTH.** The Apostle Paul's instruction to Timothy to study the Scriptures, that he might become a "workman that needeth not to be ashamed" carries seemingly insurmountable problems when applied to a person who is blind. Nevertheless, the Bible, in Braille, is the first textbook studied by blind children. Further, Braille Bibles are much in demand for blind war veterans. At first, their task of learning to read looms before them as a mountain, but, discovering that other blind persons are able to read, they soon become encouraged to try. Gradually, their fingertips become sensitive to the different raised letters, and interest increases. There is an element of adventure and discovery in this new work—discovering latent possibilities in self and discovering the truths of God's Word.

The American Bible Society, New York City, has sent Braille Gospels and other volumes of choice Scripture selections as far as to China. There, Chinese children are joyously learning to read the Bible in English Braille. The Society also has furnished the Hospital Ship U.S.S. Consolation with sufficient Bible volumes in Braille to provide reading for eight hundred patients at one time—withstanding that a Braille Bible costs forty-seven dollars.

Considering the effort now required for everyone to learn the Word of God—spiritual blindness being as severe a handicap as physical blindness—one of God's promises to Israel becomes exceeding amazing: "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know him from the least of them unto the greatest" (Jer. 31:24).

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).*

### Faith of a Leader

Jesus had entered into Capernaum. A certain centurion heard of Jesus. This centurion's servant, whom he loved, was very ill. The centurion sent the Jewish elders to ask Jesus to heal his servant.

The Jewish elders asked Jesus to come. They told Him the centurion was worthy of His time, for this centurion loved the Jewish nation. He had built them a synagogue. Thus we find the faith of the centurion was strengthened.

### Jesus Answered the Sick Call

Jesus went with the elders. He was ever willing to answer a call for help. When they had come to a short distance from the house, the centurion sent friends to Jesus. He said, "Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed" (Luke 7:6,7).

From reading the account of the Jewish elders' talk with Jesus, perhaps we had the idea the centurion wanted someone to tell of the noble deeds he had done. After hearing the words of the centurion, however, we feel sure he felt exactly as he said. He felt unworthy to go to Jesus.

The centurion said in his message to Jesus, "I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (v. 8).

The centurion, a man of authority, recognized Jesus, too, as a leader. He knew Jesus had power to heal. He had heard of Him. If we today who hear of Jesus could recognize the authority He has, and realize the power His is to command, we would not worry. With such a Friend and Brother, why should we fear?

### Faith Rewarded

It came to pass that "they that were sent, returning to the house, found the servant whole that had been sick" (v. 10). Jesus said to the people who followed Him, "I have not found so great faith, no, not in Israel" (v. 9). Thus, the centurion's faith was rewarded. His servant was well again.

Faith is always rewarded. Perhaps it is not just the way you planned it, but if you had faith, God answered your faith. He knows what is best for each of us. So accept His rule in your life today. Now is the day of salvation. Jesus is the way, the door. A just man lives by his faith in God, in His promises and in His Son.

Then work for your Saviour, for faith without works is dead. Christians are to be examples of Christian living for the world to see. Let them see your good works and they will glorify your Father in heaven.

### New Membership Call

Perhaps you are waiting for this special call. No need to wait! Send name and birth date to Madge Savage, Waite Park, Minnesota. Your membership card will be sent free of charge. Your name will appear in the Birthday corner at your birthday week. Join today. Send a postal card.

### Keep a Goin'!

"If you strike a thorn or rose,  
Keep a goin'!

If it hails or if it snows,  
Keep a goin'!

'T ain't no use to sit an' whine  
When the fish ain't on your line;  
Bait your hook an' keep on tryin'—  
Keep a goin'!

"When the weather kills your crop,  
Keep a goin'!

Though 'tis work to reach the top,  
Keep a goin'!

S'pose you're out o' ev'ry dime,  
Gittin' broke ain't any crime.

Tell the world you're feelin' prime—  
Keep a goin'!"—*Selected.*

### Happy Birthday Wishes

Jerry Graham, Oct. 15, age 7, Fredericktown, Mo.

Karna Alsbury, Oct. 18, age 10, Saint Francis, Kan.

Janet Boyer, Oct. 19, age 9, Waterlick, Va.

Darrell Anderson, Oct. 20, age 10, Hector, Minn.

Beulah Wendroth, Oct. 21, age 9, Eden Valley, Minn.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Happy Is the Christian

*"Whoso trusteth in the Lord, happy is he" (Prov. 16:20).*

Until a few decades ago, it was the popular conception that to be a true Christian it was necessary to keep the corners of the mouth turned down at forty-five degree angles, to worship in as much discomfort as possible, and to be solemn and sober at all times. Naturally, we would not unjustly criticize these somber forefathers of ours; but, from a personal standpoint, at least, we are thankful that the style of Christianity has changed.

Our Bible is filled with instances when the people worshiped in joy and happiness. Both writers of the Old and New Testaments described the natures of the people as being joyful and glad, and gave numerous instances of the exuberance they felt, especially toward their God.

Thus, if those people who lived as many as four thousand years ago found joy in serving God, how much more abundant should be our joy today! Those people of early times had only promises to be fulfilled in a far-distant future as rewards for their faithful service, yet they continued with gladness.

Today's Christians should have unbounded pleasure in the service we are accounted worthy to offer. Each day finds prophecies fulfilled before our eyes—many foretold thousands of years ago. Our joy in the opportunity and privilege of serving during these revealing times should be unlimited. Each minute we spend in worship should account for a new smile wrinkle.

There are many ways to find happiness in the service of God and Christ. Private meditation brings a peace of mind that causes us to be naturally happy. When praying, we come so close to our Lord that He is our closest Confidant in the world. Happiness can come from this confidence because we need never have the slightest worry that our neighbors or friends will ever know. Our confidence is never betrayed.

While serving God, there arise millions of ways in which we can serve others. Teaching men about Christ can bring us happiness of mind that someone else will be saved from eternal death. When such an opportunity arises, we cannot find happiness in selfishly ignoring it, for we would then consciously be causing someone else's death. Also, we receive a personal happiness in knowing that we ourselves are also saved from death by our faith.

Last, but far from least, are the passages of Scripture which inform us that happiness can come from sacrifice for Christ. The disciple writers, perhaps the best authorities on sacrifice of personal desires, gave us many such references. "If ye suffer for righteousness' sake, happy are ye" (1 Peter 3:14), and, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (4:14). Dying the death of martyrs, we have this personal testimony, that no sacrifice rendered for Christ is too great. Do not depend upon the testimony of those who have gone before, but make this happiness your own personal testimony.

### We Are Writing Letters Again

Members of the Berean Correspondence Committee, with Shirley Logsdon as chairman, are again filling their inkwells and preparing for another season of letter writing. The recipients of our letters will be young people who were recently baptized and any others who would like to correspond with us. If you are an isolated Berean or a young person in our faith who would like to correspond with others of our organization, send your name to Shirley Logsdon, care National Bible Institution, Oregon, Illinois. Also, if you have some friend whom you would like to interest in the faith, send his name along, and we shall give him all the written encouragement possible.

Our Correspondence Committee is one of the most successful organs in our Society, since it helps young people all over our country and Canada to become acquainted and grow in faith. We remember well the letter we received following baptism and the important link it became in the chain of our Christian experience.

### No News

Although the adage, "No news is good news," may ring true in many instances, when it comes to the news events of all the societies, it definitely is untrue. We are sure you like to read what other societies are doing; but, unless we hear from *you*, it is impossible to print latest events. Tell us about your winter organization, who your officers are, and what you are studying. If you enjoy reading these items about other groups, then they will enjoy reading about yours. We are anxiously waiting to hear from you about your interesting Berean activities.



## AMONG THE CHURCHES

### OREGON BIBLE COLLEGE NEWS

Students of Oregon Bible College were inspired by Bro. M. W. Lyon during chapel service, Thursday morning, October 4. He spoke of the ambitions of the Apostle Paul. In a carnal sense, Paul's ambitions were costly, for he surrendered his home, material gains, worldly prestige, and, finally, his life. Bro. Lyon expressed, however, the thought that Paul's spiritual gain was far greater than his material loss. Thank you for the thought, Bro. Lyon! We pray that we may receive strength to follow Christ with the zeal Paul demonstrated.

It was announced recently that the Fonthill (Ont.) Church of God has donated sufficient funds to the College to purchase a modern set of Encyclopedia Britannica. The students are anticipating the use of this modern reference work. We are grateful to the Fonthill brethren.

A group of students recently enjoyed serving a congregation in Flagg Center, Ill. Bro. Magaw spoke concerning God's plan. A male quartet sang two songs, Bro. Kirby Davis sang a solo, and Bro. Timothy Pearson played his trumpet. H. Gary France, Reporter.

### ILLINOIS EVANGELIST

Bro. James M. Watkins has taken up his work as Illinois Evangelist. He spent a few days in Oregon the past week, and then departed for the Casey-Marshall territory, where he expected to hold services, Sunday, October 14 at the Restitution Church near Casey.

From October 15-29, Bro. Watkins is scheduled for a series of meetings with the Ripley congregation.

Anyone wishing to get in touch with him may send mail to him at 2234 Saline Ave., Eldorado, Ill.

We ask hearty co-operation from all Illinois Churches of God and their members. Offer sincere prayer to God for the success of this venture in spreading the gospel, then show your sincerity by sending regular contributions to our State treasurer, Mrs. Tessa Laning, Rt. 2, Mount Sterling, Ill.

Paul C. Johnson, President.

### NATIONAL BIBLE INSTITUTION

A Friend	\$ 12.00
Mr. & Mrs. G. J. Gordon	17.00
Clyde M. Long	100.00

### CALENDAR

October 13, 14—Minnesota State Conference at Hector.

October 15-29—Special meetings at Ripley, Ill.

### GERTRUDE M. LOGAN

(A Most Remarkable Person)

Sister Logan has a paid-up membership in Golden Rule Home. She needs to work no longer, but she wants to help others. All she makes she gives to the Lord's work! She has turned over to National Bible Institution several thousand dollars, and is not holding back even one dollar! Very few of us will do what Sr. Logan has done, but may we all catch a little of the "spirit" that she has and give at least one tenth of our income to the Lord!

It was with great reluctance that Sr. Logan gave her consent to have this article published and then only because it might help someone to see that the worth-while life is one of service to God and others! The following is her autobiography:

"After reaching the age of twenty years. I was a physical wreck because of spinal meningitis. I did not want to go through life in that condition, so I prayed to God and promised to spend the rest of my life helping others to get well. Three weeks later, I received a periodical published by a Battle Creek sanatorium. This was my answer! I made up my mind to get there. I was so weak that my mother said she would not consent for me to go, and my father could not afford to send me, but I firmly believed God would provide a way. The S. D., a preacher who gave me the magazine, wrote to the Sanatorium and secured permission for me to work for my board and treatment. I doubt if they would have done this if they had known how sick I was. The matron put me to folding circulars, as I could not do anything where I had to lift. I made rapid progress. I was able to study to fit myself for a nature-cure doctor after completing the nurses' course. My mother died shortly before I completed the nurses' training course. I worked as a trained nurse until I was fifty years old, when the Lord further led me to study Chiropractic. This finished my restoration to health. I am still practicing at the age of eighty-one years, and I am good for several more years of active work—or as long as the Lord gives me strength. I have had plenty of trials, but God promises a way of escape for every trial, and I believe it will reach even to the end of our lives. I never cease to thank Him and praise His holy Name."

May God richly bless you, Sr. Logan, and place you in His eternal Kingdom when established here on earth, for you are indeed a noble soul.

Dale R. Dunbar, Treasurer.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Harold Simpson and his mother, Sr. Lillian Simpson, Grand Rapids, Mich., recently went to Cross Timbers, Mo., to visit Bro. and Sr. Richard Smith and the new granddaughter.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity" (Eccl. 5:10).

"Unto them that look for him [for Christ's return] shall he appear the second time without sin unto salvation" (Heb. 9:28).

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 11:16).

"Faith working by love feeds the poor, cares for the needy, forbears the slights, swallows the hurts—as did Christ—and goes on in love for God."—F. L. Austin, Oregon, Ill.

Bro. M. W. Lyon, retiring pastor of Hope Chapel Church of God, South Bend, Ind., has moved to Oregon, Ill., to begin his new work as National Evangelist. By the time these lines are published, he will be working in Sioux City, Iowa.

Bro. and Sr. R. D. Stanton, Little Rock, Ark., announce the marriage of their son, Richard C. Stanton, to Joyce Renolds on September 23, 1945. . . . They report, too, having enjoyed a pleasant visit with Bro. James Mattison, recently en route to points farther in the South.

Bro. and Sr. Edward H. Goit and their two children are visiting relatives and friends at Niagara Falls, N. Y., planning shortly thereafter to move from their present home in Oregon, Ill., to Arkansas City, Kan. Bro. Goit has accepted call of the Arkansas City Church of God to serve as pastor, beginning November 1.

Sr. Nancy B. Robison, 725 N. C St., Arkansas City, Kan., recently fell and is suffering now with a broken hip. Recovery is slow, and she would appreciate a word of cheer.

A number of College students and faculty members are planning to attend anniversary services of the Southlawn Park Church of God, Grand Rapids, Mich., October 28.

Bros. A. J. Hoke (Dayton, Ohio) and Dale R. Dunbar (Swanton, Ohio), accompanied by Sr. Hoke and Sr. Dunbar, recently came to Oregon, Ill., for a regular meeting of the Executive Board.

**LITTLE ROCK, ARKANSAS**

Members of the Church of God at Little Rock, Ark., have started a church building with donations from brethren of the Faith and from a few nonmembers. Had it not been for their help, we would be without a church building except the little house belonging to Bro. and Sr. R. D. Stanton where we have been conducting preaching services and Sunday school.

We truly thank everyone who had part in our building. We now have the framework completed and the flooring laid. We hope soon to have it finished.

Our sewing circle meets once a month. We make tea towels, pillow cases, scarfs, etc., and sell them for our building fund.

We plan to have a dedication of the church when it is ready, and welcome anyone who wishes to come. It will be known as the Oak Grove Church of God.

Ammie McEntire, Secy.

**HERALD RECEIPTS**

Clyde M. Long (others); Mrs. Frank L. Heaton (another); Mrs. G. A. Black; Mrs. Walter Wulff; L. D. McLain; Earl Thayer; Era McGinty (another); Lottie E. Young; R. J. Browning; Howard E. Drew; R. L. Funk; Dorothy Ritenour; Mrs. Lillie Lar-rington; W. A. Reid; Mrs. Philip Mills; J. Marcellus Boyer; Hazel H. Blyth (another); Mildred Laning (another); Walter Fisk; A. J. Blakesley; Mrs. Maud Graham; Mrs. Clif-ford Weaver; Guy Mills; Mrs. John Saylor (others); W. G. Moffet (others).

**MRS. HATTIE CHROMAS**

Hattie Chromas, daughter of Hubert and Sarah Fronton, was born April 2, 1875. After two years of failing health, she died at the home of her daughter Mrs. Harold Kessler near West Milton, Ohio, September 24, 1945.

She was married to Ford Fox, September 21, 1898. Mr. Fox died in 1911, leaving his wife and two young daughters to mourn his passing. Some four years later, June 23, 1915, she married William Chromas. Since the death of her second husband she has made her home for the most part with her daughter and her husband, Bro. and Sr. Harold Kessler.

Her elder daughter, Mrs. Alma Rontson, whose obituary appeared in these columns recently, died on September 3. Mrs. Chromas is survived by one daughter, Mrs. Zelma Kessler; five grandchildren; six great-grand-children; and one brother.

Sr. Chromas was baptized some years ago by Elder Sydney E. Magaw, and united with the Brush Creek Church of God of which he was then pastor. She rests at the side of her daughter in the cemetery close to the church they both loved and in which the farewell services were held.

G. E. Marsh, pastor.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. W. H. Lindsay	\$ 10.00
Billy Andrew	20.00
Mrs. Edna Gruber	5.00
Mr. & Mrs. Delos Andrew	4.00
Mrs. C. P. Morgan	25.00
Michigantown, Ind., S. S.	2.16
Silas Claypool	5.00

**THE RESTITUTION HERALD**

Published by

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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 Gen-tile 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 repent-ance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

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**THE CHURCH**

By A. A. Shelton (Russellville, Arkansas)

**T**HERE SEEMS to be considerable confusion among the religious denominations, and even among the membership of the Church of God, as to when and where the church had its beginning. This is caused, I believe, by not properly understanding the meaning of the word "church." It is true that the Scriptures nowhere tell us, in so many words, the time and place of its origin. However, it seems to me, that with a proper understand-ing of the meaning of the word "church," we can arrive at a very definite conclusion as to the time and place of its beginning.

There is one thing we know definitely. That is, the church did not have its beginning in the days of John the Baptist nor on the Day of Pentecost, because we are told in Acts 7:38 that the church existed in the wilderness of Sinai, some fifteen hundred years before the birth of Christ. This settles all claims of its establishment after that date. If the church existed in the wilderness, and it did, then the question arises, Did it have its beginning there? I am reasonably sure that it did not.

The word "church" does not occur in the Old Testa-ment. When referring to the people of God, the word "congregation" was used, instead of the word "church" as used in the New Testament. The word "church" in the New Testament comes from the Greek word *ekklesia*, and primarily means "called out." Therefore, when we speak of the Church of God, we mean the called out of God. All true servants of God are called out of Him, and is so proved by many passages in the New Testament. As I see it, the terms "Church of God" and the "called of God" are one and the same thing. Then, to determine when the church had its beginning, we must find where the calling of God had its beginning.

By a thorough search of the Scriptures, I find that, so far as we have any record, Abraham was the first to be called out to divine service. (Gen. 12: Heb. 11:8.) There-fore, inasmuch as Abraham was the first to be called of God, and as the called of God constitute the church, I maintain that the Church of God had its beginning with the call of Abraham.

# 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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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
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Life! Life! Eternal Life! R. H. Judd	4	.10	.60
Sin in the Church, Emma C. Railsback	6	.15	.90
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Baptism, S. J. Lindsay	8	.20	1.20
The Gospel Plan of Salvation, Emma C. Railsback	8	.20	1.20
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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
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## BOOKS

Name	Pages	Each	Per 6
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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	
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## 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 35

OREGON, ILLINOIS, OCTOBER 16, 1945

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## When the Day Dawns

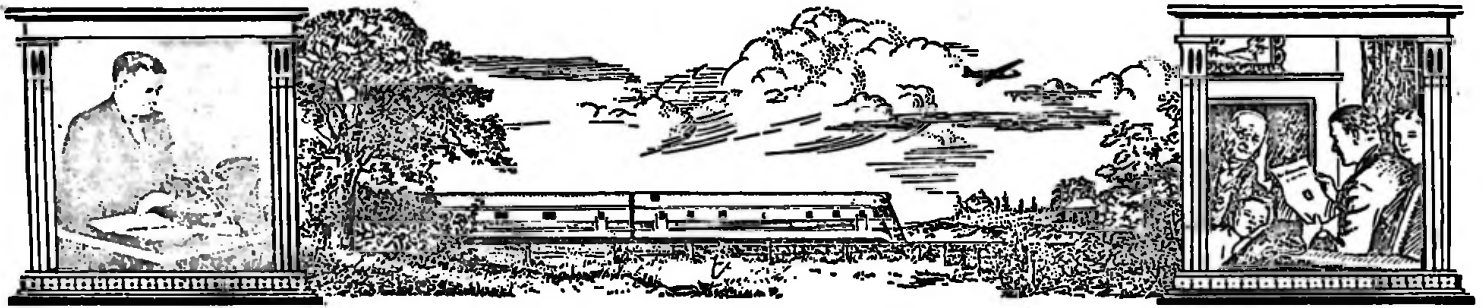
(See 2 Peter 1:19-21)

*"Is there not still but a little while before Lebanon shall be turned into garden land, and the garden land be counted a forest? And on that day shall the deaf hear the words of a book, and out of gloom and darkness shall the eyes of the blind see; and the humble shall find new joy in the Lord, and the poorest shall exult in the Holy One of Israel. For the tyrant shall have vanished, and the scoffer shall have ceased, and all who are on the outlook for evil shall have been cut off—those who bring condemnation upon a man by a word, those who lay traps for the upholder of justice at the gate, and those who thrust aside the innocent on an empty plea.*

*"Therefore thus says the Lord, the God of the house of Jacob, who redeemed Abraham: 'Jacob shall never more be put to shame, and never more shall his face grow pale; for when his children see what my hands have done in their midst, they shall reverence my name; they shall reverence the Holy One of Jacob, and shall stand in awe of the God of Israel; those who have erred in judgment shall arrive at understanding, and those who murmured shall learn instruction.'" (Isaiah 29:17-24, Smith and Goodspeed.)*

*"Blindness in part is happened to Israel" only "until the fulness of the Gentiles be come in." Then "Israel shall be saved: as it is written, There shall come out of Sion the Deliverer" who "shall turn away ungodliness from Jacob" (Romans 11:25, 26).*





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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Christ, God's Ordained Leader

Many texts show plainly that Christ is God's ordained Leader of men. Outstanding as was the Apostle Paul, he sought followers only to the extent that he was a follower of Christ, saying: "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

Though Christ is little appreciated by the nations, He is earth's greatest noble. Solomon once said: "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" (Eccl. 10:16, 17). Though even Christendom has more or less considered the Christ as one of feminine characteristics, students of the Bible know that the Christ of God is no mere child, that He is, indeed, the "son of nobles." He is the son of Abraham, the son of David, the *Son of God*. All the world recognizes, in one sense, the nobility of Christ, the leadership of Christ. This recognition is multiplied daily throughout all nations whenever and wherever the year 1945 is used. Even non-believing Jews use the Christian calendar fully as much as they use their own.

Once, certain Greek Jews went to Jerusalem to worship. They went to Philip, requesting, "We would see Jesus" (John 12:21). They were not believers of Christ, but they felt the magnetic pull of His leadership.

Believers see in Christ that Leader who so thoroughly transcends all other leaders as to forsake the others for Him, counting sacrifice as nothing. Paul said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

Whether or not men recognize this truth, they are incomplete without Christ as their Leader. "I would have you know, that the head of every man is Christ" (1 Cor. 11:3). Countless are the men who are attempting to find happiness without Christ—happiness without their own Head. It is impossible.

Jesus is "*ordained of God* to be the Judge of quick and

dead" (Acts 10:42). Dare anyone presume that this ordinance of God ever shall fail?—that Christ will not fulfill this ordained offer? "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (v. 43).

More, Jesus is God's ordained Judge in the greater sense of establishing rulership in the earth. We quote: God "hath appointed a day, in the which he will judge the world in righteousness by that man whom *he hath ordained*; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). The resurrection of Christ is God's proof to men that He has ordained Christ to rule in that day when righteousness is executed throughout the world.

"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins" (Heb. 5:1). Thus it was in the days of Israel and her high priests. Thus, too, is it in the Christian realm: our High Priest "is ordained for men in things pertaining to God," that He "may offer both gifts and sacrifices for sins." Similarly, we read in Hebrews 8:3: "Every high priest is ordained to offer gifts and sacrifices," the writer here omitting the words "for sin" as used in the preceding text. Then the writer added: "Wherefore it is of necessity that this man [Christ] have somewhat also to offer." Now, it was written: "Aaron shall offer the Levites before the Lord for an offering of the children of Israel" (Num. 8:11). We repeat: "It is of necessity that this man have somewhat also to offer"—even an offering of people consecrated to Him. Thus again, Christ is seen as earth's greatest Leader, calling earth's most conscientious people unto Himself, and then, as High Priest over them, offering them unto God. Unthinkable according to the standards of carnal leaders! They would retain such following for themselves.

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness . . . He shall redeem their soul . . . and precious shall their blood be in his sight" (David).

# Rahab and the Scarlet Cord

By Harold Doan (Chicago, Illinois)

*"Thou shalt bind this line of scarlet thread in the window" (Joshua 2:18).*

WHEN the children of Israel had fulfilled their time in the wilderness, they were poised on the eastern bank of the Jordan River, about to press into the Promised Land. The first city they would face in battle was Jericho. In anticipation of the fray, Joshua sent two spies into the city to examine the fortifications.

The men went into the city and lodged overnight with Rahab the harlot. Rahab was an unusual character. Though a Gentile and a sinner, she had more faith in the power of God than did many of the Israelites. Rahab told the spies, "I know that the Lord hath given you the land, and that your terror is fallen upon us" (Josh. 2:9). Later, she said, "The Lord your God, he is God in heaven above, and in earth beneath" (v. 11). Rahab believed in God, and for this belief she was to receive blessing. She confessed her belief and was willing to follow her confession with good works, though it might have meant her death for treason. Rahab concealed the spies from her countrymen because she believed in the power and might of the God of the Israelites.

When the spies returned to Joshua with their report, they promised Rahab that she would be remembered when the army attacked Jericho. The men were grateful to Rahab for her deeds, and said to her, "Our life for your's" (v. 14). They offered to give their lives so Rahab might be saved. The spies added, "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by" (v. 18). By the scarlet thread, the spies would know the house of Rahab and then be able to save her and her family from destruction.

Rahab had faith in the words of the spies. She believed they would fulfill their promises. Immediately, "she bound the scarlet thread in the window" (v. 21).

When Joshua and his followers came against the city of Jericho, he ordered that the spies return to the

house of Rahab and bring her and her family to safety. This the spies did, and the obedience of Rahab was rewarded. When the Book of Joshua was written, Rahab was still dwelling in the land of Israel.

The story of Rahab the harlot, and her blessing because of the scarlet thread in the window, is typical of the blessing which can come to "Gentile sinners" today. The messengers of God have delivered to the world in speech and in writing a warning of destruction which is to come. With this warning is shown a way of escape, our scarlet thread, which is the blood of Christ.

Like Rahab, we must first confess our belief. "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). Such belief is becoming more and more rare in the world.

As Rahab's belief was followed by action, so must our belief bring forth works. It was not enough that Rahab confessed her faith. Had she not risked her life to free the spies, her confession would have meant nothing. If we

are satisfied to sit back and wait for the Lord to come to do the work we should be doing now, our confession is in vain. "Faith without works is dead" (James 2:26).

Rahab's immediate obedience to the command to display the scarlet thread should teach us to be quick to obey the command to be baptized and thus be covered by our scarlet thread, the blood of Christ. If we cannot display to the coming Redeemer the scarlet thread of salvation, what hope have we of escaping the destruction of the wicked?

When Joshua came to Jericho, Rahab was saved and lived in safety in the Promised Land. When the Redeemer comes to re-establish the Kingdom of God in the Promised Land, will He take you and me into safety and peace? or will we be consumed as was the Gentile city of Jericho? Is the scarlet thread, Christ's blood, displayed in you?

## REDEEMED BY "PRECIOUS BLOOD"

"The prophets . . . prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, 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: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (1 Peter 1:10-20.)

# A Study of Revelation 22

By Gordon C. Shrode (Oregon Bible College)

REVELATION 22 is a closely linked continuation of the thought in Revelation 21. In Revelation 21, six of the seven *new things* are considered, namely: "new heaven," "new earth," "new peoples," "new Jerusalem," "new temple," and the "new light." The first five verses of Revelation 22 considers the seventh and last new thing—the *new Paradise*.

*Verse 1.* "He shewed me a pure river of water of life." We are inclined to believe this river will be a literal river of water. Verse 17 states: "Whosoever will, let him take the water of life freely." We believe, therefore, this water will give everlasting life (not immortality). We have no argument, however, with those who believe this river to be a figurative river. (See John 4:11; 7:37-39.)

The river proceeded "out of the throne of God and of the Lamb" (v. 1). This is positive proof that Revelation 21 and 22 do not describe Christ's Millennial reign, for Christ will not be seated on God's throne then. Christ stated in Revelation 3:21: "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *his* throne." This establishes the fact that Christ will have a separate throne during His reign. Other references to this throne are: Luke 1:32, 33; Matthew 19:28; Acts 2:30, 34, 35. These passages are positive proof that Christ will be seated on a different throne (David's) during His reign. Since the river is said to proceed out of the throne of "God and of the Lamb" (v. 1), it seems certain that these two chapters (21, 22) describe conditions of the earth *after* Christ's Millennial rule, when He will have delivered all to God as prophesied in 1 Corinthians 15:28. We quote: "When all things shall be subdued unto him [unto Christ during His Millennial reign], then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

*In verse 2,* the words "tree of life" should read as translated in the Emphatic Diaglott, "a wood of life"—referring to the same tree of life which God kept Adam from eating, and thereby living for ever. (Gen. 3:22.) The leaves will be for the "healing of the nations." So long as they be permitted to use the leaves, the nations will live. This does not mean the nations will have immortality.

*Verse 3.* "There shall be no more curse." The curse will be taken away when the "throne of God and of the Lamb" is established on earth. So far as this verse is concerned, the curse could still be in effect during Christ's reign. When the curse is removed, there will be no more

sorrow, no more rulership of husband over wife, no more unproductive ground, no more thorns and thistles, no more sweating to earn a living, and no more death. (Gen. 3:16, 17, 19.)

*Verses 4, 5.* "His servants shall serve him." The faithful who serve Christ "shall reign for ever and ever" (v. 5). Judging from the context of verses 3 to 5, it would seem that the word "servants" in verse 3 is the antecedent of the pronoun "they" in verses 4, 5. Who are these servants? Are they members of the church? Those of the first resurrection lived and reigned with Christ for a thousand years. (20:6.) We think the church has a higher position than the servant class here mentioned. We believe this servant class to be those mentioned in Revelation 7:9-17. They will be those who come "out of great tribulation." They are "before the throne of God, and serve him day and night in his temple: he [God] that sitteth on the throne shall dwell among them" (vv. 14, 15). The description of these servants of Revelation 7 corresponds in every way with the "servants" of Revelation 22:3-5.

At this time there would be nothing left to "defile" (21:27). Everything will be perfect. The saints' judgeship will be completed. Yet there must be some class to act as servants to carry the will of God, of Christ, and of the saints to the people. The statement that they "shall reign for ever and ever" does not mean that they will make the laws, but that as servants they will carry out the commands to the nations, as those commands are given from the throne. For those, however, who wish to consider the word "servant" to include the church we have no argument, inasmuch as in verse 9 the angel called John his "fellow-servant."

*Verse 11.* Verse 10 ends with, "For the time is at hand," and verse 12 begins with, "Behold, I come quickly." This establishes the time of verse 11 to be at the extreme "time of the end," just before the second coming of Christ. Therefore, verse 11 describes the apostasy, or the "falling away." Paul prophesied in 2 Timothy 3:13: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." This places verse 11 in the time the unjust will be unjust and the filthy will be filthy because they wish to be so. The righteous and holy will be more righteous and more holy because they will not be ignorant that the "time is at hand." This does not mean that we should not try to lead them to salvation, but that they will not be led.

*Verse 15.* All those committing the sins listed in this verse are to "have their part in the lake which burneth

with fire and brimstone: which is the second death" (21:8). We believe that Smith and Goodspeed's Translation of verse 15 is correct. It reads: "The dogs, those who practice magic or immorality, murderers, idolaters, and any-

one who loves falsehood or tells lies will be shut out of it." The angel was speaking and was telling John that this will happen during, or at the end of, Christ's reign. Certainly, there will be no such (Please turn to page 10)

## The Sleep of Death

By Mary Mae Nedrow (Oregon, Illinois)

*"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" (Ecclesiastes 9:10).*

**N**OW IS the appointed time to work, to labor for the Lord, for "the night [death] cometh, when no man can work" (John 9:4). "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). Solomon's admonition to youth to seek the Lord is as applicable today as it was in those days. "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" (12:1).

When Adam and Eve sinned, death was pronounced upon them as a punishment for sin, and not as a reward. The Apostle Paul so plainly said: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). When man dies, "his breath goeth forth, he [returns] to his earth; in that very day his thoughts perish" (Psalm 146:4). "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (6:5). Death comes to all—to the righteous, and to the wicked. Death is an enemy, which will some day be "destroyed." (1 Cor. 15:26.) Death means separation from our loved ones. When man dies, he ceases to live. A great chasm separates the living from the dead—a great divide which cannot be crossed. When King Hezekiah was "sick unto death," the Prophet Isaiah told him to set his house in order. He "wept sore" when he was told, "Thou shalt die and not live" (Isa. 38:1-3). The Scriptures affirm Hezekiah "did that which was right in the sight of the Lord" (2 Kings 18:3). He was a righteous man—that is, he was right with God, as the word implies. Unlike most kings of his day, Hezekiah loved to praise God. He was, therefore, very sorrowful when he learned that he must die. "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit [the grave] cannot hope for thy truth" (Isa. 38:18). "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5).

In the Bible, death is mentioned as a sleep. David, in his entreaty to the Lord, said: "Consider and hear me, O Lord

my God: lighten mine eyes, lest I sleep the sleep of death" (Psalm 13:3). Likewise, in God's promise to David, through Nathan the prophet, He said: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee" (2 Sam. 7:12). To Moses, God said: "Behold, thou shalt sleep with thy fathers" (Deut. 31:16). The Apostle Paul, in his letter to the Christians at Thessalonica, spoke of death as a sleep: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (1 Thess. 4:13). In speaking of the resurrection, he said: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed" (1 Cor. 15:51). Daniel, too, likening death to a sleep, spoke of an awakening out of a deep sleep. He believed in a resurrection as did the other patriarchs of old. He said: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2.) (Read, too, Psalm 17:15.)

Although "it is appointed unto man once to die," man has the assurance of being called from this death state. Hear the voice of the Prophet Isaiah: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). Jesus said to Martha, the sister of Lazarus: "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). Jesus was referring to His second coming, when He will raise the righteous dead, and transform the living. (1 Thess. 4:14-17.)

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). Death means separation, but thanks be to God, the Christian who is "asleep in Jesus" will some day hear Christ's call. He will come forth, and, together with the faithful who are alive at His coming, will be caught up together to meet Him.



# Truth Seeking—in Quarterlies

By Arlen Marsh (Rockford, Illinois)

*"Thou . . . teachest the way of God in truth" (Mark 12:41).*

**B**EGINNING with the first quarter of 1944, the *Truth Seekers' Sunday School Quarterly* for young people and adults abandoned the lesson outlines composed by the International Council of Religious Education and substituted outlines prepared by a committee drawn from the Church of God. At the same time, a *Truth Seekers' Quarterly* for Intermediates, also outlined by a Church of God committee, but including different material from that of the quarterly for young people and adults, was established.

Committees for preparing the outlines were appointed by President Frances Walls of the National Sunday School Association, made up of Church of God Sunday schools throughout the United States and Canada. The appointments were confirmed by the General Conference at its 1942 annual business meeting, and the outlines for the senior and adult quarterly were checked and approved by a General Conference committee selected specifically for that purpose at the 1943 session.

The change from the International Council outlines was made for a variety of reasons. First, many sections of the Bible and many important Bible truths have always been left untouched by the Council, which perforce must plan its work to be theologically inoffensive to every denomination. Second, outlines suitable for young people and adults are, usually, far from suitable for intermediates and smaller children. Third, a planned program of semi-graded lessons would permit the gradual education of children and adults in the vital elements of the Bible. There were other reasons for the change, also; but they were less pressing than these three.

A sufficient time has now elapsed that the new program may be critically evaluated in the light of considerable practical experience. My own connection with the Sunday school problem began in 1932, when I became editorial proofreader for the National Bible Institution; it progressed through association with the Temporary Committee for Sunday School Organization, formed in 1938 at the request of Leland T. Hanson, now president of the General Conference, and through the secretaryship of the National Sunday School Association from 1939 to 1945; since the General Conference business meeting of last August, I have been head of the Sunday School Department of the National Bible Institution. Over the last thirteen years, I have acted as quarterly staff writer for a num-

ber of departments, and during 1942-'45 was associated with F. E. Siple, pastor of the Southlawn Park, Church of God, Grand Rapids, Michigan, on the committee for outlining lessons for the senior and adult quarterly. During almost the entire period, I have been teaching Sunday school classes—intermediates, young people, and adults. Any criticisms which are made here, therefore, are made both from the inside and from the outside viewpoint—from the standpoint of one responsible in part for the creation of better lesson materials, and from the standpoint of a teacher who must use them.

It cannot be denied that work on both the intermediate quarterly and the senior and adult quarterly has not been without mistakes. The outlining committees were the first to recognize the fact. Texts were chosen, often by interchange of correspondence over a distance of 2,500 miles, which—in the judgment of the committees—applied directly to the lesson problems under discussion. That these texts did not, in the judgment of some others, always represent the best available texts has been unfortunate; but this has been due far more to differences in personal opinion than to actual inapplicability of the selections made by the committees.

Every effort has been exerted to see that all the vital dogmatic truths of the gospel be presented over each year's time. It is, of course, impossible to devote every lesson to dogma; it is not only impossible—it is also unwise. Many groups deserted lesson books of the National Berean Society during the 1930's because of their incessant reference to dogma; this same occurrence should not take place with the Sunday school materials. In addition, the writer of Hebrews himself suggested that to devote too much attention to dogma is a definite evil: "*Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit*" (Heb. 6:1-3).

The committees have included far more of dogma than commonly has been attributed to their lessons. In the third quarter of 1945, for example, the senior and adult quarterly provided one lesson on the importance of faith, one on the mortality of man, one on the Kingdom of God, several on the development of conditions leading to the

Kingdom, one on the consequences of sin, and a number on essentially practical subjects. Lesson texts were drawn approximately one-fourth from the New Testament, three-fourths from the Old, with the fact in mind that Paul taught that the events of the Old Testament had been recorded in order to serve as examples for us (1 Cor. 10:11), that large numbers of adults have devoted almost no attention to the Old Testament since they were children, and that many young people have complained bitterly that they have heard only the same half dozen texts repeated over and over again all their lives in regard to popular Biblical problems.

Both the intermediate committee and the senior and adult committee have not avoided dogma; indeed, they have laid considerable stress upon it. They have felt, however, that no single quarter should contain repetitious studies, that each quarter should have enough variety of subject matter to inspire interest. That some teachers have been unable to see interest—and that some students have been unable to see interest—in the committees' program is quite true; that many others have found interest in the program is also true. It cannot be that everyone will be pleased—or even moderately satisfied—with every lesson.

An improvement in the selection of texts definitely can be made, nevertheless. In order to accomplish this objective, both the intermediate committee and the senior and adult committee have been asked to prepare at once outlines for a minimum of five years in advance. Previously, outlines have been prepared approximately one year in advance. The outlines will be correlated, to eliminate repetitions of too frequent occurrence from the two quarterlies and to see that lesson texts *obviously* apply to the subjects considered. Much of the work of the intermediate committee in this respect already has been completed.

Considerable editorial change was required in both quarterlies. This, too, is being effected at once, beginning with the first quarter of 1946. To compensate for criticisms that not enough lesson helps have been included in the quarterly in the past, the senior and adult quarterly hereafter will carry four full pages for each lesson—an impossibility over the last three years, in view of restriction imposed on the use of paper by the federal government. The National Sunday School Association, now incorporated into the General Conference as a regular department, is being held responsible for all editorial work on both quarterlies; Mrs. Verna C. Thayer will continue to handle the intermediate quarterly, and F. E. Siple will edit the quarterly for young people and adults. Both editors have been particularly requested to see that contradictions among staff writers—and repetitions as well—be eliminated, so as to provide more coherent and less confusing lesson helps.

Staff writers for both quarterlies are being asked to see

that the copy be in the editors' hands much earlier than has been the case heretofore. It is the aim of the Sunday School Department, working through the Association, to see that quarterlies are printed and bound a minimum of three to six months in advance of the time they are to be used. Previously, the National Bible Institution printing plant has been crowded with last-minute quarterly work—and often, quarterlies have not reached their consumers until the first Sunday of the new quarter, or even later.

Staff writers are selected by the quarterly editors. Policies—the reversion to four pages for each lesson in the senior quarterly, and the use of cartoon illustrations in the intermediate quarterly, are examples—are determined primarily by the editors. Final supervision of all Sunday school materials is, of course, in the hands of the Sunday School Department head, who is responsible to the executive board of the General Conference.

All this requires an immense amount of labor, an immense amount of correspondence. Someone at the last General Conference asked me, "Why can't the *Truth Seekers' Quarterlies* be prepared as carefully and as far in advance as the quarterlies of such a company as David C. Cook?" The answer was simplicity itself: "Because," I said from personal experience in the Cook editorial department, "Cook pays a man \$60 a week or more, and pays staff writers 2 cents to 10 cents a word, for editing and writing its quarterlies. Cook provides a reference library of ten thousand volumes and all the materials necessary for doing first-class work."

At present, the *Truth Seekers' Quarterlies* are a labor of love. Staff writers, editors, and supervisors must sandwich in quarterly problems among all the problems raised by ordinary daily living and full-time jobs—sometimes *two* full-time jobs. Such materials as they have, they provide for themselves: paper, reference books and magazines, typewriters, postage, stationery. It is inevitable that the job cannot be properly done. The condition is being partially alleviated in regard to the intermediate quarterly by the appointment of Mrs. Verna C. Thayer as child evangelist for the General Conference—part of her work will be to see that, from her office at Oregon, Illinois, the intermediate quarterly is properly handled. This is not, however, the case with the senior and adult quarterly. Even with the intermediate quarterly, much of the vital work is being done by volunteer workers: Miss Ruth Tomlinson and Miss Mary C. Elton, for example, of Cleveland, Ohio, who are preparing the five-year outline curriculum, and the several staff writers.

Defects in the quarterlies—defects in the lesson materials for juniors—can never be entirely eliminated. Defects existed—serious defects—in the outlines of the International Council of Religious Education; they exist in the

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# The Sunlight of Prophecy

Or Who Is the Antichrist? (2 Peter 1:19.)

By J. H. Anderson

## Lesson One PROPHECY

Prophecy serves a twofold purpose. (1) Fulfilled prophecy proves the inspiration of the Bible. (2) Prophecy shows how near we are to the coming of Christ. (Luke 21:25-31.) Prophecy? "A revelation of future events." Thus it belongs to us. (Deut. 29:29.)

Here is Webster's definition, and it is good: "Prophecy, a declaration of something to come; as God only knows future events with certainty, no being but God, or some person informed by Him, can utter a real prophecy. The prophecies recorded in the Scriptures, when fulfilled, afford most convincing evidence of the divine origin of the Scriptures, as those who uttered the prophecies could not have foreknown the events predicted without supernatural instruction." (See Isa. 46:9, 10; 44:6-8; 2 Peter 1:21.)

We are to study prophecy. (Mark 13:32-37; Rev. 1:1-3.) As God is a God of time, there will be a time for every event, and every event will be on time. (Ecl. 3:1-8; Luke 19:41-44; 12:54-56.)

As there will be false prophets in the last days, we must know how to separate between the true and the false. (Matt. 24:24-27.) Note: The false show signs and wonders, the true take the Word only. (Deut. 18:21, 22.) Prophecy will grow brighter as we approach the end. (2 Peter 1:19; Prov. 4:18.) The New Testament records the fulfillment of many of the prophecies of the Old Testament, and thus proves the Old Testament was the Word of God. (2 Peter 1:21; Matt. 1:22, 23; Isa. 7:14; Matt. 2:1-6; Micah 5:2.) The Jews, being ignorant of these prophecies, rejected Christ at His first advent. (Acts 13:27-29.) What about us if we do not understand the prophecies of the second advent? (1 Thess. 5:1-9; Matt. 25:1-13; 24:43, 44.)

## Lesson Two PROPHECY? PROPHECY NOW FULFILLING

"Last Days." "Latter Days." "Time of the End." "Days of His Preparation."

The end of this age a peculiar time—unlike any other time in the history of the world. How is prophecy given? (2 Peter 1:21.) By whom? (Isa. 45:11; 46:9, 10.) Is it sure? (2 Peter 1:16-21.)

"The Latter Times." (1 Tim. 4:1-5.) Do we have these conditions in the world?

"Last Days." (2 Tim. 3:1-5, 13; 2 Peter 3:3-5; James 5:1-8; Luke 21:24-36.)

"Days of his preparation." (Nahum 2:3-5.) How can we obey Matthew 24:4? (See Matt. 24:24-28, 36-44.) When these things come to pass, what may we know? (Luke 21:28-31.) What must we do? (Mark 13:32-37.)

## Lesson Three

### "THE DAY OF THE LORD"

At the end of Gentile Times there will be a

period of Jewish Time of seven years, Daniel's seventieth week. This is known as "The day of the Lord," "Time of Israel's trouble." (Jer. 30:7.) It will be unlike any other time. (Ezek. 39:8; Zech. 14:6, 7.) The time of the greatest trouble that the world has ever known or ever will know. (Dan. 12:1-4; Matt. 24:21, 22; Zech. 14:6, 7; Matt. 5:14; 1 Thess. 4:13-18; Luke 21:36; Isa. 26:19-21.) What two great events will mark the beginning of this period of time? (Luke 21:24; 1 Thess 5:1-7; Zeph. 1:14-18; Amos 5:18; 2 Peter 3:10.) In this day will be fought the battle of Armageddon. (Rev. 16:14-21.) All the nations will be at Jerusalem to fight. (Joel 3:1-3; Zech. 14:1-4.) Then the Lord will come. (Ezek. 38:18; 39:8; Rev. 11:18.)

The real trouble will be in the last half of this time, after the bride has been taken away. (Matt. 24:21, 22; Dan. 12:1-3; Luke 21:36; Zeph. 2:3; Mal. 3:16, 17; Isa. 26:19-21.)

## Lesson Four

### "DANIEL'S SEVENTY WEEKS"

Daniel 9:16-27

What will come at the end of these weeks? (V. 24.) These weeks given to whom? The fulfillment of sixty-nine of these weeks shows that a day stood for a year (Num. 14:34; Ezek. 4:6), seventy weeks for 490 years, given to the Jews and Jerusalem to bring the blessings of verse 24, (Rotherham says, "The Hebrew word 'Hathak' translated 'determined' in verse 24 means 'divided.'") This time is to run a while, then stop for a while, then run again. Sixty-nine of these weeks (483 years) ran to the time Peter went to the Gentiles at the house of Cornelius, then they ended and Gentile times came in and will run to the seventieth week. (Luke 21:24.) When did this time start? (Dan. 9:25; Neh. 2:1-8.) 446 B.C., when the decree was made (Neh. 2:1-8), plus 483 years, sixty-nine weeks, runs to the time God sent Peter to the Gentiles and Israel's time ended until the Gentiles could be called. The Kingdom had to wait for the Gentiles to furnish the bride. Daniel 9:24, however, shows that the Kingdom must be established at the end of the seventy weeks, so God brought in Gentiles' times between the sixty-ninth week and the seventieth. The Kingdom had to wait. (Matt. 22:1-14; Mark 1:15; Matt. 21:43.)

## Lesson Five

### "THE JEWS IN PROPHECY"

God had dealings with the Jews only from Abraham to the Cross. (Amos 3:2; Matt. 10:5, 6.) The Burning Bush of Exodus 3:1-5 shows that Israel would be in the flames of persecution, but would not be consumed. (1 Cor. 10:11.) When God led the Israelites into the Holy Land, He promised them a great blessing if they obeyed Him. (Lev. 26:1-13;

study this chapter.) Then, if they disobeyed Him, a punishment. (Vv. 14, 43.) Did they obey or disobey? (Rom. 9:21.) Then they were to be scattered. (Lev. 26:33; Ezek. 12:8-15.) Has God done this? What was to be the result to the "land that flowed with milk and honey"? (Vv. 20, 31, 35.) Has this condition ever come to "the Holy Land"? Does God promise to bless Israel after this punishment? (Lev. 26:44-46; Rom. 11:28.) Is the burning bush a true type of Israel? Have they been in the flames of persecution since their dispersion by Babylon? Where is Babylon now? Are the Jews still Jews? Will their land always be desolate? their cities waste? (Isa. 51:3-5; 61:4; 62:4-9; 65:17-25.) Are these things coming to the land since World War I? Do they show that we are in the "last days"? (Hos. 3:4, 5.) What should we do? (Mark 13:35-37; Luke 21:31-36; Psalm 102:16.)

## Lesson Six

### "THE RESTORATION OF ISRAEL" "BUDDING FIG TREE"

Luke 21:29-31

First consider Hosea 3:45, written many years before the Kingdom of Judah was overturned. Have the Israelites had a king since 606 B.C.? Have they had a temple since A.D. 70? When will God take them back to their land? (Hos. 3:5; Ezek. 37:1-28. Note v. 11. Jer. 31:8-14; 32:37-44.) When was the way opened for Israel to buy land in the Holy Land? Was the Kingdom of Israel God's? Who set it up? (1 Sam. 8; 1 Chron. 29:23.) Was it overturned? When? Will it be restored? (Ezek. 21:25-27; Acts 1:6.) Were the apostles mistaken about the kingdom of the Jews being God's Kingdom? (Matt. 13:10-17.) When and by whom was the Kingdom of Judah overturned? (Ezek. 21:25-27.) (About 606 B.C. by Babylon.) When will it be restored? (Ezek. 21:27.) Who has the right to restore it? David's Son. (Psalm 89:27-36; Isa. 9:6, 7; Luke 1:28-35; Rom. 1:1-4; Acts 2:22-34.) Will the Jews go back and be subjects of the Kingdom? (Matt. 19:27-30; Luke 22:28-30.) What day is this and how long will it be? (Acts 17:31; Isa. 26:9; 2 Peter 3:8; Rev. 20:4-7.) When will this judging begin? (Matt. 25:31-34.) Where will it be? (Rev. 5:10.) Is Israel now becoming the budding fig tree? (Luke 21:29-31.) Will these nations learn righteousness in this Kingdom under the reign of Christ and the Bride? (Isa. 2:2-4; 11:1-9; 26:9.) Does this mean all nations now, or all that pass through the great trouble? (Zech. 13:8, 9; 14:16, 17; Matt. 25:31-42.)

## Lesson Seven

### "WHY DID THE JEWS REJECT CHRIST AT HIS FIRST ADVENT?"

Read Acts 13:26-30; Romans 11:25. What caused that blindness? Note: There are two

lines of prophecies in the Old Testament pointing to His coming: one to His first advent, and the other to the second advent. The Jews overlooking the first advent and having their eyes on the second is the reason of their rejecting Him. First Advent. (Micah 5:2; Matt. 2:4-6; Hos. 11:1; Matt. 2:14, 15; Isa. 53; Acts 8:32-35; 1 Cor. 15:1-8.) These prophecies were fulfilled, thus proving the inspiration of the Old Testament. (2 Peter 1: 21.)

Prophecies in the Old Testament point to the second advent. (Dan. 7:13, 14.) Note: He comes in the clouds to set up a kingdom. (Mal. 4:2.) To bring the perfect day, the 1,000 years in which God through Christ and the Bride will judge the world in righteousness. (Acts 17:31; Matt. 25:31-34; 2 Peter 3:8; Isa. 26:9; 2:2-4; 11:1-10.) How long will Israel be blinded? (Rom. 11:25.) Did their rejection of Christ help the Gentiles? (Acts 13:46; Rom. 11:11, 12.) Will they be brought in again? (Luke 13:34, 35; Rev. 1: 7; Zech. 12:10.) What will this bring to the Gentiles? (Rom. 11:11-25; 2 Peter 1:19; Prov. 4:18.)

#### Lesson Eight

##### "THE NATIONS IN PROPHECY"

Daniel 2:31-45; 7:1-28

When and by whom was the Kingdom of Judah overturned the first time? (Ezek. 21: 25-27.) By Babylon. Note: Daniel 2:31-45 and 7:1-28 show the Gentile powers that will rule from the first overturning of the Kingdom of Judah until He comes whose right it is to reign over the Kingdom.

Babylon—head of gold? Lion? (Dan. 2:32-38; 7:4; 606 B.C.; 538 B.C.; read Dan. 5: 24-28.)

Medo-Persia. "Breast and arms of silver." "Bear." (Dan. 2:32, 39; 7:5; 538 B.C.; 331 B.C.)

Brass—Leopard. (Dan. 2:32, 39; 7:6; Greece; 331 B.C.; 168 B.C.)

Universal pagan Rome—legs of iron—non-descript beast. (Dan. 2:33, 40; 7:8, 23.) Rome universal, B.C. 168-A.D. 395. (Luke 2:1, Myers, pp. 268, 269.)

10 horns—10 toes—10 kingdoms that grew out of the fourth power, pagan Rome. (Dan. 2:41-43; 7:7, 8, 19, 20, 24.)

Note: These four Gentile powers have lost their dominion, but will be destroyed when Christ sets up the Kingdom. (Dan. 2:35, 44, 45; 7:11, 12.) They were all incorporated in the little horn of Daniel 7. All in the papal church.

#### Lesson Nine

##### THE ANTICHRIST

After the toes and horns grew out of the fourth power, Daniel saw a little horn coming up from the head of the fourth beast, pagan Rome. (Dan. 7:7, 8, 19, 20, 23, 24.) He, the Little Horn, grew out of the fourth beast. The ten horns began to grow about 483 A.D. Another power, papal Rome, was growing and came into full power by 610 A.D.

This power was to come before the day of the Lord, not in the last half of the day as some would have us believe. (2 Thess. 2:1-10.) Here Paul would have us to guard against that doctrine that Antichrist would come in the day of the Lord. In Revelation 13:1-10, we have him represented by a beast, a combination of Daniel's four. In Daniel 2:35, we

find that all the powers will be destroyed at the coming of Christ. Yet these powers have long since passed away as world powers. In Daniel 7:12, this is pointed out. Now in Daniel 7:1-7 and Revelation 13:1-10, we find that all are combined in the Antichrist and will be destroyed in him at the coming of Christ. (2 Thess. 2:8-12.) So in Antichrist we must find all these powers. This cannot be done in a man. So it kills the theory of a superman ruling the world in the future. The four beasts of Daniel 7:1-7 and the leopard beast, Antichrist, papal Rome, all come from the sea, the people. (Rev. 17:15.) We find in papal Rome the principles of all the four powers of Daniel 7.

#### Lesson Ten

We have seen that the four beasts, four Gentile powers of Daniel 7, are combined in the leopard beast of Revelation 13. This beast got its leopard spots from the leopard of Daniel 7, Greece. What came into papal Rome from Greece that spotted her like a leopard? About 400 years before Christ, Greece taught the immortality of the soul, and this doctrine was taken into the papal church from Greece, and spots everything the papal church holds. (Myers, History of the World, p. 208.)

This beast had the feet of a bear, Medo-Persia. (Dan. 7:5; 2:38, 39; Rev. 13:2.) Medo-Persia taught that from the beginning there had been a warfare between the good spirit and the bad spirit over the human race, and that at death all had to walk across a lake of fire; that the good would get across, and the good spirit would admit them into Paradise; but the wicked would fall into a burning pit of endless woe. (Myers, pp. 83, 84.) Here we have the Catholic doctrine that all must go at death to purgatory, and that those who are helped by the priest will get out, and be admitted into heaven into the presence of God; but those who are not helped by the priest will go on into hell. The papal church stands on this doctrine, the feet of the bear, Medo-Persia. The leopard beast had the mouth of a lion, Babylon. (Dan. 7:4; Rev. 13:2; Dan. 2:32, 38.) The king of Babylon taught his own infallibility. (Dan. 3:8-15; 4:28-30.) The Catholic Church teaches that in all spiritual matters they are infallible.

"It must be borne in mind that the bishops of Rome put forth a double claim; namely, that they were the supreme head of the church, and also the rightful, divinely appointed suzerain of all temporal princes, the earthly king of kings. Their claim to supremacy in all spiritual matters was very generally acknowledged throughout at least the West as early as the sixth century, and continued to be respected by almost everyone until the great Reformation." (Myers, p. 414.) Then the leopard beast had the general make-up of Daniel's fourth beast, pagan Rome. The same number of heads of the four. "And they worshipped the dragon (pagan Rome, Daniel's fourth beast), which gave power unto the beast," papal Rome, the Antichrist. (Rev. 13: 4.) Here we learn that Antichrist received his power from pagan Rome. In 2 Thessalonians 2:7, Paul declared that there is a hindering power that must be taken out of the way before the Wicked One can come in. This was pagan Rome, then a universal power. (Luke 2:1.) On page 415 of Myers' History of the World, after showing how pagan Rome moved from Rome to Constantinople, he

writes: "Nor was this advantage lost when misfortune befell the imperial city." "Thus the removal by Constantine the Great of the seat of government to the Bosphorus instead of diminishing the power and dignity of the Roman bishops, tended powerfully to promote their claims and authority. In the phrase of Dante, it 'gave the Shepherd room.' (Rev. 13: 4.) It left the pontiff the foremost personage of Rome." A literal fulfillment of Revelation 13:4.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2:4, see also Rev. 13:4-6.) Those who believe in a future Antichrist teach that the Jews will build a temple and Antichrist will sit in it. Should the Jews in their unbelief build a temple, it would not be God's Temple. God's Temple is His church. (1 Cor. 6:19, 20; 2 Cor. 6:14-18; 1 Tim. 3:15.) So Antichrist had to start in the church. This he did. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us [the church], but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2:18, 19.) The church was in pagan Rome, so Antichrist could come out of the church, also out of pagan Rome. Paul showed in 2 Thessalonians 2:1-10, that a hindering power (pagan Rome) would have to be taken out of the way before this power could come in. There could not be two universal powers at one time. Universal pagan Rome removed so universal papal Rome could come in.

#### Lesson Eleven

##### BLASPHEMY

Daniel 7:25; Revelation 13:5, 6

What is blasphemy in the Bible? (1) To claim to be God's Son, to act for Him, when the claim is false. (Matt. 26:62-65.) This claim has been the claim of the Catholic Church, that God gave the keys of the kingdom to Peter, who turned them over to the pope; who act as God's vicegerents on earth, with all power. A false claim, hence blasphemy. (2) To claim the power to remit sins, remove the penalty, bring them out of purgatory, and send them on to glory. (Luke 5: 18-26.) Papal Rome puts forth this false claim, thus she blasphemes. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Rev. 13:3). "Which had the wound by a sword, and did live" (v. 14). Remember this is symbolic language. The sword is the Word of God. (Eph. 6:17.) "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." This wound was the Reformation, started by Martin Luther, who used the Word of God and led one half of Europe away from the Catholic Church.

"We must now seek the causes which led one half of the nations of Europe to secede, as it were, from the Roman Catholic Church." (Myers, p. 520.)

"The deadly wound was healed and all the world wondered after the beast" (Rev. 13:3). About the close of Luther's work the re-



formers fell out among themselves, and Europe went back to the Catholic Church, and the wound was healed. "While the Protestants were thus breaking up into numerous rival sects, the Catholics were removing the causes of dissension within the old church by a thorough reform in its head." (Myers, pp. 526, 527.) Of the deadly wound, Myers on page 529 writes: "Thus one half of western Christendom was lost to the Roman Church." The pope, head of this false church, wears a triple crown by which he claims to be lord of heaven, earth, and hell. On the crown is the Latin sentence, "Vicarius Filii Dei." The letters in the sentence make 666. (Rev. 13:18.) At the end of 1,260 years he was to lose his temporal power, and be consumed unto the end, then be destroyed by the brightness of Christ's coming. (Dan. 7:25, 26; Ezek. 4:6; 2 Thess. 2:8-12.) The end of his time to exercise temporal power came in 1870, and in that very year his power was taken away, and he has been consuming ever since. The next universal ruler of the world will be Christ, who will set up His Kingdom in the days of these kings, not in the day when one super-king rules. (Dan. 2:35, 44, 45.) The nations of the world will be fighting one another, not all united under Antichrist, when Christ comes. (Dan. 2:40-43; Ezek. 38:1-18; Rev. 11:18.) Although papal Rome, the Antichrist, lost his temporal power in 1870, he is to use an influence to the end and help to bring about the battle of Armageddon. (Rev. 16:13-17.) Then utter destruction comes to him when Christ comes. (2 Thess. 2:8-12.) "Vicarius Filii Dei." The sentence on the pope's crown in numbers stands for 666.

"But we request you, brethren, in behalf of the presence of our Lord Jesus Christ, and our gathering together unto him, That ye be not quickly tossed from your mind nor be put in alarm, either by spirit or by discourse or by letter as by us, as that the day of the Lord hath set in: that no one may cheat you

in any one respect. Because that day will not set in—Except the revolt come first and there be revealed The man of Lawlessness. The son of destruction, The one who opposeth and exalteth himself on high, against every one called God or an object of worship; So that he within the sanctuary of God shall take his seat, showeth himself forth that he is God. Remember ye not that while I was yet with you these very things I was telling you? And what now restraineth ye know, To the end he may be revealed in his own fitting time. For the secret of lawlessness already is inwardly working itself. Only until he that restraineth at present shall be gone out of the midst: And then shall he revealed the lawless one, Whom the Lord Jesus will slay with the Spirit of his mouth, and paralyze with the forthshining of his Presence." (Roth.)

#### Lesson Twelve

Note: The prophecies pointing to Antichrist are given in symbols, therefore the time is symbolical time, a day for a year. (Ezek. 4:6; Num. 14:34.) This gives him 1,260 years to exercise temporal power. (Rev. 13:5, margin.)

He came out of pagan Rome, after the ten horns. (Dan. 7:8, 19, 20, 23.) The ten horns came up after 483 A.D.

He had to come before the day of the Lord. (2 Thess. 2:1-8.) Those who believe in a future Antichrist say he will come in the last half of the day of the Lord. Who is right, Paul or those who believe in a future Antichrist? (Dan. 2:35-45; Ezek. 38:7-18; Joel 3:1, 2; Rev. 16:14-21.) These scriptures show that the nations will be fighting among themselves when the stone crushes them.

Those who believe in a future Antichrist say that he will be ruling all the world when Christ comes to establish the Kingdom. Who is right?

Those who believe in a future Antichrist

teach that we must have Daniel's fourth kingdom in the future. If this be true, then as the fourth power destroyed the third, the third the second, and the second the first, we'll have to have all four of those powers and then the ten to be followed by Antichrist. So we can hardly look for Christ to come within the next 500 years. Yet, strange as it is, the people say Christ may come at any time. One who believes in a future superman, with all power, was asked who gives him this power. His reply was, "God." Reader, can you believe God will give him power to deceive the people, then torture them for being deceived? Can we believe this in the face of Daniel's statements (2:40-45) that all the world will worship one man? When a church uses temporal power a man is a fitting symbol, so Paul spoke of the papal church as the Man of Sin. In Ephesians 4:13, the true church is spoken of as a man.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time" (Dan. 7:25). The head of this power wears a triple crown by which he claims to be the ruler of heaven, earth, and hell, thus he places himself above God and Christ. (Luke 20:37, 38.) Christ never claimed to be the ruler of heaven, but is of the dead. (Rom. 14:9.)

The Catholic Church teaches that the Kingdom was set up at Pentecost, thus changed the time.

The law of God by which one must enter the Kingdom of God is belief and obedience. The Catholic Church changes this and makes it a matter of paying the priest.

(The foregoing series of lessons by Bro. J. H. Anderson will be printed in tract form, and will sell for 40 cents a dozen, or \$3.00 a hundred. Address: National Bible Institution, Oregon, Illinois.)

## TRUTH SEEKING—IN QUARTERLIES

(Continued from page 7)

publications of every house that issues Sunday school materials. As nearly as possible, under the present system, the Sunday School Department and the National Sunday School Association will try to erase defects without creating worse new ones; but the effort is handicapped by the need for part-time, volunteer workers who resign unexpectedly and who are unable, because of the distances that separate them, to know precisely what other workers are doing.

F. E. Siple, editor of the senior and adult quarterly, has proposed that, as soon as possible, some one person be asked to do all, or at least the major part, of the work on the materials he now is handling. This individual should be paid—not necessarily for full-time work, but for a minimum of three days' service each week. His expense should be paid, and he should be left free to do the bulk of the writing on his quarterly. On no other basis can any

worth-while progress take place toward making the *Truth Seekers' Quarterly* a constantly improved medium for teaching the way of God in truth. An average of 25 cents each week, based on the total number of Church of God Sunday schools and drawn from each school, would accomplish this objective.

## A STUDY OF REVELATION 22

(Continued from page 5)

people after the Millennium when God is "all in all."

*Verse 17.* The invitation is to "COME." Surely this is a present invitation. Since, however, the river of water is not here literally, at present, it must be considered now as a figurative river. We believe one may partake of the water of life, spiritually, now, and literally in God's Kingdom.

*Verse 20.* The last promise, "Surely I come quickly." The last prayer, "Even so, come, Lord Jesus."

# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**BREWERY HARVEST.** Back in May, 1941, when the youth of the country were being called into the service of the nation, the "Reader's Digest" made this forecast: "The opportunity now presented to the brewing industry is so obvious that it is superfluous to go into it in detail. . . . Here is a chance for brewers to cultivate a taste for beer in millions of men who will eventually constitute the largest beer-consuming section of our population."

This is how the brewers looked at the opportunities opened to them by the wet canteens in army camps. Uncle Sam did a good job in his part to break the Axis yoke, but what a terrible offense he committed against the youth of America in tempting them with strong drink and cultivating their appetites for the cup that foams with evil!

In a report recently released by Mrs. D. Leigh Colvin, president of the National W.C.T.U., the "1944 consumer expenditure for alcoholic beverages" amounted to \$7,000,000,000.

Dr. E. M. Jellinah, Director of Alcohol Studies at Yale University, estimates that there are "675,000 chronic alcoholics, and some 2,700,000 excessive drinkers in the United States."

In Ontario, the women's beverage rooms are becoming so corrupt and disgraceful, that many have been closed and the Provincial government is being forced to revamp its liquor policy. Yet, some folk talk about the world getting better. What do you think?

**END NOT YET.** The prediction of Charles Long, Pasadena, California, pastor of the Remnant Church of God, a small group which he founded following his recall from missionary work in Africa by the Church of God, headquarters, Anderson, Indiana, that the world would come to an end on September 21, at 7:30 p.m., Pasadena time, created no small stir in the minds of people in various parts of the world. In information supplied by Brother G. P. Lichty, Pomona, California, Mr. Long expected the world to be destroyed by atomic action. Of his time calculations, Brother Lichty said: "He claimed to have received a vision which he had kept secret for seven years, of a blackboard on which a hand had written the numerals 610 three times, and under which had been written the numbers 1260, 1290, and 1335. The sum of the last with 610 gave him the 1945 date."

According to "The London Times," there are a number of ministers in England who anticipate the end of the age, either in 1945 or 1946. Some had set the same date as Mr. Long for this hopeful change to take place.

There is no doubt but what much injury is done the cause of the "blessed hope" by groundless predictions as to the exact time when the event will happen. On the other hand, perhaps the dry bones of the church are doing a little rustling that will eventually

work for good. According to press reports, the churches of Mexico were filled to overflowing on September 21, the day predicted for the disintegration of the earth. There is a restlessness in the church that speaks well for the times. Individual errors in "times and seasons" should not blind our vision to the tense-ness and the aroused consciousness among those looking for the "blessed hope" that something is about to happen. Voices from all quarters of earth are chanting a watchword cry, "He's coming soon." It may not be without its significance!

**ASTROLOGY.** "An astrology racket is said to be taking from the pockets of the American people a total of two hundred million dollars annually. The trade in horoscopes has become so profitable that colleges for students of astrology have been established in several states, and the circulation of journals of astrology has been enormously increased." —Religious Telescope.

Astrology has been closely identified with several of the great age-climaxes. The Pharaoh of Egypt consorted with astrologers prior to the deliverance of Israel, and relied upon them when Moses and Aaron performed miracles in his presence. The great Nebuchadnezzar of Babylonian fame sought wisdom at the hands of paid astrologers. Hitler, the latest heir of these wicked prototypes, depended on astrology to unveil the future. History that marked the close of preceding ages is being repeated today.

**CORONARY THROMBOSIS.** Dr. W. J. McCormick, Toronto, has been carrying on research work on vitamins for several years, and has just concluded a three-year study of coronary thrombosis. In his report in the current issue of "L'Union Medicale du Canada," a French-Canadian medical journal, he reports that the rising incidence of heart trouble is increasing in proportion to the increased use of tobacco and alcohol. According to his report, prior to 1929, the sex incidence of heart trouble was two males to one female. As women smokers increase, their number of deaths caused by heart ailments increase.

Cigarette consumption in Canada in 1935 was approximately 5,000,000,000. In 1943, it was 10,000,000,000. According to Dr. McCormick, the United States consumption of cigarettes in 1935 amounted to 135,000,000,000 and an estimated 333,000,000,000 in 1944.

Christians should remember their bodies are the "temple of the Lord," and as such must be kept clean and undefiled.

**HISSING AND BYWORD.** Allied leaders know what they should do with the displaced thousands of Jews in Europe, but how to do what they should do is a matter that beggars solution. There are hundreds of thousands of displaced Jews with no place to go. Naturally, they would like to "go home" to Pal-

estine. King Ibn Saud, Arabia, is reported to have said "he will oppose further Jewish immigration by force of arms." Zionist leaders take a very serious view of the situation. Jerusalem is tense. Jerusalem and the Valley of Jehoshaphat will be much in the news in the months that lie ahead. These be days when "uncasy lie the heads that wear the crowns."

**CRUSADE FOR CHRIST.** The Northern Baptists have instituted a "Crusade for Christ," and will raise \$14,000,000 for "post-war reconstruction, rehabilitation and advance." Methodists contributed \$17,000,000 in cash last year in their "Crusade for Christ," and \$10,000,000 more was pledged.

**MRS. PRAYER MEETING DIES.** Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and spiritual holiness, soon growing into world-wide prominence and was one of the most influential members of the famous Church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power.

At last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning marts of trade and places of worldly amusements. Her older brother, Brother Class Meeting, has been dead for many years.

Experts, including Dr. Works and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, drives, and religious education, but to no avail. A post-mortem showed a deficiency of spiritual food coupled with a lack of fasting, faith, heartfelt religion, shameless desertion, and non-support as contributing causes for her death. Only a few were present at her last rites, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to bear her remains tenderly away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace," and "Rock of Ages," were not sung. Miss Ina Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be.

The body rests in the beautiful cemetery of Bygone Glories, awaiting the coming summons.

In honor of her going the church doors will be closed Wednesday nights save on the third Wednesday of each month when the Ladies' Pink Lemonade Society serves refreshments to the members of the Men's Handball team. —A selection.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"She said, The glory is departed from Israel: for the ark of God is taken" (1 Samuel 4:22).*

### An Ark for Protection

Noah built an ark under the leadership of God. He made it to keep himself, his family, and the animals of all kinds from harm. The ark was to protect them from the Flood.

Moses' mother made an ark to hide her son, and put him in the edge of the river. He was saved from being killed as were most of the boy babies at that time.

The ark of God, or of the testimony, was a different kind of ark. While the Israelites took care of it, they were protected by God.

### The Ark of God

The ark of God was beautifully made. There were two cherubim facing each other on the top. It was all covered with gold. There are many interesting facts told us in the Word of the ark of the covenant. In it was a pot of manna. You know the children of Israel ate manna while on their years of wandering in the wilderness. Also Aaron's rod was placed in it. Then, too, the tables of stone, on which the Ten Commandments were written for Moses to give to the Israelites, were placed in this ark. (Turn to Ex. 17:33, 34; 40:20; and Heb. 9:4 to read of these facts.)

The Israelites carried this sacred ark with them until the tabernacle was built. Then it was kept in the tabernacle.

### The Ark in Enemy Possession

The Philistines captured the ark from the Israelites. They had it for seven months. It was taken from one city to another. Everywhere it was taken the people were punished by plagues of boils and mice. When the people of one city saw it being brought to their city, they would cry against it. They feared the punishment God sent.

Finally, the Philistines sent for their priests (they were idol worshippers) and diviners. They asked, "What shall we do?"

It was decided to make a new cart. It was to be drawn by two young milk cows that never had been driven before. Their calves were to be left at home. Then the ark was to be put in the cart. If the cows went toward their

calves, they would know it was not God that was punishing them. If the cows went away from their calves, they would know it was God who brought the plagues upon them.

They also included jewels for a sin offering. Also a box with mice made of gold, as well as little golden images of their boils!

The cows took a straight path away from their calves toward the Israelites.

When the Beth-shemites saw the ark returned, they rejoiced. Joshua, as owner of the field where they brought the ark, made an offering of the cows. They used the wood of the cart to help build a burnt offering to God. This was also where the Levites, or priestly tribe, lived. It is instructive to know that no one but Levites could touch the ark without dying. Only the Levites who were priests could offer a sacrifice for the Israelites. Thus we see God's hand in directing the cows drawing the cart back to the Israelites.

### Our Ark

God has a plan for this world. We can fit into His plan. If not, someone else will fill the place we might occupy. Christ is our Ark of Safety today. To be found in Him in peace is a blessing indeed. Come into this ark today and lay off your burdens.

### Happy Birthday Wishes

James L. VeNard, Oct. 25, age 13, Macomb, Ill.  
Marjorie M. Cooper, Oct. 26, age 13, Washington, D. C.  
Juanita Kennedy, Oct. 28, age 9, Hammond, La.

"The Lord is my light and my salvation;  
Whom shall I fear?  
The Lord is the strength of my life;  
Of whom shall I be afraid?  
When evil-doers came upon me  
To eat up my flesh,  
Even mine adversaries and my foes,  
They stumbled and fell.  
Though an host should encamp against me,  
My heart shall not fear:  
Though war should rise against me,  
Even then will I be confident."



## BEREAN DEPARTMENT

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### Talking and Doing

\* \* \*

By Arlen Marsh, Rockford, Illinois

It is the habit of young people—having been young once myself, I can remember—to do a great deal of *talk-ing* and a comparatively small amount of *doing*.

Something to *do*—that is what they want, to hear them speak. Yet, far too often, they overlook the things to do which can easily be found in the program already available to them.

The Berean society, the Sunday school, the church are not intended to improve social relationships or to provide recreational facilities and parties. They are intended for plain, hard work, the sort of work that leads to eternal life in the Kingdom of God.

This is the thing that young people are inclined to overlook. Unless their organization is doing something spectacular, they feel that it is dead. Actually, few organizations are dead until they have to rely on the spectacular to give them an appearance of life.

Your weekly lesson is far from spectacular, for instance—but it is the hub of your entire Berean effort. Your society has no purpose for existence without it. Anything you do on the side is just an extra.

Try giving the lesson a little thought. Instead of glancing over it for half an hour the evening you are going to teach, start work on it at least a week ahead of time. Tie in the lesson with current events. A lesson on prayer? What about Eddie Rickenbacker? A lesson on the mortality of man? What about the inscription on the tombstone in the cemetery—"Gone to be an angel"? A lesson on the Kingdom? What about penicillin and sulfanilamide? Think how much more effective God's ways are than the drugs of men!

There is not a doctrine in the Bible that does not have its parallel in magazines and newspapers, in your own daily life. Look for the parallel. The process will show you as nothing else will that Christianity does tie in with your own personal needs.

Produce an interesting lesson, and you will not have to be worrying about parties and special programs and which chorus book to use—these things will become merely helps, and not the end.

### Lost—Reality of Fairy Tale

Since we have all been children at one period in life, we have known the thrill of reading with excitement about those fairy-tale characters who were the products of some author's active imagination. We experienced with pity the plight of the beautiful princess who was lost in the woods and rejoiced when she was finally rescued by the handsome prince on a white horse. While we might wish that life could always be as simple as a fairy tale, the fact remains that reality is present and far different and should be treated as such, especially by Christians.

Perhaps your memory of being lost is more real than a fairy tale. Perhaps you have known the feeling of being lost and the joy at being found. Do you realize, however, that every day you associate with people who are traveling in as deep a maze as the thickest forest at night—the maze of sin; and, in most cases, these unfortunate individuals have no idea how to alleviate their plight. In fact, most of these people do not realize that they are heading for trouble. It is to cause these people to become aware of their trouble and to assist them that we have been blessed with a knowledge of Christ. Christ was in full sympathy with those from whom the gospel was veiled; and, on numerous occasions, instructed His disciples in the necessity of rescuing these helpless people who, without a knowledge of God, found this world a perplexing and bewildering place in which to live.

When Christ said, "The Son of man is come to save that which is lost," He realized full well the burden that was upon Him and made the supreme sacrifice to rescue them. We are not called upon to submit to death to help those around us but only to live a life that is exemplary of the fact that we are members of Christ's family. The reputation of that family should be guarded just as carefully or more so than our earthly one.

Let us remember that as Christ enjoyed fellowship with His disciples, He never for a moment forgot those whom He was to save. In like manner, while we find pleasure in associating with those who are familiar with the gospel, it is also important to shoulder the responsibility of telling others of Christ. Only in doing this can we fulfill the teachings of our Master and thus function as true Bereans. Remember, the more people you tell about Christ means that many more friends in the Faith.



## AMONG THE CHURCHES

### CLARK CHAPEL CHURCH OF GOD

Magazine, Arkansas

Bro. H. Scott Smith and the writer conducted a series of evangelistic meetings at the Clark Chapel Church of God, Magazine, Ark. Considering the inclement weather, we had very good attendance. During the meeting, three persons came forward and requested baptism. Their names are: Miss Caren Robeson, Earl Robeson, and Phillip Cox, the son of Bro. Earnest Cox. They may be addressed at Magazine, Rt. 2, Ark. W. R. Simmons.

### ARKANSAS CITY, KANSAS

We of the Church of God in Arkansas City, Kan., are happy to announce the recent employment of Bro. Edward Goit as our pastor for the coming year. Bro. Goit recently spent several days in our city visiting the brethren and speaking to us from the pulpit. We are now trying to locate living quarters for him and his family, so we may be prepared to welcome them about the first of November. Preaching services will begin November 4, 1945.

With Bro. Goit's aid, we now have a greater opportunity for furthering the Lord's work in our community, and we beseech the brethren everywhere to remember our effort in their prayers. Faye Werneke, Acting Secy.

### SOUTH BEND, INDIANA

Hope Chapel

The Hope Chapel Church of God at South Bend, Ind., conducted one of its largest and most inspiring Rally Days on October 7, 1945. Installation of our superintendent and teachers was held, after which a delightful program by each class was enjoyed. We obtained Bro. M. W. Lyon to preach both morning and afternoon.

In the morning service, Sr. Patay Naylor and Donna Uline of Nappanee, Ind., requested their membership be entered on Hope Chapel records, both having been baptized in June, 1945. We welcome these new members and wish they lived closer so they could meet with us more often.

A basket dinner was enjoyed in the basement and many of our visiting brethren attended: Mr. and Mrs. Russell Harmon, Fort Wayne; the Overmyers and daughter, Mrs. Teece; Mrs. Doll and daughter; the Lamunions of Burr Oak; the Naylor, Ulines and Rootes from Nappanee; Mr. Senff and Mrs. Lloyd of Bremen; Mr. and Mrs. William Ling and Mr. and Mrs. J. H. Williams of Rochelle, Ill.; Bert Burch of East Chicago; and many others. Come again, all of you, whenever possible. Mrs. Wilma Pierce, Secy.

"We are so thankful for the many blessings we have received in the past two years. We have almost got the new church so we can have services in it."—Mr. and Mrs. R. D. Stanton, Little Rock, Ark.

### RIPLEY MEETING CANCELLED

Because of a slow-down in refurnishing the church building, the meeting which Bro. James M. Watkins, Illinois Evangelist, was to have conducted at Ripley, Ill., from October 15-29 has been postponed to a later date. New floor and pews are the improvements being made in the building.

Bro. Watkins reports much interest in the establishment of permanent and regular work in the Casey-Marshall field. During the next few weeks, our evangelist expects to visit most of the Illinois churches in the interest of evangelism. Be looking for him and give him a hearty welcome when he arrives in your territory. Paul C. Johnson.

### OREGON BIBLE COLLEGE NEWS

Last week, the students enjoyed two inspiring chapel sermons from Bro. Vivian Kirkpatrick. In each he emphasized the necessity of consecration and devotion in the Christian ministry.

The Church-of-God-Doctrines class is studying about God's promises and the Kingdom.

In New Testament Interpretative Studies, the class has been studying Romans 8. We are learning that there is a vast difference between the natural man and the spiritual man.

Bro. Kirkpatrick and his helpers have been spending much time in the library. They are cataloging and arranging books for the use of the students. The College is appreciative of the many good books it has because of the kindness of its friends. Alva G. Huffer, Reporter.

### ROCKFORD, ILLINOIS

Evan Knodle, superintendent of the Rockford Sunday School, inaugurated a new plan at the morning worship service of the church on September 30 when he delivered a ten-minute talk on the relationship of the present world political and social chaos with Bible prophecy.

World conditions, he asserted, make it almost certain that a dictator in the form of a personal Antichrist will be required to establish a semblance of prosperity over much of the earth. Further, world conditions fulfill as they have never fulfilled before the predictions of Jesus in Matthew 24 and Luke 21 regarding the signs of His imminent return.

Under the new plan, the pastor is calling occasionally on various members of the congregation to deliver brief talks on the Bible and current problems. The themes will be not only prophetic, but practical as well. Study materials, including suggested Bible texts and newspaper, magazine, and book selections, will be furnished the speaker by the pastor; but no effort will be made to control the content of the speaker's remarks.

All regular services, including Sunday school, again are being held by the Rockford group, after a temporary setback in the program due to the infantile paralysis epidemic in the city. Arlen Marsh, Pastor.

### GLEANINGS FROM THE FIELD

Bro. G. J. Gordon, pastor of Golden Rule Church of God, Cleveland, Ohio, recently assisted Bro. Emory Macy, pastor of the Kokomo (Ind.) Church of God, in a series of special meetings.

Sr. Nancy B. Robison, Arkansas City, Kan., recently reported as having suffered an accident, fell asleep in Christ, October 7, and was buried on October 9, the Editor officiating. Her obituary will appear later.

Sr. Ida Marsh, having attended the General Conference and Iowa State Conference and visited with relatives and friends has returned to the home of her daughter, Sr. John Conrad, in Interlochen, Fla.

"Our Indiana Quarterly Conference was a success. Eighty people were in attendance at Burr Oak."—R. C. Stilson, South Bend, Ind.

### MERLE EATON BELL

Merle E. Bell was born, November 13, 1911, at La Crosse, Wis., and died, October 2, 1945, near Phoenix, Ariz. He spent his boyhood and high school days at his birthplace, but came to the University of Arizona at Tucson for his college years of 1930-'34. After graduation, six years were spent in Chicago, mainly with the Commonwealth Edison Company, and at the time of his death, Merle was secretary-treasurer and one of the board of directors of the Steinfeld Company.

In 1926, at the General Conference at Oregon, Ill., Merle accepted Christ as his Saviour and was baptized by Bro. S. J. Lindsay. All came to love and respect him for his deeply sincere religious convictions, his friendly personality, and high standards of life. On May 9, 1937, at Savannah, Ill., he married Elhora Little who has been a devoted wife and constant companion to this present time.

Since there was no church of his own faith in Tucson, he affiliated with the First Christian Church of that city. There he had an outlet for his faith, and from this church his funeral services were conducted. W. Ford, pastor of the church, officiated at the service, the opening prayer being offered by the writer. Many large and beautiful floral tributes showed the high esteem in which he was held by the people of his community.

Four years ago it was necessary that he should have his spleen removed, and it is thought death came as a result of ruptured blood vessels which were noticed at the time of the surgery.

Immediate relatives remaining are his wife Elhora, Bro. and Sr. H. S. Bell of La Crosse, Wis., and Major Guilford Bell who returned from overseas within the last month.

Burial was made in Evergreen Cemetery at Tucson, there to await the time when the Lord of life and death shall come to bring a release.

Bro. Gerald L. Cooper accompanied the writer to assist in bringing comfort to these bereaved brethren. C. E. Lupp.

### SOUTHLAWN CHURCH Grand Rapids, Michigan

Following a summer's let-down, with the pastor away for Summer Bible Training School and three conferences, our work got under way again the second Sunday of September; and in the first month, some real strides have been made. It looks from here like one of the most active and progressive seasons in the history of our church.

An ABC class, studying the gospel fundamentals that we consider important before baptism, has been meeting each Tuesday night since mid-September, and attendance at this class has ranged from twelve to twenty-two. We hope to have several from this class present themselves for baptism soon.

Our mid-week devotional meeting which convenes each Wednesday night has been exceptionally well attended, and it is our definite feeling that a praying church is a growing church.

The Berean work, under Superintendent Ellen Van Fleet, is off to a good start. Young people of high school age meet on Sunday evenings for social fellowship and study during the hour preceding the regular church service, and have been helping with the evening worship period following. This is much appreciated by the congregation. The VITEM-IN Club, ages six to twelve years, meets on Tuesday afternoons at the annex under the direction of Sr. June Fairbrother. Here the little folks take complete charge, leading the singing, prayers, story-telling, and all. Many older folk would like to be mice in the corners. The mice would indeed sit up and take notice!

One of our young couples, Bro. and Sr. Ray Bigelow, have just moved to Pomona, Calif., and can be addressed at 115 E. Alverado Ave. We disliked losing them, but hope they will become working members of the church out there.

The teacher training classes have been started. One taught by Mrs. Siple on Tuesday nights handles the present staff of teachers, and one taught by Mrs. Doan on Sunday mornings is made up of prospective teachers. They are both doing splendid work.

As these lines are being written, final plans are being worked out for Rally Day, October 14. Well over two hundred attended on the previous Sunday, so prospects were bright for an enthusiastic Rally Day.

The Pastor and the chairman of the state missionary committee, Bro. M. Fairbrother, recently made trips to Battle Creek and to Vicksburg, Mich., in the interests of missionary work. At Battle Creek, we were sorry to find Sr. Lucille Sanford, a member of our Southlawn Church, seriously ill. We are praying earnestly for her welfare. A card addressed to her at 71 Rittenhouse St., Battle Creek, would be very welcome.

Mrs. J. S. Lyon, of our local congregation, submitted to a major operation recently, and is recuperating nicely. Her address is 1751 Madison S.E., Grand Rapids.

Our church plans to celebrate its nineteenth birthday anniversary on Sunday, October 28. We hope for a good representation from Oregon Bible College to help us celebrate. Dinner at the church, and a baptismal service, are planned for the day. Out-of-town guests will be very welcome.

F. E. Siple, Pastor.

### FONTHILL, ONTARIO

The members of the Fonthill Church of God are starting their full-time program of work with a good spirit of co-operation, and with happy hearts over the attractive condition of the Lord's house in their midst. The church building has been changed and much refreshed in the shades of ivory, pale green, and brown. The drapes and curtains have been cleaned, and the furniture fairly gleams. A week ago Sunday, September 30, the re-consecration service was held, at which time four of our men sang "Bless This House."

We feel so sorry for brethren who are isolated and do not have the great joy of meeting regularly in God's house with others of like precious faith. Stop a moment to think what it would do to your life if all your church activities were taken out and you no longer had fellowship with your brothers and sisters in Christ. How you would miss the sweet fellowship, the strength received from friendly handshakes, and the words with which we comfort one another! Now, perhaps, after contemplating such an empty life for a few moments, you will decide to put more real heart-service and zeal into your individual church effort from now on.

Another little boy has arrived in our midst. Born on September 14 to Bro. and Sr. Maurice Anger, his name is Grant William, and will, we feel sure, be brought up in the fear and admonition of the Lord.

Our loss at Fonthill is gain to Oregon (Ill.), for, after many trials and tribulations, Bro. Howard Beemer, Jr., finally has taken residence at Oregon Bible College. At the last Bible study night Howard was with us, we bade him God speed in a farewell party. The church presented him with a brief case, for which we feel sure he will have much use.

Bro. and Sr. Irvin Barnhart and son are now living in the village of Fonthill, bringing them nearer to the church and its activities.

The members of our church are thankful and glad that they are able to contribute a set of Encyclopedia Britannica to Oregon Bible College.

The Fonthill folk greatly enjoyed a flying visit from our former pastor and wife, Bro. and Sr. Grover Gordon. We were sorry Bro. Gordon was not able to be with us over Sunday.

The choir has enjoyed several pleasant evenings lately at the parsonage and the Fletcher home.

Bro. Clarke Gilbey has now received his discharge from the navy, and, while we will miss Sr. Margaret and son in our services, still we rejoice with them in their reunion.

Friday night, October 5, was happily spent at the church, celebrating the silver wedding anniversaries of three of our church families, namely, the Randalls, Fletchers, and Pages. It might be of interest to say that the Fletchers and Pages were married twenty-five years ago by Bro. F. L. Austin, and the Randalls by Bro. J. A. Patrick. To the strains of the wedding march, these three couples descended the stairs, and upon entering the room, the brides were presented with bouquets by three sweet little girls. The couples proceeded to a special table appropriately decorated in white, pink, and silver, centered with a beautiful wedding cake, candles on the sides and flowers at the ends. While all stood, Bro. Randall offered prayer, and then

a musical program followed, after which the wedding couples were presented with gifts and best wishes from the congregation. A delicious lunch followed, and, while all thought Sr. Lane's wedding cake too wonderful to eat, it was even "more wonderful" to eat. The brethren here are so thankful for the lives of these couples in whose honor we had such an enjoyable evening.

Bro. Ross Anger who is still in the army was home and worshiped with us yesterday.

Bro. Randall spoke to us this Sunday on the pitiful plight of Israel in these days. May the punishment visited upon God's chosen people for their unfaithfulness and disobedience be a great warning to us in these momentous times. We believe the coming of the Lord draws near. Let us be faithful stewards and do all we can to witness for God's coming Kingdom. Irene Holland, Reporter.

### NATIONAL BIBLE INSTITUTION

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### THE RESTITUTION HERALD

Published by

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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.

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**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, OCTOBER 23, 1945

NUMBER 4

## Jerusalem—Coming City of God

*"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.*

*"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.*

*"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.*

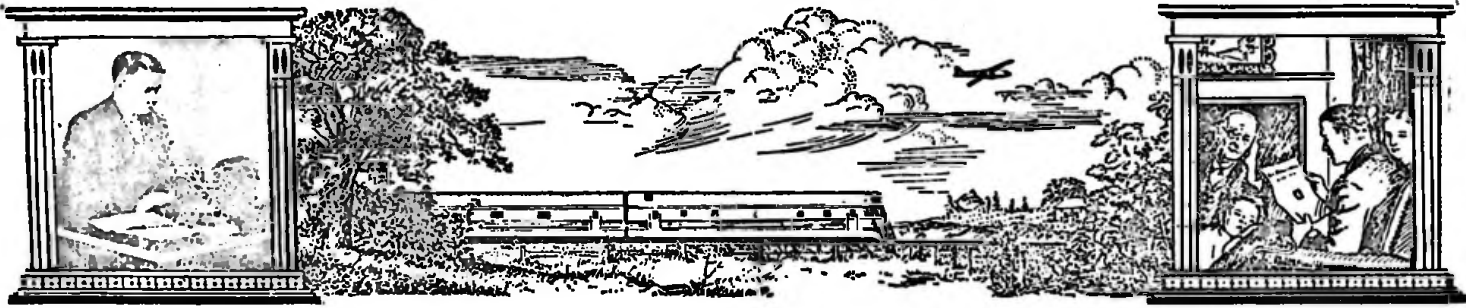
*"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

*"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.*

*"And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."*

—Isaiah 62.





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Sydney E. Magaw, Editor

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## Peter's Rock-Bottom Theology

The disciple whose name meant "a stone" taught a rock-bottom theology. Though "conditional immortality" was not a theological term in Peter's day, his writings and his sermons ring with expressions that show conclusively he was a conditionalist. He feigned no present possession of immortality, but he did teach that victory and reward await the second coming of Christ. He taught, too, that victory and reward are conditioned upon faith and obedience.

First Peter 1 presents several expressions showing Peter's hope as being linked with the second coming of Christ. There he spoke of the "inheritance incorruptible" that is "reserved in heaven for you" (v. 4). "Kept by the power of God," we who are Christians await "salvation ready to be revealed in the last time" (v. 5). By trial of our faith, we are to "be found unto praise and honour and glory at the appearing of Jesus Christ" (v. 7). Peter spoke, too, of "the grace that should come unto you" (v. 10), even "the grace that is to be brought unto you at the revelation of Jesus Christ" (v. 13).

Consider, also, these corresponding rock-bottom expressions: "When his [Christ's] glory shall be revealed, ye may be glad also with exceeding joy" (4:13), being "a partaker of the glory that shall be revealed" (5:1). Indeed, "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (5:4).

Second Peter 3, like Matthew 24, Mark 13, and Luke 21, is devoted almost exclusively to the doctrine of the second coming of Christ. In this chapter, the stone-solid preacher repeatedly spoke of "the promise" (singular) as though there is in all the Bible one specific promise surpassing all others, and that promise he declared to be "the promise of his coming"—the promise of *Christ's* coming. Scoffers will say, "Where is *the promise* of his coming?" (V. 4). Christians know "the Lord is not slack concerning *his promise*" (v. 9). "We, according to *his promise*, look for new heavens and a new earth, wherein dwelleth righteousness" (v. 13).

Peter, in his Second Epistle, spoke also of "the power and coming of our Lord Jesus," and declared that in the

Transfiguration he had been an "eyewitness of his [Christ's] majesty" (1 Peter 1:16)—an eyewitness of the coming Kingship of Jesus Christ, the Lord!

In these days of "Do you believe in baptism?" one text from the writings of Peter is especially significant. Here is rock-bottom theology: "Once . . . in the days of Noah . . . few . . . eight souls were *saved by water*. The like figure whereunto even *baptism doth also now save us*" (1 Peter 3:20, 21). There was "lots" of water in the type! Hear Peter, too, in his sermon to the Jews who crucified Christ (Acts 2:23). Cried Peter: "Repent, and *be baptized* every one of you in the name of Jesus Christ for the remission of sins" (v. 38). Concerning Cornelius and others in his home, Peter asked, "Can any man forbid water, that these should not be baptized?" (Acts 10:47), and he "*commanded them to be baptized* in the name of the Lord" (v. 48).

Closely linked with baptism is the essential doctrine of repentance, and Peter linked them! (Acts 2:38.) Similarly, repentance and the thought of Christ's coming are closely linked in many New Testament texts, and Peter so linked *them!* "Repent . . . 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). What "presence of the Lord"? A spiritual or figurative presence at the time of repentance? The next verse answers: God "shall send Jesus Christ . . . whom the heaven must receive until the times of restitution." Yes, Peter taught men to repent *now*, that they may be ready to meet the Lord when God sends Him back to earth.

Rock-bottom theology, the kind Peter taught, includes instruction in practical Christian living. Drink of Peter's sermonette on the Golden Rule:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing, but contrariwise blessing. . . . He that will love life, and see good days, let him refrain his tongue from evil . . . let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3:8-12).

# Grieve Not the Spirit of God

By Cecil U. Wilson (Overseas)

*"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).*

**M**AN HAS THE POWER—almost terrible power—to say "No" to the gift of God's grace. One can spurn God. The Apostle Paul wrote, therefore, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Similarly, the author of the Hebrew Letter warned all who read it not to harden their hearts and to stop their ears to the voice of God.

All Christians are instruments for service in the hand of God. Differences in our accomplishments lie in our greater or lesser desires to let God do His perfect work in us and through us. Only when we as Christians put aside personal ambitions for the pleasures of life and worldly fame, only when we turn to God with all our heart, mind, soul, and talent, can we hope to achieve lasting joy and satisfaction. Anything less will grieve the Spirit of God.

Unbelief and worldliness harden one's heart. They cause man to trust, not in God, but in his own strength and righteousness. If one continues in unbelief and worldliness, he builds a wall about his heart. If this wall is not broken down, it will shut out every ray of the peace of God.

If one grieves the Spirit of God, he transgresses the very Source and Fountainhead of blessing. True happiness is a fruitage of obeying the call of God's Spirit. True happiness is bestowed upon those who steadfastly and resolutely seek to do God's will, who daily follow in the pathway of life revealed through Christ. God does not show favoritism to any of His children, but those who walk closest to Him receive the greatest blessings of joy, love, happiness, and peace that passes understanding. The wise co-operate with divine law, with the Spirit of God; the foolish resist, or grieve, God's Spirit—and they suffer.

One way by which we may guard against grieving God's Spirit is to love those about us. Another safeguard is to engage ourselves in teaching His Word. Both our love for others and our teaching of God's Word should be free and easy, not as of duty, but as of Christ, and without thought of personal gain. Remember, too, that mere talking of these Christian principles does little good; it is action that counts in the sight of God. Piousness without action is so empty as to be an offense to God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Jesus,

the Great Pattern, went about "doing good" to His fellow men.

He who would not grieve the Spirit of God will cultivate the habit of talking to the Saviour when he is alone—whether in moments of resting or busy in daily labor. He will try to keep the laws of God and of Christ, not only from a sense of duty, but in willing, cheerful obedience. That attitude is dependent upon one's sincere love of God and sincere love of one's neighbor, and that attitude of cheerful obedience is most acceptable to God.

The Father admonishes His children to support His church and His ministers, both in prayer and in finance, and God is grieved, we believe, when this admonition is unheeded. Some Christians give little of the much they have, and they give it for recognition. This hidden desire makes their gifts unwholesome—worse, it grieves the Spirit of God. Some Christians who have very little give abundantly. They are the ones who believe implicitly in the Lord, in life everlasting, and their coffers are never empty.

In man's God-given freedom to choose between good and evil, man invariably chooses to disobey—to grieve God. It seems that sin has become a very part of the nature of man, and it is passed onward from generation to generation. Like a cancerous infection, sin has eaten into man's being. As our first parents fled from the face of God because of their sin, we today continue to separate ourselves from our own Maker. Our heavenly Father, however, in infinite love cannot endure to see His creation rush to eternal ruin. From the day of Adam's transgression, God has promised to send His Son into the world to bruise the Serpent's head—to destroy evil. (Gen. 3:15.)

Eventually, the promised Redeemer came. In the life and death of God's beloved Son, sinful man was rescued from eternal death. Thank God!—there was One who fulfilled the law, one in whom there was no sin, One who in perfection and righteousness *never* grieved His Father. He is the Father's choicest gift to men, and He is the gift that men most need. How can one be so unappreciative as to reject this needed and choicest Gift?

"To day if ye will hear his voice, harden not your hearts, as in the provocation" when Israel grieved God. (Heb. 3:15-19.)

# Why Four Gospels?

By P. W. Buzek (Cleveland, Ohio)

**N**EARLY ALL CHRISTIANS are acquainted with the word "gospel" as meaning "glad tidings." "Gospel" is a word of Saxon origin, meaning "God's spell," or "the Word of God."

The Bible presents four accounts of the gospel, four accounts of the glad tidings about Christ and His Kingdom. Christ, when instructing the apostles in the work that lay before them, stated: "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Similarly, Luke 24:48 records, "Ye are witnesses of these things." Now, as the apostles were witnesses for Christ, the four Gospels (written by Mark, Luke, and two apostles) are witnesses of the gospel today.

*Martus*, or *martur*, is the Greek word translated "witness." It signifies one who gives testimony to truth at the cost of his life. In this sense, the word primarily is used in the New Testament, and our present word "martyr" has come from the Greek word *martus* (or *martur*), meaning to witness.

In Old Testament times, the law appointed that in the case of a capital charge, one witness was not sufficient. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death" (Deut. 17:6). On the whole, the law was very careful to provide conclusive evidence in all matters of importance. Several quotations come to mind: 1) "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (19:15); 2) "He that despised Moses' law died without mercy under two or three witnesses" (Heb. 10:28).

In Acts 15:27, we read: "We have sent therefore Judas and Silas, who shall also tell you the same things by mouth." Here, too, we see that God provided several witnesses in teaching certain gospel truths to Gentiles.

Another significant text on the matter of witnessing is Acts 1:22. When the eleven apostles chose another apostle in the place of Judas, they thought it proper to appoint one "to be a witness" who had been a witness *with them*, one who had seen the resurrected Christ—a witness of like faith.

Said the Apostle Paul to the Corinthians, "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established."

By comparing the foregoing texts, one easily perceives why there are four Gospels (Matthew, Mark, Luke, and John) in the Bible. If truth can be established "in the mouth of two or three witnesses," it most surely would be established by the four Gospels, all witnessing for Christ. Introducing his Gospel, Luke wrote: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:1-4).

The four Gospels were written during the period of years dating from A.D. 38 to A.D. 97. Matthew was written A.D. 38 to 61 at Jerusalem. Mark was written A.D. 61 at Alexandria. Luke was written A.D. 63 to 64 at Rome. John was written A.D. 97 at Ephesus.

## *The Gospel According to Matthew*

*Matthew* began with the genealogy of Christ. He related what he saw and heard, with the most natural and unassuming simplicity, in plain and perspicuous style. "For simplicity of narrative and artless relation of facts without any applause, censure, or digressive remarks on the part of the historian . . . without any intermixture of his own opinion upon any subject whatsoever, and for multiplicity of internal marks of credibility, this Gospel certainly has no parallel among human productions."

Matthew wrote primarily for the Jewish Christians. Hence, his Gospel abounds, more than any one of the other three, in allusions to the Jewish customs. Hence, too, he dwelled most on those of our Lord's words and acts that had direct reference to the Jews, and pointed out carefully numerous instances of the fulfillment of prophecies, a line of argument especially calculated to influence the devout Israelite. It is worthy to note that the outlines of the whole spiritual system are in this Gospel correctly laid down.

## *The Gospel According to Mark*

Mark is supposed to have been "John whose surname was Mark," called by Peter in his First Epistle, "Marcus, my son," from which it is concluded that he had been converted under Peter's preaching. Some have thought that he was the young man mentioned in Mark 14:51, 52.

He was a companion of Paul and Barnabas during their early missionary labors, but he left them at Perga, Pamphylia. Sometime later, he became co-laborer with the latter. After this, he went to Rome and thence into Asia, where he again met Peter. He wrote his Gospel, it is supposed, under that Apostle's supervision. This supposition is based upon the fact that he is mentioned by Papias, a Christian writer of the Second Century, as Peter's "disci-

ple and interpreter," and upon the additional fact that, while he omitted many things honorable to that Apostle, he mentioned at length all his shortcomings. In fact, Justin Martyr called it "the Gospel of Peter."

The date of the Gospel has been fixed by general consent a little later than that of Matthew, about A.D. 61. That it was written directly for Gentile converts, and not for Jewish converts, is evident (*Please turn to page 10*)

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## The True Church—Its Doctrine and Hope

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By W. G. Moffet (Magazine, Arkansas)

WHEN CHRIST was on earth, the leading churches, as we would call them, were the scribes and Pharisees, but these religious organizations did not believe the new law that Jesus was teaching. So, Jesus built His church (Matt. 16:18), and He said, "The gates of hell [*hades*] shall not prevail against it." When Jesus prayed in the garden just before He was betrayed, He asked the Father to keep the disciples through His (God's) name. He said, "While I was with them in the world, I kept them in thy name." (John 17:11, 12, 20.) Paul said the Church of God is "pillar and ground of the truth" (1 Tim. 3:15).

### *Some Doctrines of the Church*

The apostles and Jesus taught the resurrection of the dead. They raised some dead ones to life, and all the people marveled. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Christ's death and resurrection were related by Paul in these words: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4). Verses 21-23 record: "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."

### *Future Establishment of the Kingdom*

When Jesus appeared to John on the Isle of Patmos, He said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Christ is not sitting on *His* throne now, but on the Father's. When Christ comes again, and all His holy angels with Him, *then* "shall he sit upon the throne of his glory" (Matt. 25:31).

### *Christ's "Go Ye"*

When Jesus had instructed the apostles in these truths, 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). When we obey this law of pardon, the last act being baptism, our sins are forgiven (Acts 2:38), and we are added to the true Church of God (vv. 42, 47) which is the "pillar and ground of the truth" (1 Tim. 3:15).

Then, also, we should have dedicated our lives to God. Romans 12:1 says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

### *The Bride Prepares for the Bridegroom*

The church is to be presented to Christ "a glorious church, not having spot, or wrinkle, or any such thing; but it should be holy and without blemish" (Eph. 5:26, 27). Having become members of this church, we separated ourselves from the world or worldly things. We are now the seed of Abraham and heirs to the blessing God promised him. (Gal. 3:27-29.)

Let us not seek to lay up riches (Matt. 6:21), but lay up treasures in heaven. Then, Jesus will come with His angels and bring our reward with Him to "reward every man according to his works" (Matt. 16:27).



# Writing for God

By Arlen Marsh (Rockford, Illinois)

THERE is an ancient platitude that "the pen is mightier than the sword." Like many another ancient platitude, it has lost much of its meaning because of its too-frequent use. Repetition can on occasion be quite as destructive of significant thought as total ignorance.

Yet it is perfectly true that the pen is mightier than the sword. Paul proved it. So did Moses, Isaiah, Daniel, Malachi, James, and Matthew. The words which, over the period of many centuries, became our Bible were fought over, argued with, burned, ridiculed, and thoroughly hated. The writers of the Bible perished, as all men do perish. But in spite of the vicissitudes which struck at both Bible and men, the Word of God—in its written form—overcame all enemies.

No thought has lasted long unless it has been put in writing. The teachings of Andrew, of Bartholomew, of Thaddaeus, were quite as inspired as those of Peter and Paul; but the teachings of the first have been lost in antiquity, while the teachings of the last two have influenced religious, political, and social thought for nearly two millenniums.

Writing made the difference. Peter and Paul wrote. The others did not write. Had the doctrines of Jesus not been recorded, the whole of Christianity would have disintegrated within a comparatively few years.

The sermon delivered today reaches, perhaps, a hundred people—often a great many fewer. Put into writing and published, the same sermon reaches thousands, over a period that may run into centuries.

In the Bible, God saw to it that the messages of the prophets and apostles were delivered in the individual style of each writer—and that the messages were written in the language that was understood by the largest number of people who would be apt to read them. The Greek of the New Testament was not the Greek of the classics; it was the Greek of the streets. The allusions to practical examples of given doctrines were rarely drawn from the Scriptures; they came from everyday events—sowing, reaping, vinedressing, shepherding, banking, taxcollecting.

Precisely the same method is appropriate today. The "becomeths" and "spakes" and riseth ups" of the King James Version have no place in modern sermons, modern articles, modern lessons. We—some of us—are familiar with these expressions—so familiar that they have lost their archaic flavor; but for the majority whom we try to reach, the expressions sound not merely cumbersome, but

downright ridiculous. The apostles taught in the Greek of the streets; there is no reason why we should not modernize our religious vocabularies to fit the needs of the times in which we live.

J. Eagleston, Wenatchee, Washington, an occasional contributor to THE RESTITUTION HERALD, wrote me not long ago that "so many have the idea that everything they write must be backed up with something Moses or Abraham, Isaiah or some other writer wrote in the Old Testament. They—the prophets—seldom quoted one another; and if our writers would write more in the idea and spirit of 'the glad tidings according to YOU,' results would be far more satisfactory."

"If," the Eagleston letter continues—and, I think, with great reason—"we would get out of the idea of everlastingly inserting the sayings of the prophets, instead of something we have found and are living, our writings would be more palatable to read, and perhaps more digested.

"I would make one allowance, perhaps, and that would be to the student who is seeking for the foundation on which he or she can build for a future; but when that assurance is gained, let him give us some comparisons between this age and that which is to come."

In no sense is it to be suggested that our ideas today are as inspired as the apostolic and prophetic ideas of yesterday. At the same time, it is obvious to anyone with any knowledge whatsoever of modern literature and teaching methods that the archaic tone of many a sermon, article, or lesson effectively destroys its real significance. Men read Shakespeare today and *laugh* at insults which, in the time of James and Elisabeth, were so terrible that they usually resulted in a duel. The tone of our teaching should be the tone of our times.

Paul quoted from current popular writings—heathen writings, moreover—in order to point a Christian doctrine. The apostles did not—fortunately, they were unable to do so—intersperse their writings with frequent references to Malachi 3:16 and Job 5:1 and Zechariah 9:10. References are required for the writer's own background; but how many readers ever bother to look them up to find whether or not they have been correctly cited? Footnotes have been discarded from most modern textbooks; they may as well be from religion as well. For the scholar, they have their worth, and a great one; but for others, they serve only to infuriate and to make reading or listening more difficult.

"The prophet said," "Isaiah said," "Ezekiel said"—these were the means by which apostolic writers and Jesus made their infrequent allusions to Old Testament scriptures. Usually, moreover, they paraphrased the texts, rather than quoting them precisely.

Would you, for example, like to read a brief article or listen to a brief talk on the atomic bomb, when article or talk was often interlarded with references to highly technical terms, to textbooks of which you never had heard, and might never see, to pages and lines of mechanical

drawings? The average man on the street is no more pleased with the allusions to exact text in the Scriptures, unless the allusion is positively required for some special purpose.

The Church of God needs writers. It needs speakers. It needs teachers. But it needs writers and speakers and teachers who can reach the people of today in terms of today, exactly as the Eagleston letter suggests—and exactly as Jesus, Peter, and Paul gained their successes two thousand years ago.

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## The Crown of Life for Overcomers

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By G. P. Lichty (Pomona, California)

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*"Be faithful to the end, even if you have to die, and then I will give you the victor's wreath of life" (Rev. 2:11, Wey.).*

**T**HIS WAS the message to faithful believers at Smyrna.

It has inspired countless victims among the chosen of God to endure suffering and torture down through the ages for their belief in the gospel of Christ. Wonderful words they were to those who lived in fear of the evil designs of their enemies in and out of the church! Faithful to the end then let us be, seeing we have so many examples of victorious faith. Their reward, the crown of life, made from the unfadable leaves of the tree of life, distinguished the wearers as those who had overcome and won the approval of the righteous Judge. Now, they could enter the Paradise of God and partake of the fruit of the tree of life, confidently, triumphantly, and with no fear of the second death.

What a wreath was this promised to every faithful Christian! No fading laurel presented to only one winner in the ancient races could compare to this crown of life. In the Christian race, we strive to overcome the world for the prize promised to everyone who wins. (1 Cor. 9:24.) The Christian runner does not expect his reward in this life, but after death. Popular teachings would have him receive it at the moment death comes, but we have not so read the Scriptures. We believe the faithful must rise again when all are to be gathered before Him to receive their rewards for good works done.

In Hebrews 11:35-40, Paul related the trials of the faithful. All these tortures, however, were not as terrible as extinction by burning in the second death which will come to the oppressors, the unfaithful, and the abominable. Excepting living believers, the faithful are yet sleeping in their memorial graves, awaiting Jesus' return. They died faithful, to the end that their death would be

swallowed up of life and victory through Him at the resurrection. (1 Cor. 15:54-57.)

The text, "He who overcomes shall be in no way hurt by the second death" (Rev. 2:11, Weymouth), gives added assurance to the promise of the unfadable crown signifying royalty and rulership. The second death is God's way of cleansing the Kingdom world of all who offend, all who oppress, all who fail to win the struggle to overcome the world and its evil. We will refer to this unhappy class in our closing paragraphs. The phrase, "the second death," occurs only three more places in the Apocalypse. In Revelation 20:6, we see those who were accounted worthy becoming priests and reigning one thousand years with Christ. Upon these overcomers the second death will have no power. It was called the "second death" because multitudes who will be injured by it will have been previously dead. To them who have been dead and afterwards rise again, it will be a second death. To those, also, who are living at Christ's return and are accounted unworthy of the crown of life, it will be the second death, although they escaped the first death. Because it is a death of condemnation, it is styled "the second."

Again, in Revelation 20:14, we see the vivid description of the second death as the lake of fire in which all condemned to it "were cast." If we know anyone who has forsaken the truth, who has committed wrong, who neglects the assembling of the believers, who has become complacent or lukewarm, let us seek to restore him in the Church of God that he may receive the prize of the crown of life, entering the paradise of God, and not suffering the second death. Let us (Please turn to page 11)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**CRIME.** Last July, Carl L. Howland, editor of "The Free Methodist," Winona Lake, Indiana, wrote to J. Edgar Hoover, head of the Federal Bureau of Investigation, inquiring if he could give a breakdown of the cost of crime in the United States, which amounts to \$15,000,000,000.00 annually. Mr. Hoover gave a good general statement, and Mr. Howland has very kindly given me permission to use this personal letter, which I quote in full. It follows:

July 23, 1945

Dear Mr. Howland:

"Your letter of July 17, 1945, has been received, and I wish to advise that the most recent estimate places the cost of crime in the United States at \$15,000,000,000.00 annually.

"We do not have any breakdown of this figure; however, it is considered to be conservative. It includes the maintenance of all law enforcement agencies throughout the nation engaged in the administration of justice, as well as the annual outlay for the upkeep of the individuals incarcerated in penal institutions; private losses in income due to annual premiums paid for insurance against criminal acts, which would include burglary, robbery, auto theft, riot and fire insurance; losses due to crime against the person, losses suffered by citizens and firms against property, which would include theft and arson; the tremendous tribute which organized rackets collect from citizens of the United States annually; and commercialized fraud, organized extortion, and use of the mails to defraud.

Sincerely yours,  
John Edgar Hoover."

For this condition, Dr. W. T. Clemens, executive secretary of the New York State Council of Churches, holds the church partly responsible. The "Pathfinder" quotes him as saying: "Seven out of eight children quit Sunday school and church before they are fifteen. Eight times as many hours are spent at the movies as in Sunday school. Only one out of twelve Americans attend church regularly. Such appalling conditions threaten the existence of the church and are a menace to democracy."

Much of the power which the church should possess is lost because of its worldly practices. It was of nominal church members that Paul wrote: "Lovers of pleasures more than lovers of God." The church has only "a form of godliness" today. There are many sleeping virgins in the church whose lamps are very low on oil. How about yours?

**PREDICTION COMING TRUE.** Churchill, prior to becoming Prime Minister, said:

"Either there will be a Britain which knows how to keep its word on the Balfour Declaration and is not afraid to do so, or believe me, we shall find ourselves relieved of many over-

seas responsibilities than those comprised within the Palestine mandate."

Had the Allied nations been faithful to their pledges to restore the homeland to Israel, and fulfilled their commitments of twenty-five years ago, it is doubtful if there would have been World War II. "I will bless them that bless thee" is a promise filled with blessings for twentieth century friends of Israel.

**THE TREND.** Dr. Morginstern, president of Hebrew Union College, Cincinnati, recently stated:

"Progressive Christianity and progressive Judaism are responding to the spirit of America, and are finding themselves drawn together in a growing mutual understanding and realization of a common task and program." Most significant are his words as he continued: "A definite turn from the theology and program of Paulianism, a growing emphasis upon life and works, rather than upon doctrine and belief, upon the problems and duties of this world rather than upon the subtle mysteries and elusive rewards of life beyond."

There can be little doubt but what this Hebrew educator is right in his analysis of present-day trends. This philosophy of life is not new. Israel placed emphasis upon the law of works in Christ's day, thinking thereby to justify themselves. They failed. (See Rom. 9:31, 32.) "Have we not done many wonderful works?" will not be sufficient qualifications for Kingdom entrance.

**SOUND ADVICE.** A writer in the United Lutheran Church of America Adult Sunday School Quarterly stated a sound principle for Bible study when he said:

"The Hebrews included Genesis in their earliest collection of sacred books, not because of its dramatic and narrative excellence, but because of the promises and covenants of God with their forefathers. These were part of Hebrew history, objects of Hebrew faith, and goals of Hebrew hopes. Genesis points to the future. Its themes continue in both the Old and New Testaments. Our understanding of God's Word would not be complete without it.

As arithmetic is the basis of all calculi, so Genesis is the foundation to all sound interpretation of God's plans and purposes. If you desire a good doctrinal building, then let its foundation be in Genesis.

**LET'S FLY.** If you have any doubts as to the skyways becoming the highways of tomorrow, then read "Your New World of Tomorrow" in the October issue of The National Geographic Magazine. Already a chain of air restaurants is being put into operation across the continent. One near Toledo, Ohio, in the short time it has been in operation, has served several thousand meals. The Atlantic

Coast is only one hop away from the shores of the Pacific.

Macey's, New York, the world's largest store, is advertising along with lingerie and a thousand other daily necessities, a spin-proof, two-passenger Ercoupe for the modest sum of \$2,994.00, with a down payment of \$998.00 and balance on easy monthly installments.

A leading store in Milwaukee, has started daily air delivery service to the southern and middle areas of the state. The end-time prediction of Daniel about a "running to and fro" is just beginning to have a most realistic fulfillment.

**FIGURES.** The people of the United States expended during 1944 the following amounts for the items listed:

Churches & church charities	\$910,000,000.00
Cosmetics & personal care	\$300,000,000.00
Cigarettes & tobacco	\$2,700,000,000.00
Movies & recreation	\$5,500,000,000.00
Alcoholic beverages	\$7,100,000,000.00
War	\$86,700,000,000.00
Savings & taxes, each	\$40,000,000,000.00

We are supposed to be a Christian nation, yet we spent as a nation over ten times as much for cigarettes, tobacco, and alcoholic beverages than for churches and church charities.

Perhaps the words of Jesus would apply in respect to this disproportion of outlay: "Where your treasure is, there will your heart be also" (Matt. 6:21).

**ULTRAVIOLET INSECT KILLER.** Insect scourges of plants and fruits have met a new enemy in ultraviolet light, whose rays have brought sure death to some types of pests passed within its reach. Experiments with plums, carried on by Fred P. Rouillard of Fresno, California, have proved that the ultraviolet lamp kills mold and helps the plums to arrive at their destination in better shape. The olive scale, a dreaded foe of all cultivated life, excepting the orange, was killed under the light.

**MAGNETIC NORTH POLE FOUND.** The true position of the Magnetic North Pole has been located by R.A.F. fliers making their first great peacetime flight, reports the London Sunday Express. Investigations have located the magnetic pole in the Sverdrup Islands between two and three hundred miles north-northwest of its formerly supposed position, and 1,500 miles from the geographical pole.

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (David in Psalm 27:14).

# Preaching the Word

By T. A. Drinkard (Arlington, Texas)

SECOND TIMOTHY 4:24 is the injunction as "handed down" to the Church of God by the Spirit of God to guide and direct her along the path that leads toward the Kingdom of God. By "Church of God," I do not mean a human denomination, for such church is not a denomination, never was and never will be, though some try to call it such. We believe in accepting the word of faith, preaching it, and defending it on all occasions. We are faithful or we are unfaithful. If we are right, well and good, as God will bless our efforts to please Him in building for God in the way He has ordered.

If God has ordered a certain work to be done, and a message to be delivered, then that should be done. The apostles during their ministry taught the truth, and the work made progress. This happy result came about because they preached the gospel. Not once does the Record show that they did not know they had the right message. God, through Christ, called them to the highest calling of all time, and they went forth with the gospel message to convert men and women to Christ. Inasmuch as God has never vetoed that message, it is our duty today to confine our efforts in the same way.

Go, if you will, and read the message to Israel relating to her duty. Also notice how displeased she became and sought to set up her own system to supplant the one God had planned. Read of her persecution of those prophets who rebuked and reproved her for the doctrinal errors they were allowing to creep in among them. Consider Daniel, Isaiah, Jeremiah, Ezekiel, and all those who questioned their acts and remained true to God. Their record is an open book to be read by all who will. When Israel, through her false teachers, sought her own ways, God's true prophets reproved her and those who followed her demands. God denounced her and called upon His true prophets to reveal her acts, so all could see.

Is it less important to serve God today than in those days? We think not. For that reason, we shall teach the gospel and defend its faith and hope as the Lord opens the way, regardless of the criticism that may be placed in our path. We have no compromise to make with error. We had rather be true to the Word of God, even if it requires isolation. Surely, we are living in the end-time

*"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."* . . .

of the age: a time when all kinds of theories are being taught. Speculation is running wild. Compromise is on the increase. Human plans thrive on human promises and hopes. Long after they are crumbling into the forgotten past, God's Word will be living still.

It will be more profitable to follow the gospel plan as given in the

New Testament, because that was, and is, the plan that the Lord made. When we become dissatisfied with it and try to erect something more showy, all our labor will be in vain. The record of the ages gone by will clearly sustain us in this. We plead for unity in doing things the way God wants them done, and not the way man plans. If we spend our time and all that we have seeking to serve God, when Jesus comes there will be no regrets for having served God. If precious time and energy are spent on teaching human theories, our time will be wasted, and our labor will bring in no profit for the Master.

It was Jesus who said: "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Then in speaking concerning love, He said: "If ye love me, keep my commandments" (John 14:15). But in chapter 15 and verse 10 we read: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Let us next read 14:21: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." To love God and Christ is to keep their commandments. In 1 John 5:3, we read: "This is the love of God, that we keep his commandments: and his commandments are not grievous."

Teaching and preaching the Word of God as He has commanded will bring happy results. When we think to improve on God's ways by establishing some humanized system of our own choosing, then it is that trouble comes. We would do well to consider Isaiah 45:9: "Woe unto him that striveth with his Maker!" Not only this, but we should apply Isaiah 55:8 and 9 to our own hearts and lives. Hear it: "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 (over)

thoughts." In this connection, read verse 11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This principle holds true in every age wherein God has given His Word to the people, with an expressed command for them to obey it. Coming to the time of Christ, or to the time when He walked among men, He revealed to the apostles that everything mentioned by the prophets would be "fulfilled" (Luke 24:44). Knowing that He truly represented God in every sense of the word, Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Then in verse 24 we hear Him say: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Our work is to do what God has ordered to be done, without changing or adding thereto. It is God's part to command, and it is our part to obey those commands in every sense of the word. The gospel must be preached, and we need not seek very long to find out *how* and *where* it is to be preached. Go read the Acts of the Apostles, read of the conversions, and then you will have a word picture of what God wants done, and how it should be done. May God give us strength of mind to do that and no more, knowing that Jesus will soon appear to reward those who have done His will in His absence.

### WHY FOUR GOSPELS?

(Continued from page 5)

from the fact that quotations from the prophets and allusions to Hebrew customs are usually avoided. When they occur, explanatory clauses are added. Mark is supposed to have died in Alexandria.

#### *The Gospel According to Luke*

This Gospel was written by Luke, "the beloved physician," about A.D. 63-64 while he was with Paul in Rome. Luke, according to the testimony, was a native of Antioch. It would appear from his intimate acquaintance with the Greek language, as well as from his Greek name, that he was of Gentile extraction. Judging from the Hebrew terms occurring in his writings, however, and from his accurate knowledge of the Jewish religion, ceremonies, and customs, it is highly probable that he was a Jewish proselyte; and, having afterward embraced the gospel, he became a faithful and zealous companion of Paul in many of his labors and travels.

We learn from Acts 28:15 that Luke was with the Apostle at the time of his first captivity at Rome; and from 2 Timothy 4:11 that, during Paul's second imprisonment, Luke alone remained by his side.

While passing over various particulars mentioned by Matthew and Mark, Luke recorded many truths not mentioned by them. His classical style, especially in the Book of Acts, shows him to have been a scholar. His Gospel, too, is certainly more of a regular narrative than either of the others, as he evidently preserved the chronological order in the main facts.

#### *The Gospel According to John*

The Gospel according to John was written at Ephesus after John's release from the Isle of Patmos, about A.D. 97. The Gospel completed the canon of Scripture. John, the "disciple whom Jesus loved," from his call till our Lord's ascension, was never voluntarily absent from his Master's side: leaning upon His breast, standing at His cross, when all the rest were scattered or running to the sepulcher. His love was earnest and devoted.

"God, who distributes His graces and gifts as He pleases, seems to have given John a peculiar insight into the mysteries of divine love. He took a particular pleasure in enlarging upon it in a plain, inartificial style, yet with such a lofty eloquence as is above the rules of human art, and it can be ascribed only to the influence of the Holy Spirit."

In referring to his Gospel, John stated: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." John has recorded those of our Lord's discourses, parables, miracles, and prayers which showed forth most clearly His character as God "manifest in the flesh" and which displayed most clearly His wondrous love to man. Love and charity he practiced himself, and affectionately pressed them upon others.

The great love his Saviour had toward him seems to have inspired his soul with a large and more generous charity than the rest. Thus, the great vein that runs through all John's writings, especially his Epistles where he urged it as a great and peculiar law of Christianity, is the vein of love. Without love, all pretenses to the religion of the holy Jesus are in vain and frivolous, useless and insignificant. This was John's constant practice to the very hour of his dissolution; for, when age and the decays of nature rendered him so weak that he was unable to preach to the people any longer, tradition says he was constantly led, at every public meeting, to the church of Ephesus, and always repeated to them the same precept, "Little children, love one another." When his hearers, wearied with the constant repetition of the same thing, asked him why he never varied his discourse, he answered: "Because to love one another was the command of our blessed Saviour, and consequently one grand guide of our conduct through life. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him, but he that hateth his brother is in darkness,"



Thus, the life of our Lord is recorded in four Gospels. Each one differs sufficiently in its details to show its independence of the others, yet all are so fully in accord on points of importance as to demonstrate that the same Spirit guided and influenced the mind and directed the work of their several writers.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

### THE CROWN OF LIFE FOR OVERCOMERS

(Continued from page 7)

hope that none among the Church of God will be denied entrance in that glorious Day. Rather, may the second death be reserved as a just end for those John mentioned in his last reference in Revelation 21:8.

Here stands a motley group on that awful brink of sudden destruction and annihilation. If the world is to be cleansed and made altogether righteous, if all tears are to be wiped away, if the world is to be redeemed for Christ, then let the "cowards and the unfaithful, and the polluted, and murderers, fornicators, and those who practise magic or worship idols, and all liars [inherit] the portion allotted to them . . . in the lake which burns with fire and sulphur" (21:8, Wey.). This is the second death for all such unwanted ones in that Day. Surely everyone trusting in Christ will rejoice to see the Day approaching, even near at hand, when these things will come to pass.

Christians have this consolation, that we shall escape injury of the second death if we continue steadfast, faithful, enduring to the end. Therefore, we shall not fear but watch for His coming, that each may receive the crown of life.

### "COMPLETE IN HIM"

(Colossians 2:10)

- "He is able to keep you from falling (Jude 24),  
Able all things to subdue (Phil. 3:21),  
To bind up that which was broken (Ezek. 34:16),  
And save to the uttermost, too (Heb. 7:25).
- "He is able to open the blind eyes (Isa. 42:7);  
Able to save and destroy (James 4:12);  
To make crooked things straight before us (Isa. 42:16),  
And fill us with gladness and joy (Rom. 14:17).
- "He is able to heal our diseases (Jer. 30:17),  
To make our maimed bodies whole (Acts 3:16);  
Able to keep us from sinning (Rom. 6:14);  
And make perfect His life in the soul (Col. 4:12).
- "He is able to carry our burdens (Matt. 11:28),  
To rid us of anxious care (1 Peter 5:7),  
Able to rest us when weary (Ex. 33:14),  
Willing our crosses to share (Matt. 16:24).
- "God's thoughts toward His children are precious (Psalm 139:17),  
All this and much more He will give (2 Chron. 25:9);  
Through faith in the dear name of Jesus (John 14:13, 14),  
Whatsoever we ask we receive (Matt. 21:22)."
- Israel's Watchman.

Harry Emerson Fosdick's *On Being a Real Person* (mentioned sketchily in this column some time ago) is probably the most worth-while work ever to be produced by the author, whose capacity for turning out worth-while books has made him famous in many countries.

*On Being a Real Person* (Harpers; \$2.50) resulted from Dr. Fosdick's twenty years of experience as counsellor and spiritual leader. Fosdick's interest in guidance began when he was attached to the staff of ministers of a large Presbyterian church in New York City; his duty then was strictly to prepare and deliver sermons, but he felt his task should be expanded to include helping those who were mentally or spiritually troubled. To this latter end, he instituted personal conferences.

The personal conferences have continued throughout Dr. Fosdick's life. From his voluminous notes and personal memories, he has, in *On Being a Real Person*, provided a means at once entertaining and helpful for improving one's personality, for dealing with people—and for adding to one's capacity for enjoying life.

The book is practical, although Dr. Fosdick is by no means unacquainted with theories. It is not a textbook on psychology; Fosdick is himself the first to admit that what he has learned of psychology he has learned perforce, since he began his personal conferences twenty years ago. Because it is not a textbook, *On Being a Real Person* is far easier to read, often more understandable, than offerings like Ruch's *Psychology and Life*.

Essentially, the book is not religious, although Dr. Fosdick believes in religion as a method of psychotherapeutics. But it does hinge on religion. Conversion is held to be not merely an ecclesiastical process, but a change of conscience—which is a shift in the whole individual psychology.

"The Practical Use of Faith," Dr. Fosdick's title for his final chapter, gives a clue to the tone of the entire work. Christianity becomes, in the Fosdick hands, something that can be taken outside the pew and put into the factory or office. No one can read the book with any degree of care and avoid finding himself in better mental and spiritual balance.

\* \* \* \*

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 also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).*

### Solomon Built God's Temple

It is interesting to read in the Word of God of the wisdom of King Solomon: "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men . . . and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom" (1 Kings 4:29-34).

Thus we learn of the great wisdom of Solomon who built the Temple for God.

The Temple was built according to measurements given in 1 Kings 6: It took Solomon seven years to build it. Everything was beautifully made. Doors and other woodwork were carved with figures of cherubims, palm trees, and flowers.

The Temple was built acceptably, for the Lord God said He had hallowed it, and His eyes and heart would be there continually. God promised there always would be a man (king) upon the throne of Israel. There was a condition, however, the Israelites were to meet: "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" (1 Kings 9:6, 7). God said He would scatter the Israelites and they would become a byword among all people. That is why the Jewish people are treated so shabbily today.

### Are You Part of God's Temple?

Those of us today who are Christ's followers, who "walk not after the flesh, but after the Spirit," are being made ready as stones in God's Temple. We are being polished today. We are being hammered a bit here and

there. Sometimes an evil habit has to be chiseled out. It hurts our feelings sometimes, but we know we must be made as perfect as we can be.

We have a sure test we can make: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

We have only our own selves that will separate us from God's love. We must watch and study the Word. That is to enable us to know the rules in our Book whereby we will be judged some day. Yes, every day we are being judged, especially if we belong to Christ. "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. 5:24). Therefore, if we truly desire to belong to Christ and have a place in that living temple of God, we must judge ourselves. "If we would judge ourselves, we should not be judged" (1 Cor. 11:31).

This temple made up of living stones is being built today. It is being perfected in you and in me. In Christ "ye also are builded together for an habitation of God through the Spirit."

When the new heaven and earth have become reality, then there will be the New Jerusalem in which God, Christ, and His bride will be. "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22). How we live today determines our place in the New Jerusalem with God and Jesus the Christ.

### Happy Birthday Wishes

- Darlene F. Stine, Oct. 29, age 9, Tipp City, Ohio.
- Douglas Hamilton, Oct. 29, age 12, Cold Springs, Minn.
- Betty J. Richardson, Oct. 29, age 6, Hammond, La.
- Diane Le Masurier Ferrell, Oct. 30, age 13, Holbrook, Nebr.
- John M. Kinsey, Oct. 30, age 7, Meyers, Ark.
- Lila Boyer, Nov. 1, age 7, Waterlick, Va.
- Ellen L. Hamilton, Nov. 3, age 6, Cold Springs, Minn.

"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."



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Brief Are the Days

Now that the fall equinox has occurred, shorter days and longer nights are the result. Each morning finds the sun arising from its bed a little later and each evening finds it settling down for the night a trifle earlier than the night before. This is merely a matter of nature, but from this regular routing a comparison can be drawn.

Just as the fall equinox means that for the next three months the days will be shorter—in like manner it could be said that world events are our equinox and the days remaining in which we can do the work of Christ are limited—in fact, we can well believe that they are numbered.

To observe signs of the coming last days is not difficult—many foretold by Christ Himself. We should be constantly alert for the appearance of such signs and guard ourselves from them. When Christ compared the final days to those which preceded the Flood, He related: "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" (Matt. 24:37, 38). We know that now as never before men are thinking only of their own pleasure—the end of which is not uplifting to their own lives or of the lives of their fellow men. When people spend several millions on one horse racing classic, it is not difficult to understand that they are only trying to increase their own resources and yielding to sinful lusts.

In writing to Timothy, the Apostle Paul anticipated the days in which we are living. When he listed such traits as covetousness, boasting, pride, blaspheming, disobedience to parents, he truly must have had a psychic nature to see what was coming. As a result of the war, men have become boastful over allied victory, not giving the credit to God but to the members of the human race, who in a sense may have created the weapons which destroyed our enemy. We must realize, however, that God was the Guiding Hand. When Paul mentioned "disobedient to parents," perhaps he foresaw the thousands of our young people who are being prosecuted in the juvenile courts every day. Truly, this is a sign of the last days.

While it is not difficult to observe the everyday happenings which point the way to the final days, the important

thing is that we take every precaution to protect ourselves from the results of the sin that is being wrought about us. When we keep ourselves busy with the activities of our church, Sunday school and Berean society, there is no time for temptation to enter in. Also, we must remember that it is not only our duty to keep ourselves free from sin and temptation, but our associates and friends, too; if the opportunity is presented to us, we are responsible for their salvation. To the average young person, this is our best opportunity for doing missionary work. As each day becomes shorter, let us remember the importance of using every minute for Christ.

### What's Doing at Southlawn

This fall season has been one of complete reorganization for the Bereans of Southlawn Church of God, Grand Rapids, Michigan. During the past two or three years, our Berean meeting has been a family affair, conducting classes for all ages on a midweek evening. This year, after much thoughtful consideration, we decided to deviate from this routine and make the society strictly one for juniors and young people.

With the assistance of Sister Verna Thayer, we organized a 'Vit-'Em-In club for the juniors, ages six to twelve. They meet each Tuesday afternoon following school with Sister June Fairbrother as their sponsor. They are truly learning to be leaders in the church of tomorrow because of their training today. The music, lesson, and handwork are all in charge of the juniors themselves and their average attendance is twenty-three.

Sunday evening, at 5:30 p.m., is the meeting time for our young people's group. The first hour is devoted to a social hour which we utilize for games and light refreshments. At the present time, we are devoting our study period to becoming acquainted with our Bible. We are taking each book and making a thorough study of its contents, including characters and events of especial significance. Our officers are: James Niles, president; Frances Hotchkiss, vice president; Joan Hunter, secretary; and La Vonne Hale, treasurer.

Our main project, so far, has been to assist in the regular Sunday evening church service. Ushering, leading the song service, and reading the scripture have been performed by our members. We are planning new projects along the missionary line in the near future.

# AMONG THE CHURCHES

## CALENDAR

**November 4-11**—Special meetings at Tempe, Arizona.  
**November 4-11**—Special meetings at Restitution Church, Casey, Ill.  
**December 23-29**—Special meetings at Hillisburg, Ind.

## INDIANA QUARTERLY CONFERENCE

The Indiana Quarterly Conference convened at Burr Oak Church of God on September 29, 30, 1945. The ministers present were M. W. Lyon and F. A. Stilson, South Bend; Delbert Jones, Hillisburg; Emory Macy, Kokomo; William Huffer, Hillisburg; Harry Sheets, Burr Oak; and Richard Parish, North Salem.

There were one hundred thirty persons registered at the conference, and the theme was "Working Together." A very interesting program was arranged with this theme in mind, Sr. Louise LaMunion serving as chairman of the program committee.

One of the highlights of the conference was group discussion. Group 1 included pastors, elders, superintendents, etc., with Bro. Floyd Stilson in charge; Group 2—adult teachers and laymen with Sr. Mary Hatten in charge; and, Group 3—children's teachers and workers with Sr. Mildred Macy in charge. Many views and ideas were exchanged in these discussions which proved to be helpful to all.

On Saturday afternoon, after the business meeting, Bro. Harry Sheets led a discussion on "Meeting the Needs of Youth in the Church."

Bro. E. L. Macy was elected to edit the Indiana Page in The Restitution Herald, succeeding Bro. Lyon, who is now our National Evangelist.

The next quarterly conference will be conducted at Hope Chapel in South Bend on December 8, 9. We hope that many will be able to attend. (Mrs.) Erma McChesney, Secy.

## MINNESOTA STATE CONFERENCE

The Minnesota State Conference of Churches of God met in its annual fall session, October 13 and 14, at Hector. The Conference opened with services at 8:00 p.m., Saturday. Sunday was a full day, from Sunday school at 10:00 a.m. until the closing service at 7:30 p.m.

There were many fine special musical numbers throughout the Conference, and all who attended felt a great uplift for the fellowship together with those of like precious faith.

The entire Conference extends a hearty "Thank You" to the group at Hector for the fine hospitality shown while entertaining this Conference. S. O. Ross, Secy.

## NATIONAL BIBLE INSTITUTION

Alfred Anthon	2.50
Mr. & Mrs. Robert O. Hardesty	50.00
Norma Kirkpatrick	5.00
Mrs. Virda Sittler	5.00

## ILLINOIS EVANGELIST'S SCHEDULE

Bro. James M. Watkins, recently employed as Illinois Director of Evangelism, is well started in his new field of service. On October 7, he preached at Casey in the morning and at Marshall in the afternoon; on October 14, he preached at Ripley in the morning and at Macomb in the evening; on October 21, he preached at Rockford in the morning and at Oregon in the evening. His schedule for future dates follows:

October 28—East Oregon Mission at 11:00 a.m., and Dixon at 7:30 p.m.  
 November 4-11—Series of evangelistic meetings at Casey.  
 November 18—Casey.  
 December 2—Casey.  
 December 16—Casey.

December 23-29—Series of evangelistic meetings at Hillisburg, Ind.

Calls for assistance from Bro. Watkins may be addressed directly to James M. Watkins—2234 Saline Ave., Eldorado, Ill., or to the undersigned at Oregon, Ill. Bro. Watkins is a capable and enthusiastic worker for the Lord. Let us keep him busy at all times.

Paul C. Johnson,  
 Illinois Conference President.

## NATIONAL BIBLE INSTITUTION

Mrs. Luther Drake	\$ 2.00
Mrs. Clara Chaffee	1.00
An Isolated Sister	20.00
Delta, Ohio, Bereans	30.00
Emma J. Pyper	1.00
Mrs. Blanche Dick	35.00

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. M. W. Lyon, national evangelist, and Sr. Verna Thayer, special worker with young people, are conducting classes at 1919 Center St., Sioux City, Iowa. Bro. Lyon reports: "I had a good trip coming out here, stopping at Waterloo and Sac City, en route."

Sr. T. J. Ellis, Waterloo, Iowa, is visiting friends in Oregon, Ill., being guest of Sr. Leota B. Hanson.

"Sr. Hannah Barber of Fountain, Colo., fell and fractured a hip. She is in the Memorial Hospital at Colorado Springs. Christian brothers and sisters, please send her words of consolation and cheer. Address her—Miss Hannah Barber, Fountain, Colo."—Ernest E. Graham, 115-10th St., Golden, Colo.

Sr. J. H. Armstrong, Los Angeles, Calif., is guest of her mother, Sr. L. E. Conner, at Golden Rule House.

Bro. and Sr. Charles L. Nettis, Springfield, Ohio, and Sr. Edna Brewer, Troy, Ohio, recently accompanied Bro. and Sr. A. J. Hoke of Dayton on a trip to Oregon, Ill., when Bro. Hoke came to attend an Executive Board meeting. Sr. Amy Dunbar Frye of Delta accompanied Bro. and Sr. Dale Dunbar of Swanton, Ohio—Bro. Dunbar coming to Oregon for the same business meeting.

The Editor, accompanied by his son Malcolm, motored to Delta, Ohio, October 13, for preaching services that evening and on Sunday, the 14th.

Bro. Arlen Marsh, 132 N. Gardiner Ave., Rockford, Ill., is scheduled to assist Bro. C. E. Lapp, pastor, in a series of evangelistic meetings at Tempe, Ariz.

Sr. Albert Logsdon, matron of Oregon Bible College, was hostess, Sunday, October 14, to Bro. and Sr. Orval Lynd and children Orval Dale and Eileen, of Altona, Ill., to Bro. and Sr. A. E. Karnett and daughter Shirley, and to Sr. Clarence Sorenson, all of Omaha, Nebr.

Bro. and Sr. A. E. Karnett, Sr. Clarence Sorenson, Shirley Karnett, all of Omaha, Nebraska., and students Timothy Pearson, Gordon Laundry, Loramac Karnett, and LaVonne Sorenson were evening guests at the Editor's home on October 12. Come again.

"If Christ were not to intervene in the next war, it still could not last long—about six months. The atomic bomb would destroy all life in that time except the crew that dropped the last bomb, and the members of that last crew would be killed trying to find a place to land. Isn't civilized man smart, though!"—Ivan Magaw, Philippine Islands.

Bro. and Sr. Harold Doan of Chicago and Bro. Arlen Marsh, Rockford, Ill., recently came to headquarters to consult with Treasurer Dale Dunbar relative to arranging publicity for the General Conference budget.

According to present plans, Bro. M. W. Lyon will preach for the Delta Church the evening of November 10 and twice on Sunday the 11th.

"Surely, conditions throughout the earth point to the soon coming of Christ, else man will revert to chaos and destruction. God will not permit utter destruction, and, for the elect's sake, these days will be shortened, and the doom of the wicked will be inflicted by the judgments of God, not by man."—Mrs. V. R. Kincheloe, Fairfax, Va.

### EVANGELISM ON THE BEAM

The last work of the summer was the Bible School at the Virginia Conference. On the return trip, two days were spent at Cleveland, Ohio, during which time I worked with Sr. Mary Elton and Sr. Ruth Tomlinson, the two newly appointed ones to prepare lesson outlines for the Intermediate Quarterly. A five-year course was planned, and lesson outlines were prepared for the first half of the year 1946.

Immediately upon my return, it was necessary for me to establish my residence in Oregon, Ill., at 311 N. Third St. The first work to be done there was the Children's Quarterly.

After this work was completed, the first trip out into the field was at Southlawn Park Church, Grand Rapids, Mich. Here the work was to organize the Junior Bereans. This was our first 'Vit-'Em-In Class. Of course, in full, it means "Invite Them In." We are using this name and this thought to encourage all children's classes, as well as the adult classes, to put forth an increased effort to invite others to our services. Another visit to this class is anticipated just as soon as the present work is completed.

While in Oregon, Ill., another 'Vit-'Em-In group was started. This time it was the organizing of a new Junior Department in the Sunday school. How the children did enjoy their own opening exercises! They left the Sunday school feeling very anxious to invite others in. We anxiously await another visit with them.

Last summer, Bro. and Sr. Joe Lawrence of Sioux City, Iowa, expressed the desire to Bro. James McLain to start a Sunday school in Sioux City. Bro. McLain visited there and, working with the Lawrences, selected what they thought was an ideal location—no churches in the immediate vicinity and many children. No building seemed available then, but on October 1 we were able to rent the very building that both the Lawrences and Bro. McLain thought would be the right one.

We secured the building, a brick structure with three rooms, originally intended for a garage but recently used as a home. Yes, we had the building, filth and all. Such a scrubbing and cleaning as we gave it. Then out came paint brushes, hammer, and saw. The entire building was painted. Bro. Lawrence made very comfortable benches. Tables and chairs were also secured. Needles and sewing machine provided very attractive curtains for all windows.

The building in readiness, the next step was mimeographing bulletins explaining the work in detail. These were distributed to each home within several blocks of the building where personal calls were made.

Our first class, 'Vit-'Em-In Bible Class was to be held Saturday morning, October 13, at ten o'clock and Sunday school the same hour on Sunday morning.

How anxiously we awaited the time! We were overjoyed to have an enrollment of eighteen on Saturday morning and seventeen at Sunday school on Sunday morning. Surely, God is blessing the work of Bro. and Sr. Lawrence. It is indeed a pleasure to work with them. Imagine just two zealous people starting a Sunday school! How we hope and pray that others may see how the Lord is

blessing the work here and will make a start in their locality!

Bro. M. W. Lyon is here now, arriving last Friday, October 12, and evangelistic services are to start soon. Every indication points to an increase in attendance and interest.

So you see, folks, evangelism is on the job to assist you with whatever work you wish to have done, if you make your wishes known.

The particular field of work which my part covers is any work with children, Junior Bereans, Sunday School, Junior Church, or any type of child activity, teachers' training classes and organizing new work in any of these lines. Vacation Bible Schools occupy the summer. If I cannot conduct a school for you, lessons will be prepared for you, and, in many cases, the teachers trained to use these lessons. Two places have expressed a desire for such work.

#### WHAT MAY WE DO FOR YOU?

Verna C. Thayer.

### MISSOURI, ARKANSAS, TENNESSEE AND LOUISIANA

The good people in Jordan, Mo., were very hospitable to me, again, as they always have been to everyone. Two sermons were preached there, September 9. Everyone was especially glad to have Bro. and Sr. Francis Burnett and family back. Bro. Burnett has done much good work at Jordan, and has baptized many of the members.

In London, Ark., a short stay was made with Bro. H. Scott Smith and family, who, too, "keep the latch-string out." Bro. Smith is doing an excellent work, preaching at the Little Rock churches, McGintytown, and Morrilton. Bro. Simmons is also doing good work at Clark Chapel and Cleveland. A night was spent with Bro. R. D. Stanton and family of the Little Rock suburban church, in the course of which a very interesting Bible discussion developed. The Stantons and their uncle, Bro. Matthews, are all deep Bible students.

Fourteen were present for the sermon at Sr. G. W. Marrs' home in Memphis, Tenn. There was good interest, and Sr. Marrs and her family are anxious to have services regularly. Sr. Marrs has been strong in the Faith for many years.

Hammond, La., was the next stop, with the idea in mind to start a Sunday school in New Orleans, where we have no church. A place in which to conduct meetings was not found, although Bro. Bernard Lobell has been faithfully watching for one for some time. Bro. Lobell is a faithful worker, and is "not ashamed of the gospel of Christ," but teaches the Faith wherever an opportunity occurs.

New work for the present in Louisiana has centered around a community called Pumpkin Center, near Hammond. A small building in which to conduct services has been secured, a pulpit and seats have been made, and evangelistic services were begun Sunday, October 14. May God's blessing rest on this new field and open the way of salvation to some.

Bros. Vernis Wolfe and Albert Siple are to be commended for their wonderful help and co-operation in this new work. Both have taken a very personal interest in the work and have gone to no little time and labor in securing and making ready the little building in which services will be conducted. Both, again, have offered their services, if needed, and the use of cars. James Mattison.

### NANCY B. ROBISON

Nancy B. Thresher was born, November 7, 1858, near Birmingham, Ala., where she spent her girlhood. She was twice married: first to Fremont Barber, their home first being in the region of Goff, Kan., and later at Salem, Ohio, where he died; then she was married to D. C. Robison, a minister of the Church of God, their home being, also, at Salem, and for a while in Kansas. After her second husband's death, Sr. Robison returned to Kansas, living in Arkansas City during the past twenty-five years. Sr. Robison assisted Bro. D. C. Robison in his ministry, and, following his death, continued the rest of her life to teach and preach the doctrines of the Church of God.

Sr. Robison was in excellent health until three weeks preceding her death, having suffered injury from a fall that proved fatal on October 7, 1945. All brethren of the Church of God at Arkansas City will remember her as one faithful and optimistic until the very end of life. Her hope was in the second coming of Christ and the resurrection.

Surviving relatives include several nieces and nephews, among them being Mrs. Grace Mauk, Miss Georgia Long, Ivan Vickery, Vernon Chaplin, and Stedman Chaplin, all of Arkansas City. Mention should be made, also, of Miss Hannah Barber of Fountain, Colo., a sister-in-law.

Funeral services were conducted from the Church of God in Arkansas City, Tuesday afternoon, October 9, the writer officiating. Burial was made in Hope Cemetery near Arkansas City. Sydney E. Magaw.

### HERALD RECEIPTS

Fred C. Smith; Mrs. W. F. Schafer; Mrs. Alma B. Steffa (another); Mrs. Edith Burchell; J. C. L. Michaels (another); Mrs. B. E. Holt (others); H. H. Hawkins.

Ferris Zeehiel (others); Mrs. Myrtle Houser; Patricia Rossner; Jessie M. B. Kauffman (another); Wilda McCorkle (another); Dillon Lemon.

Mrs. Max Riesener; J. H. Williams; Mrs. Allen Claypool; Mrs. Fred Pensyl; Mrs. Kate Olmstead (others); Grace Launing; Robert O. Hardesty (others); Nina D. Martindale (others).

### 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.



# 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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Name	No. Pages	Per Doz.	Per 100			
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God's Promises, Anna E. Drew	2	.05	.30	God's Covenant With Abraham, S. J. Lindsay	19	.50 4.00
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Resurrection, S. E. Magaw	8	.10	.60	Name	Pages	Each
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The Two Sons of God—Adam in Type and Antitype, S. J. Lindsay	12	.25	1.75			

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

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NUMBER 5

## Steps to the Throne of God

*"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?*

*"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*

*"He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.*

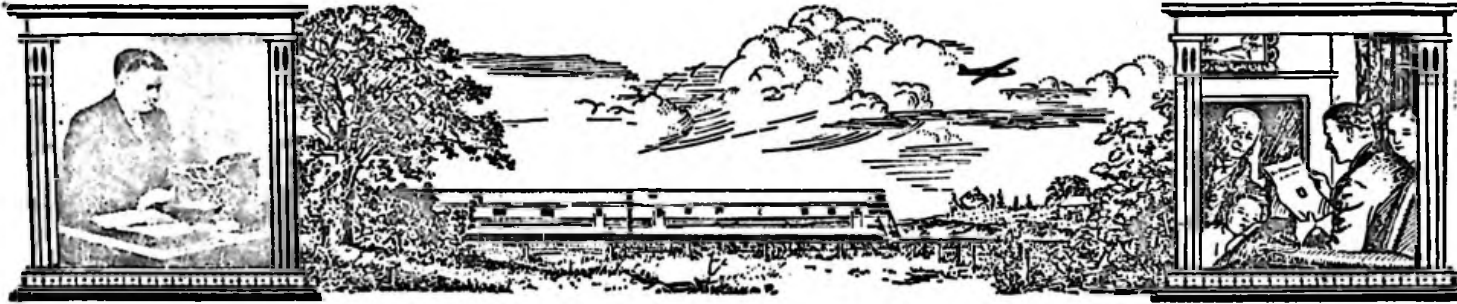
*"He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved" (Psalm 15).*

*"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.*

*"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?*

*"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psalm 24:1-4).*

*Concerning the New Jerusalem, John the Revelator prophesied: "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. . . . There shall be no more curse: but the throne of God and of the lamb shall be in it; and his servants shall serve him . . . they shall see his face . . . and they shall reign for ever and ever" (Revelation 21:27; 22:3-5).*



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## Steps to Salvation

Above other truths concerning Christ, the truth of His being *Saviour* is paramount. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Said Jesus: "The Son of man is not come to destroy men's lives, but to save them" (Luke 9:56), and, "The Son of man is come to seek and to save that which was lost" (19:10). Acts 16:16-34, recording the preaching of Paul and Silas in Philippi, their imprisonment, and the conversion of the jailer and his family, presents an excellent study of essential steps to salvation.

Paul and Silas first were recognized by a fanatic, if not fallen, woman as "servants of the most high God," as men who were teaching "the way of salvation" (v. 17). Day after day, she followed and praised Paul and Silas until she vexed them. Paul, finally "being grieved," healed her. Then, being blessed by "the way of salvation" which she unwittingly had acclaimed, she turned from her former evil soothsaying. That angered her masters who had profited by her occult powers, whereupon they caught Paul and Silas, presented them to the city magistrates, accused them of false teaching, and soon incited a whole multitude against Paul and Silas. Indeed, these men who were teaching "the way of salvation" were beaten, whipped with "many stripes," and cast into prison—their feet being made "fast in the stocks." In faith, however, and beyond reason, Paul and Silas "sang praises unto God."

"Suddenly there was a great earthquake . . . foundations of the prison were shaken . . . the doors were opened . . . every one's bands were loosed." Then, the jailer, who had been charged to maintain special guard over Paul and Silas, "drew out his sword, and would have killed himself," for he had gone to sleep and now, seeing the doors open, believed all the prisoners to have escaped.

Soon, however, Paul, a teacher of "the way of salvation," thwarted the attempt at death. "Do thyself no harm," he cried, assuring the jailer that no prisoner had

escaped. Indeed, though he and Silas could have escaped, they chose rather to continue with the jailer, that they might show him "the way of salvation." The jailer's question, "Sirs, what must I do to be saved?" revealed clearly the seriousness of the jailer's predicament. Having fallen asleep while on guard, he faced the death penalty. Undoubtedly, he was thinking of temporal safety, but his question gave Paul and Silas opportunity to show the steps to eternal safety—salvation in Christ. They preached that night to the jailer, and "to all that were in his house," assuring the household: "Believe on the Lord Jesus Christ, and thou shalt be saved" (v. 31). Their preaching obviously included somewhat of baptism, the rite whereby one is inducted into the body of Christ, for "the same hour of the night"—not yet one o'clock in the morning—the jailer and all his family were baptized. Having decided to accept the Lord, the jailer and his family were *promptly* baptized, not waiting even until dawn, the only intervening act being that a few minutes were used to wash the wounded and bleeding backs of Paul and Silas.

Though miraculously timed earthquakes passed with the Apostolic Era, the foregoing record suggests several tendencies in present gospel work. Frequently, the poor or the despised or the fallen first recognize "the way of salvation." Sometimes, indeed, their publicity to the cause is almost bewildering, but it is God's way, and a wise ministry will turn in blessing to such weak souls.

As in the story of Paul and Silas, ministers of the true gospel will discover opposition from persons whose pocketbooks are flattened by the gospel's strike at sin. More, "the multitude" usually is led by the opposition. There will be "midnight" hours of testing, but these should be hours of prayer and praise. If so, somebody will soon see the light; somebody, seeing his helplessness and shame, will be ready to hear the Word, ready to wash the wounds he was partially guilty of inflicting, ready to be baptized.

Are you vexed with life? Are you plagued with the penalty for sin? Seems death to be the only escape? The jailer "drew out his sword, and would have killed himself," then heard the gospel and took the first steps to salvation. You?

# Striving for (with) the Faith of the Gospel

By R. H. Judd (Colborne, Ontario)

JOHN 3:16 is often acknowledged to be the "gospel in miniature." Certainly no description of an objective to be obtained has ever been so simply described, or stated with more outstanding clarity. Between the first word "God" and the last word "life," each word follows the other in beautiful sequence and harmony, until it culminates in that wonderful word "life." Both words, paradoxical as it may seem, are so simple that no synonym can be found for them, and no explanation can make their meaning better understood. A still further paradox lies in the fact that both words are necessary to human understanding, yet the existence of that represented by the one, is as necessary to the existence of that represented by the other. At that point, apparently, the paradox ends, for the next outstanding feature that the verse conveys, is that God Himself is the Giver of *life*.

Reading the verse again (and most reading that is worth-while will bear re-reading, and be better understood), it becomes plain that *life*, of a kind, must already be in possession of those to whom "*life*" is offered. Life (not its attributes, though these cannot but be included) thus becomes the outstanding topic of this forceful message; but according to our text it is a life that does "*not perish*." All this at least, is summed up in this arresting message of John 3:16.

Let anyone take up our papers today, be they secular or religious, and the one theme that permeates them all is the message of *death*. War, famine, and pestilence so abound, that millions more are at the very gates of death, and the great horror of the whole situation is that man has himself brought it about.

So terrible are conditions at the present time, that men of high position are now realizing, and endeavoring to make others realize, also, that humanity as a whole is already overlooking the abyss of destruction—self-inflicted. One doctor of wide repute predicts in the magazine *Science* that "unless men stop killing each other, the insects will inherit the earth"; a fact not impossible in the light of biological history: and the earnestness and reality of his message no thoughtful man who reads current events will be disposed to deny. Because of the wonderful progress along many lines of scientific endeavor,

*"Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). . . . "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). . . .*

specially medical science and the science of surgery, not a few are clinging to the false illusion that "the world is getting better"; and the noble work of humanitarian agencies lends color to the thought of those who, because of wishful thinking, fail to see that the progress of the one is many times out of proportion to the

progress of the other. Evil is winning the race! In view of the agencies referred to, "Paradoxically," says the Doctor, "man is the worst killer that has yet been, the worst inhabitant that this planet has yet known." In some sections of this beautiful world, *death* is far more familiar than *life*, and dead bodies more plentiful than living ones.

Looking back over the ages of history, human existence even in its natural state has been one long and bitter panoramic struggle between the forces of Life and Death. All other incidents of human life are insignificant in comparison, and quickly forgotten; but the archenemy Death is ever present, invariably forcing the individual to pass on to another the work he has begun but never completed.

Job asked the question centuries ago and, like a recurring decimal, it never ends—

*"If a man die, shall he live again?"*

*Is there no answer?* The one and only answer is, LIFE, life, "*more abundantly*." Jesus Christ said, "I give unto them *eternal life*, and they shall *never perish*." In that statement abundance abounds; there is no limit attached. We are slow, very slow, to grasp the wonders of God's creations in all their wondrous forms, and the depth of knowledge contained in each. The "greatness" of the tiny atom staggers our imagination, but it has been God's secret for thousands of years. How much less, then, are we able to comprehend the "gift of *eternal life*"? We cannot, but the Son of God can. He has taken human language and human experience, both of which He understood, and put them together in such way that there can be no possible misconception. When Christ said, "I give unto them *eternal life* . . ." human language became a necessary vehicle of communication, and when He defined even that simple language (*Please turn to page 11*)

# Sinful Life and Tragic Death of Zedekiah

By H. Gary France (Oregon Bible College)

**G**OD SPOKE to Ezekiel concerning "the prince in Jerusalem, and all the house of Israel," saying, "They shall remove and go into captivity. . . . I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there" (Ezek. 12:10-13). The "prince in Jerusalem" is understood to have been Zedekiah, because this peculiar prophecy was uniquely fulfilled by him, and because it was prophesied during his reign, according to Ussher.

Zedekiah was the last king of Judah. He ascended the throne when he was twenty-one years of age, and his reign was sinful in the sight of God. His evil works kindled God's wrath, until God put Judah away from Himself. (Jer. 52:3.)

Meanwhile, Nebuchadnezzar, king of Babylon, controlled most of the civilized nations. Judah was under his control; Nebuchadnezzar had placed Zedekiah on the throne. Zedekiah, however, was morally weak. The people of Jerusalem induced him to rebel against Nebuchadnezzar, so Nebuchadnezzar marched against Jerusalem.

Zedekiah knew that God spoke to Jeremiah, so he asked the Prophet if God would save the city. Jeremiah answered that Judah would fight Nebuchadnezzar, but her war implements would be useless, and she would be forced to retreat into the city. God had ordained that anyone who fought would be killed, and anyone who surrendered to Nebuchadnezzar would escape with his life.

Judah wanted independence, so Zedekiah decided to fight, as the people desired, rather than to follow God's will. God, therefore, sent another message to Jeremiah, commanding him to wear a yoke of thongs and bars and to give the following message to the king: God has given all nations into the hands of Nebuchadnezzar. Any nation that will not put its neck into the Babylonian yoke will be punished. Zedekiah is to ignore false prophets, who will say the Babylonian yoke will be broken. (Jer. 27.)

While Jeremiah was making this report to Zedekiah, Hananiah prophesied in God's name that the Babylonian yoke would be broken within two years. Jeremiah answered, "Amen: the Lord do so" (28:6). It may seem peculiar that Jeremiah would agree with a prophet whom God commanded him to ignore. Moffatt's Translation renders a different thought: "Amen, may the Eternal do so!" This indicates that Jeremiah wanted Hananiah's prophecy to be fulfilled, but he believed that it would not be fulfilled. Jeremiah's words may have been, in effect,

"Amen, I wish God would do so." Jeremiah continued, saying, "Nevertheless hear thou now this word that I speak in thine ears," whereupon Jeremiah said that a prophet is recognized only when his prophecies are fulfilled. (vv. 7-9). Hananiah seized the yoke from Jeremiah's neck and broke it.

Jeremiah went home, and the Word of God came to him with a message for Hananiah, the false prophet. Although Hananiah had broken the yoke of wood, God placed a yoke of iron on Judah that could not be broken. Jeremiah delivered the message to Hananiah saying that he would die within the year. This prophecy was fulfilled.

An outstanding sin of Zedekiah was his moral cowardice. He submitted to the popular wishes of his people; he did not act according to the Word of God. He rebelled against Nebuchadnezzar in full view of the fact that God had given Nebuchadnezzar all nations. He was obeying the popular demands of the world.

Jeremiah was of stronger character. He had the moral courage to do God's will. Conditions and circumstances did not alter his work. He persisted in prophesying that God would give the city to Nebuchadnezzar, although the Jews were becoming angry with him.

One can understand the intensity of their anger, when he pictured the circumstances of that moment. The trembling Jews huddled under the dark shadow of dismal anticipation. The murderous thunder of Nebuchadnezzar's huge battering rams incessantly smashing against the walls caused their hearts to pound heavily. The angry Babylonian army was noisily surging outside the gates; their gleaming swords and spears clamored relentlessly. Meanwhile, disease and famine silently but surely cast their dark shadows over the moaning streets. Day followed night—dusk followed dawn; the relentless hammering siege sounded impending doom. Nevertheless, Jeremiah preached that the city was to be utterly destroyed. All the anguished emotions of the terrorized mob immediately took the form of bitter, black hatred for this "fifth columnist," who insisted on undermining the morale of the whole city.

Were his actions expedient? What good could he have done for the people by sacrificing his prestige? Jeremiah was imprisoned. Why did he continue preaching when it was too late? Influential citizens petitioned the king for the death of Jeremiah. Would it not have been better to be a living coward than a dead hero? Zedekiah weakly



consented to let the people kill the Prophet. Why did not Jeremiah obey the adage, "While in Rome, do as the Romans do"? He was cast into a cistern of deep mud and was left to rot. (Jer. 36:6, 11; Moffatt.) Were his actions expedient?

Jeremiah had all the excuses he needed to stop his work—but he was not looking for excuses. Yea, he was offering his very life that he might continue his work. It is not often that a "modern Christian" has sufficient interest to endure imprisonment for his Lord. Why are "Christians" saying, "I will speak of the truth when the subject is more expedient." When has not the truth been expedient? "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

When notified of Jeremiah's plight, Zedekiah ordered

that he be released from the cistern, but he was to remain in prison. Zedekiah sent for Jeremiah and asked him a question, requesting that the answer be frank. Jeremiah informed him that if he would surrender, the city would not be burned, and Zedekiah's life would be spared. Zedekiah feared, however, that he would be given to the Jews who had previously deserted, so he did not surrender, but he asked that the interview be kept secret.

Jerusalem endured the siege for one and one half years, but the Babylonians finally made a hole in the wall and stormed the city. Zedekiah escaped momentarily by fleeing from the city, but he was caught near Jericho. His fate was fearful. His sons were killed before his eyes, then his eyes were put out. Thus, the last sight he beheld was the murder of his sons. He was taken to Babylon in chains, thus fulfilling Ezekiel 12:13. (*Turn to page 11*)

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## God's Yardstick

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*By Gerald L. Cooper (Tempe, Arizona)*

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**T**HERE is a little game that children in Bible school like to play called, "Putting on the Golden Gloves." It is played by repeating, "Do unto others as you would have them do unto you," and imitating the putting on of a glove while talking. It is just a simple, childish game; but if it were practiced daily by everyone, and especially by those who are professed Christians, what a different world this would be! The Golden Rule is God's yardstick by which men are measured and by which they measure. How long, or how short, are you as measured by this Rule? Some of us, I fear, would fall woefully short of the "mark for the prize of the high calling of God in Christ Jesus."

If someone were to ask you to locate the place in the Bible where the words "Thou shalt love thy neighbour as thyself" are found, where would you have looked? In the New Testament, no doubt, in a number of different places. You would probably have thought, as I did, that the words, which are essentially the same as the Golden Rule, were not used until the time of Christ, when He came preaching the new law of love. The truth of the matter is that the words are first found in Leviticus 19:18, in the Mosaic law. This does not take away the importance of Christ's teaching. At the time He lived, the Pharisees, Sadducees, scribes, and others had corrupted the law until it was a one-sided affair. Not one of the God-given principles in Leviticus 19:9-18 was being observed. The poorer people, and they were many, were shut completely out of the chance to worship God, be-

cause they had no money to purchase the sacrifices. Thus it was that Jesus re-emphasized the Golden Rule to these hardhearted people.

Let us study a little more closely some of the things the Israelites were commanded to do, as given in the foregoing verses. They were to leave some of the grain in the fields and some of the grapes in the vineyard for the poor and the stranger. Boaz, years later, was observing this law when he left grain for Ruth to glean. The Israelites were not to steal, nor to deal falsely, nor to lie to one another. They were not to profane the name of God. No defrauding of a neighbor was allowed, and the wages of the laborer were to be paid daily. Those who were deaf, blind, or otherwise unfortunate were to be treated kindly. Neither was there to be difference made between the rich or the poor. Gossip, or talebearing, was prohibited. Hating, rebuking, or bearing a grudge against a neighbor was not to be practiced. In short, the Lord summed it all in these words, "Thou shalt love thy neighbour as thyself: I am the Lord."

The law of love is as old as God Himself, for "God is love." The practice of the Golden Rule is the only way to solve the problems of the world. Because of the stubbornness of man, he will not allow this God-given law to function. Therefore, wars will continue—wars between nations and wars between neighbors—until He comes who alone can instill love into the hearts of all men. Our prayer is that He, even Jesus, will come soon, and that we will be ready!

# Four Wells

By Mary Ellen Macy (Cleveland, Ohio)

**I**SAAC WAS a great and wealthy man when he dwelt in the land of Gerar with his wife Rebekah. As his possessions of herds and flocks grew, the Philistines envied him more and more. Abimelech asked him to leave the land, because he recognized Isaac's power and wealth. So Isaac left the land and pitched his tent in the valley of Gerar. There he began to dig again the wells of his father Abraham, which had been filled by the Philistines after his father's death.

Isaac's servants dug in the valley and found there a springing well. The herdsmen of Gerar, seeing this, were envious and strove with Isaac's servants for possession of the well. Isaac called the well Esek, meaning "strife," and thus gave it up. Again, Isaac's servants dug a well for which the herdsmen strove, so he called it Sitnah, which means "hatred." A third well they dug, and there was peace, so Isaac called it Rehoboth, or "Freedom."

They journeyed then to Beersheba, and there the Lord blessed Isaac and renewed with him the promises of his father Abraham. Here Isaac built an altar and offered sacrifices unto God. Isaac's servants dug yet another well. Seeing that Isaac prospered in all things, Abimelech, with Ahuzzath and Phichol who were his friends, came to Isaac. They said: "We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee: that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art the blessed of the Lord" (Gen. 26:28, 29). Thus, in peace, Isaac made a feast and sent them away from him. He called the name of the fourth well, *Shebah*, that is, the Well of the Oath. Therefore, the name of the city is "Beersheba."

Abraham used arms in the rescue of his nephew Lot from the king Chedorlaomer, which was as it should have been because he thus saved a human, oppressed captive. Isaac, however, used no force to retain his physical and worldly possessions—those of the wells. Isaac found favor in God's grace. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). Because Isaac gave up his possessions without strife, Abimelech was afraid and sought to make peace with him.

"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). Christ taught that we should love one another and give to him who borrows twice the amount he asks. "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" (v. 44). Paul wrote to the Romans, saying: "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). Repay evil with good—"Be not overcome of evil, but overcome evil with good" (v. 21). That is the only true and Christianlike way of being examples of our Saviour.

We should live in unity and peace with all men, for, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1.) Isaac peaceably let the Philistines take over his rightful wells; he gained much by letting them do this. Therefore, suffer yourselves to live in peace with all men. Have compassion one for another—"not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Peter 3:9).

To fight the evil in the world, the Lord's people must be united and strong. Although fire is the best weapon to fight fire, we cannot apply the same method in our fight against evil. Let the Word of God be our weapon for fighting the enemy. "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).

The best way to conquer an enemy is to make him your friend. Isaac made friends with Abimelech who quickly would have been his enemy if he had not "turned the other cheek." Have you never found that "a soft answer turneth away wrath: but grievous words stir up anger"? (Prov. 15:1.) How many, many heartaches could be avoided if only everyone could control his tongue! Have "your conversation honest among the Gentiles: that, whereas they speak evil against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:12).

Christ is our Example. Let us be more like Him, being willing to suffer for righteousness' sake, for "the eyes of the Lord are over the righteous." "He loveth righteous-

ness and judgment: the earth is full of the goodness of the Lord" (Psalm 33:5).

In conclusion, consider that of Isaac's four wells the first two brought strife and hatred; the third and fourth resulted in peace and a covenant among friends. Thus it

will be in the life of a Christian: half of his effort may seem to result in failure, but the other half of his effort will be fruitful. He who continues digging wells, unselfishly and as unto Christ, will not long go thirsty, and others will drink, too.

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## Hidden Manna for Overcomers

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By G. P. Lichty (Pomona, California)

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THE GIFT of "the hidden manna" (Rev. 2:17) may well be one of the most difficult to understand by those to whom it was promised as a reward for overcoming the world of sin.

"Manna" brings to mind first murmurings of the twelve tribes who escaped from the Egyptian host at the Red Sea which God had opened for their crossing and had closed on their pursuers. The Israelites then were hungry in the barren waste land. It was at this moment their Deliverer chose to manifest Himself in His glory in the cloud and announce that "in the morning" they should be filled with *bread*.

Looking out from their tents at dawn, the Israelites saw only the dew-covered ground. When the dew was gone up, there remained a small round substance. *Mahn hu*, "What is it?" they exclaimed. Reaching down, they found it to be bread from heaven and good to eat. The manna, henceforth concealed in the dew, was gathered each of the first five days of the week; and, on the sixth day, a double portion was gathered, for no manna appeared on the Sabbath. For a period of forty years, the Israelites gathered manna in this manner, until they reached the Promised Land. With the quail (flesh) which came at even, the water from the rock, and the bread, God's people were sustained.

When John wrote the message of the hidden manna to the faithful at Pergamos, we should think of it as a food not only to sustain daily life but as the spiritual food to maintain life without end. In John 6:58, Jesus spoke of Himself as the true bread or manna, promising that whoever ate of it would live forever.

The Christ, then, is the spiritual meat represented by the manna of the wilderness. Faithful believers partake of Him, and hence will become incorruptible of body and life. They will possess immortality in the thousand-year reign on earth in Christ's Kingdom. As the manna concealed (or hidden) in the dew was a type of the resurrection of the firstfruits of the Spirit, so they who now dwell in the dust will be the Spirit's dew when they awake and sing at their awaking, as foretold by the Prophet Isaiah.

The Sun of Righteousness shining down upon these resurrected ones will transform them into manna; that is, make them corporeally like Himself—transforming the body that comes out of the grave into a like form to that with which He will descend from heaven. (See Phil. 3:20, 21.) Therefore, to be the subject of this transformation by the Spirit is to eat of the manna which has been hidden or concealed.

The manna Aaron placed in the ark of the testimony did not corrupt, but remained for centuries. In like manner, the eternal Spirit concealed in Jesus, the antitypical ark of His testimony, is the deposit of manna from which it will be given overcomers to eat. We feed upon this manna from day to day in feeding upon the truth, but what we eat today will not suffice for the morrow. We must keep the truth in memory. Though we thus feed and rejoice in "the right to life," it is life-manna concealed; for we "are dead, and [our] life 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, 4).

"The night," then, of the Life-manna's concealment in the Spirit's ark, "is far spent" (Rom. 13:12), and the morning of its manifestation is at hand. Jesus Anointed, who is the Glory of the Eternal, has been "hid in God"—concealed from human knowledge "at the right hand of power" for many generations and centuries. Though once like the daily manna, Christ was corruptible, He has been incorruptible during a long period and He will ever continue to be (like the manna in the ark) incorruptible.

We look for His appearing. We are dead: corruptible and mortal, and also by nature "dead in sins." True, we are pardoned, and therefore have become dead to the world. We are buried, planted, with Christ in baptism and risen with Him out of its waters in hope of being "in the likeness of his resurrection" (Rom. 6:5). We wait for His coming, that the Spirit may be in us as in Him; and that being made like Him, we may eat of the manna that has been so long hidden.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**POLYGRAPH.** The correct name for the machine commonly called the "lie detector" is "polygraph." The accuracy of the machine in determining the innocence or guilt of an individual is about ninety-nine per cent. The one per cent error keeps it from being widely used, and many courts decline to admit it as evidence. It is not used solely to convict a person, but is widely used to protect the innocent.

The polygraph is sufficiently efficient that Lloyd's of London will bet on it. One chain store in the United States was suffering a yearly loss of \$1,400,000.00 in "inventory shrinkage." Using the polygraph, they discovered seventy-six per cent of their employees were guilty of theft. No one was prosecuted, but all were warned if it was continued they would be. A year hence, only three per cent of the employees were still pilfering. Some insurance companies lower their rates as much as ten per cent on bonding premiums if the polygraph is regularly used.

The "lie detector" arrives at its conclusions by the pulse, breathing, and sweat of the person being tested.

Wouldn't it be interesting to try it on people when they begin to make excuses for not attending church and Sunday school! It might be conducive to increased attendance.

The moral of this is simple. If man can invent a machine that will reveal the secrets of the heart, is it not easy to understand how the Almighty is able to know the thoughts of man? (1 Cor. 3:20.) On different occasions, Jesus said: "Why do thoughts arise in your minds?" He knew what they were thinking. God is the greatest Detector of lies. We cannot fool Him!

**RUSSIA.** In the September issue of "Reader's Digest," William Hard set forth eight ways by which the United States could get along with Russia. His reasoning seems well balanced. He is both pro and con, for and against, so the article should appeal, in part at least, to nearly everyone.

The country is being flooded with propaganda, largely in favor of Russia, and anything to the contrary is dubbed the sinister work of capitalism to discredit the Russian system of government. Much of the released press dispatches would have us to believe that the home of the "godless society" is now the "friend of Christianity."

To the prophetic student, Russia is to be watched—not embraced. The eyes of the Russian bear are blinking longingly toward the land of the "Fertile Crescent"—Iran, Iraq, Syria, and Palestine. The Kremlin is making love with Moslems, but especially with the Jews. It will be wise for students of prophecy to watch the Jewish Autonomous Region of Birobidjan. Marshal Stalin calls this "The Gem of the Far East." It is one and a half times as large as Belgium, or twice as large

as New Jersey. It is intended to make it one of the states of the Soviet Republic. Professor Albert Einstein has agreed to sponsor the raising of funds to settle 30,000 Jewish orphans in Birobidjan. It is called the "Einstein Fund." Of the 175,000 people in Birobidjan in 1944, 115,000 were Jews. They plan on settling millions there.

In "Today," an Anglo-Jewish monthly published in Toronto, Mikhail Kalinin is quoted as saying: "In the Soviet Union there are about three million Jews, but thus far there has been no Jewish state unit. The development of the Jewish autonomous territory is creating a sound foundation for a Jewish nationality. As a result of the establishment of a Jewish autonomous territory, the Jewish people will become consolidated and acquire all the attributes of a nation. The creation of the autonomous territory will give a new impetus to the blossoming of Jewish culture."

According to Hosea (chapter 2), Israel, God's wife, is flirting with other lovers, and we need not be surprised if a courtship springs up between her and the "chief prince of Meshech and Tubal." (Ezek. 38:3.)

**MIRACLES.** The press has given wide circulation to the story of the healing of Miss Ninabelle Cross, Upper Sandusky, Ohio, who was bedfast for sixteen years. She claims to have had three separate visions of God, in which she was given assurance of her being healed. Following the third, she arose from her invalid bed a healed woman.

While we are always skeptical about people having visions, yet, be it far from us in any way to cast a reflection on this act of mercy. She gives God the glory, and so may He be praised. It is true that many cases of healing are brought about through the natural process of the power of the mind over the body. Faith justifies her children, and the evidence is overwhelming to support the fact that God hears and answers prayer in respect to sickness as well as the other petitions of need.

There is another side of the story of miracles that needs to be considered. It is the power of the Antichrist which will be manifested in the end time in the working of miracles. For a study of this, see 2 Thessalonians 2:8, 9; Revelation 13:13, 14; Matthew 24:24.

**UNREST.** The anxiety of the war has given over to apprehension of the problems that have been in the making during the years of conflict. Armed revolt is surging in Java, the Malayan States, Argentina, and various parts of the Balkans. The Moslem world is very unhappy and is seeking new friends outside the Anglo-Saxon world. Labor is striving for the lion's share of its fruits. The issues of peace are more troublesome than the problems of war.

A postwar crime wave is sweeping Ontario,

especially the southern part. The provincial and city police are acknowledging concern over it. Gangs are using the Sten machine gun, which was highly developed here in Canada during the war.

The Pauline prediction for last-day society was, that "evil men and seducers shall wax worse and worse" (2 Tim. 3:13).

The Manchester (England) "Guardian," commenting on a midnight curfew for lights, expressed fear over the late blackout as "gangs of hooligans roam the streets even through the small hours, disturbing everybody's sleep."

Cardinal Innitzer, Roman Catholic Primate in Austria, according to the "Christian Science Monitor," has forbidden all priests from making public or private statements about politics without permission of the Council of Archbishops. The order is to check anti-church agitation.

Gerald K. Smith, who terms himself a "Nationalist," during a recent visit to Washington, circulated a petition to get Father Charles Coughlin back on the air. It was in "Social Justice" that Father Coughlin carried attacks against the Jews. These two clerics are known for their anti-Semitic feelings.

"The Canadian Arab," a paper published by Canadian Arab News Service, is giving vent to the Arab bitterness against Jewish growth in Palestine.

Simon H. Refkind, United States Judge, Southern District Court of New York, has been appointed Jewish Affairs Aide to General Eisenhower. This appointment means that more and immediate consideration will be given to the Jews under United States control in Europe.

Lutherans are no longer permitted to teach religion during school hours in the Russian occupation zone in Berlin. Yet, Patriarch Alexi, supreme head of the Russian Orthodox Church, now visiting in the United States, says: "Joseph Stalin is a good friend of all believers."

Divorces in England are on the increase. The yearly rate now stands at 40,000.

The Advent Christian people in the New England area suffered a terrific loss, when the Alton Bay camp was swept by flames on August 23, 1945. Over three hundred cottages and buildings were destroyed.

"Prayer is a rising up and a drawing near to God in mind, and in heart, and in spirit."  
—Alexander Whyte.

# A Real New World Order

*Promise to Abraham: "In thy seed shall all the nations of the earth be blessed" (Genesis 22:18).*

THE OLD MAN, reading his newspaper in the train, put it down, wiped his spectacles, and turning to me, said musingly, "A mad world indeed; a huge lunatic asylum!"

"Yes," I replied, "I suppose you have seen some great changes in your time."

"Changes!" said he, "You wouldn't recognize it when compared with my early years. It is in a hopeless chaos." And, as he gathered up his parcels and turned to go, he added, "It would need a superman to put it right, too."

Yes, the last thirty years have entirely changed our world. The two greatest wars of all time have been fought within its limits, and the war of 1939 has been the greatest of all. No wonder men and women look with wistful longing for a real New Order—a time when dictators and oppressors will be no more.

It is a noble ideal, but under human thought and conditions, is it practical? World peace has been the dream of centuries. The London Peace Conference of 1843, the Universal Peace Conference of 1848, the Pan-American Congress of 1889, and the Hague Conference of 1899 all sought peace—but found it not. The last named was followed, in 1919, by the greatest peace league in history—the League of Nations. In its palace at Geneva sat the representatives of sixty-two nations, and strangely enough, from the day it was formed, the search for peace became more difficult, for it culminated in the greatest war of the ages—the Global War of 1939. Thus, the dream of the League of Nations crashed into ruin.

Why cannot man obtain peace? The answer is—because his inherent selfishness dooms his ideal from the very outset. He can make war, but he *cannot* make peace. Is there not a remedy? Yes, there is, but it is *not* of man. *It is of God.*

Long ago, the Creator—who made this world and who still maintains it—called a man of faith to leave his father's house and to go out to a new country. His name was Abraham, and to this man God gave a wonderful promise, which is still the Hope of the world.

God said, "In thee shall *all* families [nations] of the earth be blessed" (Gen. 12:3). Again this promise was repeated in Genesis 22:18, then again to Isaac (26:4), and later to Jacob (28:14).

This wondrous day, in which *all* the world is to be blessed; later became the central theme of the prophets. A thousand years later, Isaiah sketched the characteristics of the Great King who would bring this Age of Peace

to man and who would sit upon the throne of David. (9:6, 7.) Again it is pictured in its grandeur by Daniel (2:44; 7:14), and by Zechariah, who saw Jerusalem as the metropolis of the whole world (14:17). The scenes of splendor and magnificence of this coming world change are beautifully brought out in Isaiah 2 and in Micah 4.

Some may say, "That is in the Old Testament." The coming world peace, however, is likewise to be found forecasted by the New Testament. How impressive are the words of the angel to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33).

So, the promise to Abraham of this new world order is linked, through Jesus on the cross, to our day, and only through Him is there a hope of a Real New World Order. "For," said the Apostle Paul, "he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25). How this is done is clearly indicated in Revelation 19:15 and 20:4; and Revelation 11:15 leaves no doubt as to the location of this wonderful Kingdom of Jesus—"The Kingdoms of *this world* are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

While man rules, there can be no peace, and seeing that we are now in the "time of the end," human conditions must get worse. (Dan. 12:2.)

The return of Jesus is the *only remedy*, and today's troublous events show that He is very near.

Your concern and mine—if we desire to partake of that New Order (Rev. 5:10) and life everlasting—is to seek God while he may be found—*today*. It is to believe, to repent, to be baptized into His all-saving Name, and to wait for this World Ruler who will transform the whole world and fulfill the divine promises. He will rescue man from himself; He will break forever the weapons of war and set peace and righteousness in the earth from pole to pole. (Isa. 42:4.)

May it come soon. Amen.

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"When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16).



## "GO YE . . . AND TEACH"

By *Milon Hall (Oregon, Illinois)*

*"Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19).*

**N**EARLY ALL who seriously consider life want to be Christians. What is a Christian? The nearest one can live toward being a Christian is to be "Christlike," as the word implies. One goes about his work from day to day, knowing what he should be, what he should say and do to show forth the true light, but does he do it? Is it necessary for one to tell people that he is a Christian? Or, does not one's life show forth his aim? Is he an ambassador for the King?

Too many of us, I fear, rely on the church to tell our neighbors of our Saviour, of the true love of Jesus Christ, the Lamb who was slain for us all and for our loved ones. There is no greater story to tell. The time is growing short. Jesus is coming. There will be many who will not be called on that Day when He will come to reward those who have told of His love. The Word must be told. The Word you know: the Word you have read in this periodical, heard preached, and read in your Bibles.

I am not giving Scripture references for a purpose. You have read your Bibles, although perhaps not enough. Nevertheless, you have read them and, therefore, probably could locate any scriptures I would mention. Each of us has some talents. Each has some gift of God that will help in the Lord's work, if he only will put it to work. Now, you *know* something of the plan of God, something of the love of God, and of His Son Jesus. *Tell it to your neighbor!*

Again, some of us may feel that our neighbors are not interested, that to mention the love of Jesus to them would make them think us childish. Many great men have spoken of that love as all-important. Read the life of Abraham Lincoln as an example. Are we concerned, though, with the life of Abraham Lincoln? We have our own lives to live today, and that is exactly the most important consideration. This life is very short compared to the prize of eternal life and incorruptibility at the end. This prize of eternal life will see death completely destroyed, life in a world of blessings unknown even to the greatest imaginations of men's hearts.

Where will we be? Where will our neighbors be?  
We *are* our brothers' keepers!

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"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children" (Deut. 6:6, 7).

## JOHN 17:5 and PRE-EXISTENCE

By *John R. Fiske, Jr. (Hunnewell, Kansas)*

**H**AVING BEEN requested sometime ago to explain John 17:5, I readily comply. To begin, if John 17:5 proves Christ was actually glorified "before the world was," then Revelation 13:8 proves He was actually slain then, too. If He was merely "slain" in God's plan and purpose "from the foundation of the world," then He was "glorified," too, in the same sense and at the same time.

Titus 1:2 says God "promised" Paul "eternal life." When? "Before the world began." Did Paul pre-exist? Jeremiah 1:5 says "before" Jeremiah was "formed," God "knew" him and "sanctified" and "ordained him a prophet." Shall we conclude Jeremiah pre-existed? "Glorify me with the glory which I had with thee before the world was." Shall we conclude this must teach the pre-human existence of Jesus? How did God "sanctify" Jeremiah "before he was formed"? How did He "promise" Paul "eternal life" "before the world began"? How was Christ "slain" and "glorified" "before the world was"?

The one answer to these questions is this: Not any of them pre-existed. God had a plan. In it Jeremiah was to be a "prophet"; Paul was promised "eternal life"; and Christ was "slain" and "glorified." In this plan as revealed in Romans 8:29, 30; Ephesians 1:4, 5; 2:9, each saint was "chosen." When? "Before the foundation of the world." In selecting the ones of this plan, Jesus was chosen first: then the saints, such as Abraham, Paul, etc. Hence, Jeremiah 1:5; John 17:5; Titus 1:2 do not teach the pre-existence of these men, but that each had a place in the divine plan.

"I have made thee [Abraham] a father of many nations" (Rom. 4:17). This was said to Abraham when he had no child! How could this be true except that in the divine plan it was decreed he was to be a "father of many nations"? Paul explained it: "He calleth things that be not as though they were." So with John 17:5. How could Christ be said to be "slain" and "glorified" "before the world was" in view of the fact He "was not yet glorified" (John 7:39) while living here? How could this be true except that in the divine plan it was decreed he was to be "slain" and "glorified"? Paul explained it: "He calleth those things which be not as though they were" (Rom. 4:17).

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"If I am asked what is the remedy for the deeper sorrows of the human heart, I must point to something which in the well-known hymn is called "the old, old story," told of an old, old Book and taught with the old, old teaching which is the greatest and best guide ever given to mankind."—*William E. Gladstone.*

## THE CHURCH

By Mary Mae Nedrow (Oregon, Illinois)

WE HAVE never believed there was confusion among membership of the Church of God as to where and when it had its beginning. When we refer to the early church, we refer to the Christian Era, the first century A.D. We make reference to those who were called out, or added to the church, during that period. Jesus had made many converts during His ministry, as had the apostles, but it was not until after Jesus' death, burial, resurrection, and ascension that His followers were able to preach fearlessly, and only after they had received power from on high. It was on the Day of Pentecost that Peter's love for God and for Jesus burst into flame, and he became a fearless witness. All the apostles, according to tradition, with the exception of one, died martyrs' deaths. We refer to the time the Word of the Lord went out through Palestine, Syria, Asia Minor, Europe, and Africa. This was in the First Century A.D.

It is only in the sense of being early in this new dispensation that we call it the early church. We all understand that God had been calling out a people for His Name thousands of years before Christ was born, and that the church did not have its beginning on the Day of Pentecost. In Acts 7:38, the Bible makes mention of the church in the wilderness. Before that, God had called Abram from Ur of the Chaldees, and, as our late Brother S. J. Lindsay said: "God sought out a faithful man through whom to begin a work of redemption of man from the death into which he had plunged himself. In Abram He found this man." He was the channel through which the Christ was to come.

By careful study of the Scriptures, we have come to the conclusion that the Church of God might have started even long before Abraham's time, for, listed among the heroes of the Faith (Heb. 11), we find the names of Abel, Enoch, and Noah.

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### SINFUL LIFE AND TRAGIC DEATH OF ZEDEKIAH

(Continued from page 5)

In forming a conclusion from these events, one will note the following points: Zedekiah was a king; Jeremiah was a prophet. The former lived in a palace and sat upon a throne; the latter was hated, ridiculed, and left to rot in mud. Zedekiah thought he was justified by the word "expedient"; Jeremiah knew that God's work was always expedient. Zedekiah was a moral coward and followed carnal judgment; Jeremiah had the strength to endure the persecution of the whole city. Whose example are you following? Will you clamor for palaces, price, and honor? or will you serve the Lord?

## "STRIVING FOR THE FAITH OF THE GOSPEL"

(Continued from page 3)

by the words "*never perish*," He brought to their memory human experience that could not be misunderstood.

Then, what is the gospel referred to in our text of Philippians 1:27? It is, without doubt, the gospel—the good news—of *Life to perishing* men. Such a message appeals to man as the very need of his being, and all of its multiple and varied associations. The Gospels, yes, and the Epistles, ring with the message so plainly stated by John the Beloved: "This is the promise which he hath promised us, even *the life eternal*" (1 John 2:25, R.V.).

People talked then, as they do now, of "comparative religions." But, there is not, nor can there be, any comparison. The gospel of Jesus the Christ is the only gospel that offers, and is able to give, eternal *life* to dying men. Others cannot "ford the Jordan" in its flood.

Paul, writing to the saints at Philippi, enjoined them to "strive together for the faith of the gospel" (Phil. 1:27); and earnestly intreated them to "hold forth the words of *life*." Looking at the margin of the former quotation, we find that "with," instead of "for," is the more correct translation of the Greek. There are many such instances, and one wonders why they are placed in the margin instead of in the text. It is evident from this that Paul's thought here is different from that of Jude's, where there is no exchange of preposition in the margin. Paul's thought in this passage is in line with his frequent references to the Christian life (the life that now is) as one of warfare, and his exhortation is, that we, as ambassadors and soldiers of Jesus the Christ, should strive "*with the faith*"; that is, *using the fact* of faith, which is the gospel of *life*—even eternal life—as a *weapon* of righteousness. It is true that there are many times when, as Jude points out, it is both right and necessary to contend "for the faith"; but Paul's persuasion when writing to the Philippians seems to have been that in this gospel of *life* for dying men, God has placed in our hands the most powerful appeal, and the most cogent *weapon* ever devised for the redemption of those who otherwise would suffer "the wages of sin," which is "*everlasting destruction* from the presence of the Lord and the glory of his power" (1 Thess. 1:9). The terrible contrasting thought is here brought out, that as the *power* of God is used for their destruction, they will never have opportunity to see its "glory."

In conveying this glorious message of *Life*, "the churches," as a whole, have sadly failed: substituting their doctrine, "*There is no death*," in place of "the resurrection of the *dead*" at the coming of Jesus Christ.

There is a challenge to you, O "Church of God,"

To sound this glad message abroad;  
Of both pardon and peace for perishing men,  
And of LIFE in the *Living Lord*.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"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" (Philippians 4:8).*

### Within the Temple

Last week, we learned that we are God's temples through Christ and through the Spirit. Jesus is the chief cornerstone. "In whom [Christ] ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22).

Now that we realize we are God's habitation, or house to live in, let us live so He can dwell there happily. Certainly we do cause Him sorrow when we neglect our house. What would you think if Mother never cleaned your home? Could you live happily there?

### The Human or Divine?

When your playmate does something wrong, what do you do? Perhaps you laugh. If you love your friend, you would laugh only if he laughs, and feel sad if he is unhappy.

Too often we forget we are God's house and go telling all the things we can against our very own friend. Let us forget, idle words are sinful. If one does wrong, pray for him. Unless we can help correct the mistake it is the divine thing to forget or at least not talk about it.

There is a scripture which tells us that when we judge someone, if we will examine our own selves, we may be guilty of the very same thing!

### How to Beautify God's Temples

Our bodies are to be living sacrifices, holy, acceptable to God. Our daily reading should at least include a portion from the Bible. That is for the "renewing of your mind." When we are too busy to read and renew our minds daily or more often, we are most likely to be led to sin.

Your house is different from the house of another. You have different gifts from another. These gifts are given to us "according to the grace that is given to us."

Which ones of these gifts do you want to receive? The gift of prophecy, which means to teach God's Word as well as to tell what will occur in the future, is one gift. By the way, the word "gift" here means "grace," "fa-

vor," or "kindness." Other graces listed are ministering, teaching, and giving.

### A Peek Within

In the life of a Christian we see many good works manifest.

A Christian is sincere. Love rules the life. Others of like precious faith are sought for their friends.

The service of the Lord makes a Christian take better care of his own business. Here is the way we find it told in the Word: "Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality" (Rom. 12:10-13).

As an added thought, we are told to "bless them which persecute [us]: bless, and curse not."

Who is the one to "get even" if there is any reason for so doing? Not a Christian! It is the Christian's place and work to "bless, and curse not." If someone has done wrong to you or your friends, God knows it. He knows all about it. The person who did wrong knows it and will feel the need of repentance. A Christian must love such a one enough to pray God will help that person to overcome his evil deeds and do good.

O, heavenly Father, help us who work for Thee to live so as to receive Thy blessing upon our service for Thee. In Jesus' Name, Amen.

### Happy Birthday Wishes

Georgia A. Bengé, Nov. 5, age 8, Frankfort, Ind.  
Twila Kay Pritchard, Nov. 6, age 10, Macomb, Ill.  
Sammy Jay Pritchard, Nov. 6, age 10, Macomb, Ill.  
Norma Magaw, Nov. 8, age 11, Oregon, Ill.  
Alden E. Johnson, Nov. 10, age 8, Willmar, Minn.

Jesus came into this world to do "the will of his Father." Can we afford to do less than follow the example of Jesus? Let us always spend our time in doing the will of God.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### The Textbook of the Gospel

Rare indeed would be the person who graduated from college or high school without having spent many hours in intensive research and study. Study was not only demanded to maintain a high scholastic rating but also to obtain the greatest amount of benefit from the courses. Receiving an education is a serious matter with all those who are determined to be successful; and, in most cases, students are willing to make sacrifices of time and money to achieve their goal.

Do we as Christians take the matter of our religious education as seriously as that of secular? While it may not be practical from the worldly viewpoint to spend much time preparing for Christianity, did you ever stop to consider for which life you are preparing? The knowledge which we receive from our secular education can be utilized only for the present lifetime which varies in length but rarely exceeds one hundred years. In comparison, the learning received from Christian study can be used throughout our present life and then eternity. Think of the ratio, and then decide which will be most valuable.

Because so much of a young person's time is devoted to compulsory public education, it is many times difficult to remember the importance of religious education. When there are secular lessons to prepare and also a lesson for young people's meeting, in most cases the secular lesson receives the preference. We do not suggest that you neglect your school lessons but encourage that a place be found for both.

God planned for our religious education by providing us with a textbook called the Bible. While a library of religious textbooks may be helpful to the person of limited means and sincere desire to learn, the Bible can provide all the necessary material to receive a thorough knowledge of God and His plan for us. When Paul wrote Timothy that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17), he was outlining all the human needs that our Bible can fill.

To receive a thorough knowledge of the Bible, we must first become acquainted with its contents. This is one of the greatest neglects on the part of most Christians. So

few of us know all the books of the Bible and can turn to them immediately. An umpire who was not thoroughly familiar with his rule book would be of little value on the baseball diamond. In like manner, the Christian who must fumble through his Bible to find the correct passage must place little importance on its contents.

One of the most important things to remember about the Bible is that it never becomes outdated. From year to year it outsells all other books on the market and retains its beauty of language. If we realize the importance of reading our Bible, it will not be difficult to see that our Bible study supersedes all other.

### From the Berean Bugler

After an absence of two months, it was indeed a pleasure again to receive the *Berean Bugler*, monthly publication of the Brush Creek (Ohio) Bereans. It was full of items about their church and its attendants. One item of special interest was that the attendance at their Berean meeting on Wednesday evenings is increasing. The following item was so timely, we pass it on to you:

### The War Is Over

Since our last *Berean Bugler* was issued, World War II has come to an end . . . The sorrow suffered and the hatred engendered will not soon be forgotten, and however vivid the recollections of men may be, future wars will not, and cannot, be prevented. Nor do rulers really expect "a just and lasting peace" to come. They are already preparing for another war! Under date line of October 10, 1945, General George C. Marshall . . . warns that we now are entering the atomic age and must "prepare or perish." In a report to the Secretary of War, the General said that scientific advances made during the war "make the possibilities of the future terrifying." General George S. Patton, "quoting freely from the Bible," said, "Who, except God is capable of telling when or where the situation will occur that will develop another madman?" He described persons who believe wars have been finished for all time as but wishful thinkers who believe that wars are the logical result of events, whereas there is no logic in war. Because there is no logic in war, "we have to conclude that wars are started by madmen."

Only the coming of the Lord Jesus Christ with all power will assure a just and lasting peace to all the world."

## AMONG THE CHURCHES

### CALENDAR

November 4-11—Special meetings at Tempe, Arizona.  
 November 4-11—Special meetings at Restitution Church, Casey, Ill.  
 December 9—Indiana Quarterly Conference at Hope Chapel, South Bend.  
 December 23-29—Special meetings at Hillisburg, Ind.

### GOLDEN, COLORADO

A fund for the purchase of, or the building of, a Church of God meeting place in Golden, Colo., was instituted, October 21. This is a new field, the first of its kind in the State. If you wish to share in bringing this church blessing to completion, please mail your contribution to the writer of this announcement.

Ernest E. Graham,  
 115 - 10th St., Golden, Colo.

### ELDORADO, ILLINOIS

On Sunday, September 30, the congregation of the Restitution Church of God at Eldorado, Ill., surprised Bro. and Sr. James M. Watkins with a bountiful dinner in the church basement. A lovely gift was presented to them as a token of our appreciation of their services here.

The Berean class also presented them with a gift, and the Sunday school class gave a party in their honor.

We all wish them much happiness in their new work. At this time, we are without a pastor, but hope to secure one in the near future.

Virginia Davenport, Reporter.

### NORTHWEST CONFERENCE

(Oregon and Washington)

The Northwest Quarterly Conference was conducted at Corvallis, Ore., October 6 and 7, 1945. Bro. Alfred Anthon began the meetings with lessons on the law. Saturday afternoon, he gave another lesson on Ezekiel 37 and Psalm 89.

Bro. H. J. Prosser preached in the evening, his subject being, "The Mission of Jesus (Life Everlasting)," followed by a Bible study on rewards by Sr. Inez Titus.

Sunday morning, the Conference was pleasantly surprised with a visit from Bro. J. R. LeCrone of Virginia. Bro. LeCrone came west to visit Sr. Greene, who is seriously sick in Portland, Ore. Bros. C. L. and G. C. Greene drove to Corvallis with Bro. LeCrone, who kindly consented to preach (following Sunday school) on the subject of "Humility." Sunday morning, we also had the pleasure of meeting for the first time Bro. and Sr. Roy C. Juden and family of Gaston, Ore.

After a basket dinner at the city park, we had to bid Bro. LeCrone and Bros. Greene goodbye as they went on their way again.

Bro. Prosser's sermon in the afternoon was entitled "The Character of Peter (the Rock on which Christ built His Church)"; and in the evening, he spoke on "Peter's Burning Last Day."

Lena Hathaway, Secy.

### DETROIT, MICHIGAN

We are opening our home, Monday, November 5, at 7:30 p.m., to all persons interested in our Faith. In this way we can find out the number and feelings of people for a Church of God in this area. We welcome all persons in this area to our home at 9967 Rutland, Detroit, Mich., on the foregoing night.

Mrs. E. Dykstra.

### KOKOMO, INDIANA

The Kokomo Church of God enjoyed the presence of Bro. and Sr. G. J. Gordon during the week of October 8-14. Bro. Gordon's messages were timely and edifying to everyone attending. He spoke of the signs that point to the soon return of Jesus Christ and that we should be more zealous in our work for Him.

The services were attended by the faithful few at the beginning of the series, but steadily gained in number toward the close. Several expressed themselves as wishing they had attended more of the services.

We were pleasantly surprised and well pleased to have Bro. and Sr. A. J. Hoke, Bro. and Sr. Charles Netts, and "Mom" Brewer arrive for Thursday evening services. They were driving through on a return trip to Ohio after a short stay in Oregon, Ill., for the National Bible Institution board meeting. Come again, and often.

Emory Macy, Pastor.

### JORDAN, MISSOURI

We began this year's work in Jordan, Mo., which will be our headquarters for some time to come.

From September 30 through October 7, we were in Kansas City and Raymore, Mo., during which time we preached nine sermons. The members there plan to find a place in which to meet and hope to begin active work.

The members at Jordan are renewing their plans for redecorating their church.

On Tuesday evening, October 6, the young people of the community gathered at the church to organize a Bible class. This class will continue to meet each Tuesday.

Other prospective work in the State of Missouri has not materialized, but we hope it will soon.

Evangelist Francis Burnett.

### A NEW WORK IN LOUISIANA

Special meetings have begun in the Pumpkin Center community, near Hammond, La. After a week of services, which began October 14, we are glad to report that attendance as a whole has been favorable.

Presentation of thoughts about the Return of Christ, God's Kingdom, Why Did Jesus Die? and similar important truths have to date borne no visible fruit, but we trust a renewed effort will bring some to Christ. Pray for this work, and the hearts of some will be changed.

James Mattison.

## Gleanings From the Field

"The field is the world."—Jesus.

**Ministerial List:** Bro. C. E. Randall, chairman of the Ministerial License and Ordination Committee, presents in this issue of The Restitution Herald a list of ministers who have registered for recognition by the General Conference, and who have been approved thereby. Other ministers of the Church of God (headquarters, Oregon, Ill.) wishing recognition should make such request to Bro. Randall, addressing him at Fonthill, Ont.

Bro. Cecil U. Wilson, recently discharged from medical service with Uncle Sam, is making his home at 12145 Burbank Blvd., North Hollywood, Calif.

Sr. A. J. Eychaner, Cedar Falls, Iowa, plans to spend the winter with her son-in-law and daughter, Bro. and Sr. James Mark Prime, 1031 S. 33rd St., Omaha, Nebr.

"Bro. C. E. Randall's news-prophecy page promises to be interesting."—R. H. Judd, Colborne, Ont. Yes Sir, it's good!

Oregon Bible College is grateful to sisters of the Happy Woods Church of God, near Hammond, La., for a large package of dish towels and other kitchen essentials.

Sr. Carl Hoganson, having recently visited her daughter, Sr. Beth Hardesty, Oregon, Ill., has returned to her home at Spanaway, Wash. While in Oregon, she was grieved to receive official word from Washington, D. C., reporting the death of her son, Chester.

We are sorry to learn that Patricia Ann, born to Bro. and Sr. J. W. McLain, 230½ W. 103rd St., Los Angeles 3, Calif., October 20, lived only until the next day, burial being in Englewood Cemetery. Sr. McLain is in the Southwest General Hospital, Los Angeles.

"I am planning to be at General Conference next year, the Lord willing."—Gerald L. Cooper, 18 W. Sixth St., Tempe, Ariz. . . . It is a joy to learn that Bro. Cooper's health is improving and that he is looking forward to more church activity, his recent communication informing that he is teaching a newly organized Sunday school class.

"My only ambition in living is to tell somebody about the Kingdom being at hand; everything else is 'vanity and vexation of spirit.'"—J. Eagleston, 122 N. Mission St., Waukegan, Wash.



**REGISTERED MINISTERS**

The following ministers have registered for Conference recognition with the License and Ordination Committee of the General Conference of the Church of God:

- Anthon, Alfred—435 Kings, Rd., Corvallis, Ore.
- Appleby, Mrs. C. R.—Blair, Nebr.
- Austin, F. L.—500 S. 4th St., Oregon, Ill.
- Burnett, Francis—Oregon, Ill.
- Cooper, Gerald—18 W. 6 St., Tempe, Ariz.
- Croxton, Walter—3502 Glenmore Ave., Baltimore 14, Md.
- Denchfield, John—910-10th Ave., S., Saint Cloud, Minn.
- Doan, Harold—1908 N. Keystone Ave., Chicago, Ill.
- Drinkard, T. A.—Arlington, Texas.
- Drabenstott, Cantwell—Hartford City, Ind.
- Eagleston, John—122 N. Mission St., Wenatchee, Wash.
- Ferrell, T. M.—Holbrook, Nebr.
- Fiske, John R.—Hunnewell, Kansas.
- Giesler, E. E.—Moorefield, Nebr., Box 75.
- Goekler, Harry—Hector, Minn.
- Goit, Edward—Arkansas City, Kansas.
- Gordon, Grover—13605 Othello Ave., Cleveland, Ohio.
- Graham, Ernest—115-10th St., Golden, Colo.
- Graham, Roy—Fredericktown, Mo., Rt. 3.
- Green, John F.—6216 Perry St., Kansas City 3, Mo.
- Hardesty, Robert—1804 N. 33rd St., Omaha 2, Nebr.
- Huffer, William—Michigantown, Ind.
- Johnson, J. Arthur—Sac City, Iowa, Rt. 2.
- Johnson, Paul C.—610 S. 7th St., Oregon, Ill.
- Jones, Arthur—Springfield, Ohio, Rt. 2.
- Jones, Delbert—Michigantown, Ind., R.F.D.
- Kirkpatrick, Vivian—808 Franklin St., Oregon, Ill.
- Krogh, Harvey—110-32nd St., S.E., Grand Rapids, Mich.
- Lapp, Clarence—709 Mill Ave., Tempe, Ariz.
- LeCrone, Richard—Woodstock, Va.
- Lichty, George P.—350 Chester Place, Pomona, Calif.
- Lyon, M. W.—Oregon, Ill.
- McLain, Alan—1118 W. 4th St., Dixon, Ill.
- McLain, James—230½ W. 103rd St., Los Angeles 3, Calif.
- Macy, Emory—1252 Jay St., Kokomo, Ind.
- Magaw, Sydney E.—Oregon, Ill.
- Marsh, Arlen—132 N. Gardiner Ave., Rockford, Ill.
- Marsh, G. E.—Tipp City, Ohio.
- Moore, Linford—618 W. Chandler St., Macomb, Ill.
- Morgan, J. M.—Bristow, Okla.
- Mattison, James—109 E. Thomas, Hammond, La.
- Patriek, James—1336 Orange Rd., Ashland, Ohio.
- Railsback, Emma C., 1020 S. Burlington Ave., Los Angeles 6, Calif.
- Randall, C. E.—Fonthill, Ont.; 1926-10th St., Niagara Falls, N. Y.
- Randall, C. R.—Ripley, Ill.
- Rankin, Lyle—Cashmere, Wash.
- Routson, Ellsworth—Blanchard, Mich.
- Sheets, Harry—820 Douglas Ave., Aurora, Ill.
- Simmons, W. R.—Hartshorne, Okla.
- Siple, F. E.—147 Buckingham, S.W., Grand Rapids, Mich.
- Smith, H. Scott—London, Ark., Rt. 3.
- Stilson, Floyd—411 E. South St., South Bend, Ind.

- Watkins, James—2234 Saline Ave., Eldorado, Ill.
- Weaver, C. E.—Enola, Ark., Rt. 1.
- Wiggins, Walter—Eden Valley, Minn.
- Wolfe, Vernis—Hammond, La.

**OMAHA, NEBRASKA**

Sunday, October 21, was Rally Day at the Omaha, Nebr., Church of God. There was an attendance of seventy-two. Each class had a little program consisting of songs and recitations.

The adult class gave a short history of the Omaha church. It began in a very small way, years ago, when the State evangelist, Almus Adams; set in order a small group of believers here. At first, Sunday school was conducted irregularly in different homes where Bro. Adams also preached when possible. The Sunday school kept growing until the need of a larger and public building was in evidence. In a short time, the building we now have was secured. Everyone helped, and it was soon remodeled and paid for.

Bro. Albert Harper and Bro. Joe Lawrence served as teachers. With the help of all the others, we grew until we now have, not only a Sunday school, but also a pastor.

The evening service was conducted by members of our Berean class. Although there are so few of them, they gave a very interesting evening. Shirley Meth and Shirley Karnett both gave sermonettes and some especially good music was enjoyed. This is very good training for them. We hope they continue in the work until Jesus comes—which may be nearer than we think. May we all be watching with lamps trimmed and burning.

Mr. and Mrs. Claar LeCrone of Denver, Colo., were Rally Day visitors. They used to live in Omaha, and we met many times at their house for Sunday school and preaching services.   
Jessie Dixon, Reporter.

Send The Herald to your friends.  
Subscription rate: \$2.50 per year.

**MARY L. BROOKE**

Born to William and Susan Wait in Pulaski County, Ind., on December 5, 1857, and married to Joseph H. Brooke, March 20, 1876, Mary L. Brooke died at the home of a granddaughter, Mrs. Delbert Spoor, of Knox, Ind., October 11, 1945. Her husband died July 21, 1932.

To this wedded couple were born two sons and three daughters. Two daughters, Mrs. Leota Stephenson and Dessie, preceded the mother in death. Surviving are Orval and Charles O. Brooke of Knox, and Mrs. Frank Kistler of Griffith, Ind.; twenty grandchildren; thirty-four great-grandchildren; and two great-great-grandchildren.

Mrs. Brooke had long been a non-resident member of the Burr Oak Church of God.

Following a brief service emphasizing the resurrection hope taught by the Saviour, addressed to a large and tear-stained audience in the Knox Funeral Parlor, a long line of autos followed the bier some twenty miles to Poplar Grove Cemetery where the deceased was laid at rest beside her sleeping companion.

May the ardent faith of this mother continue through her large family of relatives till Jesus comes.   
F. L. Austin.

**SIoux CITY, IOWA**

Attendance at 'Vit-'Em-In Bible Class on Saturday, October 13, was eighteen students. This week, thirty-four children were present. Attendance at Sunday school last week (October 14) was seventeen; this week twenty-seven. There are forty-six children enrolled. Surely, God is blessing the work of Bro. and Sr. Joe Lawrence.   
Verna C. Thayer.

**NATIONAL BIBLE INSTITUTION**

An Old Friend	\$40.00
Brother & Sister	50.00
Omaha, Nebr., Church of God	19.50
Missouri Conference	100.00
George C. Coats & Sons	30.00
A Pledger	1.00
Zechiel Family	50.00
Delta, Ohio, Bereans	27.00
Amy Dunbar Frye	10.00
H. L. Smith	7.50
Enos E. Elton	7.50
Arnold Johns	50.00
Mr. & Mrs. George McMurtrie	58.00

**EMANUEL COFFMAN**

Emanuel Coffman, retired farmer and life-long resident of the Hillisburg, Ind., community, died Sunday, September 23, 1945, at the home of his son, Nolan Coffman, in Hillisburg. Death was due to complications incident to his advanced years.

He was born November 26, 1863, in Kirklintownship, Clinton County, Ind. His parents were Michael and Elizabeth (Spillman) Coffman. On February 2, 1888, he was married to Rosie Etta Byerley, who survives.

Others surviving are: four sons, Michael William, John Maurice, Linden Arthur, all of Frankfort, and Nolan Paul of Hillisburg; two daughters: Mrs. Bessie Johnson of Frankfort and Annabelle Stuart of New Augusta; three sisters: Amanda Emery, Rena Beard, and Sarah Baker, all of Frankfort; and one brother, Leonard R. Coffman of Manson. He also leaves thirteen grandchildren and four great-grandchildren. Three children, two boys and a girl, and four sisters preceded him in death.

Funeral services were conducted at the Hillisburg Methodist Church, Tuesday, September 25, by the writer. He was then laid to rest in the Kings Corner Cemetery to wait for the coming of the Lord.

William M. Huffer.

**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.

EXTRA

EXTRA

# LORD'S STEWARDS NEWS

"LET GEORGE DO IT"

OCTOBER 30, 1945

## DRIVE FOR MEMBERS BEGINS

### LORD'S STEWARDS ORGANIZED!

The Lord's Stewards, an organization of consistent contributors to the Lord's work as carried on by National Bible Institution, is opening a campaign for members. Membership information and coupons will soon be on their way to you.

At last General Conference it was suggested that if each subscriber to The Restitution Herald would contribute at least \$50.00 (\$1.00 per week) to National Bible Institution, it would receive more than \$70,000.00 with which to expand its Educational and Evangelistic efforts and begin work on the proposed new building. Think what \$2.00 per week from each Herald-reading family would accomplish!

In accordance with this suggestion, and to encourage such systematic contributing for this worthy cause, The Lord's Stewards have been organized. Membership in this Club hinges upon one factor. Are you willing to sacrifice for the Lord? If you are, you can become a member by simply pledging to contribute at least \$1.00 per week for one year to National Bible Institution. Membership is not limited to family groups, or to one member of the family. In fact, we encourage each wage earner in the family to become a Lord's Steward. Nor is membership limited to \$1.00 per week. That is the minimum. If you wish to pledge \$1.50 or \$10.00 per week, the gift will be that much more appreciated.

#### DO NOT DELAY

When you have signed your card requesting membership and returned it to National Bible Institution, an attractive membership card will be sent you to remind you always that you are a Lord's Steward. Do Not Delay! Begin as soon as possible to help the growth of the Church of God in the way that you can; with regular contributions.

Persons who have made contributions to National Bible Institution since Conference can become members of the Club by pledging to make up the difference between their contribution and the amount

necessary for membership. If desired, the pledge of any member can be paid in one lump sum. If, however, you wish to set aside a definite amount each week, it should be mailed to National Bible Institution every four weeks.

We cannot over-emphasize the need of the national work of the Church of God. We need not remind you of the good work which has been done in the past by the various departments of the Organization. Now Evangelism is being expanded to support new workers and new churches. Though we cannot all be evangelists, we can all help with our contributions.

#### WE ARE THE GROUND CREW

For every man in the air in the Army Air Corps, almost one hundred men were required on the ground. They are seldom seen, seldom heard, and receive little recognition except from the man in the air. We are the ground crew. For every man in the field, several hundred at home must sacrifice and serve. Don't let them down. Keep up your contributions! Hold up the banner of Christ.

#### "Let George Do It"-Club Slogan



George Washington is pictured on the front of every dollar bill, so "Let George Do It," with a dollar bill each week.

### Contest Opens States; Churches

A contest will be conducted for the purpose of encouraging greater effort, on the part of the members throughout the country, to reach the goal of not less than \$50.00 for each Herald subscription. Competition will be keen, for this is your opportunity not only to serve the Lord by helping finance His work, but to reap benefits upon your local church and state conference.

Accounts will be kept at National Bible Institution headquarters of all the money which is contributed. The accounts will show the individual, the local church, and state from which the contribution comes. Thus it will be possible to know accurately from month to month how much each church and state has contributed. There will be two winners in this contest, the local church from which the most contributions come, and the state from which the most contributions come. (See next column for prizes.)

Said Paul: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

### Prizes of Value For the Winners

No labor is without compensation, and this is true of your labor and sacrifice for the Lord. He will repay you a hundredfold for any sacrifice you make. Your first thought in becoming a Lord's Steward and in helping in any way you can to assist National Bible Institution to spread the gospel should be that of joy in serving the Lord.

To add interest and incentive to this campaign to finance an enlarged organization and build a new building, generous prizes will be given to the church and state from which the most contributions come.

To the state whose members contribute most liberally will be given a four-year scholarship to Oregon Bible College, for any boy or girl in that State. This is a tuition scholarship, which means a full college course to some boy or girl with all tuition paid. The monetary value of such a scholarship is more than \$500.00. The spiritual value to the state and to the student is beyond estimation. Here is an opportunity for some state to educate its own evangelist, a future missionary among some of your isolated members, or a pastor for one of your pastorless churches. Such opportunity may never come again. Act now! Work now!

To the church whose members contribute most to the campaign will be given the versatile and valuable reward of \$100.00 worth of merchandise ordered from National Bible Institution, or the cash equivalent. The merchandise handled by National Bible Institution includes books, tracts, Herald subscriptions, church furniture (pulpits, Communion tables, etc.), Sunday school supplies, and an almost unlimited amount of goods especially designed for churches.

Do you need some printing done, some tracts for evangelistic work, books for a church library, a new pulpit, a Communion table, or a cash boost for your building fund? Get to work on those Lord's Stewards memberships in your church and the prize may be yours!

### Attention Sunday Schools, Bereans!

Sunday schools, Berean societies, this is your opportunity to serve the Lord and also help put your church and state "on top" in this contest. If you are looking for a worthy project on which to expand your efforts, look no further, for there are many ways in which you can help.

Encourage your members to become Lord's Stewards. Tithe of your incomes into the national treasury. Assist your pastor in advertising the plans and needs of National Bible Institution.

In doing these things, you are aiding not only the national growth of the Church of God, but are aiding your local church and your state to win a prize which will be of benefit to your organization!

# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, NOVEMBER 6, 1945

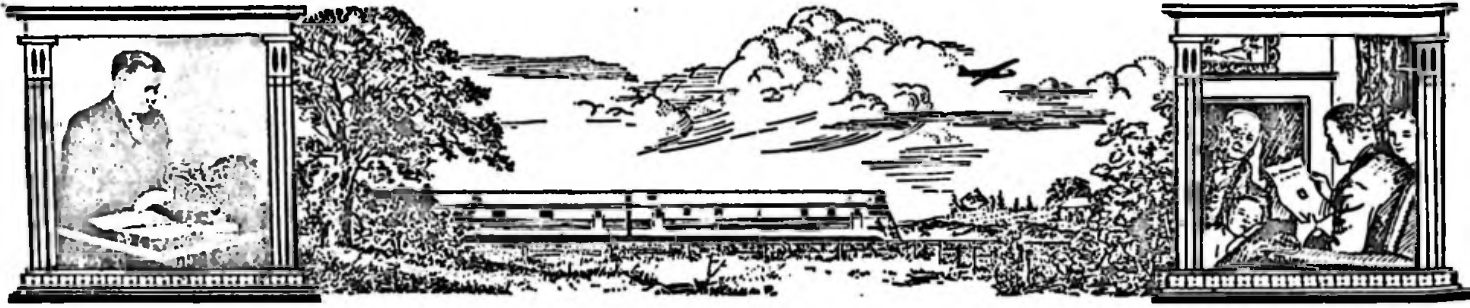
NUMBER 6



—Authenticated News Photo.

## COMES NOVEMBER'S GALE AND THE HONK OF WILD GEESE

Enjoying nature in the northern woods, this pair of Canadian geese was photographed at Trout Lake near Minocqua, Wisconsin. Starting farther in the North, thousands of their kind in flying wedges already are trumpeting their way southward—flying by night in light of the moon—led not by ganders, but by trusted matriarchs of their broods. These “Black-necks,” like other wild geese, are mated for life: faithful to death and beyond, though without exchange of rings, repeated promise, or formal ceremony. Says Ernest Thompson Seton, authority on American wild life, “The wild goose mates for life, and mates but once: the one surviving has no choice—he finishes his journey alone.” Of others, too, God has said: “They shall be one flesh” (Gen. 2:24), but God’s feathered creatures seem to be more obedient.



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

## Sane Religion

Christianity is a sane religion. Occasionally, a Christian is led by enthusiasm and emotion to extremes in his religion, and one must recognize that faith does transcend reason, but the life and teachings of Christ were orderly, uplifting. In contrast, consider the despicable picture of 1 Kings 18:26-29, where worshipers of Baal "leaped upon the altar," "cried aloud" "from morning even until noon," and "cut themselves . . . with knives and lancets, till the blood gushed out upon them." Jehovah does not require such maddened frenzy. The Christian religion is one of deep convictions and feelings, but our God "is not the author of confusion." He is the author "of peace" (1 Cor. 14:33).

In New Testament times, the Apostle Paul charged the Athenians of being "extremely devoted to the worship of demons" (Acts 17:22; Emphatic Diaglott) — elsewhere translated "too superstitious," and "very religious." In their worship of many gods, the Athenians were too religious, insanely religious, for any god who must share his right with two or three hundred other gods would not deserve the name. Then Paul declared unto them the "God that made the world and all things therein," even the "Lord of heaven and earth." Though some of the Greeks "mocked," others said, "We will hear thee again of this matter" (v. 32), and "certain men clave unto him, and believed" (v. 34). Monotheism was quickly recognized and accepted. Though new, it was a sane religion and it appealed to the studious-minded Greeks.

True, one consecrated to the Lord may be led so far beyond what seems to be sound logic to unbelievers, that he would be accused of insanity. Thus Festus accused the Apostle Paul, saying with a loud voice: "Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24). Had the Apostle been "mad," his reply to Festus surely would have rung with a sharper tone, putting Festus in his proper place, than did the softer words:

"I am not mad, most noble Festus; but speak forth the words of truth and soberness."

A most scrutinizing examination of Paul's life and teach-

ing while serving the Christ can reveal no madness. Instead, it reveals sobriety beautified by consecration. When did he lose control of his emotions? Like his Lord, he was calm, serene, the master—and not the prey—of every problem. The Christianity of Paul is victorious.

In keeping with Paul's assertion that he spoke the "words of truth and soberness," he penned such admonitions as these: "Let us watch and be sober" (1 Thess. 5:6). "Think soberly" (Rom. 12:3). "Speak thou . . . sound doctrine: that the aged men be sober, grave, temperate . . . the aged women likewise . . . that they may teach the young women to be sober" (Titus 2:1-5). "Young men likewise exhort to be sober minded" (v. 6). Similarly, Paul taught in Titus 1:7-9 and 1 Timothy 3:1-5 that a leader of God's flock must be "sober, just, holy, temperate," "vigilant, sober, of good behaviour," and "one that ruleth well his own house . . . with all gravity."

Sage Solomon counseled well, saying: "Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all" (Eccl. 7:16-18). Christianity, in keeping with Solomon's counsel, avoids a hypocritical righteousness feigning perfection. Christianity likewise avoids foolishness and wickedness of this world. Christianity is sane and sober.

One frequently is reminded of the Scriptural exhortation to pray "for kings, and for all that are in authority" (2 Tim. 2:2), but less frequently one's attention is drawn to the reason for such prayer. The reason is not that one should pray for kings and others in authority to be prospered of God, but "that we [Christians] may lead a quiet and peaceable life in all godliness and honesty." That Christians "lead a quiet and peaceable life in all godliness and honesty" is "good and acceptable in the sight of God our Saviour" (v. 3).

Worship of Baal resulted in a bloody, gruesome, insane spectacle—a sacrilege! Christianity results in poise, sobriety, a "quiet and peaceable life."

# Freedom from Fear

By Harvey U. Krogh, Jr. (Grand Rapids, Michigan)

**T**HERE was a time when many people thought the happenings of the world were outside the realm of religion, but Bible students are aware that God is the Creator of all things and that He is mindful of His creation and has a plan which He is working out.

The teachings of Christ have to do with such things as politics, economics, national affairs, home life, and individual conduct. There is no phase of human life that Jesus did not touch upon in His teachings.

Christ was interested in politics because He is to be the King of Kings and Lord of Lords when He comes back to this earth. God has ordained that His Son shall be Ruler of the world at the appointed time. Christ is interested in economics because that is simply the study of the production, distribution, and consumption of human necessities. In creating man, God also created the things necessary for man's well-being and enjoyment of life. It is man, by his greed, who has destroyed his blessings and improperly distributed the things God has given to mankind as a whole. Jesus showed His interest in providing the necessities when He fed the four thousand and the five thousand. He also taught men to love one another that they might be mutually concerned about each other.

All Christ's work was toward the end that each one of God's creatures might have a more abundant life. Conditions in the world today, however, are not very conducive to the more abundant life. Many do not have the freedom from fear for which millions have so valiantly fought. World-wide political and economic conditions have put fear into the hearts of many world leaders, and that fear is spreading to almost all people. We believe the President of our nation is fearful of the things that may come to pass in the near future. Before the disbanding of the ministers of the United Nations we were urged to have courage and withhold our judgment until the full report had been given. The leaders themselves are not so hopeful since the failure of the Conference.

The plea for a full program of military preparedness indicates fear. Keeping of the secret of the atom bomb also shows fear on the part of some. Scientists, also, are afraid of the future. They know that Russia now has German scientists at work on atomic research. They know that Russian scientists discovered how to split the atom about the same time other scientists accomplished that great feat. They also know that the mountains of Siberia hold greater deposits of uranium than the mountains of North America.

American diplomats fear because they know Russia has ambitions to be a Mediterranean power. Possibility of war between Russia and the United States is no longer a secret. We would hesitate to speak of this if we thought our words would do harm, but news commentators already have spoken openly of it.

Many are afraid the term "lightning war" has been prematurely used, and that it may not be long until we really shall see that kind of war. Scientists have stated the next war could be started and won or lost within a matter of days, or even hours, because electronically controlled atomic bombs could destroy all a nation's industrial power before that nation could determine the identity of the enemy.

Others fear because of strife between capital and labor. Though the situation looks better at times, we cannot tell what evil forces may arise to destroy our comparative tranquillity.

We never have been in favor of trying to frighten people into becoming Christians. We are to serve Christ of our own free will, being prompted by love for Him and those for whom He died. It is far from our purpose to put fear into the heart of anyone. We desire that you have confidence and assurance and peace. Such a state of mind in these days, however, can be had only by knowing God and His Son, and by having an understanding of God's great plan.

It is true that terrible conditions are due to come upon this earth in the near future. Jesus taught of the time of trouble that would be worse than any such time since the beginning of nations. The Prophet Ezekiel, in chapter 38, described an attack that will be made upon the land of Palestine. This would indeed be Russia's key move in an attempt at world domination. Taking Palestine would be the decisive blow that would give Russia the vast wealth of the Dead Sea, access to the Suez Canal, and soon full control of all Europe, Asia, and Africa.

Before going too far, we ought to consider what God's plans are concerning these things. God has created all nations and has already appointed the bounds of their habitation as Paul testified to the Athenians in Acts 17:26. God is very jealous of His land and His Holy City, Jerusalem. He has said Jerusalem will be a "cup of poison" to those who fight against it. (Zech. 12:2, marg.) "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while (Please turn to page 11)



## Separation from the World

*Selected by P. W. Buzek (Cleveland, Ohio) from the writings of his deceased wife.*

**I**T IS PART of the belief of the Church of God that its members should keep themselves separate from the world. Scripture so clearly sets forth this truth that it seems almost impossible to ignore it. (Read Rom. 12:2; James 4:4; 1:27.)

A certain state of separation dates back to the time of Adam and Eve who separated themselves from God by disobedience. That separation has existed ever since. The person, therefore, who has any desire for salvation must study God's plan and harmonize his life with God, which is the only way men can be saved. In so ordering one's life, he will learn the necessity of keeping himself separate from the world—"unspotted from the world" (James 1:27).

Let us review the life of Abraham to see how the law of separation affected him. He was told to go to a country which God would show him. (Gen. 12:4.) In this verse, it is recorded that his nephew Lot went with him, but one can find no reference where Abraham was authorized to take Lot. Lot was not mentioned in the command; Abraham was told to go "alone" (Isa. 51:2) into a strange country. Abraham received no definite promise until he separated himself from his family and kindred and the world, showing that Lot was not to be included in the promise to Abraham. (Gen. 13:14, 15.)

It is necessary that Christians work and mingle with the world, yet they must not be part of it. You will say, "It is hard to abide by that rule," but Christians have the promise that "he that doeth the will of God abideth for ever" (1 John 2:17). In 2 Corinthians 6:17, we read: "Wherefore come out from among them, and be ye separate, saith the Lord."

God wants a "peculiar people, zealous of good works" (Titus 2:14). God wants those people who are different from the world. The Christian should be different, for the things of the world are not the things of Christ. The difference is so marked that one need never doubt the meaning of "a peculiar people." The Emphatic Diaglott speaks of this "peculiar people" being "devoted to good works." There is not enough contrast between Christians and the world, or we should see Christians persecuted more often with scorn and ridicule. We cannot hold to God and this sinful world. "A friend of the world is the enemy of God" (James 4:4).

By serving God, we shall find the best of pleasure. Serving Him, we let our light so shine that it will lead others to the way of salvation. The way of Christ and

the way of the world are directly opposed and cannot be combined. In 2 Corinthians 6:14, Paul's admonition was: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?"

This makes clear that a true Christian must not associate with the world if he expects to be saved. Jesus said: "My kingdom is not of this world" (John 18:36). A follower of Christ is awaiting the return of the Saviour, for the Lord Jesus Christ to set up His Kingdom on the earth. In the meantime, a Christian must consider himself an outcast from the world with its affections and desires. He must be living in the light of Jesus Christ and His commandments.

It is difficult to keep ourselves "unspotted from the world." In a prayer for His apostles, Jesus said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:15, 16). In many places of amusement, even in factories and other places of employment, there is considerable gambling and other vices. Should Christians indulge in these? Would we want Christ to come while we were in a place of that kind? (1 Peter 4:1-6.)

Christians are commanded in 1 John 2:15: "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." Verse 17 promises eternal life to those who obey God's will. It reads: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." If we as Christians have not enough faith in Christ to forfeit worldly pleasures, we cannot bring others to Christ. Let us live pure lives, so, when others meet us, they can see we have the gospel written in our hearts. In 2 Corinthians 3:2, we read: "Ye are our epistle written in our hearts, known and read of all men."

Everything we do, if we profess to be Christ's followers, is a reflection upon Him. Our lives are like mirrors, into which others are looking each day. If we fail to do our duty, someone may wander away; but if we live each moment for Christ and follow the path He trod, we may cause many of our fellow men to enter the Kingdom of God.

The first thing people of the world ever will know about Christ is what they see in you and me as Christians. The world is full of bewildered people who need help, troubled people who need comfort and encourage-

ment, and their lives are like some musical instruments that are entirely out of tune. They are getting nothing but discord out of life. We should live so as to introduce Christ into these troubled lives. This is the service we as Christians can render. We can serve humanity in no other way so well as being true Christians.

We read in 1 Corinthians 10:31 to "do all to the glory of God." That would imply that every word we utter, every gesture we make, should be in accordance with God's will. How many times during a day do we do things that we know God would frown upon! We know

we cannot be perfect, but do we earnestly work *toward* the perfection of our Example?

Are we willing to sacrifice our worldly pleasures for Christ? We do not always consider the importance of doing everything to the glory of God. So we say, "Oh! that won't hurt me." Dare we forget for a moment that someone who is not a child of God may be watching us, and that he may not know when to stop? Rather, let us see that only good is done. We then can say, "How good it is!" or, "This will draw me nearer to Christ." Then worldly temptations will fly (Please turn to page 11)

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## Peace and Safety

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By Emma C. Railsback (Los Angeles, California)

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**T**HE PROPHET EZEKIEL foretold the time the Israelites would be "dwelling safely" in their own land, the land promised to Abraham and his seed. Approximately six hundred years before the first advent of the Saviour, Ezekiel was commanded of God to write a description of some closing events of Gentile times. The subject was introduced by giving first a description of the strength and power of Gog and all the company nations he will have assembled to himself from the "north quarters." The purpose of this great gathering of nations is clearly revealed as being to go into the land that has been brought back from the sword—the "mountains of Israel"; "brought forth out of the nations"—to take a great spoil, to "carry away silver and gold . . . cattle and goods." (Ezek. 38:1-13.)

Intermingled with this, we find a description of Israel's status at this time. The Israelites will have been brought forth out of the nations—dwelling "safely all of them." They will be "at rest," dwelling safely without bars or gates. Prophetically speaking, God is saying to Gog: "In that day when my people of Israel dwelleth safely, shalt thou not know it?" In verse 13, other nations are shown questioning the authority of this northern horde in its coming down to prey upon God's regathered people. This perhaps is the method God will use in gathering "all nations against Jerusalem to battle," as shown by Zechariah 14:2. The Prophet Joel (3:9-16) enlarged on the description of the gathering of the nations in the valley of decision. He referred to it as "the day of the Lord . . . in the valley of decision" (v. 14), while Ezekiel told of God's participation in this judgment scene when Gog meets his doom and finds "a place of graves in Israel" (38:11).

This event has been described by the Prophet Jeremiah as the "time of Jacob's trouble." (Read Jer. 30:4-11.) This is the "sudden destruction" mentioned by the Apostle Paul that will come upon two thirds of Israel who will be in Palestine at that time. (Zech. 13:8, 9.) In this connection, however, notice how God will deal with the other third which is probably the same company mentioned in Revelation 1:1-8, also in Revelation 14:1-5. God will protect them through that tribulation, because they are virgins, keeping faith in the true God, while the others are idolaters. They are *before* the throne of the Lamb and the saints, showing that they are not rulers but subjects.

The Lord Jesus described this time of trouble as being the greatest of all time.

Let us turn now to the Apostle Paul's account of the resurrection of the dead and the translation of the living saints: found in 1 Thessalonians 4:13-17. They will be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). Knowing full well that the church would need a sign as to the approximate time of the Lord's coming for His saints (1 Thess. 5:1), he pointed them to the position in which Israel will be found just prior to that time, as the Prophet Ezekiel had so plainly foretold.

So, let us not watch the nations particularly for the "Peace and Safety" cry, but look for Israel to make a covenant with the Roman prince. (Dan. 9:26.) He is the one who will come in his own name, whom Israel will receive. (John 5:43.) After this, the Israelites will feel secure with peace and safety for three and one half years, ending in sudden destruction for two thirds of those in Palestine.

# Salutation

*"We go down to salute the children of the king" (2 Kings 10:13).*

Dearly beloved friends:

Mount Seir is freighted with romance, history, and destiny. What scenes are conjured to the mind at the very mention of the name! It is from Mount Seir that the cry comes, "Watchman, what of the night? Watchman, what of the night?" It is from Mount Seir that the blood-stained divine Warrior comes trudging up the ravines and crags of the Valley of the Kedron. The prophet looks down that ravine, perhaps he stands upon one of the undulating dips of that beautiful chain of hills known as the Mount of Olives, peering down the Valley; he sees this lonely Traveler, and calls out,

"Who is this that cometh from Edom, with dyed garments from Bozrah [Mount Seir]? this that is glorious in his apparel, traveling in the greatness of his strength?" (Isa. 63:1.)

And the Traveler calls back in answering echoes through the great valley as He makes His way laboriously to the Holy City,

"I that speak in righteousness, mighty to save."

Again the inquiring prophet calls down the ravine,

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat?"

Once more, but now in tones of poignant heartache, comes the accusing answer,

"I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."

Some years ago, the *National Geographic Magazine* published an article in which there appeared some thirty full-page photographs in brilliant coloring of a city that had been lost for two millenniums, and then was suddenly rediscovered. That city was none other than Mount Seir that we are now talking about; it is today called Petra.

*"Salutation," by Joseph Hoffman Cohn, editor of "The Chosen People," was selected for publication in The Restitution Herald by Brother James A. Patrick, Ashland, Ohio. The article is one of prophetic significance, showing trends in Palestine that indicate the children of Israel are preparing—though unwittingly—for their coming King.*

You take the road out of Jerusalem east through Bethany, and then slightly north, and that will bring you to old Jericho, just a pile of sand dunes now, much like a piece of wasteland on one of our California beaches or on the South Shore of Long Island. From there it turns south to bring you directly down into the Valley of the Dead Sea, thirteen hundred feet below sea level. But we are interested now in Petra, and so we continue straight east until we reach the Allenby Bridge which I have crossed always with a feeling of reverence and reminiscences. Here it is that the River Jordan is spanned, and near this spot it is that tradition tells us our Lord Jesus Christ was baptized. The bridge was built to honor that great Christian hero of the first world war, General Allenby, whom God used so miraculously to make conquest of Jerusalem, without the firing of a single gun. Many of our readers will remember the brilliant reception and ovation given General Allenby at the Royal Albert Hall in London at the close of World War I, by way of appreciation of his phenomenal achievements in the Holy Land campaigns. On that occasion, General Allenby made an epochal address. He told how as a little boy brought up in the highlands of Scotland he had knelt at his mother's knee night after night to say his evening prayers; and he was taught from his earliest memories to lisp after his mother the closing part of the prayer, "And, O Lord, we would not forget Thine ancient people, Israel; hasten the day when Israel shall again be Thy people and shall be restored to thy favor and to their land." Then, holding back the tears with great difficulty, he said, humbly and simply, "I never knew then that God would give me the privilege of helping to answer my own childhood prayers!"

So it is this Allenby Bridge that we now cross, and find ourselves in the rather bizarre and dangerous land of Transjordan. From here we travel east and south by caravan or motor until we reach the last outpost of civilization, now called Amman. The old Scripture name is Teman, of Maan. From this point on, it is literally, "Each man for himself." Bedouins in wild attire, fill the spaces wherever you move, and if you wish to go out of Amman, you have to hire one of these Bedouins; but you must sleep with one eye open! All of this is in exact fulfillment

of God's Word, when He said, concerning Edom, "I will make it desolate from Teman." And so it is. It is from here that you start an another trek which brings you finally to the base of the city we are talking about, old Mount Seir, now called Petra, a city set on a rock, nearly 2,500 feet high, arising with sudden and sheer height from the surrounding desert.

### *Esau's Old Hideout*

Petra, the city of mystery, has been called "The Rose Red City as Old as Time," "The Rainbow City," and many other descriptive names suggested by its strange, desolate beauty. All we are able to find out about it from secular history is, that it once had 267,000 inhabitants; that it was on a trade route from Egypt to Sheba, Iraq, and Persia, that it was inaccessible except through the Rift which was only wide enough for two horses abreast; and that the perpendicular walls of the Rift are from 400 to 700 feet high, and brilliant with all colors of the rainbow.

This beautiful city was occupied by the Nabataens from 100 B.C. until they were conquered by Rome about 106 A.D. It was mentioned by Strabo as a city of great riches and luxury. We know also that the armies of Mohammed swept down upon Mount Seir, and that soon after that it was lost and forgotten for hundreds of years until Burkhart heard of it through an Arab, and studied Arabic three years in order to go there disguised as a sheik. He stayed only a few hours, but he was thrilled by the beauty and mystery of this desolate city.

The Bible alone is able to solve the mystery for us. It is mentioned as one of the cities conquered by the four kings who captured Sodom and carried Lot captive. It was then called Mount Seir, and the inhabitants were called Horites or cliff dwellers. (Gen. 14:6.)

You will remember that Sanballat, the ubiquitous bumble bee buzzing around the poor head of dear old militant Nehemiah, was also a Horite, and so came honestly by his hatred against the Jews.

The story of the brothers Jacob and Esau, they who were destined to mold the history of the world, is woven into the fabric of this city of Mount Seir, or Petra. One night Esau came home tired and out of sorts, and coveted a dish of red beans that Jacob had prepared for himself. He had to decide between the great Covenant of God with his grandfather Abraham, or that dish of beans, and he reasoned something like this: "What will the birthright profit me? Shall I do without my supper that the world may be blessed through me?" He decided to let the blessing for the world go into the discard, and have a hot supper. Jacob decided that the world should be blessed through him at the cost of his supper and almost life itself, and contrived to get the blessing. He left all the riches of his father's home and went away with only his staff. (Gen. 28:3, 4.)

### *Esau Living in Lush Splendor*

When Jacob returned from Padan-aram in after years, Esau came from Mount Seir (Petra) with four hundred men to meet Jacob. After the greeting, he returned to his home in Seir, and Jacob eventually went to his father Isaac, who was still living. (Gen. 33:16.) Esau must have prospered greatly, for we read, "These are the generations of Esau the father of the Edomites in Mount Seir . . . and they are the kings that reigned in Edom, before there reigned any king over the children of Israel," and a long list of kings and dukes is given who reigned "in the land of their possessions." (Gen. 36.) But we read, "Jacob dwelt in the land wherein his father was a stranger."

Esau, who despised his birthright, was living in the most beautiful city in the world, its palaces carved like beautiful cameos out of rose-red, rainbow-hued, and lemon-colored stone and his family reigned as dukes and kings. But wait!

Jacob returned from Padan-aram, "a stranger in a strange land," grieving over the loss of his beloved wife Rachel, then soon despairing over the loss of Joseph. After a while they were distressed by famine, and the fear that Benjamin might be lost to him. In his despair, Jacob said, "All these things are against me!" Then the news came that Joseph was alive and master of all Egypt, and that he was providing bread for the whole kingdom. With a glad heart Jacob went to his beloved son, as the Jews will one day turn to the Lord Jesus, and Jacob spent the remaining years of his life amidst the glories that surrounded his famous son. Jacob, with all his faults, had chosen to be a channel of blessing to the world, and he lived to see his own son bless the world.

When Jacob died, Joseph had his body embalmed, and the great of Egypt followed his remains to the threshing floor of Atad on the east side of Jordan, so it must have been the desire of Joseph to pass through the land of Edom to show Esau and his family how God had honored the humble Jacob. His sons carried him to the land of Canaan, and buried him in the cave in the field of Machpelah, and there he rests today, waiting for the coming of the Lord. What a wonderful day that will be!

### *The Wilderness Rebuff*

When the Edomites (children of Esau) were living in oriental luxury in their "rainbow city," the children of Jacob were enslaved in Egypt by a king who knew not Joseph, and finally they were taken out by the hand of the Lord. Then came Amalek (descendant of Esau) and fought with Israel. "When the hands of Moses were held up, the Israelites prevailed, but when Moses lowered his hands, Amalek prevailed." God said to Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from heaven" (Ex. 17:14). (Turn to page 9)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**END AT HAND.** H. G. Wells, British writer of world renown, author of such well-known books as the "Outline of History," "The War of the Worlds," "The Shape of Things to Come," breaks into front-line dispatches with his prediction that "the end of everything we call life is close at hand and cannot be evaded." He says the "primary law of life" which is based on the orderly recurrence of events "is no longer true."

He bases his conclusions on the fact that "people are discovering a frightful queerness has come into life . . . that something is happening so that life will never be quite the same." His hopelessness reaches out for support, when he says: "Writers are convinced there is no way out, around or through the impasse. It's the end."

It might be well for Mr. Wells to read A. C. Gabelein's book, "Hopeless, Yet There Is Hope." It is true, the world is in a perilous condition. More and more will men express the failing of their hearts as they see the end drawing near. To the occupying saints, the hopelessness of the world is as a song in the night in which are repeated the gladsome words: "Your redemption draweth nigh."

**SYNTHETIC.** In 1638, Countess de Chinchon, wife of the Governor of Peru, was cured of malarial fever by eating the bark of a tree, which was named "cinchona." It is from the bark of these trees that quinine is obtained. Most of the world supply was secured from the trees in Java. With the entrance of Japan into the war, this source of supply was cut off. United States chemists came to the rescue with a synthetic product called "quinacrine." Had it not been for this substitute, the malaria-infested jungles of the Pacific would have taken a heavy toll among our armed forces.

Somewhere in the natural world there is a cure for every disease. Evil has always had a counterbalance in righteousness. "Sunshine and rain" is a good example of the equation which God controls. In the Kingdom Age, the tree of life will provide the cure for all the ills of man. It will be medicine for the healing of the nations. Until that better day comes, science will do its best to increase the "ease" in disease.

**LEGISLATION.** Senators Francis J. Myers, Democrat, of Pennsylvania, and Charles W. Toby, Republican, of New Hampshire, and Congressman Andrew L. Somers, Democrat, New York, and Bertrant W. Gerhart, Republican, California, have presented identical bills in both branches of Congress in regard to the present situation of the Jews in not being able to return to Palestine. The resolution reads:

"The United States shall use its good offices and take immediate appropriate measures to the end that Palestine shall be re-

opened at the earliest possible moment for free entry of Hebrews into that area, and that there shall be full opportunity for colonization and settlement on the land by the Jewish people, and that Palestine ultimately be established as a free and independent democratic state with full citizenship rights for its inhabitants without discrimination based on racial or religious factors.

"Pending the setting up of governmental machinery to effectuate the establishment of Palestine as an independent democracy and to aid the people of Palestine in so doing, our Executive Department is urged to take the initiatory steps in conjunction with other interested United Nations to set up a supervisory international committee to effectuate the immediate transfer of the Hebrew people of Europe to Palestine and to insure peaceful and orderly processes in securing these ends."

Time alone will tell whether this legislation will pass. The issue is being strongly supported throughout the country. At a mass meeting in New York, an estimated 150,000 people gave moral support to Jewish claims on Palestine.

A petition signed by 1,000 American rabbis from Orthodox, Conservative, and Reform groups has been sent to the labor government in England, petitioning it to abide by the "Conscience of Great Britain" and fulfill the Balfour plan.

Protestant forces also are being aligned behind the restoration of Israel to Palestine. Three hundred clergymen attended the New York meeting, which was addressed by Senator Brewster. He stated that agitation against the Jews returning to Palestine by the Arabs was prompted by imperialistic designs, and that "funds to support Arab agitation unquestionably came from American and British sources."

He made a most significant statement, which Bible students know to be Biblically true. He said: "Palestine is the spot where the next war will originate."

As we write these lines, Dr. Chaim-Weismann is en route to the United States. He states that the labor government is considering the Lord Peel Plan to split Palestine into two parts—with the Jews having the smaller part. He hopes to crystallize sentiment against this barter plan. Some day before very long, Israel will get tired of trying to get back to Palestine through assistance of human governments, and will ask God to do it for them. (Ezek. 36:37.) Then they can sing: "O happy day, that fixed my choice on Thee my Saviour."

**TRANSPARENT STEEL.** The increase of knowledge is so tremendous in scope, that it is impossible to keep abreast of inventions and developments.

It would seem to be venturesome, if not totally absurd to talk about using steel as camera lenses, and yet that is what is being done.

Bausch and Lomb Optical Co., Rochester, N. Y., are putting a thin coating of stainless steel on the lenses by a vacuum evaporation process. The center portion of the lens is heavier coated than the outer edges to reduce the light transmitting power. According to the Electromet Review, the lenses so treated give a greater uniformity than those not treated.

For thousands of years mankind experienced very little progress, and Solomon's words were true, "There is no new thing done under the sun." With the end-time increase in knowledge, so many new things are being created it is difficult to keep contact with the past.

**EDUCATION.** Two bills now before Congress, known as S 717 and H.R. 3002, are intended to aid public schools, non-public, or parochial to the extent of \$550,000,000.00. The National Catholic Welfare Conference of Washington, D.C., is strongly sponsoring the passage of these measures.

The power of the Catholic Church lies mostly in its educational system. The sound training which it gives to the children in Catholic doctrines remains a potent force in adult life. If America becomes preponderantly Catholic, and it is rapidly growing in that direction, the school system of the church can claim a large share of the credit. Much credit, also, will have to be given to the public and many so-called Protestant schools for successes in destroying faith in the lives of nominal Protestant children. If Catholic advances are to be checked, Protestant forces must give more and better attention to the religious teaching of their children, and definitely relate such teaching to the secular life.

The educational program of the Catholic church is reaching out more and more into the adult life. The recent conversion to that faith of Louis Budenz, late editor of the Communist Daily Worker, Heywood Brown, columnist, and Henry Ford II, can be attributed to their educational efforts.

**SMOKE CHAPEL.** Some months ago a few members of the Providence Avenue Church (Methodist), Chester, Pennsylvania, formed a "No Smokers Missionary Club." They agreed to use the money spent for smokes for missionary purposes. Their fund grew so rapidly, that in less than a year they were able to build a chapel for the Mopouchi Indians in Chili.

**OTHERS FIRST.** The Presbyterian General Assembly has asked local churches to refrain from expansion programs until a fund of \$27,000,000.00 is raised for the rehabilitation of their churches in war ravaged countries. This is a most commendable spirit. It is giving your brother a coat when he has none and you have two.



## SALUTATION

(Continued from page 7)

This is one reason why beautiful Petra was lost for hundreds of years!

When the children of Israel finally came to the borders of Edom and begged to be allowed to pass through the country, the plea was one of the most pathetic in the Bible: "Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword" (Num. 20:17, 18). There was nothing for the children of Israel to do but turn south over the rough country to Akabah, and travel all those weary miles around the land of Edom, which was under the rule of the children of Esau.

### *Two Kings in a World Drama*

Centuries later, one dark night, two kings were face to face for the first time. On the darkest night the world has ever known, one sat on his jeweled throne in all his magnificent regalia. He had an income of about \$3,000,000 a year and everything he desired, for human life was nothing to him. Whatever stood between him and the thing he wanted was destroyed and exterminated as had been done in his father's day. He had even repaid his brother for his hospitality in Rome, by taking his wife from him. This was the Edomite usurper of David's throne, Herod Antipas. The slogan of this descendant of Esau was the same: "What will it profit ME?"

The King who stood before Herod had the same burning desire that had moved the heart of Jacob—He desired above all things that the whole world might be blessed through Him. He was brought in, bound, before the usurper who sat upon His own throne. What a profoundly moving picture! The king from the line of Esau, and the King from the line of Jacob, stood looking into each others eyes! With only a gesture, the Christ could have summoned legions of angels to sweep the usurper from His throne. But He did not want that throne; not then, because He was on His way to the cross to redeem you and me. He did not want that throne until you and I could share it with Him. Herod sent Him back to Pilate. Later, He who knew no sin took the place of the sinner on the cross, and died in the place of Herod, as well as for you and me. Jesus even died for the man who had usurped His throne!

The son of Esau went on with his revelry, while the Son of Jacob hung on the cross. But the hand of God fell upon this tyrant soon after. He was banished to Lyons and died in exile in great misery, while Jesus Christ rose

from the dead to reign as King of kings and Lord of lords for all eternity.

### *Esau's Fate Forever Settled*

At this time, Mount Seir (Petra) was still beautiful and prosperous, but God had spoken its doom: "I will make mount Seir an astonishment and a desolation." (Ezek. 35:3-7.) Again, "Because that Edom hath dealt against the house of Judah by taking vengeance . . . I will also stretch out mine hand upon Edom (Esau), and I will cut off man and beast from it; and I will make it desolate from Teman [Maan]." These words were fulfilled to the letter; Maan is the railroad station, and from there the desolation begins.

Esau's city and kingdom were doomed; his nation, Edom, was to be destroyed: "There shall be none remaining of the house of Esau." (Obadiah 18; see Joel 3:19; Amos 1:11; Isaiah 34:5; Ezekiel 25:12.) Petra, his capital city, is an astonishment and a desolation. All the buildings that were constructed of stone blocks and mortar have crumbled to dust, but those cut from the solid rock of the mountain are still standing in all their exquisite beauty, enough of them to accommodate one hundred thousand people in comfort. A clear spring is bubbling over rose-red rocks, with oleanders and wild figs growing on its banks; everything is ready and waiting for the children of Israel.

### *The Shadow of Armageddon*

What is the significance of all that we have been trying to tell you in these pages? Only this, that as many of us are eagerly and earnestly seeking to study the pattern of God's weavings as He works out with majestic stride the destinies of Jew, Gentile, and the Church of God, fore-known and foreordained of Him before ever this world was created, we get such blessing and delight as we see a trace here, a hint there, of what His eternal purposes are. We try, like the little child on the playroom floor, to piece together the great jig-saw puzzle, and how happy we are when we find a piece here and a piece there that fits! The truth is that Israel is being fast prepared for the terrible days ahead. There are now some 650,000 Jews in Palestine proper. Compare this with the 45,000 of 1914, just before the world war began, and you will see the significance of the unparalleled multiplication. There would be easily over 1,000,000 now if Great Britain had been more courageous and more liberal in allowing entry into the land by uncounted hundreds of thousands that fled in despair from the cruelties of the Nazi exterminators. Many of these poor victims are now at the bottom of the Mediterranean, unknown, unhonored, and unsung.

The Jewish leaders now are exerting every desperate effort to secure a wide-open door into Palestine. So determined they are, and so gullible, that they will, like a drowning man, grasp eagerly at any straw that holds the

slightest promise of deliverance. They will not turn to God that He shall in His own miraculous way bring about their salvation; they persist in trusting in the arms of flesh. Over and over again they have been deceived by world politicians, over and over again they have gone on trusting new pretenders, new promises, new suavities; just indeed as they will do when comes finally the Antichrist. Think of the tragedy that only a short time ago the Chief Rabbi of Rome received baptism at the hands of a Roman Catholic! When our present Administration, before the last election, promised the Jews they would use every effort to secure Palestine for them when the war ended, many of these poor misled dreamers began to call our President the Messiah! But they soon found that their Messiah had feet of clay!

### *The Bear Astride a World*

So the forces of evil will gather, perhaps not long hence. There will be Stalin to reckon with, a colossus that will stand literally astride two continents, and will be able to hurl defiance at any and every combination of powers that can ever be assembled to challenge his indomitable will and purpose. Then will be the gathering of the nations against Jerusalem, and then will great multitudes of the Jews flee, in greater confusion and in greater terror than ever they fled from the cohorts of Titus, or from the machine gun fire and the lethal gas chambers of the Nazi savageries. It looks as though this flight will bring them east, east, ever east, across the Allenby Bridge, into Transjordan, down the desert treks, and into the city of Petra for shelter. Here it is that the Lord Jesus Christ will appear to do battle, and here perhaps it will be that the remnant from Israel will be saved. From here it may be that the lonely Traveler will be coming up the ravine to the Mount of Olives, to the old city of Jerusalem, to the throne of David! What glorious surprises await this world of ours so deluded and so carried away with its own sophistries and utopian dreams!

### *The Man Who Took His Own Medicine*

The man who first proposed this whole thought to me was the noted saint and Bible student, W. E. Blackstone. Some fifteen or twenty years ago, he took me into his study . . . and opened his heart to me as he explained with glistening eyes his understanding of the Man from Bozrah. He told me something that astounded me; he said he had just sent \$8,000 to a Jewish missionary in Palestine, and that Jewish missionary had made up a caravan of donkeys and camels and had carried thousands of gospel tracts, New Testaments, and Gospels, through the desert of Transjordan and up into the mountain height of Petra. And there he had distributed these New Testaments and tracts in small packages, in the caves and in the empty stone houses, to bide the time when the refugee Israelites will flee there for escape from the Antichrist.

Then they will find these New Testaments and they will understand what is going on, and what their Messiah is doing for their deliverance! I must confess that I had a feeling of astonishment, and I thought within myself that this was surely something fantastic. But here was a man known to be sober in judgment, a good Bible student, and he had taken of his own money . . . to make an investment of this sort. Who then was I to gainsay?

### *In Old Jerusalem I Find Corroboration*

So, in 1938, the last time I was in Palestine, I had supper with a beloved friend of mine, a Jewish Christian missionary, in the Street of the Prophets. He told me he had just returned from Petra. He had been on one of his preaching tours which took him as far as Amman, and he thought as long as he had gotten that far he would like to go down to Petra to satisfy himself as to what had become of the Blackstone literature. To his utmost surprise, he found the boxes intact, and to the best of his judgment they were just as good as though they had been there only a few days.

Thus it is that we, too, united in our common bond of love for Israel, and seeking always to discover His footsteps as He deals with His covenant people, are ever on the alert to sense His will and do His bidding. That is why we have tried to be on the front line of battle in planning for the post-war undertaking in Europe and Palestine. That is why our beloved friends are joining with us in abundant fellowship, affection, and encouragement as we go on day after day seeking to do His will and to make known His Name.

### *"Hundredfold . . . with Persecutions"*

Pray much for us; we are in the heat of the battle, giving of every ounce of our flesh and blood that this testimony to Israel shall go on unhindered, and Satan has lashed into new furies against us. He seeks to do harm to a testimony that is of the most vital importance in these closing days of the age. It is a lonely struggle at best. With sadness, we have to report that new persecutions have arisen, new falsehoods have been circulated, with outrageous and unconscionable shamelessness. The enemies have gone so far even as to entice into their campaign, by means of deceptions and misrepresentations, good brethren who are now writing to us the most humble letters of apology, explaining that they were grossly misled by deliberately false and distorted statements, and they want us to know we have their fullest love, confidence, and fellowship. And for this we give praise to God, whose promise to us from the very beginning has been, "No weapon formed against thee shall prosper." To our friends, we say, Do not be hasty in swallowing what propaganda may come your way. This is a time when true friendship meets its test. Write us for any information you need. Rebuke openly those who are en-

gaged in such shameful business, and pray mightily for us, that God shall give us courage, and uphold us in the work He has put into our hands to do. Then we will see wonderful victory in the days to come, and a greater and more blessed Jewish Mission testimony than was ever before possible, since the leaven that had been working within us has been taken out. Pray also for these misguided instruments of Satan, that God may open their eyes and convict them of their wrongdoing. Like the mob who shouted, "Crucify him!" these brethren have been stampeded into their unfortunate and false positions by two men, whose lust for power met decisive defeat at the hands of the Lord.

"Peace be with you, and love, with faith, from God the Father, and the Lord Jesus Christ."

Ever faithfully yours in His service,  
J. Hoffman Cohn.

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## SEPARATION FROM THE WORLD

*(Continued from page 5)*

away; we shall be doing the works of faith, and living worthy of an entrance into the Kingdom of God which is soon to come.

There is no standing still nor sleeping for Christians. We must live better today than we did yesterday, and then we shall have a blessing far greater than any glamour of the world.

Many women who were Jesus' followers are mentioned in the Bible, but of all women mentioned, Christians are told especially to "remember Lot's wife" (Luke 17:32). Why did Jesus want us to remember her? I am sure you will recall why God destroyed Sodom, telling Lot and his family to escape for their lives and not to look back. Sodom was a sinful city. Lot and his family were the only ones in the city who trusted God but as Lot and his family were fleeing, his wife looked back and became a pillar of salt. Why did she look back, after God warned them not to look back? She knew she should do as God commanded, yet she loved that sinful city. She was trying to hold to God with one hand and the world with the other. We read in Luke 9:62: "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." In Luke 16:13, we read, "Ye cannot serve God and mammon."

When making a journey across country, most of us know the destination we wish to reach. For the purpose of making a safe journey, we find such guides as road maps and guidebooks. The same is true as we travel life's highway. Most of us know what goal we hope to attain, but we are not familiar with all the trials we may encounter along the way. No doubt we shall be tempted some-

times to change our course and drift along the broad way with worldly pleasures and attractive signs.

Those who choose the broad way will receive wages, and those who go the narrow way will receive a gift. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Be ever mindful of Christ's words recorded in Matthew 7:13, 14: "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."

As we travel along life's highway, may our guidebook be the Bible. More, let us often consult our Guidebook that we may be sure of following the right way, which is "strait" and "narrow." When we reach our destination, may we be able to say as did Paul in 2 Timothy 4:7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

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## FREEDOM FROM FEAR

*(Continued from page 3)*

they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour" (Zech. 14:12, 13).

Leaders of world affairs have a right to be afraid, for those who have been greedy will be judged, and those who have been trying to bring lasting peace without considering the Prince of Peace will be destroyed by their own inventions.

God's plan is not all of trouble and judgment. It also includes reward of the righteous, which is peace, contentment, and security even in these times. When Christ returns as King, ideal conditions will be brought upon all the earth. The right of every individual will then be respected, and there will be justice and equality. No more will men have to die for their country. No more will one die for another's sin. Evil will be stamped out.

As a child who is in the good graces of his parents has peace of mind, and as an employee who is well pleasing to his employer has a sense of security and satisfaction, so a person who is in the favor of God has all these blessings. But as God is greater than our parents or our employers, so much greater will be our security and peace of mind.

If times do not look good and *(Please turn to page 15)*

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ (Eph. 5:20).*

### "O Sing unto the Lord"

"O sing unto the Lord a new song: sing unto the Lord all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice. Before the Lord: for he cometh, for he cometh to judge the world with righteousness, and the people with his truth" (Psalm 96).

### Thankfulness

Thankfulness is a very real part of the life of a Christian. As Christianity is a way of living, so thankfulness is a way of living.

People mentioned in the Bible who loved God and tried to follow Him were thankful people. Especially do we notice Paul's life. He was thankful to God when he was happy, but in times of sorrow his thankfulness was none the less. He praised the Lord when he was in jail and prison. He continued to preach of Jesus and His way of life regardless of his surroundings.

Paul wrote, "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.)

How many of us have been in a famine? How many days were we hunting for food and water to keep ourselves alive? Were we ever in danger and in want?

These words Paul wrote were from his own life. He had been hungry. His life had been in danger. He suffered physically for his Lord. Yet he could say: "I am

persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (vv. 38, 39).

Are you thankful that Paul said "us" and included you and me? No outside force or person can separate us from God. No one can shut Christ out of your life or my life, except ourselves. It is true we are our own greatest enemies when we let the selfish, mortal self, rule our better, spiritual natures.

### Thankfulness in Our Lives

In *joy*, be thankful. When you are happy is a good time to lift your heart to God in thanksgiving.

In *sorrow*, be thankful you have a Saviour who understands.

In your *youth*, be thankful you have learned to know God and Jesus while you have a lifetime ahead to work as a Christian.

In your *old age*, be very thankful for so many things. There are happy memories, answered prayers, and God's love shown and remembered in so many ways.

In your *strength*, be thankful.

In *weakness*, be thankful God has promised to provide a way of escape with every temptation, and grace enough for the need you may feel.

In *peace*, be thankful for quiet.

In *trouble*, be thankful for your Comforter and Friend.

In *health*, be thankful for health.

In *sickness*, be thankful for the Healer divine and His understanding.

In *life or death*, be thankful for our hope and promise of everlasting, immortal life. Be thankful that Jesus led us from death and made it possible that all who will accept Him may have life eternal.

### Happy Birthday Wishes

Patricia Ann Peters, Nov. 12, age 9, Paynesville, Minn.

Dale Johnson, Nov. 12, age 8, Hector, Minn.

David L. Johnson, Nov. 15, age 13, Hector, Minn.

David Stine, Nov. 15, age 6, Tipp City, Ohio.

Charles Bengel, Nov. 16, age 6, Frankfort, Ind.

Darrell Telschow, Nov. 17, age 9, Saint Cloud, Minn.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

*(Editor's note: We here are presenting the first message from our National Berean director. It is especially for all Junior Bereans, and Sister Thayer has promised she will be writing soon for our senior group.)*

### To Bereans Everywhere

\* \* \* *By Verna C. Thayer, Oregon, Illinois*

You have learned long before this that the National Berean Society was made a department of National Bible Institution at the National Berean meeting in Oregon, Illinois, last August. The Board of the Institution appointed me as the department head for this new department. Therefore, I must "mother" all Bereans—big, little, old, and young.

To do a good job of "mothering" them, I must first become acquainted with my "children." So, may I ask each society to write me a letter telling me just what you are doing, about what attendance you have, and whether it is a young people's class, a mixed group, or a junior class. Address me at 2019 Pierce Street, Sioux City, Iowa.

My first trip out into the field was for junior Berean work. A "Vite-Em-In" class was organized at Southlawn Park, Grand Rapids, Michigan, and a splendid one, too. We have one here in Sioux City, also, a brand new one. We wish to stress the Berean work with children this year as we are planning the organization of a National Junior Berean Society, with children as officers and a sponsor to assist them.

The **T** willing, we also are planning to devote part of **P** n Day at Conference next year to junior **t** on by the children themselves.

**t** you if you have a group of children **t** nized into a junior Berean "Vite-Em-  
**t** makes a splendid feeder for your

upon you and your work.

### Children

*(Editor's note: The following article recently was printed in a daily newspaper and is here presented as an inspiration to all young people who do not yet realize the value of prayer.)*

"Many stalwart servicemen will claim that it was they and their kind who brought defeat and humiliation to the Japanese and Germans. Many a leader of a nation will

claim that it was his genius that won the war. Many a bestarred general and admiral will claim it was his superior strategy which was responsible for the victory.

"In Atlanta, Georgia, however, lives a group of twelve-and-fourteen-year-old boys who probably really won the war. It was their prayers which were answered, for out of their pure hearts came the supplication to Almighty God which He could not and would not deny. The story is:

"Soon after the fall of Bataan, these few youngsters, too young to fight, decided they would have a full share in winning the victory. They banded themselves together as the 'Bataan Prayer Band.'

"Each Sunday they met and prayed fervently for victory. They prayed for divine guidance of all the leaders of armies and navies of the United States and United Nations. The name of each for whom they prayed was spoken. MacArthur, Eisenhower, Roosevelt, Churchill, Wavell, Montgomery, King, Marshall, and Nimitz. Each name was spoken, and as new names appeared during the conflict, they were added to the list until it contained a total of one hundred fifty. Not one of these names was omitted as the boys called the roll and asked God to guide and direct these men to the winning of the victory.

"The story of their band went to all corners of the earth. MacArthur wrote the boys soon after the fall of the Philippines, 'With Divine guidance, we cannot fail.'

"That was the inspiration for these boys. Their work penetrated even to the prison camps, and one day just recently, Major General Edward P. King, who was forced to surrender Bataan, who survived the Death March, and who spent more than two years in a Jap prison camp, paused before the church in which the Bataan Prayer Band met. From the church came the clear childish voices singing fervently, 'Onward Christian Soldiers.' He entered. He had come purposely to pay his tribute to these boys. He told them their prayers had been a mighty influence and that faith meant more to a soldier than anything else. 'Men who do not expect to live come very close to God,' he said.

"Who is there who shall say it was the wisdom of great leaders alone which brought victory? Who will deny that these boys did not fight an even better battle and a more effective one while praying and singing in the little church where they never failed on Sunday night to ask God to guide their elders at war?"



# AMONG THE CHURCHES

## CALENDAR

- November 4-11—Special meetings at Tempe, Arizona.  
 November 4-11—Special meetings at Restitution Church, Casey, Ill.  
 December 9—Indiana Quarterly Conference at Hope Chapel, South Bend.  
 December 23-29—Special meetings at Hillisburg, Ind.

## DEDICATION OF NEW CHURCH Little Rock, Arkansas

I am announcing the dedication of our new church building at Little Rock, Ark., on November 11. All who can and will come will be warmly welcomed. We are so proud of our new church. It is not quite finished, but we are using it. Come, visit with us. It will be an all-day meeting.

Ammie McEntire, Secy.

## SOUTHLAWN CHURCH ANNIVERSARY Grand Rapids, Michigan

The week end of October 28 was a very inspiring one at our church. To help us celebrate our nineteenth anniversary, three carloads of students, faculty, and friends from Oregon Bible College came, also guests from other points were present. Bro. Sydney E. Magaw gave the morning sermon, the College students presented the afternoon service, and both were deeply appreciated. The day was ideal and dinner was enjoyed in the annex.

The crowning glory of the day was that eleven were baptized at two o'clock. They are: Mr. and Mrs. Albert Christie, 324 Wilbur St., S.E.; Mrs. Alice McBride, 4500 Madison, S.E.; Mrs. Leona Eadie, 360 Abbie, S.E. The foregoing are mature adults. The following are unmarried young people: Patricia Koon, 3513 Opal, S.W.; Gloria Miller, 61-32nd St., S.W.; Yvonne Louise March, 23 Wilbur, S.E.; Geraldine Ryno, 54-36th St., S.W.; Anne Rice, 34-36th St., S.W.; Frances Hotchkiss, 21-34th St., S.E.; Joan Hunter, 33-33rd St., S.W.

We gladly commend these new brethren to the brotherhood, and pray God's richest blessing upon them. They bring to thirty-three the new members added to our church thus far during 1945, and we thank God for the increase. May we all grow as much spiritually as our little church is growing numerically.

The Berean department is showing an unusual interest this season. The Vit-Em-In Club (ages six to twelve years) meets each Tuesday afternoon, and there were forty-eight present last Tuesday. June Fairbrother, Jean Hale, and Mildred Niles work with this group. The older young people meet Sunday nights at 5:30, then stay to help with the evening church service at 7:30. Ellen Van Fleet, our Berean Superintendent, works with this group. They add much to the evening church service.

The Building Fund is growing well, and we all eagerly look forward to the much needed new building. F. E. Siple, Pastor.

## COLLEGE TRIP TO MICHIGAN

The College group that attended the Southlawn Nineteenth Anniversary (Grand Rapids, Mich., October 28) much enjoyed the fellowship and opportunity for service. Bro. and Sr. Vivian Kirkpatrick and daughter Rebekah, Mr. and Mrs. Milton Hall and son Kenneth, Gary France, Timothy Pearson, Daniel Judy, Gordon Shrode, Kirby Davis, and LaVonne Sorenson took advantage of the occasion to motor all the way to Blanchard, Mich., where they assisted in services on Saturday night and Sunday morning. Bro. Ellsworth Routson, a graduate of our School, is pastor there. Those journeying only to Grand Rapids were Howard Beemer, Juanita Logsdon, Ruth Hoskins, Margaret Magaw, and the Editor. The weather was ideal, brethren were hospitable plus, and the Anniversary services were inspiring. One hundred eighty-two students attended Sunday school. Twelve young people were baptized by their pastor, Bro. F. E. Siple. All members of the church were zealous to begin their twentieth year of service to the Lord. Sydney E. Magaw.

## ROCKFORD, ILLINOIS

Following a union service of the Oregon, Dixon, and Rockford, Ill., churches on October 28, Greene Newman, 1131 Bruce St., Rockford, was baptized by the pastor of the Rockford church. The service was conducted in the Oregon church, with F. L. Austin, pastor of that church, assisting. Mr. Newman is married and the father of one daughter, Barbara.

During the absence of the pastor, required by a series of meetings at Tempe, Ariz., Sydney E. Magaw, General Conference secretary, filled the Rockford pulpit on November 4. Paul C. Johnson, Illinois State Conference president, will speak on November 11. The normal program will be resumed November 18.

Tuesday, October 30, the pastor addressed the Kiwanis Club of Rockford, a businessmen's organization, on possible future relations with Russia as they are being evolved now. President Truman's Navy Day exposition of United States foreign policy was used as a basis for a consistently gloomy analysis of world affairs. Arlen Marsh, Pastor.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. T. M. Ferrell, pastor of the Church of God at Hollbrook, Neb., reports in his local church bulletin that his congregation has voted "to raise funds to send a student or students to the Summer Bible Training School at Oregon, Ill., next year."

Bro. and Sr. James M. Watkins, Eldorado, Ill., recently visited in Oregon, Ill., where also Bro. Watkins addressed the local congregation and worked on plans for the new Illinois evangelism program. He is a "go-getter."

Bro. and Sr. C. Alan McLain, recently having visited Sr. McLain's parents, Bro. and Sr. H. Scott Smith, and family, London, Ark., returned to their home in Dixon, Ill., October 24.

"I much enjoy reading the wonderful articles in The Restitution Herald. Being unable to attend church, I look forward every week to receiving The Herald. Reading it is like going to church."—Mrs. A. J. Addington, Abilene, Texas.

**CORRECTION.** In the October 15 issue, page 11, under paragraph heading "Coronary Thrombosis," it read: "According to his report, prior to 1929, the sex incidence of heart trouble was two males to one female." It should have read: "According to his report, prior to 1929, the sex incidence of heart trouble was five males and one female. However, today, the ratio is two males to one female."

Bro. Vernon France and family, en route from Kokomo, Ind., to Wenatchee, Wash., visited his brothers Gary and Clell at Oregon Bible College, October 30 and 31.

Sr. Henry Stowe, Oak Park, Minn., writes a letter in appreciation of articles published during the last several months that warned against intermarriage of Protestants and Catholics.

"Vernis and Iris Wolfe are parents of a son, Alvin Duane, who was born October 24. All three are doing well."—James Mattison, 109 E. Thomas St., Hammond, La.

Bro. and Sr. Edward H. Goit and family moved from Oregon, Ill., October 2, to Arkansas City, Kan., where Bro. Goit is starting his first pastorate.

Sr. Leota B. Hanson, accompanied by Bro. George M. Siple, Mrs. Alice Koontz, Leila Mae Doeden and son Jon, and Shirley Logsdon, all of Oregon, Ill., motored to Chicago, November 4, to attend the church services where Bro. Harold Doan is pastor.

Bro. Arlen Marsh, pastor of the Rockford (Ill.) Church of God, is assisting Bro. C. E. Lapp, pastor of the Tempe (Ariz.) Church of God, in a series of evangelistic meetings that started Sunday, November 4. The Editor was privileged to address the Rockford brethren, in the absence of their pastor, November 4.

**CHICAGO (ILL.) CHURCH OF GOD**

On Sunday, October 7, members of the Church of God in Chicago who are regular attendants at services met in the afternoon for the business of organizing the church and adopting a constitution. This was a most important occasion for all of us, and we pray God's blessing on those who were elected to office, and on all decisions that were made for our work in the future.

Up to this date, officers included only a chairman, treasurer, and secretary; those elected as officers of the newly organized church are: elders, Robert Hall and Virda Sitler; deacons, Stanley Dyer and Walter Lay; deaconesses, Harriet Opel and Grace Laning; treasurer, Emma Coleman; secretary Jeanne Hall. Sr. Doan, who has been ably handling a Sunday school class for the children, will continue in her work until a regular Sunday school with classes can be formed, when attendance warrants. Sr. Vera Cox will also continue as organist, assisted by Sr. Grace Laning.

Plans for expansion of the church program were discussed, and we look forward to new activities for increasing the membership and resources of the church. Our dearest hope for the immediate future is to become located in a residential community, where we can bring in other people. It is to that end that we will bend our efforts at this time. Naturally, to accomplish this end we must increase our financial resources, in order either to buy or to rent a church, or other building, suitable for services. During the past year, we have been able to accumulate a small surplus, due to the fact that we have had the use of the Y.M.C.A. chapel without charge. However helpful this has been to us in starting, it is plain that the church cannot grow in a transient district.

Under the guidance of our able pastor, Bro. Harold Doan, we look forward to a progressive future. Bro. Doan has been extremely zealous in his work here, and he and Sr. Doan have become dear to us all. We believe that together, with faith and works, we can accomplish our goal. If any person or group has a desire to share in our endeavor, they may rest assured that any contribution to this end will be put to work for the Lord. We ask the prayers of all the brethren for the future of the Chicago Church of God.

Jeanne Hall, Secy.

**FREEDOM FROM FEAR**

(Continued from page 11)

we are tempted to be discouraged, remember that it is darkest shortly before the dawn and that soon the bright Day of God's Kingdom will appear.

To be in favor with God, one must be a follower of His Son Jesus. One must confess that he believes God raised Christ from the dead. One also must be identified with Christ by being baptized in the likeness of His death and then be raised from the watery grave to walk in the ways of righteousness. Service to Christ is part of one's preparation to be a worker with Him in the Kingdom He will establish when He returns to this earth.

If you are not now in God's favor, consider diligently the blessing of real freedom from fear which can come only to those who have confidence in God.

**PICTURES FOR SALE**

Listed here are pictures available to all Herald readers. They can be supplied in two sizes: 8 x 10 inches at 60 cents each; or 4 x 5 inches at 10 cents each. Order by the titles here listed:

- College grounds from near Blackhawk.
- General Conference in session (from rear of auditorium).
- General Conference in session (from balcony).
- General Conference in session (from front), 1945 General Conference delegates.
- 1945 Summer Bible Training School at the table (2 views),
- Blackhawk,
- Mr. and Mrs. Harry Guekler, Hector, Minn., Church group.
- Mr. and Mrs. C. E. Lapp, Tempe, Ariz., Church,
- Tempe, Ariz., Church (inside view),
- Tempe, Ariz., Church group,
- Morse Mills, Mo., Church (group in front of church),
- Morse Mills, Mo., Church (inside view).
- Suicide bridge in California; Mrs. Joe Lawrence and Mrs. Jack Brown,
- Michigan Conference group (1945),
- Michigan Conference picnic dinner,
- South Lawn Park Church of God, Grand Rapids, Mich.,
- Pennellwood Church of God, Grand Rapids, Mich.
- Mr. and Mrs. Harvey U. Krogh, Jr., Los Angeles, Calif., Church group,
- Mullin, Texas, Church,
- Mullin, Texas, Church group,
- Ater, Texas, Church,
- Ater, Texas, Church group,
- I. A. Dykes, Texas,
- Mr. and Mrs. George Waters,
- Mr. and Mrs. George Waters in front of cabin.
- Mrs. W. L. Robbins, Riviera, Texas,
- Mr. and Mrs. Vernis Wolfe,
- Happy Woods, La., Church,
- Happy Woods, La., Church group (inside),
- Blood River, La., group and church.
- Mrs. G. W. Marrs family, Memphis, Tenn.,
- Bernard Lobell family, New Orleans, La.
- Little Rock, Ark., Church group.
- Little Rock, Ark., suburban Sunday school,
- Mr. and Mrs. Joe Lawrence,
- Mr. and Mrs. Ellsworth Routson and family,
- Mr. and Mrs. Francis Burnett and family,
- Mr. and Mrs. Roy Graham,
- Fredericktown, Mo., Church.
- Fredericktown, Mo., Church group.
- Mr. and Mrs. James Mattison.
- Mr. and Mrs. Leland T. Hanson,
- Leland T. Hanson presiding at General Conference, 1945.
- Pomona, Calif., Church.
- Class at Waterloo, Iowa.
- A group at the table, Waterloo, Iowa, Church,
- F. E. Siple and J. M. Watkins,
- Delta, Ohio, Bereans.
- Arkansas-Oklahoma Conference (1944).
- Mr. and Mrs. Dale Dunbar,
- Chicago, Ill., group.

National Bible Institution  
Oregon, Ill.

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**HAMMOND, LOUISIANA**

Alvin Duane, weighing eight pounds, thirteen ounces, came on October 24 to make his home with our pastor and his wife, Bro. and Sr. Vernis Wolfe.

Sr. John Williams has been confined to the hospital for a few weeks but is reported much improved.

Sr. Charles Bloomquist is enjoying a visit from her son Curtis, who is in the Maritime Service. Mrs. Albert Siple.

**PATRICIA ANN McLAIN**

Patricia Ann, the infant daughter of Bro. and Sr. J. W. McLain, was born October 20, and died the 21st of cerebral hemorrhage. She was a beautiful child. Everything possible to spare her life was done, to no avail. Brief funeral services were conducted by the writer at the Utter McKinley Funeral Parlors on the corner of 106th St. and S. Broadway, October 23. A beautiful floral offering was provided by Sr. J. A. Richards, showing the high esteem in which the family is held. Interment was in Inglewood Cemetery.

We fully believe that Patricia Ann "will come again from the land of the enemy"—the enemy being death and its land the grave. The local congregation is expressing deep sympathy with Bro. and Sr. McLain, as we know their many friends of church association will do also. Emma C. Railsback.

**ROBERT ALLEN AND ROGER EDWARD LUNDQUIST**

Bro. and Sr. Eldred Lundquist were the proud parents of twin boys, Robert Allen and Roger Edward, born October 12, 1945, but their joy was turned to sorrow, October 13, when Robert died. Roger lived until Wednesday, the 17th, but he, too, was not strong enough to survive. Funeral services were conducted by the writer, Monday, the 15th, for Robert, and Thursday, the 18th, for Roger. Both infants were buried in the Foster Baby Cemetery at Webster City, Iowa, where they sleep that dreamless sleep which will end in the Resurrection Day.

In addition to the parents, the deaths of the babies are mourned by their two grandmothers, Sr. Nettie Lundquist and Mrs. Hilma Peterson, and all the relatives and friends of the couple. Paul Williams.

**THE RESTITUTION HERALD**

Published by

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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.

# Truth Seekers' Tracts and Books

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

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS				
Name	No. Pages	Per Doz.	Per 100	
Four-second Series A (25 of each of four kinds)			\$ .25	
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Obedience (Baptism), F. E. Siple	2	.05	.30	
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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	
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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
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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 35

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NUMBER 7

## A Psalm of Praise

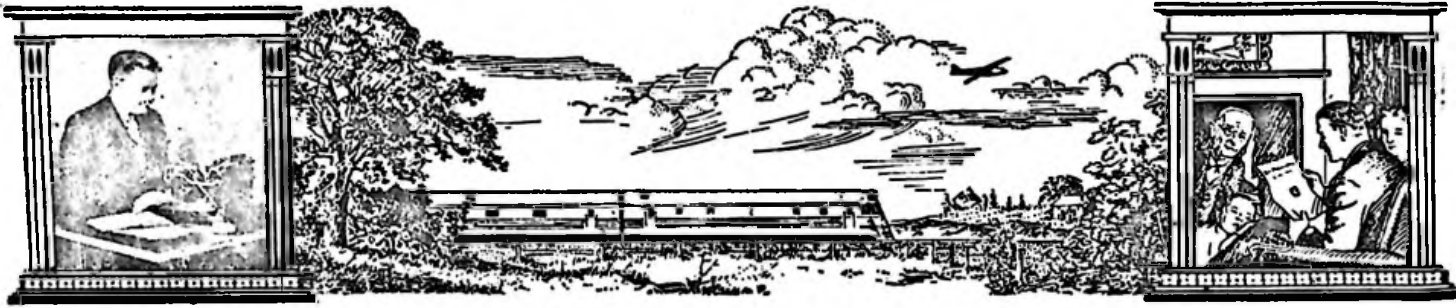
*By G. E. Marsh*

To Thee from whose most gracious hand,  
Rich blessings fall on sea and land,  
We lift our voice in praise!  
When after winter, cold and drear,  
The fields lay barren, fruitless, sere,  
Thou sentest spring our hearts to cheer,  
And filled with hope our days!

Amid the treetops' bursting green,  
The feathered songsters soon were seen;  
Their music filled the air.  
The sunshine and the soft warm showers  
Called forth the woodland's beautiful flowers:  
To thank Thee for those fragrant bowers  
We lift our voice in prayer!

In faith we sowed each fallow field,  
And trusted Thee to make it yield,  
Our labor to repay.  
We watched the blades burst from the mold—  
The waving green transformed to gold:  
O gracious Lord, for wealth untold  
We offer thanks today!

But richer blessings far than these  
That come from fruitful fields and trees,  
Thou didst to us impart!  
For Thou hast walked with us each day,  
And talked with us along the way!  
Above all else for these we pray,  
And to Thee lift our heart!



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Be Ye Thankful”

Three centuries and more of American national life since the Pilgrims first celebrated Thanksgiving have magnified the holiday's feasting and minimized its devotion. Notwithstanding the Pilgrim's feasting of turkey, venison, and hominy, their Thanksgiving Day was predominantly a day of worship. They went to church; there was sermon, testimony, and prayer. The Pilgrims were thankful, not for prospect of buying new automobiles or of establishing through their wisdom a Utopia of Nations, but for being alive as free men and women to worship God as directed of conscience and knowledge of the Scriptures. Having been threatened with starvation, they knew God heard their supplications and saved them when their efforts, alone, would have failed.

Of all holidays, Thanksgiving Day, like Easter and Christmas, is one of special significance and meaning to Christians. It was started by Christians, continued and developed as a national holiday by Christians, and it is being perpetuated by Christians. It beats with the Christian pulse. Unfortunately, however, the true spirit of Thanksgiving Day, like the true spirit of other Christian holidays, is being pushed into the background. Plymouth Rock was not a gridiron. If American love of sport demands a national football holiday, let provision be made for that type of holiday, but the value of Thanksgiving Day can be preserved only by a thoroughly religious emphasis. As good Americans, we shall belie ourselves and our Country's best interests if we allow the “Thanks” and the “giving” to slip from “Thanksgiving” Day.

Like the Pilgrims, all American Christians today should be thankful to be alive. Starvation and death, twin monsters of every war, have been stalking less fortunate countries than our own. Indeed, the sorrows of other nations have hung crepe on thousands of our own doors. Still, America lives! Freedom to worship God according to conscience and conviction has been preserved. At no time in the recent rationing were we limited to “six kernels of corn” per day, and on the eve of Thanksgiving Day, 1945, there is abundance of food. Instead of dark, cold, unhealthful log houses, modern homes are ours to-

day. A hundred conveniences unknown to the Pilgrims are yours and mine. God has not left Himself without witness to you and me, in manifold ways having done good for us, giving us “rain from heaven, and fruitful seasons, filling our hearts with food and gladness” (Acts 14:17).

If your life and mine were less blessed of the Great Provider, we would have reason, even then, to be thankful to God. Indeed, abundance is a *non-essential*! The Apostle Paul well said: “We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content” (1 Tim. 6:7, 8). Jesus, too, said, “A man's life consisteth not in the abundance of the things which he possesseth” (Luke 12:15). Therefore, “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thess. 5:18). Jesus gave thanks for the bread He broke and for the cup of Communion, being *thankful* for the privilege of affliction, for “with his stripes we are healed” (Isa. 53:5). Paul gloried in tribulation. Loss was gain! Yes, in the giving of thanks, Thanksgiving's true meaning comes to light when one is thankful less for receipts and more for service.

In conclusion, we quote two texts, one from each of the Testaments, and verses recommended for deep and long meditation. The first text, quoted from the Saviour, was spoken to the Seventy who evidently were overjoyed in their success in healing the sick and maimed. Said Jesus: “In this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven” (Luke 10:20). Not what one possesses, not what one can accomplish is of chief import, but *what one is* in the sight of God! The second text, quoted from the Prophet Habakkuk, shows his implicit faith in God and determination to praise God, irrespective of blessing. It reads: “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation” (Hab. 3:17, 18). “*Be ye thankful!*”



# Thanksgiving—1945

By V. E. Kirkpatrick (Oregon, Illinois)

AS THE SEASON for the giving of thanks comes to us again, it gives us opportunity for retrospection. What has God done for us this year? In the past? We might start with the ending of this latest of wars. But, that is an everyday occurrence: wars, rumors of wars, wars beginning, wars ending, are always with us. Like the daily bread, however, it is something for which this year we should be thankful.

Our daily bread, clothing, shelter, and the various daily provisions largely taken for granted call forth thanksgiving. But in this year of 1945 we would call your attention to that which is no more new than the daily provision for life, yet is something for which we ought to be far more thankful.

In the last few verses of Isaiah 52 and all of Isaiah 53 are to be found God's preview of the future life, sufferings, death, resurrection, and reward for His Servant and Son, the Christ, our Saviour. This is an old, old story. Yet, for 1945, this still should be that for which we ought to be very grateful, remembering that while we were yet in sin, and Gentiles, Christ, according to the prophecy, died that we might have hope of a future life. (Eph. 2:11, 12; Rom. 5:6.)

Grateful as we may be for that abundant evidence of God's love and care for us, it still is not all. For the Son not only died as the sin offering to take upon Himself our sin, and to redeem us (Lev. 16:21), but He fulfilled one other office for which we should be giving thanks both in this 1945 and in the years remaining to us, as well as in the eternal ages to come. This office is that disclosed to us by Peter (1 Peter 2:21) when he wrote for us the thought that Christ was our Example.

In what way was Christ our Example? How far dare we carry the thought? Was it in only one or two things, or in everything, that He was our Leader? Peter carries part of the thought in the foregoing passage and in the verses that follow it. Might we suggest the completeness of the thought, remembering that the sacrifice could have been made without the years of teaching of Christian example. Like as He was willing to give life even to the death for service to others, just so ought we to think of Christian living, of Christian stewardship. But those

things for which we ought this year and eternally give thanks is His example in the resurrection. (1 Cor. 15:20-23.) But in our joy, and thanksgiving in this, let us not stop with this promise and example. We should remember a still greater promise to which the promises to the Christ lend added weight—the promise of great things to come after the resurrection. As exaltation is promised to the Christ, just so in that does He still continue to be our Example, for the promise to the faithful is that of kingship and priestly offices in the great tomorrow. (Rev. 1:5, 6 and 5:10.)

If we had no other pictures than these before us in this year of 1945, it should still be for us a year of rejoicing over the goodness of God toward us. It is this over-all picture that we should have ever in mind, if we are to be in a continual thankful mood. If we can see nothing but the wars and rumors of wars, the famines and pestilences upon earth, the strikes, the sin and sufferings of an unrepentant humanity, we begin to lose vision, and with that we lose faith and trust—become moody, fearful of those things which are coming upon the earth, for our trying, our testing for Christlike character.

Thanks be to God, however, that despite those things which we see on this sin-cursed earth, we can see through these happenings the workings of the Almighty as the earth follows in the general pattern which so many years ago through His prophets and His Son He told us it would follow. Thus we see through these events a drawing ever nearer to the time of the Greatest of Thanksgivings and joy when God and His Son will take over complete dominion of this earth and we shall have a new, perfect earth, with our Creator as King through the eternal ages.

Yes, today, in 1945, for many reasons we ought to go down on our knees and raise our voices in thanksgiving to the Almighty for His long-suffering toward us and for the future promises He holds out to us. "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation . . . I shall not be greatly moved" (Psalm 62:1, 2). "Trust in him at all times . . . pour out your heart before him: God is a refuge for us" (v. 8). His are the "everlasting arms."

## OUR PRAISE TO THEE

"From this green earth of ours,  
From this wide, rolling sea,  
From these fair hills and vales,  
Praise goes up to Thee.

"From every field and plain,  
From every flower and tree,  
From every stream and rill,  
Praise goes up to Thee.

"From men of every clime,  
From lips of bond and free  
From age and infancy,  
Praise goes up to Thee.

"God of heaven and earth,  
The Lord of all we see,  
From this creation of Thy hand,  
Praise goes up to Thee."

—Horatius Bonar.

## Echoes from a Thanksgiving Service

By R. H. Judd (Colborne, Ontario)



**K**ING DAVID and the people of Israel had willingly offered great and numerous gifts unto the Lord; but, when the magnitude of the accumulated supplies stood out in their abundance, their own impotence to bring into being that which they had gathered began to be realized, and then came recognition of the fact that instead of actually giving to the Lord, they were but returning to Him that which was already His own.

Again and again do the Scriptures claim that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

If the reader will turn to some of the passages where this claim is made, including the one from which out text has been taken, he will see that every differing section—the vegetable, the animal, and the mineral, of the composite whole of earth's vast storehouse for every need of man—is included in one or the other of several statements. The cattle on a thousand hills, the brass, the iron, the silver, the gold, and the wood are all called to mind. In his earnestness to build the Temple, King David had realized that the materials must be supplied ere the House of God could be builded; and, when the abundance of the varied gifts were brought to view, joy and thankfulness were given expression out of a full heart. On such occasions, a good deal more reflective thought is likely to occur than in the dull routine of everyday happenings. Just as the House of God could not be builded unless the materials were supplied, so neither could they have been gathered unless first brought into existence by the hand of the almighty Creator. Staggered by the thought and by the unfathomable immensity of earth's supply, he gave expression to the words of our text, and then further acknowledged, "All this . . . cometh of thy hand and all is thine own" (1 Chron. 29:16).

Close attention to the narrative brings out evidence that the *purpose* of each of King David's gifts is clearly defined and stated. All was carried forward according to plan. "The gold for the things of gold, and the silver for the things of silver . . . for all manner of work to be made"—all was for the service of the House of God. Here again, when David realized that "all things in heaven and earth are thine," he would be reminded—indeed, could not help but be reminded—that there was a purpose for all that God had created; and that the purpose was that mankind might be given the blessing of *work* and

*service* for his own good and the good of all creation. There is a remarkable verse in Isaiah 64:5. After speaking in verse 4 of "a God . . . who worketh," the statement is made, "Thou *meetest* him that rejoiceth and worketh righteousness." The word "meet" here is the same as that used in Genesis 32:1

after Jacob had made his covenant of peace with Laban. It is there said, "The angels of God met him." God meets His workers as each goes "on his way" in righteous acts, and makes it certain that "he that worketh righteousness shall have a sure reward" (Prov. 11:18), and He delights to see them "rejoice" in their work; and, according to Isaiah, specially those that "remember" Him.

The words, "The earth is the Lord's, and the fulness thereof," are quoted in 1 Corinthians 10:26, and there quite a different topic is brought into the theme. The writer has read this chapter many times, but never until now has the fullness of the freedom which we have in Christ been made so clear to him. Practically and effectively, Paul said: "The earth is the Lord's, and the fullness thereof, and because it is His, as His child it is yours also—all things are yours." "I *know*, and am *persuaded*," said Paul, "that there is nothing unclean of itself" (Rom. 14:14). In other words, the statement made in Genesis 1:31 still holds good: "God saw everything that he had made, and behold it was very good." It still is so. It comes clean from the hand of the Creator. The scrupulous cleanliness of all life, both animal and vegetable, internally, is one of the wonders of nature; and it is only when that which is internal becomes separated, and is brought into contact with that which is external and foreign to it that a change to uncleanness results. According to the "Authorized Version" of Romans 14:14, it seems to be indicated that Paul was so instructed "by the Lord Jesus." Certainly, his acceptance of this view, so different from that of the Jewish, was owing to his acceptance of the gospel of Christ. The force of the word "persuaded" which Paul used in this connection is the same as that used by him in Romans 8:38 where he used one of the strongest expressions in the whole Epistle. Indeed, it also would seem to have reference to the supply of creature life. Paul here expressly stated (both in Romans 14 and 1 Corinthians 10) that except for the tender conscience of another, the *Christian* is free to "partake" and give thanks (see 1 Cor. 10:29, 30) for that which God has provided for meat and drink. In 1 Timothy 4:4, it is

stated, "Every creature of God is good, and nothing to be refused, *if it be received with thanksgiving.*" (See also verse 3.)

There is still another portion of our text to which we have not yet made reference, and for which "thanks" and praise are also offered. We quote direct from the text: "and in thy hand is POWER AND MIGHT" (caps ours).

During recent weeks we have been startled by a new power in nature presented to us—the power contained in the uranium atom. Though new to us, it is not actually so, for there can be little doubt of its existence since the foundation of the world. Recent developments concerning it certainly give evidence of the power in the hand of God for use, *(Please turn to page 11)*

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## As the Days of a Tree

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*By Norman J. McLeod (Hanford, California)*

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**N**OT LONG AGO, we had the pleasure of riding with a group of service men up to the Giant Forest in the High Sierras. In looking at those giant Sequoia trees, one of the men remarked that almost all of them had been burned quite badly at sometime or another. Hardly any of the giants have escaped. He added that any tree that had lived as long as those trees would not have been able to escape the many fires that must have raged through those forests. From that point onward, discussion led to wondering about the events that had occurred while those trees were growing. The largest of all, General Sherman, is purported to be about thirty-five hundred years old! That is approximately the time of the Exodus. Moses lived and led the children of Israel while that giant of the giants was germinating from its tiny seed!

We read in Isaiah 65:22, "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." If a man lives to be one hundred years old in this day and age, it is a marvelous achievement. My aunt lived to be ninety-three years of age. She loved to think of the many events that had happened in her lifetime. She had seen the coming of the steam engine; the development of practically all that is important in our machine age. Yet how short was her span of life as compared with that giant tree, or, for that matter, any of the others of those giants that are at least two thousand years old! If it were given to a man to live five hundred years, and at the same time to keep possession of his faculties to utmost, would he not be the wisest man on earth? He would have gained an experience that would make his advice invaluable in almost any line of endeavor that the world can hold forth. Yet that would be only a small portion of the quality of eternal life. "The days of a tree"—some of the olive trees in the Garden of Gethsemane are supposed to be the same that stood there when Jesus walked through it! Could a man have a life as long as those trees, he would have the words of wisdom direct from the lips of the Master. How many of us have longed

to have been one of those who heard those words! If our days had been as the days of those trees, it would have been possible.

If we are Christ's, however, there is a sense in which we have that life within us. If we have come to Him, then we have that life and that wisdom at our beck and call. Jesus knew that when He went to His death by horrible torture, He would come forth from the tomb to life eternal. So in the face of the most excruciating torture that mankind could evolve, Jesus took time to instruct His followers in the gracious words of truth recorded in the Word. Are we Christ's? Then we can be just as assured, just as calm in the face of odds. We can take the time necessary to be kindly, gracious, courteous, helpful. We are not in too much of a hurry to visit our friends, and especially those who are lonely. A preacher, in commenting about Jesus preaching to the brokenhearted, said that all you have to do is talk to anybody in any pew, because there is a broken heart in every one. We should never be in too much of a hurry and a worry to take time to talk to the most unworthy of our neighbors, because all need the cheer and counsel of one who is firmly implanted in Christ.

If we are Christ's, we can have the same firm assurance that when our days are finished, and when the resurrection comes, the same reward of life eternal will be awaiting us. How different that should make our lives! When I find myself hurrying along the street to go—nowhere in particular—I often pause and slow down, for there is no need for anyone to hurry who has come to Jesus and been accepted of Him in baptism. Our days in this life may not be as those of a tree, nor even those of the longer living animals, but when we see eternity stretching before us in the Kingdom of God, we can feel that our days are even greater than those of a tree. The quality of eternal life that gives us calmness and fortitude in times of stress is ours now in this life, if we will lay hold on it. That is the "power of an endless life" in activities of the present.

# The Lord Thy God Shall Bless Thee

By F. L. Austin (Oregon, Illinois)

**I**T WAS in 1621, immediately following their first harvest from off the New World soil, that the Pilgrim Fathers set apart a day for thanksgiving to God at Plymouth Rock. The year before they had put forth extreme efforts to free themselves from the influences of human customs and procedures which they felt tended to neutralize the effect of God's Word upon their lives. To remedy this, they had left their homeland and had traveled for weeks and months across the ocean's waves to separate themselves, supposedly, from every hindrance to full and free service to God and to His Son. They settled in the wilds of a new land. Their sacrifices were extreme. Their sufferings became intense; their hardships unnumbered. But through it all, they were thankful to the God of all power for His guidings and for His providences and for His protection. Because of such thankfulness, they appointed a day and place where the whole colony might gather to proclaim, as in one voice, their hearty thanks to the Giver of every good and perfect gift. Yea, more! For who can doubt that those people looked with deep faith unto their God for future guidance and protection and providence, thanking Him unspeakably for assured blessings which, by the eyes of faith, they foresaw.

One by one, the several colonies came to follow Plymouth's example. Later, during the War of Independence, except the year 1777, the Continental Congress appointed one or more days of each year as days of thanksgiving to God for His blessings. Then, George Washington, the "Father of his Country," set aside Thursday, November 26, 1789, for a day of thanksgiving to God. Thus, frequently, but not every year, America's governors, its Continental Congress, and its presidents proclaimed certain days as days of national and personal rejoicings in thanksgiving to Heaven for Heaven's beneficence to these His people and this His nation. In 1864, President Lincoln separated the fourth Thursday of November of that year for the giving of thanks to God. Since that year, our presidents and governors have annually proclaimed a day of national Thanksgiving, commending all peoples to render thankfulness to Him who ever has prospered America's true growth and advancement.

How truly regrettable it is that, today, this annual day, which was originally devoted to praise and to worship, has, like the weekly Sabbath, been gradually turned from devotions to God unto devotions to sports—even to commercialized sports and carousals! How deeply saddening it is that devotees to this masterful, all-consuming idol of

Golden Gain rush forward from would-be Christian firesides as well as from other firesides which, at present, sacrifice to none other than to this insatiable idol god!

There is no little similarity—in thought—between the ideology of our Thanksgiving Day and that of Israel's Feast of Tabernacles. On those occasions, Israel was to "rejoice in thy feast . . . because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice."

In this passage of Deuteronomy 16:13-15, God revealed the genuine "Key of Thanksgiving" that opens the door into the treasure house of God's blessings: "Because the Lord thy God shall bless thee . . . therefore thou shalt surely rejoice."

Yes, there is rejoicing because of the blessings from God already in hand. But how much deeper is the joy that anticipates, by confident faith, the blessings that are assured for tomorrow! How such confident anticipation steadies the heart and mind and judgment as one dutifully forges forward, though portentous storm clouds veil life's horizon, for a Voice echoes through: "The Lord thy God shall bless thee"! What rejoicing of thanksgiving must flow from such assurance from the Omnipotent!

Somewhere in God's earth, that same Israel, now dispersed, wanders up and down the land seeking for the lost hand of God and for a renewal of His constant overflowing blessings. Israel forsook the guidings of God and swarmed after the idolatrous gods of human avarice. Ceasing to look forward, in faith, unto God's forthcoming blessings, there resulted a veritable drought thereof. This was followed by national collapse, and by serfdom to the thrones of their devotions—the thrones of idolatrous systems.

Somewhere, the enemy nations are still pressing and crowding that chosen people, who, having turned from thanksgiving to God for His forthcoming blessings, sought success from the false promises of impotent artificial systems necessitating all their devotions. But the God of heaven and earth has assured His people that He will bless them; that they will yet turn their faces toward the sunrise of His blessings; and that He will yet regather and reinstate them.

What cause for thanksgiving by all Christendom!  
Therefore, somewhere signal pins of hearty rejoicings should be found impressed upon the map of our America—as also upon the map of the world—indicating where people, on Thanksgiving Day, *(Please turn to page 11)*

## Where Are the Nine?

By J. R. LeCrone (Woodstock, Virginia)

**I**T CAME TO PASS, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us.

"And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole" (Luke 17:11-19).

Four long years was our nation embroiled in the mighty struggle called World War II. During this time, we beheld with consternation the ravages wrought in the spiritual, moral, and economic cells of the nation by the leprosy of warfare. During days that seemed like months, and months that seemed like years, we lived in dread, lest we be the recipients of a formally worded message announcing the death of a loved one upon the field of battle. How earnestly we prayed that God would bring that terrible war to a speedy, victorious conclusion!

Then, with dramatic suddenness, months and even years before the experts had believed it possible, the defenses of our enemies collapsed. Before our minds could adjust to thoughts of peace, it had come to pass. The war was over!

Churches all over the land threw open their doors so worshipers wishing to express their thanksgiving to the Father in heaven should have free access to the houses of prayer. Thousands of devout Americans took advantage of this opportunity. We rejoice there are those among us who remember to say "Thank You" to the Father for blessings received.

At the same time, millions of others reacted to the news of victory by rioting in the streets, breaking into liquor stores and robbing them of their contents and in general giving unrestrained vent to an ungodly desire to indulge in lustful pleasures.

Though the only statistics are God's secret records, we cannot but wonder what proportion of the people who prayed for the war to end remembered to go to a house of prayer to thank Him when the end came. Did you?

As we draw near to the Day that is observed by our nation as an annual Day of Thanksgiving, each Christian is faced with a solemn decision. He must decide just what form his thanksgiving is going to take. Will he be content merely to feast? Will he attend and take part in a Thanksgiving service at his church? Will he offer to the Father a sacrifice of thanksgiving in the form of a financial boost for His church?

We cannot "buy" the blessings of God, but true thanksgiving always makes itself manifest in practical ways. True thankfulness begets an increased zeal for the service of the Master. It will show itself in the putting of first things first; in the refusal to permit the cares of this life to crowd out the things of the Spirit.

We may well ask of ourselves whether or not we are willing to devote as much of our time, effort, and money into winning eternal life and peace with the Prince of Peace as we were willing to put into winning World War II.

If the proportion of lepers who remembered to return and thank Jesus for their healing is a fair index to the extent of man's gratitude, nine out of ten will soon forget God's recent blessing and slip back into their old careless, sinful way of life. One out of ten will remember and give thanks. Will that one be you? "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" (Psalm 95:1, 2).

### THE TENTH LEPER

"Were there not ten," the Master asked,  
"Who raised the piteous cry,  
'Unclean! Unclean!' and stood apart  
From every passer-by?"

"Were there not ten," the Master asked,  
"Who called upon My Name?  
Where are the other nine I healed  
From suffering and shame?"

"I do not know, O Master dear,  
They all have gone their ways,  
And I alone have come again  
To offer up my praise,

"And thank Thee for the miracle  
Of life and health restored—  
To honor Thee as Healer  
And worship Thee as Lord."

The Master was well pleased, and said,  
"Thy faith hath made thee whole;  
The richest blessing of My peace  
Shall rest within thy soul."

But as that leper humbly kneeled  
Before the Lord divine,  
The Master murmured wistfully,  
"O where, where are the nine?"

—Thomas Kimber.





# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**C.O.S.** The National Selective Service has been very slow in making any move to release conscientious objectors from under military control. The point system which was worked out and applied to all other branches of service has not been applied to the objectors.

The Selective Service law recognizes "right of conscience." It provides that those having sustained their convictions shall be assigned to "work of national importance." Of the 8,551 objectors to military service, 1,860 are attendants in hospitals for mentally ill; 1,500 in forestry protection and conservation, 215 parachutists for fighting forest fires; 400 serving as guinea pigs to determine the effect starvation, malaria, heat, and cold have on people. Such constructive contribution to the national welfare in time of emergency merits honorable consideration and treatment in the point system of discharge. Toward the end of December, some of these boys will be released, unless public opinion forces earlier action.

**SOCIALIST CONFESSSION.** "The Canadian Forum," which has some very affectionate love for socialism, in its November issue made a rather humiliating confession in the following language: "For though two of the Big Three Powers are now under socialist governments, the world seems as far from international harmony as it was in the bad old capitalistic era." After commenting on the rather brusque mannerisms of Bevin and Molotov, who seemingly were "gunning for each other" at the London conference, it added: "There seems to be something to be said after all for the polished manners of the old diplomacy."

People who put their trust in "princes and in the son[s] of men" and various political utopias, sooner or later, come to realize that pledges made are far from promises fulfilled. The nearer we approach the end of the age, the more noticeable will become the unrefined elements of iron and clay in our governmental systems. Watch the mixing, and expect the cleavages. (Dan. 2:43.)

**FILM COMMISSION.** Protestantism is becoming alarmed over the extent of the influence of the Catholic Church in the movies being produced. Sometime near the end of November, representatives of thirty Protestant denominations will gather in New York City to organize a Film Commission to the end that more films of a Protestant character and inter-denominational in teaching might be produced. Chairman Rome A. Betts says a capitalization of one million dollars will be sought from individuals, foundations, and church organizations. It is high time to bring about a change in the religious character of the films produced. Millions of Protestants, or those who at heart are sympathetic to the Protestant faith, are contributing billions an-

nually to the movie industry for the propagation of the Catholic faith.

**BOMB REACTION.** The powerful atom has become the "cock o' the walk" and is crowding all other passing characters to the side. Never has so little a matter caused so many troubles. The split atom has brought the heads of three great powers together.

Dr. Chauncey G. Suits, chief research scientist for the General Electric Company, recently stated that he believed "radioactive effects from the explosion of the three atomic bombs had been felt around the world."

Thomas Hargrave, president of Eastman Kodak Company, Rochester, New York, attributed spots on their film to the atomic bomb explosion in New Mexico. The spots cleared up about a month after the explosion. He said: "We have a definite suspicion that the atomic explosion caused the trouble." These scientists believe the effects were carried through the stratosphere.

The atom is just a minute element under control of the laws of the universe, and a little insight into its sphere of organic influence reveals the world about us as one of mysterious power and majesty. Job, who by self-expressed knowledge or divine revelation understood much of the natural laws controlling the heavenly bodies, and possessed a working understanding of the foundations of the earth, exclaimed: "I am troubled at his presence."

**END-TIME APOSTLE.** While most of the comment on the atomic bomb has been centered around its awful possibilities, once in a while a brighter side of the picture is brought into focus. Such happens to be the case with Dr. Cyril Forster Garbett, Archbishop of York, England, who in a late diocesan letter, predicts the "end of the world will come suddenly" unless the atomic bomb is internationally controlled. He said: "The Biblical declaration that the end of the world will come suddenly is driven home to us with fresh meaning: 'The heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also, and the works which are therein shall be burned.'"

"The writing on the wall of threatened doom and destruction can now be read clearly by all thoughtful men."

Perhaps the terror of the tiny atom unleashed will cause the saints of God to re-examine their moorings, and discover before it is too late that the only safe anchorage is in the hope of the return of the Lord Jesus Christ. Dear reader, how about your moorings? Are you sure they are all right?

**UNIVERSAL BIBLE SUNDAY.** December 9, 1945, has been set aside as Universal Bible Sunday. The American Bible Society, Department WBB, 450 Park Avenue, New

York 22, New York, is sponsoring this commendable undertaking. It will distribute thirty million bookmarks to churches, hospitals, military and naval stations, through pay envelopes and over store counters in its campaign to get people to reading their Bibles regularly and at the same time as other members of their respective families.

Inspiration for the plan came as a result of a letter relating how a boy in the army had arranged with his mother to read at the same time each day and the same portion of Scripture, and while their worship was separated by great distances, their spirits were joined together in family communion by mutual plan and effort, which brought a great daily blessing to both mother and son. God bless Universal Bible Sunday!

**OMNIBUS.** Richard E. Holz, Salvation Army chaplain stationed in the Philippines, is reported to be conducting services for Roman Catholics, Jews, Episcopalians, Mormons, Lutherans, and Christian Scientists, besides his own services. The army furnishes a book in which the order of service of various denominations is given. The jeep which he uses is called "Sweet Chariot." The "Lutheran Standard," in a very fine spirit, questions whether a man can be honest with his convictions and with his worshipers in conducting so many diversified services, and concludes by suggesting he should be termed an "Omnibus."

Convictions on Bible teaching have little place in the lives of many twentieth century worshipers. A "thus saith the Lord" has lost its appeal. Unity and co-operation loom bigger than truth. "Stand fast in the faith" must beg for a place on the list of sermon topics.

**UNBELIEF STRUGGLES.** National attention has been directed to the trial at Urbana, Illinois, in which Mrs. Vashti McCollum, backed by President Arthur G. Cromwell of the Free Thinkers Society of America, attempted by court action to restrain the Urbana school board from granting released time to the pupils for religious instruction. Landon Chapman, agnostic, and Ira Latimer, executive director of Civil Liberties Committee, Chicago, represented the plaintiff, and John L. Franklin was attorney for the school board. The issue has taken on greater significance than the local character of the case would indicate. The nation has long since suffered from the lack of Bible training in the school, which, in the early days of our country, constituted the main foundation of moral and early secular education. In New York State, the Mohawk Valley Unitarian Conference adopted a protest against released time for religious instruction. The unbelieving forces are working overtime to keep the Bible out of the schools. We need not worry about it being misused or wrongfully interpreted—it is able to make its own defense.

# What's in a Name?

By T. M. Ferrell (Holbrook, Nebraska)

**I**N BIBLE times, the meaning of a person's name was strangely significant and even prophetic of that person's life and character.

The beginning of Bible history informs that after God had created man, He saw the need of a helper for that man. This creature He merely called "woman." This was before the temptation and sin, and subsequent curse on the human race; a time when man and woman were in equal authority. Then came sin and the punishing of man and woman; they both received the condemnation of God's promise—"dying thou shalt die." The ground was cursed for man's sake, and the woman received multiplied sorrow in childbirth and *subjection to man*. Hence, the significance of the name "Eve," meaning "subject unto thee."

A significant name is that of Methuselah. The fact that he lived to be nine hundred sixty-nine years of age is widely known, but that his name told the year of the coming of the great Deluge is not as widely known. Genesis 5:26 tells that Methuselah lived 782 years after the birth of his son Lamech. Verse 28 of the same chapter tells that Lamech was one hundred eighty-two years of age when he begat Noah, and 7:5 tells that Noah was six hundred years "old" when the Flood was upon the earth. There were 782 years from Lamech's birth to Methuselah's death, and 782 years from Lamech's birth to the Flood. Therefore, Methuselah's death and the coming of the Flood were in the same year. Hence, there was the prophecy of Methuselah's name that means "at his death the sending forth of waters."

The story of Saul of Tarsus furnishes another interesting study in the meanings of proper names. The first mention of Saul in the Bible record was at the stoning of Stephen, the first Christian martyr. Saul was perhaps the most prominent of the persecutors of the early church, and it was he who consented to the death of Stephen and held the clothes of the witnesses. Through him there arose a great persecution of the church at Jerusalem that scattered the brethren abroad, that is, all except the apostles. Acts 8:3 says, "As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison." The Scriptures tell that Saul was on the road to Damascus to arrest and imprison the people of "this way" when the great light came, and that he fell to the earth and heard the voice of Jesus. All that mattered to Saul was persecution of Christian disciples and destruction of the church: fulfillment, it seems,

of the meaning of his name—"Destroyer," as is contained in the margin of most Bibles.

Saul was converted that day on the road to Damascus. After enduring blindness for three days, upon receiving his sight, Saul "arose and was baptized." Thereafter, he "preached Christ in the synagogues." The disciples were amazed and some asked, "Is not this he that *destroyed* them which called on this name in Jerusalem?" (Acts 9:21.) It was difficult for the disciples to believe Saul had really changed, and they were all afraid of him until Barnabas convinced them that Saul was converted. Saul's conversion was not well received among the Jews, and they went about to kill him. For his safety, he was sent to his home in Tarsus until the wrath of the Jews had cooled, then he was brought back to Antioch and dwelt there a whole year with the disciples.

Saul became known by his new name and from that time onward he was known only as "Paul." (Acts 13:9.) With his change of name came a change of living. The effects of his zeal and understanding were felt in Corinth, Ephesus, Colosse, Thessalonica, Galatia, Philippi, as well as in other places, and finally at Rome. There was perhaps no other man in the early church who did more in spreading the Word than Paul, the "Worker."

Just what *is* in a name? When a person accepts Jesus Christ as the Saviour and is baptized into His Name, that person has his name changed—he is called "Christian." What is a Christian? A Christian is a disciple of Christ, as Acts 11:26 says, "The disciples were called *Christians*." A disciple is "one who believes in the doctrine of his teacher and follows him."—Cruden. "It always implies personal adherence to the views of one's master or teacher."—Webster's Dictionary. Then a Christian is one who believes the doctrine of Christ and follows Him. Jesus taught the sleep of the dead (John 11:1-14), the Kingdom of God on earth (all through the Gospels), reward at the resurrection of the dead (Luke 14:14; John 5:28, 29), His return to earth (John 14:3; 16:22), and repentance and baptism (Heb. 6:1, 2). Jesus did not teach a kingdom in heaven, reward at death, and spiritual baptism. We could say with Scriptural confirmation that a person who rejected the teachings of Christ and believed the doctrines of men is not a Christian. Believe His teachings and follow Him. That means one must forsake the world and take up his cross "daily." Too, one must *love* in order to be a Christian, as Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."

# The Bible in the Home

By L. W. Moore, Jr. (Macomb, Illinois)

**N**OT LONG ago we had this phenomenon brought to our attention: Though the Bible is the most widely circulated of books, it seems to be the least understood. We may call the Bible the best seller, for more copies of it have been sold than of any other book, yet the best seller is very little read.

Men fail to grasp the plain, great, simple doctrines that the Bible sets forth. The reason is they fail to read the Bible and are willing to accept someone else's book report of it. A majority of people think there are things between its covers that are not there. Even ministers sometimes quote for Scripture ideas that are not Biblical. It is indeed phenomenal how little this Book of books is read and understood.

Consider, for a moment, this greatest of books. Other books are written, become very popular, are hailed as wonderful, but in a few short years pass away. The Bible lives forever. It has stood the test of the ages. Since written, it has met with scorn and severe criticism. It has been hated and condemned. Attempts have been made to destroy it. Yet nations have risen and fallen—and the Bible lives on! Why? It is the Word of God. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Copies of the Bible can be seen all over the world. It has been printed in more languages than any other book. The Bible is one of the most popular of gifts. It is presented to both old and young at Christmas and upon birthdays. Yet for all this, how many are there today who take time to sit down and read the Bible and read it through? Do you?

Of what value is the Bible? Its worth to you cannot be overestimated. It gives man his only reliable account of creation. It is one of the finest of history books. It contains the greatest of poems and dramas, the wisest of proverbs, the most beautiful of love stories, and the best of songs. It is the best textbook upon human nature that ever has been written. More important than these, it pictures for you the life of the greatest man who ever lived, and through Him it points the way to your salvation. No other book ever has been written like the Bible. Yet how many are there today who take time to read the Bible and read it through? Do you?

Many great men were admirers of the Bible. Among them were George Washington, Napoleon, Daniel Webster, Generals Grant and Lee, also Andrew Johnson and Charles Dickens. Abraham Lincoln once said, "The Bible

is the best gift God ever has given to man. All the good from the Saviour of the world is communicated to us through this Book."

Not many people today take time to read God's "best gift" and read it through. Are you?

Paul encouraged the Christian to "study to shew [himself] approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). We have need of knowing the truths written in the Scriptures, for "perilous times" are come. In these last days, men are turning away from the Scriptures. They love pleasure more than God. There is an increase in worldly knowledge, and with it a denial of the Scriptures. If we are to resist the "falling away," we constantly must be reading and studying the Bible. The Bible becomes the only ground we have to stand upon. It can bring you comfort, cheer, strength, and courage. Read it and read it often.

When should one read his Bible? Read it every day. Choose the time of day that is most convenient to you, but by all means have a devotional period. If you have no time for daily devotion to God in your home, you are missing one of the greatest blessings Christianity has for you.

When you are with others of your family, it is inspiring to read the Bible aloud. When you are alone, read it silently. Do not read for three minutes or five, but sit down some evening and read for an hour or two. Hide the Word in your heart by memorizing your favorite passages.

## *Train Your Children*

Christian parents have the grave responsibility of training their children in the way of God. God expects them to meet this obligation. God commands fathers to "provoke not [their] children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). We have numerous Biblical examples of parents who did this. Hannah trained Samuel at an early age. Mary must have given Jesus a sound foundation. Timothy was instructed in the faith by his mother and grandmother. (Read 2 Tim. 1:3-5.) These faithful ones did not fail to obey God. Paul later said that it was Timothy's knowledge of the Scriptures that made him "wise unto salvation." Let us not treat this matter lightly by neglecting to make our children "wise unto salvation."

A Christian man who fails to provide the physical ne-

cessities of life for his children is worse than an infidel. (1 Tim. 5:8.) A Christian man who fails to provide the spiritual necessities of life is indeed worse than an infidel.

Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Oh, that all of us could realize our need of spiritual food! Three times a day we take care to see that our physical appetite is satisfied. What of our spiritual appetite? Are you balancing your diet with the Word of God?

Parents in Israel were commanded to be diligent in teaching their children. (Read Deut. 6:4-9.) Have we been diligent toward our children? The Israelites were to teach doctrine. "The Lord our God is one Lord" (v. 4). Upon this doctrine they were to base their instruction for godly living. (V. 5.) Be not afraid to teach your children doctrine. Explain to them at an early age what death is, who God is, how Jesus died for them and is returning some day to establish His Kingdom. Godly living will grow out of doctrine.

The Israelites were to teach their children the Word in the home. They were to keep the Word always before them by talking about it, wearing it, and writing it upon the gates and posts of the house. The home today *should be* the primary place of religious instruction. Taking your children to Sunday school does not complete your duty to them nor to God. It is in the home, while you are going about the simplest of tasks, that you should teach the Word.

The Bible ought to have a prominent place in your home. The Word should be kept before the family. Have a Bible in a handy place where it easily can be seen and read. Read it often. You should not need to dust the Bible if you read it like you should.

Our children shall have need of the Word. There are difficult times ahead. If the Lord tarries, there will be manifold temptations to lure them away. They will need a sure foundation. Christian parents, it is your responsibility to give it to them.

It is not only your responsibility but your golden opportunity. Solomon has assured us that if we train children when they are young, they will not depart from the faith when they grow old. (Prov. 22:6.) Consider then the happiness you can bring to your children in their future homes. The happy home is the one that exalts Christ as its head. It is the one in which the Bible is its guide, and the members read it, love it, and obey it.

Resolve today to do all you can to exalt the Bible in your home. Study it more for yourself, and by all means, teach it to those you love.

## ECHOES FROM A THANKSGIVING SERVICE

(Continued from page 5)

should occasion ever arise for its need, and there can be no questioning that it is among the "all things" that are of God. Neither can there be any question that it was included when "the earth" was "given to the children of men" (Psalm 115:16). At present, rightly or wrongly, mankind has used it for purposes of destruction; but that it will eventually be used for blessing to mankind, and to the glory of God is certain, for that was the very purpose of creation as stated in Revelation 4:11. On no other theory can creation itself be accounted for. Nor can we on any other theory account for the forces of *power* and *might* for which King David gave "thanks." Some think that the prophets of Israel had already had this power communicated to them, for when Elijah called down fire from heaven the water was licked up from the trench, and the wood and the *stones* were consumed. (1 Kings 19:38.) James and John wished to repeat the process, but Jesus rebuked them, saying, "The Son of man is not come to destroy men's lives, but to save them" (Luke 9:54-56). There we have indication, surely, that in the ages to come the great powers in nature will be used for blessing to mankind. Others have suggested that "atomic power" is the final phase of discovery. With that the present writer does not agree, for if one thing more than another stands out clearly in John 17:3, it is that the horizons of eternity will forever expand our knowledge of God and His creative works.

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## THE LORD THY GOD SHALL BLESS THEE

(Continued from page 6)

will be gathering in true devotions of rejoicings because of His assured blessings to Israel, and, through Israel, of His assured blessings to mankind.

Somewhere Americans of [1945] should be found imitating the examples of the Christian Pilgrims of 1620-'21, by separating themselves from the decimating evils of human ingenuity and standing in faith for God and His sure Word.

Somewhere people should be rejoicing in songs of praise and thanksgiving to God, because of His assurances to those of real faith that:

"The Lord thy God shall bless thee in all thine increase, and

"In all the works of thine hands, therefore  
"Thou shalt surely rejoice."

—Adapted from THE RESTITUTION HERALD of  
November 21, 1939.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4).*

### Nearness to God

Christianity is a way of life. How near you live to God is important to your happiness.

We have as much of the Spirit of God as we are able to use. If we ask, we will receive more of His likeness when we live so close to God as to be like Him. We grow to be more like the ones we love in our homes every day or year. So it is with godliness. The nearer we live to God, the more like Him we become.

One who loves God does not practice sin. He practices righteousness. *Naturally*, we may like to get the best of the little playmate we usually play with; but *spiritually*, we love him as our very self. This causes us to put down the natural desire. We become more like Jesus by being kind to the little playmate.

One who is a Christian stops to think whether his actions and deeds are prompted by love or not. Often it is true, we discover there was a lack of love toward our fellow man. So we ask forgiveness of God, through Christ. Then we start again with a new page.

When God's Word is hidden in our hearts we know what pleases God and what does not. Jesus knew the Word. He knew His Father. Though He sometimes did not enjoy what He had to do, He did His Father's will instead of His own.

So many, many people do not read the Bible. We must live very much like Jesus so they can learn of Him by our lives.

Here is a test for you. If you are doing only what pleases you, do you think you are doing right? No, for left to our own selves, we are inclined to be selfish. Some things that are good and right to do are much harder to do than what we might selfishly choose.

Be helpful to those around you. Be kind. Have faith in Jesus who covers all the unkind deeds and helps us to start over, when we are sorry, and truly try to live more like Him.

### A Study of Texts

You know that God is "calling out" a people for His Name. (Acts 15:14.) They are to help Christ rule during the period when all things are being made right and

lovely again. If you want to have a share in that wonderful time, study to please God, and learn His wonderful promises.

The golden text says, "Whatsoever is born of God overcometh the world." Sometimes in this chapter the word "begotten" is used. Now the word means "produced" or "brought into existence." That takes a period of time. If our faith is strong, however, we will overcome sin. We will not sin or not practice sinning. When you do dishes, you do not break them. Or, you do not practice breaking them. Sometimes one will slip and break. So it is with our lives.

We know sin is all about us. We guard ourselves against evil. The best defense we have is the whole armor of God.

Most of the struggles we have, others cannot see. They are within our minds and hearts. We see results of sin sometimes. We have some sins that "show up" before others, but the very worst ones often are not things we can see.

We need the faith of God, peace of God, and love of God to guard us.

"Knowledge puffeth up, but charity edifieth" (1 Cor. 8:1b). This portion of verse is a good judge to use when studying why we say or said what we did, or will do. If love was the reason, well and good. If we were only repeating something we know, we hang our heads in shame for what we said was not prompted by love.

Truly, "if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. 8:2).

May the love which edifies rule our lives.

### ECE Club Membership Call

Send your birthdays. Be in the "Happy Birthday" corner. Send to Madge Savage, Waite Park, Minnesota.

### Happy Birthday Wishes

Charles V. Mahoney, Nov. 19, age 13, El Paso, Texas.  
Robin Bauerle, Nov. 20, age 13, Hammond, La.  
Richard J. Worley, Nov. 22, age 9, Macomb, Ill.  
Robert Pierce, Nov. 23, age 12, Mishawaka, Ind.





## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Cause for Thanksgiving

\* \* \*

*By Arlen Marsh, Rockford, Illinois*

The trial of a number of Nazi youth leaders brings to mind a whole cornucopia of reasons why Bereans should participate in this year's season of thanksgiving with more than common enthusiasm.

America, in the first place, is still free from governmental stifling of religious expression. There is no Robert Ley to suggest in a suicide note to this nation that God has forsaken it because it has forsaken God. We are not, on the whole, a religious people—but neither are we anti-God.

In the second place, despite efforts to suppress it, the movement for providing public school time for the study of religion—not of dogma, but of general worship—has gained strength in recent months. It is a movement, naturally, which especially influences young people. Atheists may have our universities; but the Bible is, in some degree, returning to our lower schools.

Third, the absorption of the National Berean Society into National Bible Institution means a closer co-operation between church groups and young people's groups. This will lead to a better understanding of one another's problems and of one another's purposes.

Fourth, more young people in the Church of God are showing a really vital interest in the work of the Lord than have shown it before.

For all these reasons, and above all for the remarkable blessing of living in a land free of human slavery and restrictions of speech and press, we have cause for thanksgiving. They are, unanimously, blessings which those in less favored lands are unable to enjoy.

### Thankful Hearts Each Day

This is the Thanksgiving season, traditional with our country since almost the beginning of its history. Of course, thankfulness on the part of a people dates back much further than that. In fact, we find the first thanksgiving for a harvest recorded in behalf of Cain and Abel, the sons of Adam. The season at the conclusion of a fruitful harvest seems to be

the favorite time for observance of this event. It is then that thankfulness is uppermost in the mind. While it is a wonderful thing to express the proper appreciation to God for His bountiful provisions for our needs, how unfortunate that we do not show this thankfulness and appreciation each minute of every day!

If we were to enumerate each item for which we should be thankful, our list would reach such lengths that we would no doubt be overwhelmed. Especially at this particular time do we have much cause for thanksgiving when we realize that the ravages of want and terror which are occurring in other countries are not a part of our everyday lives. It is not because of anything we have done that has caused us to be spared these miseries but the wonderful love of God for us.

While we are considering the things for which we are thankful, it might be well to mention some for which we should not be thankful. When Christ told the story of the Pharisee who went to the Temple and prayed, "God, I thank thee, that I am not as other men are," He was illustrating the humble attitude we should maintain at all times in regard to our blessings. The fact that we have Christian parents and have been instilled with Christian ideals and doctrines does not make us better than those who have not been blessed with this opportunity. We should see that the unfortunate ones receive opportunity.

The Bible provides for every situation in life. The matter of giving thanks is not neglected. The Hebrews were, at times, thankful for God's protection and guidance. In between these times, however, they were oblivious to Him. That God was not pleased with these performances should teach us to make special effort to see that we do not allow our actions to pattern after the Hebrews when they forgot God.

While we may wish to excuse ourselves by saying it is human nature to thank God when we are delivered from trouble, it does not make the action more desirable. David was unthankful on several occasions, but his psalms of

thanksgiving show his great change of heart, and caused him to be called the "man after God's own heart." Let us resolve to be thankful to God every day for the blessings He daily gives.



## AMONG THE CHURCHES

### CALENDAR

**November 18 - December 2**—Special meetings at Brush Creek Church, near Tipp City, Ohio.

**December 9**—Indiana Quarterly Conference at Hope Chapel, South Bend.

**December 23-29**—Special meetings at Hillisburg, Ind.

### SIoux CITY, IOWA

Three busy weeks have been spent in this new field since I first arrived here on October 12. I found everything in readiness for classes to start, and was glad to be present for the first session on October 13. It has been a joy to work with such enthusiastic and capable workers as Sr. Verna Thayer and Bro. and Sr. Joe Lawrence. We have been seeking to contact as many families in the near vicinity as we could, and have found much interest among the people in what was being done.

The building in which we are meeting is about 18 x 30 feet, so it does not give too much space, but it makes a pleasant place to meet, and looks very neat in its attractive furnishings made by the three loyal workers before I came. My part of the work has been to preach, help make calls, and assist in the teaching on Saturday.

To start a work in a new place I do not know of any better way than to have Sr. Thayer open up work with the children, as she has done here. Almost sixty children have now been enrolled, and this gives contacts with many homes that could not be made as well in any other way. I have heard many enthusiastic comments from mothers about what their children are learning in her classes. Had it not been for the children's classes, my work would have been more difficult.

When I see what has already been done in Sioux City, with only one church family living here, I can think of many other localities where one or more families live, which might do the same thing. What opportunity there is for us, if only we open our eyes to see the harvest fields waiting for the reapers!

It has been especially interesting to me to begin my evangelistic work in this city which was my father's boyhood home, and from which he started out on his evangelistic tour half a century ago.

M. W. Lyon.

### McGINTYTOWN, ARKANSAS

On Sunday afternoon, October 21, at three o'clock, it was the writer's happy privilege to baptize Miss Lila Beth Smith, London, Ark., Rt. 1; Charles Edward McGinty, Charles Freeman, and Mrs. Ethel Cain. The last three named may be addressed at Greenbrier, Ark., Rt. 1.

The pastor spoke in the forenoon, Bro. C. E. Weaver made a short talk at the waterside, and Bro. C. Alan McLain of Dixon, Ill., spoke Sunday night. We had splendid attendance at each service. We wish to thank Bros. Weaver and McLain for their splendid sermons.

H. Scott Smith, Pastor.

### OREGON BIBLE COLLEGE

All students of Oregon Bible College attended the services at the local church Wednesday evening, November 7, to honor Bro. F. L. Austin on his fiftieth anniversary as a pastor. We wish to extend our hearty congratulations and to pray that Bro. Austin will have many more fruitful years before him in serving our Master.

We now have completed one half of the first semester of studies and are looking forward to the last half with the hope and expectation of increasing our knowledge of the Scriptures.

We wish to thank the Dixon (Ill.) church for the tea towels and set of glasses.

The Lord willing, students of Oregon Bible College are contemplating a trip to Macomb, Ill., where Linford Moore is pastor, to assist with the Sunday services, November 18.

Last chapel period, Bro. Sydney E. Magaw decided to give his vocal chords a rest, so he called on a number of students for impromptu speeches. We proved it could be done.

We are wondering if the Halloween pranksters who decided to make a bonfire out of one of "Pop" Logsdon's corn shocks would inform us of these proceedings before time so we could at least have some weiners ready.

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

We do not claim to be able to do miracles, but we do know that we need the helping hand and guidance of the Mighty Teacher in our work that we may be able to teach correctly. Pray for us in this stead.

Gordon C. Shrode, Reporter.

## Gleanings From the Field

"The field is the world."—Jesus.

On Wednesday evening, November 7, the congregation at Oregon, Ill., happily surprised its pastor, Bro. F. L. Austin, with a program celebrating the Jubilee of his pastoral life. A more complete report, illustrated, will be published soon.

Sr. Leola B. Hanson, accompanied by Mrs. Leila Whitehead and Mabel Lindsay, motored, November 9, to places near Saint Louis, Mo.: Sr. Hanson visiting her mother, Mrs. C. J. Hanson, Saint Jacob, Ill.; Sr. Whitehead visiting a friend, Mrs. Harry Hake, Webster Grove, Mo.; and Sr. Lindsay visiting her mother, Mrs. Mattie Wilson at Maplewood, Mo.

Sr. T. J. Ellis, Walnut Court, Apt. 212, Waterloo, Iowa, plans soon to visit the Louisiana churches, leaving home on November 15.

"Bible Study Book." Bro. J. M. Morgan, Bristow, Okla., recently published a booklet (forty-nine pages) of his sermons, poems, and other Bible study helps. Persons interested in receiving a copy should address Bro. Morgan, direct. The price of the booklet is fifty cents, but we understand he is giving complimentary numbers to persons who request them. Thank you, Bro. Morgan, for the copy sent us.

Bro. James Mattison, recently having closed a three-weeks' series of evangelistic meetings at "Pumpkin Center," near Hammond, La., reports a Sunday school in that vicinity was started, November 4. He writes: "Six families were represented. Everyone present seemed to enjoy the lesson, so we hope for a good Sunday school in the future."

A special series of evangelistic meetings will be started by Bro. G. E. Marsh, the pastor, at the Brush Creek (Ohio) Church of God on Sunday, November 18. The Editor and family hope to join in the effort on Thanksgiving Day, continuing in the work through Sunday, December 2.

Two deaths: Bro. T. M. Ferrell, Holbrook, Nebr., informs that Bro. John H. Adams died November 5 in a hospital at Boulder, Colo., the funeral being in the Holbrook Church of God, November 8. He informs, too, of the death of Bro. W. E. Wharton, Farnum, Nebr.

"The Fonthill (Ont.) Church Board recently held a meeting at the parsonage, at which time the work in its various aspects was considered. It was the mind of all present that the work of the Church in Canada should be extended. It seems too bad that during the years which work has been carried on, that it still is confined to this one district. God has promised to reward faith, and if we will step out on faith, no doubt, He will vindicate such faith with fruit."—C. E. Randall, Fonthill, Ont.

We are sorry to learn that Bro. A. J. Hoke, Dayton, Ohio, is again a hospital patient, though, if we understand correctly, his difficulty this time is not as serious as his sickness of last spring. We pray soon to report that he is recovering.

The Editor was privileged again to speak for the Delta (Ohio) congregation on Sunday, November 11. Bro. Gary France accompanied him and preached on Saturday evening. Mrs. Magaw, two of our children, and Shirley Logsdon also journeyed with us.

**FREDERICKTOWN, MISSOURI**

Members of the Church of God at Fredericktown, Mo., are both glad and thankful that almost all the digging is finished for the basement of their new church. We hope we can get the basement finished before bad weather begins.

We feel much has been accomplished, but we know much more is yet to be done. We have sold our church building which we now occupy, and have purchased two lots for the site of our new church. The plans for the building call for a ten-thousand-dollar structure. It is to be forty feet by fifty-seven feet, with a basement under the entire building, with two classrooms on the main floor. The plans call for a stone building.

Our building fund has grown to \$6,531.00. We are thankful for that, but we realize that the next thirty-four hundred dollars will be much harder to raise than the first was. We want to thank everyone who has contributed to it; and if anyone else would like to help, send donations to the writer at Rt. 3, Fredericktown.

We pray God's blessing upon our endeavors here and trust that what we do may be to His glory.  
Mrs. Roy Graham.

**KOKOMO, INDIANA**

Diana Fay was born to Mr. and Mrs. Leslie Gillem, October 30, 1945. Some may remember her mother as Alice Bengé. Diana's only brother, fourteen-year-old Jerry, thinks she is "tops."

Sr. Vada Harvey arrived in Kokomo, November 1, from Port Arthur, Tex., to visit one month with her daughter Helen Snyder and family, and her mother Sr. O. J. Parker. She was accompanied by her younger daughter Sr. Naomi Harvey and Sr. Betty Reinhardt who have spent the summer in San Diego, Calif.

Emory Macy, Pastor.

**HERALD RECEIPTS**

Mrs. Fannie S. Knight; Paul Williams; Mrs. Minnie Rogers; Mrs. M. W. Missman; Earl Koontz; Grace Schier; George C. Coats; K. A. Coats; Mrs. Ida Orem; H. J. Stadden; Mrs. Emma Carruthers; Mrs. Nellie M. Blakeley; William Platts (others); Mrs. Will Cusey; W. H. Boyer; Mrs. E. F. Williams; H. L. Smith; Enos E. Elton; C. A. Ferrell (another); Frank Laning (another); James Sorenson; Mrs. C. P. Morgan; Mrs. J. A. Renneker (another).

Adolph Johnson; Mrs. Henry Stowe; Mrs. W. H. Holland (others); W. G. Ford; Azalia Winfrey; Frances Walls; Mrs. Ora McFarling; Mrs. Vera Lewis (others); Mrs. L. C. Kirkpatrick; R. E. Griner; Mrs. Fred Austin; Emil Fredlund (another); Mrs. C. J. Lamberson (another); Mrs. Howard E. Huey (another); J. W. Dickinson; Mrs. A. J. Adlington; H. Scott Smith (others); James Mattison; P. J. Thompson; Mrs. Bertha Lesh; Lloyd Thomas; Belle McCandless; Regina O'Neal; Ralph Dawning; J. H. Frazier (another); C. B. Elliott; A. B. Shrode; Mrs. S. J. Stedman.

W. J. Halls; Mrs. J. M. Houser; Vaughn Long; Irene Holland (another); Mrs. Ray McCann; Mrs. Ida Marsh (another); Leslie Niles; Elmer C. McChesney (another); Ruth Moore (another); L. N. Hogarth; Emory Macy (another); T. D. Stevenson; George Jones.

**GRAYTOWN, WISCONSIN**

When contacting churches and church groups for opportunities to visit them to speak about Oregon Bible College, I wrote to the group at Graytown, Wis. Part of the answer received was read at General Conference—an invitation to come and to speak about the College and a plea for a sermon or two in the hope that one or two might respond to the gospel invitation.

In response, I visited this group on my way back to Oregon, Ill., from Minnesota, preaching for them morning and evening, and speaking to them about Oregon Bible College in the afternoon, after a feast served at the red brick schoolhouse which now must serve them as a meeting place.

The gospel invitation was given at the close of the evening service, at which time two came forward, made the good confession, and a short time later were baptized in a near by small river, this service being lighted only by automobile headlights. These two were: Marjorie Lou Pritchard (eleven years of age), Boyceville, Wis., and Ramona Ziemer (seventeen years of age), Granite City, Wis.

During my brief stay, some of the people expressed themselves as desirous of having an occasional meeting, if at all possible. During the next month, I was unable to banish this "Macedonian" call from my mind. Eventually, an offer was made to them and accepted. Now we are to go to them the first Sunday of each month until other arrangements may be made.

The need here is great. The once-a-month meeting is not sufficient for any people, but is better than nothing. Like other places, the real need is for a full-time pastor in this field. They cannot at present do this alone. We covet, then, for this people your earnest prayers on their behalf, and any other assistance that might be given to them.

V. E. Kirkpatrick.

Send The Herald to your friends.  
Subscription rate: \$2.50 per year.

**NATIONAL BIBLE INSTITUTION**

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Belle McCandless	2.50
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Church of God, Tempe, Ariz.	9.93
George & Edie K. Jones	25.00

**OPEN BIBLE CHURCH**

Macomb, Illinois

We are glad to have two of our discharged servicemen meeting with us once more. Bro. Robert Meezer has returned from the Philippines. Bro. Robert Allen took part in the German campaign. May God answer our prayers by bringing our other men safely home soon.

A wedding gift was presented to Bro. Robert Allen and his bride from Texas. They plan to reside in Macomb.

On the evening of October 14, Bro. James Watkins brought us a stimulating sermon concerning our evangelistic duty. We surely hope that his plan for State Evangelism meets with success.

When the full moon came out in October, the young people's class enjoyed a hayride and weiner roast. Singing songs and telling stories around a campfire do much toward knitting our hearts closer together.

Sr. Harold Allen recently has suffered from a heart ailment. She is recuperating in the hospital. Friends may address her at 615 W. Chandler St., Macomb.

A baby girl, Mary Ruth, arrived on October 31, to cheer the home of Bro. and Sr. Clyde Bean.

Brethren gathered at the pastor's home for a potluck dinner and the November business meeting. Feeling that our present heating system is inadequate for the winter, we hope to buy a gas heater in the near future.

L. W. Moore, Jr., Pastor.

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. . . . Let every thing that hath breath praise the Lord. Praise ye the Lord" (Psalm 150:1, 6).

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.

**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.

# 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	God, R. H. Judd	12	.25 1.75
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Shall Never Die, F. E. Siple	4	.10	.60	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00 7.50
A Study of the Word "Soul"	4	.10	.60	<b>BOOKS</b>		
Jehovah Is One God, Arlen Marsh	4	.10	.60	Name	Pages	Each Per 6
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10
Sin in the Church, Emma C. Railsback	6	.15	.90	Jesus Christ in the Old Testament, R. H. Judd	88	.25 1.65
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	Ancient Mysteries, George Johnston	116	.25
Can You Believe, H. V. Reed	6	.15	.90	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75
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Spiritual Beings, G. E. Marsh	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45 2.60
Who Are Led by the Spirit of God? Wilcy Jones	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25 1.25
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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			

**National Bible Institution,**

**Oregon, Illinois**



# THE RESTITUTION HERALD

VOLUME 35

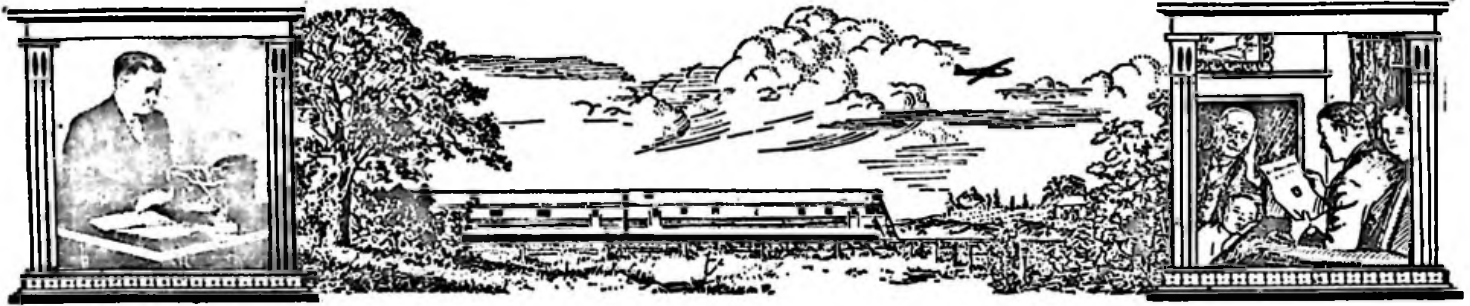
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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## F. L. Austin's Pastoral Jubilee

On the evening of November 7, 1945, the Oregon, Illinois, Church of God surprised Brother F. L. Austin, its pastor, with a service celebrating the Jubilee year of his pastoral life. Approximately one hundred members and friends attended. Letters and toasts of appreciation were presented by several churches and by many ministers and students of the former Bible Training School.

Brother Austin began his pastoral activities fifty years ago at Rensselaer, Indiana. Thereafter, he served as pastor at Argos, Indiana; Niagara Falls, New York; Font-hill, Ontario; Oregon, Illinois; Grand Rapids, Michigan; South Bend, Indiana; and he is serving now in his second pastorate at Oregon. During his first pastorate here, he was instrumental in organizing and developing National Bible Institution, being several years its Executive Secretary.

Following the program in the main auditorium of the church, refreshments were served in the basement, where also a purse of fifty dollars was presented Brother Austin in recognition of his Jubilee year in pastoral work. Concluding the evening's program, Brother Austin responded with an impromptu address—then kindly submitted to being photographed, as evidenced by the front-page picture. (Page 15 presents further data.)

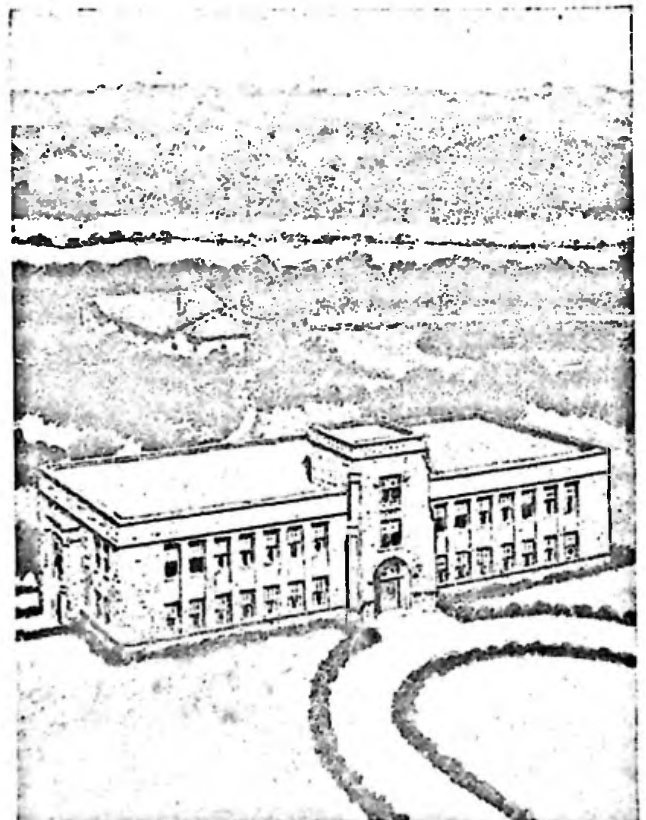
## Plans for New Administration Building

The Lord has blessed the General Conference and its National Bible Institution from its beginning until the present. At first, there was a skeptical attitude of "We'll wait to see." Gradually that attitude subsided, but "Old Man Depression" then came with almost crushing blow. The Bible Training School was discontinued. Streaks of lightning and rumbling thunder threatened at no little length along a dark financial horizon. Better days, though, were soon to come. God had not forsaken us; God merely had tested us. If He found us wanting, He forgave and continued to show the way. Today, growth of the General Conference activities justifies and encourages plans for a new *Administration Building*.

At the 1944 General Conference, and again at the 1945

Convention, plans were set in motion whereby it is hoped a new Administration Building, as here pictured, eventually may be built. The picture is a reproduction of the architect's drawing. Estimates indicate that the contemplated structure will cost about one hundred thousand dollars. The building will be erected, if the Lord blesses the effort, on the campus of Oregon Bible College—there serving primarily as an office and print-shop structure, and secondarily to facilitate growing needs of the College.

This contemplated Administration Building will not be erected until at least a very large percentage of needed money is available, as the General Conference still recalls the bitter taste of debts. Present operating costs of the Conference must be paid, too, before a reserve can be developed for the new building. Accordingly, special effort and generous support are essential—if the vision of a new Administration Building is soon to be achieved.



# Place of Prayer

By *W. Howard Beemer* (Oregon Bible College)

**P**RAYER is a medium of communication between man and God. All men—sinners as well as saints, heathen as well as Christians—in time of dire trouble—turn to prayer.

Jesus taught: "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:5-8).

In the foregoing scriptures, we are told to pray in secret. This means that we are to pray in a quiet place where we can be alone with God. He wants all our attention and will not be satisfied with a part of it. Do not make long prayers in public just for the praises of men. Jesus said that men who pray in that manner will have their reward, but it will not be of God. It will be of men! Jesus also said not to use vain repetitions as do the heathen. Our heavenly Father knows our needs long before we ask Him, and there is no need to reiterate our desires.

Luke 18:11-14 tells of the Pharisee and publican who went up to the Temple to pray. Jesus, by means of this parable, taught His disciples how to pray. The Pharisee thanked God that he was not a sinner as other men were. He told God all the wonderful things he had done. This Pharisee exalted himself. The publican, standing afar off, would not so much as lift up his eyes to heaven. He humbled himself in the eyes of God. Jesus said this man went down to his house with God's approval, but the Pharisee did not. Jesus taught that anyone who exalts himself will be abased, and that anyone who humbles himself will be exalted. Therefore, when praying, do so with a humble and contrite heart.

The power of prayer makes the atomic bomb seem like a penny firecracker! It is said that if we had faith we could move mountains with prayer. (Matt. 17:20, 21.) James 5:16 states: "The effectual fervent prayer of a righteous man availeth much." Prayer has worked, and continues to work, many miracles.

First Kings 18:25-39 records the account of Elijah's contest with the priests of Baal on Mount Carmel. These

worshippers of Baal prayed to their god. This availed them nothing, as is shown by the account in 1 Kings. The priests of Baal slashed themselves with their knives until the blood literally streamed from their bodies, yet nothing happened. Elijah's efforts, despite severe handicaps that he placed in his own way, were crowned with supreme success due to his faith in God and his sincere prayer. Prayer to the true God in this case did that which all the sacrifices and suffering of the worshippers of Baal could not do, though they continued their sacrifices from sunrise to sunset.

God hears the prayers of a righteous man. This is verified by John 9:31 and 15:7. This is a marvelous message of assurance to those who are living righteously. We hardly can expect God to answer all our requests with affirmative answers if we do not live as He would have us live. This is only fundamental logic. Our earthly fathers do not grant us favors if we have not been obeying their wishes. If we obey the wishes of earthly fathers, however, we can be confident they will grant our requests, if it is for our own good. Therefore, it seems the most natural thing in the world to ask for spiritual and other needs from our heavenly Father, providing we are trying to follow His will. If one's earthly father knows how to give good gifts to his children—how much better his heavenly Father!

We must have faith when we pray. Those who have no faith cannot hope to please God. (Heb. 11:6.) Any who come to the Lord must come in faith, believing that He will grant what is asked, providing it is His will. (Matt. 21:22.)

God answers *all* prayers! All answers, however, may not be in the affirmative. Some answers may be in the negative, and we then say our prayers have not been answered. Prayer has been answered, but not in the way we expected. An earthly father does not always answer "yes" to every request, neither does our heavenly Father. Many times we ask for things not good for us, or that are against His will. One should not say his prayer has not been answered, merely because it was not answered in the manner he desired.

James, the Lord's brother, tells sinners to purify themselves before they draw near to God. (James 4:8.) In Psalm 102:17, David assured the destitute that they will not be despised of God. He also stated that the prayers of the destitute will be heard and not rejected of God.

In Philippians 4:6, Paul said — (*Please turn to page 15*)

# Abraham in New Testament Theology

By Timothy Pearson (Oregon Bible College)

**F**ATHER ABRAHAM lived a righteous life for one hundred seventy-five years. He set an example worthy of imitation by all: from pauper to philanthropist. Doctrines that were not revealed publicly for twelve hundred years were common knowledge to the "father of the faithful." Abraham's life, as mentioned with some of these New Testament doctrines, may be helpful to us who profess the Abrahamic Faith. Abraham is mentioned more than two hundred times in the New Testament. The first verse of Matthew records three names: Jesus Christ, David, and Abraham.

Stephen's last words, as recorded in Acts 7, told of the life of "our father Abraham." Stephen thought the whole Christian life was portrayed by the life of Abraham.

Belief is the first step toward salvation. "Abraham *believed* God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3: 6, 7). Belief, aided by obedience, is accounted for righteousness, today, as it was in Abraham's day.

John the Baptist taught repentance when he commanded the Jews to bring forth fruits suitable for repentance. "Think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3:9). Jesus told the Jews: "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39).

God commanded Abraham to be circumcised. (Notice that Abraham believed, first, then he obeyed.) The command has come for us who believe to be baptized. We are to follow Abraham's example and accept the "circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ," and be "buried with him in baptism" (Col. 2:11, 12).

An interesting allegory is recorded in Galatians 4:22-28. Hagar, Sarah's bondmaid and mother of Abraham's first child, is compared to the old law. When Moses met God on Sinai Mountain, he received two stone slabs on which

were written the old law. This law "answereth to" (the margin reads: "is in the same rank with") old Jerusalem that perished. These Ten Commandments were the strands of a rope of bondage that held Israel until Jesus' death. Since then, however, the new law has arrived. Sarah was a foreshadow of a new covenant. Christ stood in the Temple on Mount Moriah and presented this new law of love. It ranks with Jerusalem that is above. This law cast off the bonds and made all people free in Christ.

Promises have been made to Abraham and his seed. If we are Christ's, then are we Abraham's seed, and heirs according to the promise. (Gal. 3:16, 29.) It is through Christ, the seed of Abraham, we inherit the promises.

Jesus taught the Jews that being in Abraham's lineage meant little unless they did the works of Abraham. This doctrine coheres well with James' thought: "Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:20, 21.) For further information concerning this subject, please read Romans 9. Notice, in particular, verses 7 and 8.

Salvation is an essential doctrine in teaching the gospel. This verse from Galatians 3 links Abraham and salvation. "The Scripture foresaw that

God would accept the heathen as upright in consequence of their faith, and preached the good news in advance to Abraham in the words, 'All the heathen will be blessed through you'" (Goodspeed).

Abraham surely believed in resurrection. God asked him to offer his beloved son Isaac by killing him. Abraham did offer Isaac, "accounting that God was able to raise *him* up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

Mortality of the soul, a true Bible doctrine, is suggested in John 8:52, being taught in that verse not by the Lord, John, nor any outstanding character of the New Testament. This precious doctrine was taught by the Jews themselves! Jesus had said, "If a man keep my saying,

## PREVIEW OF GOSPEL HOPE

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprung there of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. . . .

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:8-19).

he shall never see death" (v. 51). The Jews answered hotly, "Abraham is dead, and the prophets!" They thought Christ taught that Abraham had never died. Of course, they erred in their interpretation of Christ's words, but taught truth in spite of themselves. Abraham *was* dead.

Leaving the doctrines, we shall consider Abraham in particular. He had a rare blessing. Jesus said, "Your father Abraham rejoiced to see my day: and he saw it and was glad" (John 8:56). Abraham will have a priceless

reward. Jesus' words, as recorded in Matthew 8:11, are: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Abraham will be happy, not only because he is there, but his son and grandson will be there, too.

In the New Testament, Abraham is a very important figure in the consideration of faith, repentance, baptism, works, salvation, and other doctrines held dear by members of the Church of God.

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## As Redemption Draws Near

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By Glenn M. Birkey (Rochelle, Illinois)

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*"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).*

**W**EBSTER DEFINES "redemption" thus: "Repurchase, release, ransom, freeing an estate from mortgage; salvation of mankind by Jesus Christ." The words "redeem," "redeeming," and "redemption" were written numerous times in the Bible, from Exodus to Revelation. We truly can say that today the entire earth is groaning under an exceedingly heavy mortgage of sin, and we also know that its redemption can come only by the return of Christ to set up His government over the nations.

If someone were about to lose some material thing or belonging, how happy he would be when he suddenly discovered a way to redeem it! My father knew of certain people who had a fire; and, in a freakish manner, some paper money they had in the house was burned in such way that only one third of the bills was left. These people were told to take this portion to the bank, and the people there would send it to the United States Treasury, where it would be redeemed with new bills. Can you imagine their joy when the bank notified them the new money had arrived!

How much more should we look forward with anticipation to the day we shall receive new bodies, free from the effects of sin! As we read the newspaper each day and see the sorrow, distress, suffering, and persecution to which people are subjected over the entire earth, we only can pray, "Even so, come, Lord Jesus." The scoffer will say, "Has there not been such conditions down through the ages?" (2 Peter 3:4.) Yes, possibly so, but verse 9 of that same chapter says: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." That day, how-

ever, will come to many as a thief in the night—*very unexpectedly*. The doctrine of the Second Coming is disbelieved by a vast majority of Christendom. Let me stress very strongly at this time that the teaching of inherent immortality has blinded the so-called Christian world to the doctrine of Christ's sure and sudden return. If it were true that rewards are given each individual at death and people go either to heaven or hell, it would be reasonable to assume that present world conditions would continue: people would be leaving for their rewards and children would be born to replace them. If the human family continues to deteriorate in morals as it has been deteriorating since the Flood—constantly gaining momentum—it would not require a very strong imagination to realize what civilization would be like even in another one hundred years.

America is called a Christian nation, but here is what is "going on" according to a short note in *Religious Digest*. I quote: "We Americans spend half as much for ice cream as we do for churches and benevolences. For personal adornment, we expend about the same amount as we give to religious work; for theaters, movies, dance halls, and the like, one and one half times as much as for religious work; for smokes, two and one half times as much as to the church; for candy and cosmetics, four times as much; and for drinks, twelve times as much."

Compare this with America when the Pilgrim fathers still exerted their influence, and you will agree there has been a serious "falling away." According to Bible prophecy and to newspapers, is not our redemption drawing near? In this event, history will repeat itself, for our

(Please turn to page 9)

# Jerusalem, a Shining Light

By Florence E. Pease (Ashtabula, Ohio)

*"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people and the strength of the children of Israel" (Joel 3:16).*

**J**ERUSALEM, in the very near future, will be the center of world attraction. All eyes soon will be focused on the beloved city—the city over which Jesus wept. (Matt. 23:37.) God will cause many events to occur there. Though the children of Israel have been scattered and persecuted among Gentile nations, and though Jerusalem has been trodden down of the Gentiles (Luke 21:24), in the last thirty or forty years God has gathered back a large remnant of them to Palestine. (Isa. 50:11; Ezek. 36:24.)

For almost two thousand years, the land of Palestine has been a solitary wilderness and a rendezvous for wild beasts. (Isa. 65:18, 19.) God is jealous over the land and for His chosen people. God again will make it a paradise, the restored Garden of Eden. Today, He is blessing it with nature's wealth, and the eyes of the nations will be attracted to it for this wealth. Hence, all nations will be gathered to battle against Jerusalem. (Zech. 14:2.) There they will meet their eternal death. (Jer. 51:39; Rev. 20:9.) After this destruction of the wicked Gentiles, Jerusalem will become the capital of the world. (Isa. 9:6, 7.)

Jesus, God's chosen and rightful King, will take the throne in the City of God—the throne for which He came into the world and for which He died. (John 18:37.) Someone has put into song this beautiful dream:

"Last night as I lay sleeping, there came a dream so fair,  
I stood in old Jerusalem, beside the Temple there.  
I heard the voice of children, and ever as they sang,  
Me-thought the voice of angels from heaven in answer  
rang,

'Jerusalem, Jerusalem, lift up your gates and sing—  
Hosanna to the Highest! Hosanna to your King.'"

Yes, Jesus will come! His chosen and faithful followers are waiting. (Isa. 25:9.) Soon, all Gentile government

will be abolished (Luke 21:24), and God will create a new heaven and earth. The "heaven on earth" that now is—heaven to the worldly satisfied who seek no future reward—shared by the rich and the political rulers only, is reserved unto the day of God's judgment fire. (2 Peter 3:10; 2 Thess. 1:7-9; Rev. 6:14-16.) The earth, symbolically, may well refer to the Roman influence, modern

Babylon, because it is the Satanic power that will reign supreme over the world immediately before Christ's return. (Rev. 13:12; 19:2.) This drunken power never will be satisfied, as the following scripture proves: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people" (Hab. 2:4, 5).

How a one-man government and false Christianity, under the leadership of the Antichrist, is inevitable, none but those who know God's truth can comprehend. Humanity is drunk with the love of money, with pride, lust, pleasure, and selfishness. "The earth shall reel to and fro like a drunkard" (Isa. 24:20). Yes, the anti-Christian world has "made all nations [to] drink of the wine of the wrath of her fornication" (Rev. 14:8).

The love of money is growing into a worse evil, day by day. (1 Tim. 6:10; James 5:1-6.) Poor people's desire for money is causing mothers to dress in men's apparel, to work in factories, to neglect their children. We here give a few instances of what this circumstance is causing, as reported in our daily paper: "Mother Held for Putting New-born Infant in Furnace"; "Iowa Mother Kills Three Children and Self"; "Mother Stabs Four Children"; "Nine-Year-Old Boy Slays Three-Year-Old Girl." One pathetic incident not far from our home comes to mind.

## HE IS NIGH!

"There's a cloud o'er all creation,  
There's a sound of coming storm!  
There's perplexity in each nation,  
There is woe in every form!

"There's a weeping and a wailing,  
There's a moaning everywhere;  
There's a wondering what's to happen,  
There's a murmur in the air!

"There's a hoarding of great riches,  
There's a lack of daily bread,  
There's a disobeying parents,  
There is lawlessness and dread!

"There's apostasy appalling,  
There's a joining hands with sin.  
There's a valley of decision,  
There's a multitude therein!

"'Tis the budding of the fig tree.  
'Tis the harbinger of Day.  
'Tis the bridal hour approaching.  
'Tis the Bridegroom's 'come away!'

"'Tis prophetic light appearing  
Like a beacon in the sky.  
'Tis the Day Star's swift approaching—  
Heed the warning 'Christ is nigh!'"

—Annie Lind Woodworth.



A little boy in the street was crying. He was hungry. His mother had gone to work. A strange man passing by heard him, went into the little boy's home, spread him a slice of bread with what he thought was sandwich spread, but it was rat poisoning. Brothers and sisters of Christ, let us never be guilty of making haste to be rich at the cost of neglecting our homes and children.

Crimes and immoral conduct are committed by fa-

thers, mothers, and children—all for the love of money and pleasure. Foolish spending of money by poor laborers and their children—making the rich man richer—is plainly seen on streets of cities and small towns. Tobacco, cigarettes, whiskey, wine, beer, Coca-Cola, peanuts, candy, and motion picture theaters—all these are daily temptations to the poor. "Wherefore do ye spend money for that which is not bread? and (*Please turn to page 10*)

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## Spiritual Health Hints

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By *Alva G. Huffer (Oregon Bible College)*

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**JESUS WAS** a miraculous Healer. His healing power touched men possessed with all manner of diseases. Jesus came to heal worse infirmities than physical diseases; He came to heal spiritual diseases.

Spiritual illness is the result of sin. Like a disease germ, sin enters a human life. Soon that life is twisted and warped as it is subjugated by carnality. Jesus revealed Himself as the Great Physician. He fed bread to the multitudes, that He might tell them about the Bread of Life. He asked for a drink of water, that He might give the Living Water. He resurrected the dead, that He might teach the resurrection. He healed broken legs, that He might heal broken hearts.

Jesus fulfilled the prophecy of Malachi 4:2 which says: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." There is health in the rays of the sun. In the morning, flowers which drooped their heads during the night awake in revived freshness. They lift their heads in joyful praise to their Creator. When the Sun walked with men, He brought healing light to the dwellers of darkness. He purified the impure who sought His healing rays. One woman of faith found healing in His garments.

Jesus continues to be the Great Physician. Today, He is seeking patients who patiently will follow His instructions. There is no disease too severe, there is no life too corrupt for Him to heal. He will give the seeking individual peace and assurance.

Too many people do not consult the Great Physician. They would rather use and trust in self-made remedies. No one but Jesus can cure sin. Why do church people persist in using "patent medicines" to gain eternal health? Why do church people in selecting their beliefs consider the appearance of the label, instead of the constituents of the cure?

After the diseased have been healed by the Great Physician, they must observe certain principles to continue

healthy. One of the requirements for good spiritual health is fresh air. The fresh air of the Christian is prayer. Prayer is the Christian's native air. A citizen of the Kingdom should feel at home in an atmosphere of prayer. Without fresh air, a person could not continue to live. Without prayer, a Christian will soon develop spiritual tuberculosis.

If Christians would remain healthy, they must eat good food. Could one ask for better food than for the Bread of Life? Merely knowing that there is food on a table will not satisfy hunger; each person must eat for himself. Do we have an appetite for spiritual food? Are we hungry and thirsty for God? If Christians are to grow, they must feast on the Bread of Life. If your children grew as little physically as you grow spiritually, you would be greatly alarmed. Feed on Christ and you will become Christlike, as the silkworm assumes the color of the leaves upon which it feeds.

Exercise is another health hint for Christians. An instruction in 1 Timothy 4:7 reads: "Exercise thyself . . . unto godliness." When Christians do not exercise, they become weak. They become unable to withstand the oppositions of life. Obey the Word of God, keep His commandments. To ask, to seek, to knock, to love, and to give—all these involve spiritual exercise.

An important requirement for Christian growth is rest. People grow while they are resting. Jesus said, "Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31). Noise is a symbol of the world. The rapid speed of living has caused many heart and nerve diseases. In these days of confusion, Christians should seek times to be alone—alone with God. They must read, pray, and listen for that "still small voice."

Fellow Christians, weak in faith and strength, consult the Great Physician *regularly*. Obey His instructions in complete trust and you will obtain health for today and for eternity.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**HORRORS MULTIPLIED.** The conscience of the Christian world was shocked by the atrocities committed by the Axis powers against the Jews and other peoples of over-run nations. Horrors that seemed too appalling to be true at the time, have since been checked and verified by unimpeachable evidence. The war of liberation, which was intended to put an end to such brutalities, has failed in a large measure to accomplish the purpose. The responsibility for such evil outrages has merely changed sides. A Lutheran Bishop in Germany says: "Not a child born in Berlin in 1944-1945 will live."

Heinrich Gruber, a pastor there, states: "I know what the Jews suffered, what is now taking place before our eyes far exceeds all that has hitherto been known both in extent and kind." The Russians, Poles, and Czechs are treating the Germans more cruelly than what the vanquished did in their heyday of military might and prowess. Perhaps the defeated have it coming, but one evil never corrects another; and, as Christian nations, we should separate ourselves from nations that glory in bestiality. The inhumanity of man to man has come to such a frightful condition, nothing short of the coming of the Son of God can bring an ordered condition out of the present chaotic situation. The time is ripe to send forth the word to bring back the King!

**GUILTY PARENTS.** "The United Presbyterian" declares that in New York's metropolitan area there are easily 3,000 Chinese boys and girls, and that during the past eight years there have been only two cases of juvenile delinquency among them. Investigators looking into this remarkable record learned that the Chinese people kept sacred this precept of Confucius: "The misconduct of the child is the fault of the parent."—Religious Telescope.

Back in 1930, Justice Lewis L. Faucett, Supreme Court of New York, stated: "My experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday school, has satisfied me of the value of Sunday schools."

Putting these two reports together, the conclusion to be reached is plain. If parents would assume the divine responsibility imposed upon them, and bring their children up in the "nurture and admonition of the Lord," juvenile delinquency would be stopped in a fortnight. Juvenile delinquency has its roots in parental neglect. Irresponsible parents and unsanctified children usually go together. "Train up a child" was good in Job's time, and it still has righteous potency. Parental responsibility extends beyond the teen ages.

To illustrate: Recently a mother said to me, "I am glad my boy went to Oregon, Illinois, became acquainted and married a girl in the faith." Years ago, one of our prominent lead-

ers said: "We are losing more young people by marriage, than we are winning." Parents have an obligation in guiding their children toward a marriage that will bring honor to the faith when the home is established.

**A NEW CHAMPION.** World-wide insistence on the British revoking the white paper and permitting freer entrance in Palestine of the displaced Jews of Europe met a serious challenge when Russian announced herself as a champion of the Arab League. Prophetic students have long since advocated that the "Prince of the North" would create a working alliance with the Arab world, and foremost in this vanguard of Moslems would be Egypt. (See Ezek. 38:5 and Dan. 11:42, 43.)

Russia's political fortunes have been for many generations hitched to her dream of an all-year-round access to the markets of the world. During the war, the lend-lease route through the Levant States—winter and summer—revealed what a wonderful asset this outlet would mean to her economic and military structure. She has cast her eyes upon this cradle of civilization and made her demands of the United Nations for the ceding of this right to her. Coupled with this request was a demand for undisputed rights in the Dardanelles.

To make her case complete, she needed, according to her claim by Molotoff, the Italian colony of Eritrea, in northeast Africa. With her power astride the Mediterranean, with an open route to the Persian Gulf and the Indian Ocean, Britain's life line to her Empire would be completely severed by this huge Colossus of the North. It was the injection of these demands into the London Conference of foreign ministers by Molotoff that brought the meeting to an abortive end.

These problems of peace may not augur well for the maintenance of good will among the big three, but they do forecast a shadow of things to come long foreseen by those governed by the sureties of the unalterable Word.

**CONSCRIPTION.** The Sinews of war are so strong today, our national leaders feel the nation insecure without a strong standing army and a well-trained and disciplined youth. Call it by whatever name you wish, the proposals set forth by the President, Secretaries of the Army and Navy, mean nothing else than national conscription for one year for all the physically fit youth of the country. The very fact that a strong military machine is felt necessary is indication of the apparent weakness of the United Nations setup as seen by our government leaders.

We have no doubt but what the need foreseen is real. The time of "spears and pruning hooks" has not arrived. There is a moral issue involved in the proposed year's military training for all our youth. Unless liquor interests are barred from the camps with their nefarious products and the government's at-

tempt at control of social diseases is inspired by higher motives, then, the turning over to the State the tender youth for one year will have a most serious effect on the virtues of the boys. The complexion of the world picture tends to incite one to cry out: "How long, O Lord, how long!"

**DISPLACED PEOPLE.** Of the 220,000,000 Chinese who were under the control of the Japanese, 40,000,000 were displaced persons, whom the ravages of war had driven from their homes, with all personal possessions lost and homes destroyed or property confiscated.

We are led to believe that such a pathetic picture—visible to the eyes of our compassionate Lord—must cause Him to weep as He wept when He approached Jerusalem and realized the fate which would come to the people because they knew not the time of their visitation. The groanings of these millions in China, and hundreds of millions in other parts of earth were heard by Paul in the day he made his inspired prediction: "The whole world groaneth and travaileth in pain."

**BELLS COME BACK.** When the Germans overran Belgium and Holland, they removed all the church bells. Some of these bells had been tolling out their calls to worshipers for centuries. They tolled the meal hours—they tolled the deaths of their worshipers. People's lives were lived within the daily sound of these bells. It was a joyful note to read of thousands of these bells being recovered and returned to church towers from which they were taken by unappreciative villains. As these bells were brought back home, the people said: "Our bells are home." A void in the hearts of the people was filled. They could again live within the sound of their bells. There is something about a church bell that inspires reverence and worship. It has a message of hope and comfort. It seems to bring one to realize the nearness of God—that He is not far from any of us.

For five years the bells of England were silent. They could only ring out the warning of an invasion. Their messages of good will to men were stilled by emergency decree. Here, too, the bells are ringing again. They peal out the joyful message. In a world suffering from its own sin, it is joyful news to know the bells are ringing once more. They have a good message for us. Soon the bells upon the horses will tinkle their message of "HOLINESS UNTO THE LORD" (Zech. 14:20).

**RHODE ISLAND.** The various branches of the Church of God in the State of Rhode Island have protested the use of the name "Church of God" by groups using snakes in their religious demonstrations. As much as I love our Bible church name, some of the practices and teachings of some groups who go by this name make me feel abashed.

## THE CONFERENCE SPIRIT

By Jessie M. B. Kauffman (Riverside, California)

IT WILL not be long now until the Christmas spirit will be felt, but I am going to "ramble along" about another, that of the Conference spirit. Nothing in this world will give a renewed spirituality to a believing member of the Church of God as attending a Conference, whether it be a General Conference or a State Conference. To mingle with those who are the "called out" ones, for a week or two, is balm to one's soul. Those who have never attended a General Conference cannot realize what is being done in the Lord's work, nor can they feel the great importance of what is being planned for the spiritual growth of the churches.

It was my privilege to be on the Planning Committee of the 1945 General Conference at Oregon, Illinois, and I can assure you after one three-hour session I learned more than I ever expect to learn again—from tractors to building a new Publishing Plant! We spent, on paper, the Lord's money to send more evangelists in the field, and more and more to spread the gospel. Brethren, we are growing! Only a few years ago we were not missionary minded. Now look at us with four evangelists in the field, and see new churches springing up in various places because of this effort. "When the church builds evangelism, evangelism will build the church!" That is a favorite slogan of Brother C. E. Lapp, and it became popular during the last General Conference.

One of the services which impressed me most was that of the morning devotions. It was conducted by our younger preachers, and was followed by sermons delivered with poise and conviction by those young ministers some of you helped through Oregon Bible College. We must look to our youth, for they are the leaders of the future. We must pray for them and encourage them in every way, for theirs is no easy task in this troublesome world.

Now my thoughts are flying across the states to another conference I attended—the Ohio State Conference at Cleveland. What a feast we did have, and that is uppermost in my mind! Sisters Ruth Tomlinson and Eunice Halls were responsible for the planning of the programs, and the first session each morning was the devotional service. It finally developed into what we used to call a social meeting. We were asked to quote a favorite verse and tell why it was our favorite, or to relate some experience in our lives and explain what certain verses meant to us pertaining to those experiences. It was wonderful to see the great interest manifested in those services. We were doing what is demanded: to exhort one another, to help build one another in our "most holy faith." We all left that period of the morning's worship feeling that our

Father had been very near to us, and I am sure all who took part felt they had an affection for one another with brotherly love—"in honour preferring one another." Would it not be a good plan to devote half an hour in our services to such a worship, maybe once a month? All members then could take active part. By their so doing, the preacher could know a little of what is in their innermost soul. It is said we grow in grace by worship and by studying God's Word. Well, do you not think we members need some grace, too, and not let the preachers have all of it! Think it over, and let us see if we cannot start something in our churches to help our ministers and ourselves at the same time.

One more ramble: I hardly can wait until our new Business Manager, Brother Leland T. Hanson, gets to work in the field, visiting the churches and presenting the work as planned at the last General Conference. He is well qualified to show forth the Lord's work and will have pictures of the proposed new building, which, when you see, will give a thrill of joy. If our dear Lord comes back before the building is finished, we will just leave it for the "others" to occupy. If you really want to be built up spiritually in our most Holy Faith, begin now to plan for the General Conference next year. Your vacation will be the most profitable and inspiring of any you have ever taken. I pray that our "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

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## AS REDEMPTION DRAWS NEAR

(Continued from page 5)

Lord said: "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). God destroyed all who in the days of Noah refused to repent of their sinful deeds. What happened then can happen again, and *will* happen again, for "God cannot lie."

While we who are Christians look forward to our redemption, let us not be idle. Instead, let us put forth all our efforts to enlighten those about us who are still in darkness, that they may discern the light and obey the gospel before the days of grace are ended. Judging from all indications, the time is short. Let us improve the time—"redeeming the time, because the days are evil" (Eph. 5:16).

Similarly, Brother C. E. Randall remarked in one of his recent "News and Prophecy Digest" messages: "The church has only a form of godliness today. There are many sleeping virgins in the church whose lamps are very low on oil. How about yours?" May we take a lesson from the five wise and five foolish virgins!

## PAUL THE APOSTLE

By *Loranae Karnett (Oregon Bible College)*

**S**AUL OF TARSUS, later Paul the Apostle, is probably the most strongly marked character in the entire Bible.

Saul's name first appears in the Bible in Acts 7:58, where we read that the Jews "cast him [Stephen] out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul." In this incriminating attitude is first seen Saul who later so powerfully preached the faith he here attempted to destroy.

Saul was born in Tarsus in Asia Minor, and three civilizations met in his blood—Hebrew, Greek, and Roman. His education was equal to that of a university graduate of our present day. He was very influential in Jerusalem and was also a Roman citizen. He attended school in Jerusalem and Gamaliel was his teacher. He was well schooled in Greek; and, in one place in the Bible, he quoted a line or two of Greek poetry. Festus once told him that "much learning hath made thee mad."

Saul was sincere and deeply religious. Before his conversion, he firmly believed that Jesus was not the true Christ. Therefore, he used his influence to persecute the Christians. After his conversion, he used this same influence for the opposite cause, and he believed Jesus was the Christ equally as sincerely as he once had believed Jesus was not.

After being converted on the road to Damascus, Paul made three important missionary journeys. He was accompanied by Barnabas on his first journey. They sailed west from Antioch about eight miles to Cyprus, the native island of Barnabas. They later went to Asia Minor. This first missionary journey was very successful, for it established a number of active churches.

Evidently due to a misunderstanding between Barnabas and Paul, they went different directions on their next journey. Paul was accompanied by Silas, and they traveled through Asia Minor. Here Paul revisited some of the churches established on his first journey. In Troas, a seaport on the Aegean Sea, Luke joined Paul and Silas. Here, also, Paul had a vision calling him over to Macedonia. After they had healed a slave girl, Paul and Silas were arrested and thrown in jail by some slave owners. At midnight, an earthquake struck the jail, and all the prisoners were loosed from their chains. When the jailer reached them, the prisoners were all there; none had escaped.

Having been released then from prison, Paul and Silas went into Thessalonica, but there they were persecuted so severely that they went on to Berea. Again, they were forced to leave. Paul then left the others and went to Athens alone. Here he had several conversions before

going on to Corinth. In the latter city, he supported himself by tentmaking; and, after much trouble and many disappointments, he established a church. He then returned home to Antioch by way of Ephesus, Caesarea, and Jerusalem. He had been gone three years.

On his third journey, Paul returned to Ephesus. He spent considerable time there and later journeyed to Macedonia and Corinth.

Paul made many more journeys. Years later, he landed at Rome where he was a chained prisoner in his own home, yet he was the greatest and most important man in that city. He lived in Rome two years.

At this point in Paul's life, the recordings end, but tradition says that Paul returned to Rome for final imprisonment and death. He was executed during the Neronian persecution of 64 A.D.

How many of us, when the time comes for us to leave our loved ones and our present life, can say as Paul did in 2 Timothy 4:6-8: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Truly, Paul was a man of God!

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## JERUSALEM, A SHINING LIGHT

*(Continued from page 7)*

your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

Pages and pages could be written about the sins and crimes of modern Babylon. It will be destroyed, however, by the brightness of Christ's coming. Then the earth will have no more need for prisons, hospitals, doctors, lawyers, bankers, theaters, saloons—no need for the rich and mighty. (Rev. 18; 21:4.)

The only hope for sinful, dying humanity is the return of Jesus, King of the Jews, who will come to reign on the throne of David in Jerusalem. (Zech. 14:4.) May our prayers be that more of the poor and oppressed of the world will accept this only true hope, and be saved before it is too late. "Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5.)

Yes, Jerusalem is to become a shining light, as a lighthouse to throw its rays over the troubled sea of humanity, to save those who will put their trust in this blessed faith. Church of God, may we ever "pray for the peace of Jerusalem." God promises, "They shall prosper that love thee" (Psalm 122:6).

## THE REASONS

*Selected by Mrs. Henry Mattison from the writings of her father, the late S. J. Lindsay.*

THE REASONS we should not believe the righteous receive their reward in heaven at death, but that they will be rewarded on earth at the resurrection of the just, are:

(1) Because, "No man hath ascended up to heaven," except Christ. (John 3:13.)

(2) Because "David is *not* ascended into the heavens," but is "both *dead* and *buried*, and his sepulchre is with us unto this day" (Acts 2:34, 29).

(3) Because Christ said, "Whither I go, ye *cannot* come." (John 7:33, 34; 13:33.)

(4) Because He will bring our reward with Him: "Behold, I *come* quickly; and my reward is *with* me, to give every man according as his work shall be" (Rev. 22:12).

(5) Because, "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).

(6) Because, "The Lord shall be king over all the *earth*" (Zech. 14:9).

(7) Because, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

(8) Because, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8; Zech. 9:10).

(9) Because, "The righteous shall be recompensed *in* the earth" (not in heaven) (Prov. 11:31); at the resurrection. (John 5:28, 29; Dan. 12:2.)

(10) Because the meek and all who keep his ways shall inherit the earth. (Psalm 37:9, 11, 22, 29, 34; Matt. 5:5.)

(11) Because, "The righteous shall never be removed: but the wicked shall not inherit the earth" (Prov. 10:30).

(12) Because, "The Lord of hosts shall reign in mount Zion, and in Jerusalem" (Isa. 24:23).

(13) Because, "The kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints . . . and all dominions shall serve and obey him" (Dan. 7:27)—not a kingdom in men's hearts, for a kingdom must have subjects, territory, and a ruler.

(14) Because, "He shall stand at the *latter day* upon the earth" (Job 19:25). Reader, are we not now in the latter days?

(15) Because, "The *law* shall go forth of Zion, and the *word* of the Lord from Jerusalem" (Micah 4:2; Isa. 2:3).

(16) Because, "Unto them that *look* for him [Christ] shall he appear the *second time* without sin unto salvation" (Heb. 9:28). Is the world looking for Him?

(17) Because Jesus said, "I will *come again*" (John 14:3).

(18) Because, Christ has "made us unto our God kings and priests: and we shall reign *on the earth*" (Rev. 5:10).

(19) Because no Scriptural interpretation warrants the belief of a sky Kingdom, but the reverse is true.

(20) Because the righteous will be judged when Jesus comes. (Matt. 16:27.)

(21) Because eternal life will be granted in the world to come. (Luke, 18:28-30.)

(22) Because the redemption will not precede resurrection. (Rom. 8:23.)

(23) Because the adoption will not precede the resurrection. (Rom. 8:23.)

(24) Because we are not saved at death, but from death. (Rom. 8:24, 25.)

(25) Because our sins will not be blotted out until the resurrection. (Acts 3:19.)

(26) Because our reward is "at the resurrection of the just" (Luke 14:14).

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## MAKING OTHERS THANKFUL

Said Old Gentleman Gay, "On a Thanksgiving Day, If you want a good time, then give something away."

So he sent a fat turkey to Shoemaker Price.

And the shoemaker said, "What a big bird! How nice!

And, since such a good dinner's before me, I ought

To give Widow Lee the small chicken I bought."

"This fine chicken—oh, see!" said the pleased Widow Lee,

"And the kindness that sent it—how precious to me!

I would like to make someone as happy as I;

I'll give Washwoman Biddy my big pumpkin pie."

"And, oh, sure!" Biddy said, "'tis the queen of all pies!

Just to look at its yellow face gladdens my eyes!

Now it's my turn, I think; and a sweet ginger cake

For the motherless Finnegan children I'll bake."

Said the Finnegan children—Rose, Denny, and Hugh,

"It smells sweet of spice, and we'll carry a slice

To poor little lame Jake who has nothing that's nice."

"Oh, thank you! and thank you!" said little lame Jake;

"What a bootiful, bootiful, bootiful cake!

And such a big slice! I will save all these crumbs

And will give them to each little sparrow that comes."

And the sparrows they twittered, as if they would say,

Like Old Gentleman Gay, "On a Thanksgiving Day,

If you want a good time, then give something away."

—Selected by Jessie M. Wilson.



## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme."—Peter.*

### "Render unto God"

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Rom. 13:1, 2).

When Christ was asked for the great commandment, or the first commandment, He told His hearers:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He added, "The second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37, 39).

When we understand that God allows governments to exist, it is plain to see we should feel we owe loyal service to the one under which we live. However, we also know that when the rules issued by a government are contrary to God's will, we need not obey the government's rules.

When Jesus paid taxes, He was obeying the laws of His government. Had Jesus been told to quit preaching, we know He would not have done so. He refused to accept any glory or honor for Himself. Jesus said only God was good, yet today many are praised greatly. God is forgotten by many governments. Some will not allow Christ to be preached.

In this time of many laws and demands, we need not worry about not rendering unto the governments what is the just share. Rather, we must take heed lest we forget to "render unto God" the things that are due Him.

We have "dollar-a-year" men in the service of their government. We learn sometimes of Christians who serve far beyond what is paid them for their labors of love. Victory Aides help in various drives, and Gray Ladies care for the sick, in helping their government. Sunday school teachers and other teachers or leaders in the different departments of our churches are in service to help the Lord.

Then there are those who do not have so much time to donate. They buy bonds or stamps. They save waste fats and are careful to keep within their limits for meat and shoes, as the government asks.

Often those in the first-mentioned groups also do the buying and saving.

In our church work, we support local and state work. The National work gets its support from the ones who

have to help support local work, too. Here the Budget Plan can be used successfully.

Sunday schools receive a smaller amount of funds, but it would be sadly lacking should that important work fail. There are also little house banks for the Ministers' Retirement Fund in which you may drop your little or much.

There are so many ways we can serve God if we will try to find them. In God's work, we are told to deny ourselves in our service of bearing our crosses and following Christ.

### The Best Service

The best and only really worth-while service includes some or all the ways to serve mentioned before. However, unless there is a pure heart, nothing is acceptable to God. Unless there are willing hands, there are none to work for Jesus. The Christian life is *all* given in Christian service. We owe everything to God and Christ. Let us serve God faithfully, through our precious Saviour.

Only through Christ can we draw near to God. Only by accepting His blood can we escape our just due. We have done wrong. The wages of sin is death. Through Christ, we can have life forever more.

May we awaken and serve now, for the time is short. The church will be taken from this earth to meet Christ in the air. Let us help spread the news—the gospel message—that more will be in that blessed group and work with our Lord in making all things right again on earth.

### New Members

We joyfully announce new members today. (Why don't you send your name to us?) They are: Loren W., Jeanette J., Ardis Mae, Deloris J., and Dale L. Larington, all of McCook, Nebraska. Their names were sent by their mother.

### Happy Birthday Wishes

Patsy J. VeNard, Nov. 26, age 10, Macomb, Ill.  
David M. Randall, Nov. 29, age 3, Ripley, Ill.  
Roger L. Saatzer, Nov. 30, age 5, Saint Cloud, Minn.  
Tribby Foster, Dec. 1, age 11, Hammond, La.  
Eliska E. Anthon, Dec. 2, age 6, Hammond, La.  
Lottie J. Foster, Dec. 2, age 7, Hammond, La.  
Virginia Muhvic, Dec. 2, age 13, Cleveland, Ohio.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Treasure Untold

\* \* \*

*By Hazel May Davis*

Jesus said, "The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44).

People work for money to buy food, clothing, and other necessities of life. They are striving always to save for a "rainy day" or for some luxury they desire. Why do they not work for the Kingdom of heaven? Matthew 13:44 terms it as a treasure. The holy city of the Kingdom of heaven is described in Revelation 21:11-21. Truly, this city will be a treasure. This most beautiful city ever built will be made of gold and all manner of precious stones.

This is not the half of it. All through the Bible promises have been made of a city where there will be neither sickness, nor death, neither sorrow, nor pain. Everything will be happy and good. Now, is that not something worthy of efforts?

### Tithing Our Time

"Teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

How often have you remarked, "I do not have time," as an alibi for not being able to fulfill a requested task? Of course, it is entirely possible that you did have a full schedule which prevented your fulfilling the request. Yet, how often it is that later when something occurs that we wish to do very much, somehow or other we squeeze it into that formerly full schedule or find it possible to neglect some other duty! As you recall the times when you have refused to perform some task for your church because of lack of time, was it necessary because your schedule was already filled with many Christian duties or responsibilities to the world? It makes a difference, you know.

It is a common fault to fill our schedules with work, school, and pleasure until there is barely a moment that can be devoted to the service of God. All of us dislike to waste time. The life span which we are given to live is very brief and all of us desire to utilize every moment to the full extent. Thus, when planning our daily routine, we want to assure ourselves that we are benefiting from each minute spent.

Spending time should be as precious to us as the money we spend. It should be invested so we will receive the most interest in return. An evening spent in selfish pleasure for oneself can at best leave us with a memory of a good time and many times the very opposite is true. An evening, however, spent in service to someone else or attendance at a young people's devotional service will return to us a double interest. One portion will develop and improve our personalities and attitudes. The other, as a result of the first part, will perhaps cause us to be a bit more desirable servant for God's Kingdom.

When we are planning a budget for our money, it is natural to see that a certain portion is set aside to the service of God. While this is an important part of Christian living, it is just as necessary to budget a certain portion of our time to the service of God. The time we are given to live is as much a blessing from God as the more temporal blessings of food, clothing, and habitation.

The Apostle Paul is one of our finest examples of unrestrained service to Christ. His tithe was ten-tenths, making the spread of the gospel his daily task. When he wrote to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," he was most certainly "practising what he preached." He fully realized the debt which is owed the Lord for daily blessings and welfare and unstintingly gave in return.

The time which we devote to the Lord's service should be used profitably and not wasted any more than we would waste the time of our daily employers. Paul also wrote, "Be not slothful in business [the Lord's business]; fervent in spirit, serving the Lord." We should be as anxious to make the business of the Lord profitable as for that of our temporal employer. The well-liked and valued employee spends the time for which he is paid in faithful service performing the tasks which are expected of him. We are employees of Christ, and it is our business to advertise His name, making it the trademark of the gospel.

The pay envelope which we receive from Christ will be eternal life. This will come, of course, as a result of a life that is lived to the utmost, and for time which is frugally spent so that each minute is responsible for some task well done.

## AMONG THE CHURCHES

### CALENDAR

- November 18 - December 2—Special meetings at Brush Creek Church of God, near Tipp City, Ohio.
- December 9—Indiana Quarterly Conference at Hope Chapel, South Bend.
- December 23-29—Special meetings at Hillisburg, Ind.

### GOOD ARTICLES WANTED

Well prepared articles on religious topics are always needed for columns in The Restitution Herald. On Thanksgiving Day, your Editor will leave his desk to assist in a series of evangelistic meetings in Ohio, leaving his editorial work temporarily in charge of assistants. They will watch every mail to see how interesting and helpful they can make the next two or three Heralds. They can receive only those articles that you, the writers, submit. Mail good articles to The Restitution Herald, and The Restitution Herald will mail good articles to you. Your help is needed now.

Sydney E. Nagaw, Editor.

### EDEN VALLEY, MINNESOTA

The Eden Valley Church of God recently enjoyed a week of special services, beginning October 29. Attendance was good, in view of the fact that fall work in Minnesota is very much behind schedule. Bro. Harry Goekler, pastor at Hector, Minn., and Bro. Walter Wiggins, our local pastor, were the speakers.

To my amazement, I heard an eleven-year-old boy say he enjoyed a sermon!

Our regular services consist of Sunday school, morning worship, and Sunday evening worship services, with mid-week Bible classes for all.

John Peters, Secy.

### BAPTISM AT CASEY

As a fitting climax to a week's series of meetings at Casey, Ill., we all were made very happy when Mrs. Virginia Becker requested that she be baptized. This rite was performed on the afternoon of November 11. We pray that God's richest blessings may attend this young mother as she attempts to lead her family forward in the things of Christ.

This addition to the younger circle of our Casey brethren is only one of many forward-looking moves on the part of the Casey group, and we are looking forward to many strides forward on the part of this church. The newly formed Restitution Klub of the ladies of the fellowship of the church is especially to be commended for their most successful efforts in the creation of a Minister's Fund, through which they are looking forward to the necessities of a full-time pastor. The faith of this department in the Casey work is fast being justified even in this short period of time, and the prayers and best wishes of the Illinois brethren go out to these faithful ones who are determined to carry this work forward.

James M. Watkins, Director,  
Department of Evangelism  
and Pastoral Aid,  
Illinois State Conference.

### FROM LOUISIANA

With the coming of winter, a renewed effort for Christ has begun in Pumpkin Center, near Hammond, La. Because of the interest of some, preaching services are again conducted on Tuesday nights, in addition to the Sunday services, and the Thursday night Bible class. Our Sunday school continues, and at present we are working out Sr. Verna Thayer's series of lessons on The Life of Christ.

Recent visits with Bro. and Sr. Bernard Lobell impress upon us more strongly than before the need of Sunday schools and church-

es in New Orleans. Due to the housing problem, it is difficult to find a place in which to conduct Sunday school, but we pray that the Lord will open a door soon. Bro. and Sr. Lobell are excellent Christians and it gives us pleasure to visit them and "talk Bible" with them.

A visit was made with Sr. Ellen Williams, who still practices her Christianity in spite of difficulties that confine her to her bed. She may be addressed as Mrs. John Williams, Ward 398, Dibert Memorial, New Orleans, La. A card would give her much pleasure.

James Mattison.

## Gleanings From the Field

"The field is the world."—Jesus.

**Austin's Pastoral Jubilee:** Only few ministers attain the record recently attained by Bro. F. L. Austin, Oregon, Ill., in completing fifty years of pastoral work. The front page, page 2, and these news pages inform our readers of Bro. Austin's Jubilee.

Bro. and Sr. James A. Patrick, Ashland, Ohio, recently enjoyed visits from Bro. and Sr. William Platts, Fonthill, Ont., and from Bro. and Sr. John Hughes, Waterford, Pa.

Bro. and Sr. Loren Burnett, Ripley, Ill., visited their daughter, Marjorie, in Oregon, Ill., over the week end of November 17 and 18. Bro. and Sr. Burnett plan soon to move to Arizona.

"We were most happy to have Bro. and Sr. C. Alan McLain with us the second Sunday in October. We much enjoyed Bro. McLain's message."—Ammie McEntire, Little Rock, Ark.

Bro. Gary France and the Editor drove their cars to Macomb, Ill., taking a number of College students, for services on Sunday, November 18. The event was in celebration of Macomb's third anniversary.

"My mother Emeline M. Hawhurst fell asleep in Christ on October 14, 1945—being well past seventy-nine years of age. She now rests, awaiting the call to resurrection. The next sound she shall hear will be Jesus' voice. May it be soon."—Mrs. Reginald Long, Wantagh, Long Island, N. Y.

Bro. Glenn M. Birkey, while recently addressing the College students at a chapel service, presented a Bible quiz that has been somewhat of a "Joner" to students of other colleges. Students of a state normal school in the Middle West are reported as having averaged a score of only thirty-two per cent on the quiz. The scores of Oregon Bible College students ranged from 67.5 to 95, the average grade of the twelve students being 80.75.

"We are very happy that Carrol is on his way home. We expect him to land in the States the last of the week. . . . He said in one of his letters, 'I don't know where I am going to land, but I don't care as long as I am on my way home.'"—James A. Patrick, Ashland, Ohio.

"I am still in the clouds thinking of the Conferences and hope I can attend again. . . . I wish the time were here so Bro. Leland T. Hanson could get to work in the field, for I feel sure he will instill a new interest for those who have never been to Oregon."—Jessie M. B. Kauffman, Riverside, Calif.

Bro. Ivy McKinney, Rt. 1, Box S-33, Hammond, La., is planning to attend Summer Bible Training School next summer. In the meantime, he would be glad to correspond with Bereans or with students of the College. Ivy is O.K.—write him!

Bro. R. H. Judd, Colborne, Ont., reports that Mrs. Judd passed her seventy-sixth birthday on November 8, 1945. Congratulations!

Oregon Bible College is grateful to Southlawn Park Church of God, Grand Rapids, Mich., for the gift of a goodly number of books for the library, the cost of books totaling one hundred fifteen dollars.

Bro. M. W. Lyon spent a few days in Oregon, Ill., last week. He recently closed a series of meetings in a new work at Sioux City, Iowa, and is busy now in evangelistic meetings at Burr Oak, Ind.

"I wish to thank the brethren who are sending me nice letters and cards and are praying for me while I am in the hospital. I am not able to leave and do not feel like writing each one. May the Lord bless you all, and may we meet in the glorious Kingdom of God which is soon to be established in the earth."—Hannah Barber, Fountain, Colo.

### JUBILEE SERVICE FOR F. L. AUSTIN

The Oregon, Ill., Church of God had a surprise Jubilee party for Bro. F. L. Austin, Wednesday evening, November 7, to celebrate his fifty years of faithful service in the Lord's work.

Bro. Austin came to the church that evening, expecting to have the usual Bible study and prayer service, and found over one hundred church members and friends from the community present. As he entered, Sr. Bernice Rogers played several selections on the organ, including variations of "Sweet Hour of Prayer."

Bro. Sydney E. Magaw, a very able master of ceremonies, took charge of the program which followed. Many letters from Bro. Austin's former pastorates, Bible Training School students, and personal friends were read by local church officers. A solo, "My Task," was sung by the writer. Short talks were given by Bros. Paul M. Hatch and Paul C. Johnson who were the only two former students able to be present. A poem, written for the occasion by Sr. Mary Mae Nedrow, was read by Sr. Margaret Magaw, Bro. Austin's first secretary when the National Bible Institution work was started in Oregon. Several congratulatory talks were given by those in the audience in appreciation of Bro. Austin's many years of faithful service.

The concluding part of the program was conducted in the basement of the church. Bro. Austin there occupied the place of honor beside a table on which was placed a large cake with the dates 1895-1945 written in gold. Also on the table was a centerpiece of fifty yellow-gold roses presented to Bro. Austin by his family. A bouquet of golden chrysanthemums from the Pennellwood Church of God, Grand Rapids, Mich., a former pastorate, formed the background.

The local church, in small token of its appreciation of Bro. Austin's ministry, presented him with fifty dollars. Gold-colored ice cream and cake were served as refreshments. As final feature of the program, Bro. Austin responded with a few well-chosen remarks, giving full credit to his heavenly Father for all the blessings of life.

Leila Mae Doeden, Secy.

### ANNIVERSARY CONGRATULATIONS

Following is a congratulatory poem penned by Sr. Floyd Nedrow and addressed "To Brother F. L. Austin on the Fiftieth Anniversary of His Ministry: 1895-1945":

Congratulatory wishes

We extend to you today;

A half century of service—

Fifty years have rolled away.

In 1895 you pledged

You'd consecrate your all

In service to the Master—

It was then you heard the call.

You have labored in God's vineyard,

You have sown the seeds of love.

It has yielded in abundance

Being nourished from above.

The Lord will say to you: "Well done!"

You've fought the fight of faith and won:

Fifty years of service true—

Tell of the love of God you knew.

Send The Herald to your friends.

Subscription rate: \$2.50 per year.

### THANK YOU

The entire family of the undersigned joins him in a most sincere "Thank You, All," for the very hearty congratulations extended so earnestly and fully at the Oregon, Ill., Church of God on the night of November 7, 1945. It was so gracious for the Oregon pastorate to have previously invited former pastorates of the writer, as also fellow pastors, and friends, including the Bible Training Class students of the 1920's, and the National Bible Institution to participate with it in the perfecting of the occasion. Again, Thank you for your several parts therein.

The matter of fifty years of life consecrated to the ministry of the Gospel of Salvation, and of the Gospel of the Kingdom of God, was never before thought of by the writer as a thing of moment. It was after returning home, and a real retrospective view began a mental retracing of the half century trail, that more of its possible meaning, pro and con, began to sift through.

The first pastorate—Rensselaer, Ind., October 4, 1895. Six weeks out of Valparaiso Normal College, where this student had concentrated on mathematics with a view to entering the teaching profession. Mathematics?—to the preaching of the Gospel? Yes! But not intentionally. God only knew why.

Helpful? Materially.

Apparently those many days of study that oft continued till 2:00 a.m.—yes, till 4:00 a.m.—were days of excellent training. For, mathematics teaches that both natural and constructive phenomena are scientifically true to definite formulas. And God being the Designer of both the Natural and the Spiritual creations, one can but realize that God's assignment to His Son, Jesus, to construct the Spiritual creation, was to be in every iota as true to formula and precision as was the former construction of every other phase of creation: vegetation, animal life, the earth's rotational life, the heavens—all things. The great Book, the Bible, is marvelously and mathematically true and precise in its every inspired construction and makeup.

Oh, yes, memorizing Bible portions is beneficial, much so. But it is also greatly helpful, and probably divinely intentional that Spiritual manhood shall preserve in his searchings after the full Spiritual formula of life until he shall have discovered the formula of the atomic energy Spiritual commensurate with that Natural.

Therefore the necessity that man clings ever closer and closer to God's precise Word of revelation.

But, pardon! Off the "rails," again!

The twoscore years and ten have led through Argos, Ind.; Niagara Falls, N. Y.; Fonthill, Ont.; Oregon, Ill.; Pennellwood Church, Grand Rapids, Mich.; South Bend, Ind.; back to Oregon, and many enjoyable side trips, thither and yon, throughout the country. It has been a pleasant journey: many beautiful scenes of Christian life along the way, many happy remembrances.

But, pausing at the present, and looking back, many brightly shining lights of yesterday have darkened. Lives have been extinguished. Yet their radiant influences mount even higher. It is all Jehovah's way; His precision way.

Lesson? Let us each make our lives godly, to mean the most possible to fellow travelers,

and to leave refreshing roadside tables where those coming after may pause, and rest, and feast, and go forward to victory.

Again, Thank You All. May we gather at Jesus' feet.

In His Name,  
F. L. Austin.

### CASEY, ILLINOIS

The series of meetings at the Casey Restitution Church, conducted from November 4-11, was most successful and interesting, meeting the approval of all concerned with the second coming of our Lord.

We know Bro. James M. Watkins, with our support, can do a good work in our community.  
Maude Thayer, Reporter.

### HERALD RECEIPTS

G. M. Logan (another); J. H. Overholser; Mrs. R. L. Adams; H. F. C. Hill; Mrs. Ida Jeffrey; J. E. Coverston; Mrs. Nellie Lindsay (others); John R. Fisk, Jr.; Mrs. Mae Mercer; Southlawn Park Church (40).

### PLACE OF PRAYER (Continued from page 3)

to have anxiety for nothing, but to make our needs known to God in prayer. Be thankful for the Lord's great generosity toward you. Many ask, but few return to give thanks.

"This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him" (1 John 5:14, 15). This passage of Scripture offers priceless words of comfort to the followers of the Lord. Prayer is most certainly a gift to be highly treasured. We should never cease to thank God for His many and varied blessings, through this great blessing—prayer.

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.



# Priming the Pump

Have you ever been thirsty? I mean really thirsty, so you would give almost anything you owned for a cool drink of water!

Imagine yourself on a desert. You have had no water for two days. Suddenly you see an old house, and a water pump stands behind it. Your thirst becomes more intense as you imagine yourself drinking the cool water. You rush to the pump and begin to work the handle. You can hear a gurgle of water deep within the pipe. You pump harder, and harder, but no water comes. It is no use. The pump must be primed. Unless someone comes soon, you will die of thirst, for lack of someone with water to prime the pump! What a shame!

Brethren, the world is in this sorry condition. It is thirsting for the Truth; the Water of Life. The Church of God has a pumpful of that truth and can give it to the thirsty world.

Ambitious plans have been made by General Conference to spread the gospel into new fields which have never heard of the Redemption, or of the Second Coming of Christ, or of the Kingdom of God. Plans have been made to increase the amount of printed literature concerning the truths of the Word of God, and to enlarge all departments of National Bible Institution. But someone must *prime the pump*.

Money is required to employ and equip evangelists, and to send them into new fields. Money is required to enlarge the publishing department and furnish it with new equipment. Money is required to enlarge the Educational Department of the Church which trains ministers, evangelists, missionaries, and teachers. In short, money is required to *prime the pump* which will pour the gospel of the Kingdom into a thirsting world.

You have received through the mail a brochure illus-

trating in detail the work which is being done by National Bible Institution. There is also information about how you can become a Lord's Steward and help prime the gospel pump.

The goal we have set to reach is *at least* \$50.00 from each subscriber to THE RESTITUTION HERALD. We cannot know or estimate the good which will be done with that money. We cannot know how many will hear the gospel for the first time and thus begin to quench their thirst for truth. We cannot know how many will accept Jesus as a result of our priming the gospel pump.

Do not delay! Join the Lord's Stewards today!

## MEMBERS OF LORD'S STEWARDS

Following is a list of persons who have already begun to prime the pump by becoming Lord's Stewards. Will we add your name to the list in the next issue?

Francis Burnett; Mr. & Mrs. Dale Dunbar; Mr. & Mrs. Roscoe Dunbar; G. J. Gordon; Roy G. Graham; Eunice Halls; W. J. Halls; Leland T. Hanson; Leota B. Hanson; William A. Hanson; Robert O. Hardesty; H. H. Hawkins; A. J. Hoke; William Huffer; Frank Laning; Wayne Laning; C. E. Lapp; G. M. Logan; Mrs. Vena Logsdon; M. W. Lyon; Sydney E. Magaw; James Mattison; J. W. McLain; Mrs. E. C. Railsback; Albert Siple; F. E. Siple; G. M. Siple; Esta L. Starbuck; R. C. Stilson; A. G. Townsend; Ruth Tomlinson; J. E. Miller; Mr. & Mrs. J. Don Swartz; Earle Mogle; Zeckiel Family; Arnold Johns; George P. McMurtrie; Mrs. Howard E. Huey; G. H. Loudenslager; Mrs. Ida Eastman; Ella M. Siple; O. F. Marsh; Mrs. Kenneth Brewer; W. R. Simmons; Harold J. Doan; Anna Cochran; Ellen Van Fleet; Mrs. Virda Sittler; Mrs. Vera M. Lewis; Verna C. Thayer.

## OHIO LEADS THE STATES

### GOLDEN RULE LEADS CHURCHES

Ohio is now well on its way toward winning a four-year scholarship to Oregon Bible College for one of its boys or girls. Golden Rule Church of God (Ohio) is likewise well on its way toward winning \$100.00 in merchandise from National Bible Institution. It is time for other states and churches to begin to work! The prizes will be an asset to any church or state.

Only seven months of the 1945-'46 fiscal year remain in which to raise the necessary amount of money with which to work. Only seven months remain in which to win or lose the contest. Begin your drive for members now!

You can see from the figures shown below that we still have a long way to go toward the goal of \$70,000.00 by June 30.



**Total Contributions to Date:**

**\$6,775.55**



# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, NOVEMBER 27, 1945

NUMBER 9

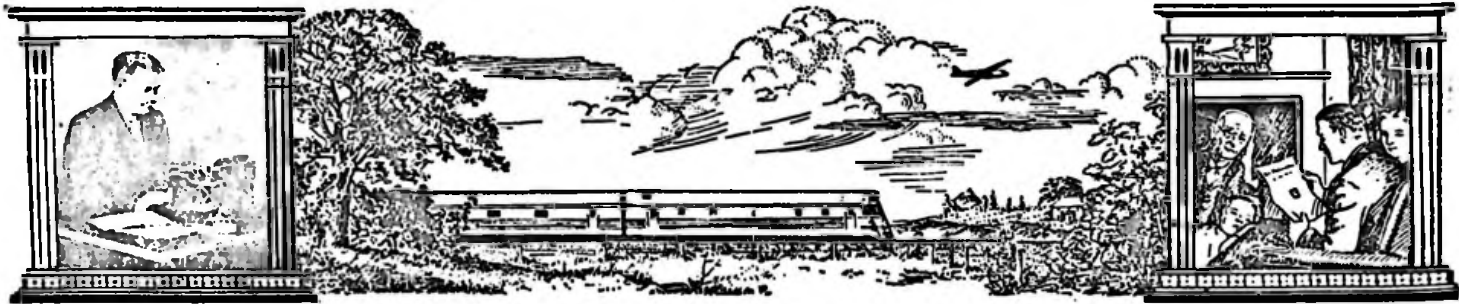


—Authenticated News Photo

## CANYON AND LOWER FALLS OF YELLOWSTONE RIVER

Typical of Rocky Mountain scenery, the Lower Falls of the Yellowstone River is beautiful and majestic beyond description. White as the clouds above it, the Falls leap over a precipice to a depth of more than three hundred feet. The sun, shining through the prism of silvery spray, often casts its rainbow upon the Canyon's sulphur sands.

"Great is the Lord, and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens. Glory and honour are in his presence; strength and gladness are in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name . . . worship the Lord in the beauty of holiness" (1 Chronicles 16:25-29).



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## The Beatitudes

A beatitude is a "beautiful saying." Christ's beatitudes are beautiful sayings according to man's own evaluation, the Bible nowhere speaking of His "beatitudes." As one meditates the consoling promises of Jesus in Matthew 5: 3-12, he, like the people of Nazareth, wonders "at the gracious words which proceeded out of his mouth."

*"Blessed are the poor in spirit: for their's is the kingdom of heaven"* (Matt. 5:3). Seeming paradox—"blessed . . . poor in spirit"! Man considers the "poor in spirit" to be laden with reproach—cursed! The Lord, though, promises that humble ones, often robbed of earthly pleasures, are to be rewarded richly in the Kingdom of heaven. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise."

*"Blessed are they that mourn: for they shall be comforted"* (Matt. 5:4). Apparently, "they that mourn" will be comforted at that time, especially, when the Kingdom is established—being rewarded at the same time the "poor in spirit" are rewarded. Jesus said to His apostles: "A little while, and ye shall not see me: and again, a little while, and ye shall see me. . . . Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. . . . I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:17, 20, 22). Though now in sorrow because the Bridegroom is absent, Christians will receive endless comfort and rejoicing when the Bridegroom comes! "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

*"Blessed are the meek: for they shall inherit the earth"* (Matt. 5:5). A scoffer insolently quirks, "Who wants to inherit this sinful earth?" He little understands. God promises to cleanse and restore the earth to Paradisaical beauty. "There shall be no more curse" (Rev. 22:3). "Sorrow and sighing shall flee away" (Isa. 35:10). That renewed earth is promised the meek. Through faith, Abraham became "heir of the world" (Rom. 4:13). We who "walk in the steps of that faith of our father Abraham" (v. 12) are "Abraham's seed, and heirs according to the

promise" (Gal. 3:29)—heirs "of the world," waiting to "inherit the earth" made new when Christ is King.

*"Blessed are they which do hunger and thirst after righteousness: for they shall be filled"* (Matt. 5:6). How gluttonous are carnal men for carrion, spending their money for that which is not bread! (Isa. 55:2.) What insatiable thirst have men for the intoxicating wine of pleasure!—being "lovers of pleasures more than lovers of God" (2 Tim. 3:4). Woefully little, though, do men hunger and thirst for righteousness! Nobody expects it. A "saint" is obsolete. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psalm 42:1, 2). God is "the health of my countenance" (v. 11). "He hath filled the hungry with good things," but "the rich he hath sent empty away" (Luke 1:53).

*"Blessed are the merciful: for they shall obtain mercy"* (Matt. 5:7). "God is not mocked": harvest is determined by the planting. Be merciful to men; obtain mercy from God! "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over" (Luke 6:38).

*"Blessed are the pure in heart: for they shall see God"* (Matt. 5:8). Not by talent, nor by power, nor by worldly success, but by *purity of heart* will men see God. Pure hearts are buds that will bloom into "the divine nature" (2 Peter 1:4) to behold "the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

*"Blessed are the peacemakers: for they shall be called the children of God"* (Matt. 5:9). It is modernistic to criticize: to grumble and growl. Rumbling "clouds . . . without water"! Few there be who have sufficient Spirit to oil troubled waters, but God knows the names of these, His children.

*"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven"* (Matt. 5:10). Prophets and apostles were persecuted. Jesus was crucified. Are we better than they? "Rejoice, and be exceeding glad," for the Lord promises *you* great reward. Break the bread of your own life, give thanks, and forgive the erring populace.

# The Covenant People Return

By Alva G. Huffer (Oregon Bible College)

**P**ALESTINE belongs to the Jews. God promised Abraham, the father of the Jewish nation, that his descendants would inherit this land forever. This land included at least the land between the Euphrates and Nile rivers. This is an area of about three hundred thousand square miles.

With the land, God promised blessing to the people who worshiped Him as their God. Whenever the Covenant People dwelled in the Promised Land, they received blessing. Whenever they left the Land, they received bondage, captivity, and persecution. God often drove the Israelites from the Land as punishment for their sins. They became so unholy that He could not permit them to remain in the Holy Land.

When the Israelites became settled in Canaan, they were given privilege of choosing whom they would serve. Joshua warned: "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good" (Josh. 24:20). Israel did forsake the Lord. God brought heathen nations against them as oppressors. God's people were carried into captivity. The prophets, peering into their many-sized telescopes, saw all this. They saw also a future restoration in glory.

The heaviest blow came when Nebuchadnezzar and his Babylonian troops captured Jerusalem. The city was stripped of everything valuable. The palace, Temple, and homes were burned. The walls were razed to the ground. Seventy important citizens were slaughtered. The king was blinded and was carried into exile. Jerusalem had fallen! What a picture of desolation for the people of God and for the City of the great King!

According to the prophecy of Jeremiah (25:11-14), the Covenant People were to be exiles for seventy years. At the end of this period, Cyrus, king of Persia, captured Babylon and issued a decree that permitted the captives to return to their homes. (Ezra 1:24.) What joy must have filled the hearts of the homesick exiles! Surely the prophecy of the glorious restoration was being fulfilled! Was this, however, what the prophets had foretold?

Prophecy was not fulfilled! In the first place, there was not a universal dispersion, as foretold in Deuteronomy 28:63, 64. Of the one hundred fifty thousand inhabitants of Judah, the majority were peasants who remained behind. They were not worth the trouble of carrying captive. The next largest group fled to Egypt as fugitives after slaying the gestapo governor Gedaliah. (2 Kings

25:25.) Jeremiah was in this group. The exiles in Babylon formed the smallest group. How can there be a universal restoration unless there is a universal dispersion?

One of the many prophecies of the grand restoration of Israel is recorded in Ezekiel 39:25-28. The return of the Jews from Babylon did not fulfill these prophecies. Ezra numbered forty-two thousand inhabitants in the rebuilt province. Evidently this number included the peasants who never left the land. According to Bailey and Kent in their "History of the Hebrew Commonwealth," only twenty-five thousand went to Babylon. Did a larger number return? We have no indication that the fugitives in Egypt ever returned. Cyrus' decree fell largely upon listless ears. Few took advantage of the opportunity of returning. The glory of Babylon had left them breathless. It was too difficult to tear themselves away from their newly founded shops and homes. Perhaps they even resented the decree as reflecting upon their Babylonian citizenship. No more were they Jews; they were one hundred per cent Babylonians. There were few, however, who could not be at ease in Babylon. Longingly, they thought of the little hills of Judah. Under the leadership of Zerubbabel, many returned and rebuilt their beloved city. This return was only a picture of a greater restoration.

The Great Dispersion occurred in 70 A.D. The Roman armies swept with fire and sword across the land. The city was demolished. Its foundations were plowed as a field. The Jews who escaped slaughter were scattered among all nations. Today, Jews are in every nation which exists. Prophecy has become history!

Persecution of the Jews has been severe. As the burning bush, they have burned in the fires of persecution, but have not been consumed. Most of the nations have Jewish blood on their hands.

Since 1917, the "children of the day" have seen the restoration begin. One half million dry bones have joined themselves together. Ten times as many Jews returned after World War I as after the Babylonian Captivity. If the first return fulfilled prophecy, why is there not a prophecy of this greater and grander return?

The rainfall of Palestine is double that of a few years ago. The Hebrew language, dead for two thousand years, now appears on sign posts, on postage stamps, and on the new coinage. For the first time in three thousand years, the flag of the Jewish nation floats over the ocean, on its shipping vessel *President Arthur*. (Turn to page 11)

## “When Ye Shall See”

By Emory Macy (Kokomo, Indiana)

A HISTORIC conference of British Prime Minister Atlee and President Harry S. Truman was held in Washington, D. C., on Armistice Day. Two great topics were discussed at that conference: 1) “The Atomic Bomb,” and 2) “What can be done for European Jewish refugees?” Both questions are very high explosives that can cause much trouble, unless they are handled with care.

The atomic bomb, which has two thousand times more destructive power than the largest bomb previously made, actually melts or vaporizes the element when it explodes. One of the scientists of the atom experiment envisioned the possibility that the first explosion of the atomic bomb would bombard all existing atoms and throw the world into chaos. The Apostle Peter described the day of the Lord, saying: “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” (2 Peter 3: 10, 11).

The conference in Washington was to discuss, also, whether we are going to keep atomic energy a secret, or let Britain and Russia know about it. Many have been led to believe keeping it a secret may make other nations afraid of us. Thus, we could talk peace. The two great leaders know that a world peace cannot be made without the consent of all nations.

This brings a most perplexing atmosphere among the nations—“distress of nations, with perplexity” (Luke 21: 25). The word “perplexity” means “no way out.” All nations would like to see a world peace, but each nation has its idea of how it can be done. Today men’s hearts are “failing them for fear, and for looking after those things which are coming on the earth” (v. 26). It makes all of us shudder when we think how quickly the atomic bomb could destroy civilization if man decides to use it. (Thus far, there is no known constructive use of explosive atomic energy.—*Editor.*)

On November 2, 1917, twenty-eight years ago, the British Foreign Secretary, Arthur Balfour, signed a declaration with the Jews to let them go to Palestine. The Zionist movement had been in existence years before, but that was the best opportunity, to that time, given the Jews. The Zionists became over-enthusiastic about it, but Britain, seeing it might not be a good thing for the Empire,

issued the “white paper” stifling Jewish immigration for a time.

In March, 1944, American Zionists went to the White House to see President Roosevelt, at which time he openly declared himself in favor of unrestricted Jewish immigration. Moreover, a resolution was put before Congress to continue Jewish immigration to Palestine and to establish a Jewish commonwealth.

In October, 1944, President Roosevelt and Governor Thomas E. Dewey pledged their parties’ support to aid Jewish refugees and to make “Palestine a free and democratic Jewish commonwealth.” The national conference of the Labor Party was held in London, December, 1944, at which time the Palestine problem was discussed. Mr. Atlee moved the adoption of a resolution to “move Arabs out as Jews move in,” which was more than had been asked by the Zionists.

At the Washington conference, President Truman asked Atlee to admit one hundred thousand Jewish refugees into Palestine, despite Arabic opposition. Inasmuch as both countries have made promises to the Jews, it becomes a necessity for them to fulfill their pledge. Britain and the United States must provide the means of transportation for them, and a military force to see that they are peaceably settled in their new homes.

The Arabs bitterly opposed the Zionist movement and they have notified the State Department of Roosevelt’s pledge to Ibn Saud not to do anything without first consulting the Arabs. The Arab League recently staged an outbreak in Cairo against the Zionists, breaking into the synagogues and burning some one-thousand-year-old Jewish scrolls. The Arabs, though, have lived in the land of Palestine for centuries and they dislike being pushed out, despite the fact the Jewish national fund pays more than face value for land purchased.

The Arabs seem to have a controlling hand in the affairs of the Middle East. Britain has her oil line running through Arabia from the Mesopotamian oil fields to the port of Haifa. Britain has aviation fields and lines of communication throughout the land, and the Arabs have threatened to cut all lines if the proposed plan of opening Palestine to the Jews is fulfilled.

Another grave problem for Britain is: “If the industrial-minded European-Jewish refugees go to Palestine, they will industrialize the Middle East.” Factories will be



Emory Macy

built, and all raw materials now being manufactured in England will be utilized at home. Clothing will be made from Arabian wool and Egyptian cotton by cheap Arabian labor and powered by the Jordan River. Palestine factories thus will become competition for all England's manufacturers, because of location and easy contact with all world markets. The Arabs, foreseeing the coming situation, already are planning to boycott all Jewish goods.

Russia, too, has a growing interest in the Middle East: perhaps, first of all, because her southern boundary borders that field. She sees the importance of the oil fields and the aviation fields which will then be the crossroads by air from China and India to Europe, and from Europe to Asia and Africa. Russia automatically has put herself on the side of opposing Britain and the United States, because she has been anti-Semitic for a long time. After World War I, she considered a Jew an outcast if he even thought of going to Palestine under the Balfour Declaration; and, when the Germans entered Russia, the anti-Semitic feeling was revived.

#### *Russia Compassed with Armies*

When Germany ran wild around the south end of Russia, Russia and Britain marched troops into Iran (Per-

sia) and signed a treaty with her, that they would withdraw their troops within six months after peace was proclaimed. Today, the "Tommys" and the "Reds" are still there; neither has made any effort to leave the strategic gateway. Each is waiting upon the other to make the first move.

Behind Truman's request to Atlee is the program that was made at the National conference on Palestine, which was held in Chicago, November 19, 1944. The program adopted was the request to Congress for help to transplant hundreds of thousands of Jews in Palestine; right of Jews to buy land in Palestine; recognition of the Jewish commonwealth of Palestine by the United Nations; the United States to make available necessary shipping for the resettlement and the raising of \$30,000,000.00 by American Jews and to aid development in Palestine.

The United States is showing so much interest in the Zionist movement that Britain is asking her to aid in rehabilitation. As a portion of her responsibility, she is thinking that a Jordan Valley authority, patterned after the TVA, would irrigate enough land to accommodate four million people. If such a project is undertaken with this present crisis, the United States may need to send armies to insure the protection (Please turn to page 11)

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## Let's "Dress Up"

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*By F. A. Stilson (South Bend, Indiana)*

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**I**T IS quite the custom for one to change his clothing when leaving the ordinary labor of this life to go on a visit, a special mission, or a trip to the city. This is as it should be, and is wisdom to the worldly wise. Not to do so puts an individual in a bad light, weakens his influence and standing among his fellows, and destroys his prestige.

When any individual is converted and comes into Christ, he must, in a sense, change his garments. He has set his course in a different direction with a new destiny—"the city of the living God" "which hath foundations, whose builder and maker is God." We who are Christians "have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." He is required to make further changes by putting off the filthy garments of unrighteousness which are described by Paul as: "anger, wrath, malice, blasphemy, filthy communications." Instead of these, he is commanded: "Put on therefore, as the elect of God . . . bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another . . . And above all these things put on charity,

which is the bond of perfectness." (Col. 3:9-14.) From now on, he must keep himself clean.

Keeping oneself clean will require looking in the mirror of God's truth, for "ye are clean through the word." This is well typified by the laver of the tabernacle in the wilderness. It was made of the mirrors furnished by the Israelitish women and formed into its base. There the priest, in approaching the holy place, could hardly help getting a view of himself with an invitation to wash. On this point, the Psalmist well said, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalm 119:9). "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (24:3, 4).

The Word, like the laver, reveals our uncleanness and defilement before God and points to the cleansing blood of the Lamb who takes away our sins. The Word has power to cleanse, if read and applied to our daily living. May we come often to the Word, that it may show us what we are and what we should be.



# GOD

By R. H. Judd (Colborne, Ontario)

*"I bear them witness that they have a zeal for God, but not according to knowledge" (Paul in Romans 10:2).*

## Prelude:

The writer is the eldest son of a missionary family whose parents were among the earliest missionaries to China in connection with that now well-known body named "The China Inland Mission."

Amid such associations, both in China and the homelands of Britain, Scotland, Canada, and the United States, he had ample opportunity of intercourse and fellowship with representatives—many of whom were notable personages—of practically every section of the nominal Christian church known as "Evangelical" and "Orthodox." Their exemplary character and self-sacrificing earnest zeal, with few exceptions, won his wholehearted admiration. Doctrines taught by them were "accepted" because of what they lived, rather than because they had become one's own through the processes of investigation, study, and the attainment of sound knowledge. In some special instances, nominally held creed and practical life seemed to be strangely contradictory. In bewilderment, consent was given to the known beliefs of the missionary, not because of the soundness of his conclusions, but because of the richness of the personal life of the lady who shared with him the ups and downs of the missionary life. Indeed, it was often cause for wonderment that Scriptural *proof* of the tenets necessary for acceptance of membership in the Mission, and for the propagation of the doctrines of trinitarianism and eternal suffering which they held to be essential, were so seldom brought forward for discussion and study.

"God moves in a mysterious way His wonders to perform" has been a frequent experience of the writer throughout his life. It was when he was a young student in the Moody Bible Institute at Chicago—that center of activity for the dissemination of the doctrines already named—that the writer was first brought into touch with the glorious teaching of *eternal life* through CHRIST, by the chance (if it can be correctly so called) overhearing of a private discussion of these topics between two of the resident students. Seed thus unconsciously sown awakened an interest that echoed through the years, though circumstances long delayed its fruition, until the added testimony of one and another of God's faithful servants, who had themselves suffered much for truth's sake, brought realization of the responsibility that was mine to bear witness to others.

During those trying times (for the cost of testimony in my case also was not light, as many who knew me could testify), God very graciously brought me into fellowship with men whom I now count it a privilege to have known, namely, Mr. J. R. Norrie, W. T. Chesterman, M. W. Strang, R. K. Strang, J. Dowie, John Balfour, G. P. McKay, Philip Wale, and others. It would be almost impossible to come into close relationship with men of such sterling character without being imbued with the same spirit of earnest endeavor to search diligently for "a city which hath *foundations*, whose builder and maker is God," and the earnest hope that my life, like theirs, might be one of blessing to others as well as to myself.

*"The Foundation of Sound Faith is Sound Knowledge."*

*"Wisdom is better than rubies; and all the things that may be desired are not to be compared unto it" (Prov. 8:11, see also verse 19, R.V.).*

**ELOHIM.** The word *Elohim* occurs fifty-six times in the first three chapters of Genesis and two thousand four hundred seventy times in the Old Testament.

Several commentators have supposed that *Elohim* is one of the names of God, and that *Jehovah* is another. On that basis, they have endeavored to divide the Pentateuch into "Elohistic" and "Jehovistic" divisions; and, by this means, they hoped to destroy belief in the authorship of Moses. The theory they have put forward is, "that in Genesis there are some portions in which God is spoken of exclusively as *Elohim*, in others exclusively as *Jehovah* (LORD, in A.V.)." This (supposed) fact is said to indicate two different authors, "each living in different times," and is cited as proof that the book was not written by Moses, and is neither inspired nor trustworthy. Statements such as these afford striking examples of careless disregard of truth even by noted authors when obsessed by a desire to discredit earlier writers.

Without considering, for the present, the error of affirming that *Elohim* is a personal *name* of God, it may be pointed out that other names of God also appear in Genesis, as for instance: *El El Elyon*, Most High God; *El Shaddai*, God Almighty; *Adonai*, Lord. Thus reckoned according to their own theory, the dual authorship cannot be sustained, and the numerous differences between the adherents of varied authorship is presumptive evidence that the theory is faulty.

Some commentators confine the theory of dual authorship to the Book of Genesis, while others include Exodus to chapter six, and others again assert that the differences can be traced throughout to the end of Joshua. It would take considerable time, and too much space, to point out with detail the numerous passages which refute the theory, but we may state that no less than nine theories of authorship have been put forward using the words *Elohim* and *Jehovah* as the basis of argument. Some divide Genesis into two divisions, some into three, some into

twelve, and one at least advocates seventeen. The theory breaks down when even moderate examination is applied, for to give it even a semblance of truth it must be shown that *Elohim* does not occur in those passages which are claimed to be "Jehovistic." Genesis 2:4 is an instance ready to hand that condemns the theory, for in that verse both words occur. Surely it cannot be claimed here that two authors "both living at different periods" were joint authors of this passage, and many similar instances can be brought against the theory. (*Please turn to page 10*)

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## Our Boys and Girls

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By *Otto E. Dick (Frankfort, Indiana)*

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AT THE FALL meeting of the Quarterly Indiana Conference, a portion of the time was given to a group discussion of the problem of capturing the interests of young people. It was recognized that if we are to make progress or even to hold our ground, we must become more actively engaged in the spiritual education of the young people who come within the sphere of our influence. Much thought was given to the advisability of intensifying activities in the vacation Bible schools of our State and to the proposition that our State Conference Board purchase a sound moving picture projector for State use. A resolution was passed also at another meeting that we recommend to the Executive Board of National Bible Institution that credit be given regularly enrolled students of Oregon Bible College for work done in vacation Bible schools. There seemed to be also a general feeling that attendance at our College should be encouraged by reducing the tuition. One result of the Conference was a recognition that churches have a serious responsibility relative to the youth problem and an obligation to plan our work toward the end of meeting the spiritual needs of youth.

The rate at which the church has been losing young people to worldly institutions of entertainment and the increase in juvenile delinquency is cause for alarm. A recent study shows that about one fourth of the court cases are people between the ages of eighteen and twenty-five. Another study recently released by the State Superintendent of Public Instruction for the State of Indiana shows that 32 per cent of the law violators among children of school age have a normal home environment; 25 per cent have an undesirable home; 21 per cent live in broken homes; and 22 per cent live in homes where mothers work outside the home for wages. Another report of a study on juvenile delinquency released by the superintendent of

Indiana's Boys' School recommended religious training as one of the most important factors in preventing delinquency. Other accumulated evidence places most of the responsibility for lawlessness upon the failure of the home and various religious and public institutions.

It is imperative that our church should work more diligently toward getting young people interested in Sunday school and other church services. It might be desirable to ask our young people what kind of worship services they would like to have. Perhaps they should be given a more important part in determining the program of our church and the policies of our state and national organizations.

Some of our state conferences and individual churches have taken steps in the right direction by providing scholarships to Oregon Bible College and by providing tuition for Summer Bible Training School students. I should like to see our own state conference board experiment with a plan to pay all or a part of the tuition of any boy or girl from our State who would attend the Summer Bible Training School this summer.

As an aid to getting our young people interested in spiritual improvement, we need to interest parents. As you will notice, a large percentage of delinquents come from abnormal homes. It would seem that one of the most effective means of combatting juvenile delinquency is to prevent adult delinquency. The evil influences which are luring youth away from home and church are largely created by adults. We need to sponsor a program of adult education also, stressing the importance of religious training at home and the importance of taking children to church services, regularly. Adults should be taught that spiritual training is the responsibility of the home. Parents should be made to realize that rearing their children in the way that they should go is a responsibility that they cannot escape.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**EYE BANK.** The "blood bank" was the means of saving thousand and thousands of lives. Science has added another laurel to its long list of honors in the creation of an "eye bank." The Eye Bank for Sight Restoration is national in scope, and has been organized to collect and preserve healthy corneal tissue from human eyes for transplanting where sight has been lost because of corneal defects. It is estimated that between 10,000 and 15,000 blind people can be given normal sight by this delicate operation in transplanting healthy corneal tissue. One type of blindness is all that can be corrected by the corneal graft; that which is caused by "opacity of the cornea" when the rest of the eye is normal and the optic nerve functioning properly. This eye bank will serve all hospitals and surgeons equipped and qualified for this new surgical miracle.

This scientific development will be good news to thousands suffering from this type of blindness. While the news is good, yet, how much better the news in that glad day when the eyes of all the blind shall be opened! The people with the white canes can find both promise and hope in the words of the prophet. (Isa. 35:5.)

**GOOD COUNSEL.** Dan E. L. Patch, Chief of Police in Ypsilanti, Michigan, is reported as saying: "I turn to the pages of my own experience and stand aghast at the record. An increase of 40 per cent, then 60 per cent, then 100 per cent in three years. I never saw so much sin, immorality, vice, debauchery and crime as we find practiced by our young people today. The indifference to the sterling qualities of virtue known and respected by your mother and mine is appalling.

"Isn't it time we got back to God? In God's name, why don't we endorse a program which exalts our Lord and Saviour Jesus Christ? Young people today do not want to be fooled? They do not want a gospel of social reform. Their hearts are hungry. They want regenerated satisfaction and a new life secure in eternal promises."

Here is one police officer that has accurately analyzed crime and its remedy. You cannot legislate people into doing what is right. Israel's history is proof of this proposition. What is needed in this country is a reintroduction of the Bible and its principles governing human conduct. The Bible is needed in the church, in the home, in the school, in the shop, in the press and on the street. The more of the sure Word of God—the less there will be of civil and personal misconduct.

**BISHOP COMPROMISES.** This is the day of compromise and appeasement. Unity is considered of more value than conviction and principle. In speaking at Saint Louis, Missouri, in observance of the four hundred and twenty-eighth anniversary of the Protestant Reformation, Bishop G. Bromley Oxnam,

president of the Federal Council Churches of Christ in America, urged Protestants and Catholics to overlook their differences and stress their identities. He said: "Religious leaders of all faiths should do all in their power to eliminate the causes that contribute to their tension."

The term "Protestant" had its origin in 1520, when representatives of the Roman Catholic Church convened at Speyer and issued an edict intended to crush the reform movement and bring the states which had adopted the new faith back into the Catholic fold. Many princes and leaders and cities and states protested the edict issued by the "Diet of Speyer" and these protesting ones were called "Protestants." Luther was a Protestant in the fullest sense of the word when he nailed his 95 theses to his church door on the "feast of All Saints" in 1517, protesting against those very doctrines which the Bishop would have us overlook today. Remove the "protest" from Protestant and all you have left is a helpless "ant." Error needs to be challenged today as vigorously as when Jesus charged the Pharisees of making void the commandments of God with the traditions of men. Truth knows no compromise.

**POPE CHANGES.** Capitalism comes under a castigation by the Pope in a recent address delivered to the newly enfranchised women of Italy, in which he stated: "Can a woman hope for her real well-being from a regime dominated by capitalism." He later classed "totalitarianism, capitalism and Marxism" as being detrimental to the well-being of society. He stressed the need for a "corporative organization of the state and society." Some writers see in this an appeal for a refined communism, or at least a bait for the Kremlin. Right or wrong, Rome always tries to be on the winning side. The financially rich Roman Catholic Church in America will not tolerate too much jockeying with the form of government that has made her wealthy. It need not be a surprise if those who sit on the banks of the Potomac dictate to the dwellers on the Tiber.

**RENO STILL LEADS.** The divorce mills at Reno are still working fast enough to turn out more divorcees per year than any other city, so the badge of leadership in this shameful work still belongs to the little city on the Truckee River. Texas leads the states in number of divorcees granted, during 1945, with a total of 27,500 decrees issued. Other states follow in this order: California, Ohio, Illinois, Michigan, Missouri, Florida, and New York. Grounds upon which most of the divorcees are granted are: "incompatibility, cruelty, desertion, drink, and adultery."

At the present time a Commission on Holy Matrimony of the Episcopal church is endeavoring to reach a definite conclusion as to who is responsible for the divine instructions con-

cerning marriage. Three questions are being considered: 1) Is the teaching of our Lord in regard to the indissolubility of marriage a direction for the individual's conscience? 2) Or is it a law for the church to enforce upon her members? 3) Or is it a state matter?

One thing is certain, the question of divorce and remarriage is being treated in such a casual and indifferent manner today, the sanctity of the home and the sacredness of marriage are losing their spiritual meaning.

**CONVERTED.** The rector of Saint Andrew's Episcopal parish, Louisville, Kentucky, has persuaded his officers that fish ponds, suppers, and other schemes of raising funds for the church are not right, and has secured their permission to try out "The Go-By-Faith Plan" of financing the church. According to reports, it is working. We do not know just what is meant by this "Faith Plan," but if it embraces the Bible method of stewardship, of giving in "tithes and offerings," of course it will work.

**PRESBYTERIANS RETURN.** According to the "United Presbyterian," Haille Selassie, Emperor of Ethiopia, has invited the Presbyterian missionaries to return to Ethiopia. Following the successful overrunning of Ethiopia by Italy, at the request of the Roman Catholic church, all Protestant missionaries were banned from the country. While great areas lie untouched by the gospel efforts, and millions are still living in superstition and ignorance, yet one reverently bows in thanksgiving for the wonderful work of the missionaries who have served the Master in benighted Africa. God must be pleased with such sacrifices.

**MOST GREAT PEACE.** Such is the description of the peace which "World Order," magazine of the Baha'is, followers of Baha'u'llah, ascribes to Abdu'l-Baha, son of the founder of this mystical order. He is termed the "Divine Exemplar of the New Day," standing "powerful, mighty and supreme for all from the lowest to the highest to witness the light of loving compassion which He radiated, His might, His glory, His incalculable wisdom, and so to hear directly from Him those precious, priceless truths which are soul-vivifying and which are destined to be the healing of the nations." He is also defined as the "Divine Physician."

While this mystical order is not new, having its origin in 1844-1845, it is gaining in membership. It ordinarily is called "Babism." It is really a combination of Christianity and Mohammedanism. It deifies its leaders on an equality with Christ. What appeals to me is the tendency to make christos out of religious leaders. The trend of the times is certainly conforming to end-time Biblical predictions. (Matt. 24:5, 11, 24.)

# Bible Meditations

By Alfred Anthon (Corvallis, Oregon)

*"So all Israel shall be saved" (Romans 11:26).*

THE APOSTLE PAUL reasoned concerning Israel, "I say then, Hath God cast away his people?" Cast away everyone of Israel? No! God has not cast away His nation of Israel, for "even . . . at this present time also there is a remnant" selected "according to the election of grace" (v. 5). Of God's people, Israel, only a remnant is selected. By what rule is this selecting done? By the rules written in the Book of the Rules of Election of Grace. What are the rules on this particular play?

## Rule One

"Whosoever heareth these sayings of mine, and doeth them" "shall be saved" (Matt. 7:24; Mark 16:16). "He that doeth them not" "shall be damned." "Ye are saved, if ye keep in memory what"—"the gospel" (v. 1)—"I preached unto you" (1 Cor. 15:2). If the people kept in memory some other gospel that Paul did not preach, they would not have been "selected."

God uses great and well-devised schemes to cause people to conduct themselves in such manner that they may be selected. For instance, Romans 11:6-21 explains how God temporarily cast off His people, Israel, as a nation. God made it plain He did not cast off those Israelitish individuals who "doeth his sayings"; but He let the nation of Israel be overturned completely in 70 A.D. At this same time, God let the Gentiles have the national blessings over the Israelites. Also, the Gentiles could have the privilege of being great ones in the Kingdom.

Naturally, the Israelite would ask himself, "Why has God forsaken us?" The Israelite could answer his own question, saying: "Because we disobeyed Him; but He promises that He will return to all who repent and obey Him. We would not take advice. We would not learn the easy way. God had to let us learn the hard way—the way of hard knocks. My! how good and bighearted God is to let us back into His grace and fellowship if we will only do His sayings!"

## Rule Two

Romans 11:22 states: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his [God's] goodness." If they do not continue to obey God, the Israelites will be cut off, although they came into His goodness and fellowship. Concerning the Israelites, Paul also said: "If they abide not still in unbelief, [they] shall be

grafted in" (v. 23). If they abide still in unbelief, they "shall be damned."

"That blindness in part has happened to Israel, until the fulness of the Gentiles be come in" (v. 25). This "blindness in part" is going to continue to Israel until enough Gentiles have been selected to fill the quota of the Bride of Christ. This is the grace God has elected to give the Gentiles—give them an opportunity to qualify for high positions in the Kingdom. God has used this "blindness in part" that is happened to Israel—"blindness," stupidity, callousness, hardness (to some extent)—be cause of its sins. God will continue dealing this way with Israel "until the fulness of the Gentiles be come in." (Notice, this is not "till the times of the Gentiles be fulfilled.") "And so all Israel shall be saved." And thus all Israel shall be saved.

All Israel shall be saved according to these rules in the Book of Rules of Election of Grace. All Israelites who abide not in unbelief shall be saved. All Israelites who continue in belief "shall be saved"; all others "shall be damned."

## Rule Three

When the "fulness of the Gentiles be come in, God will not deal so callously with Israel. God will devise another scheme to cause the remaining Israelites to choose salvation. God will send Jesus Christ to convert Israelites who are yet at that time unconverted. How bighearted God is! After this effort on God's part to persuade everyone to choose salvation, God will deal thus with the incorrigible: "It shall come to pass, that whosoever will not hearken unto my words" (God's words, which Jesus Christ will speak in His Name), "I will require it of him" (Deut. 18:19). "My spirit shall not always strive with man." "God is not mocked: for whatsoever a man soweth, that shall he also reap." God's spirit will strive long with the man who mocks Him; but God's Spirit will not strive forever and ever.

The knowledge of the Lord will fill the earth as waters fill the sea. To Him every knee shall bow and every tongue confess when He judges with equity in Mount Zion. Devils believe about God so fully that they tremble; and if they should come into God's presence, would acknowledge God and bow to Him. This does not bring salvation to them: it brings full knowledge. If this does

not cause them to yield heart obeisance to God, they will be cast into a lake of fire, as written in Isaiah 26:10: "Let favour be shewed to the wicked, yet will he not learn righteousness."

After God will have devised very instructive methods of teaching the wicked, yet the wicked will not learn righteousness. God has no alternative; He can only rock him to sleep in a nice big warm bed—the lake of fire. If the wicked were permitted into Paradise—"In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord"—they would never submit to kingship of the Lord.

According to rules of selection will all Israel be dealt with. God does not extend this bigheartedness to Israel because of their righteousness, for Israel deserved to be annihilated, they were so wicked. Because their father Abraham was so righteous, God extended to Israel a great bighearted opportunity. This same opportunity is offered to every human being.

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## GOD

(Continued from page 7)

When these are closely studied, one becomes amazed how it ever could have been possible for men of established reputation to have been so misled. Their intense desire to discredit Moses is the only answer that meets the case. That Dr. Moffatt's Translation of the Scriptures has been to some extent influenced by this theory we pointed out in articles in THE RESTITUTION HERALD of December 1 and 8, 1942.

The whole theory rests on assumptions entirely false, but which, fortunately, are easily refuted by simple statements of fact and examples which forcibly evidence the correctness of our adverse criticism. It is no uncommon thing for persons unaccustomed to careful thinking and precise language to speak of the words *Elohim* and *Jehovah* as equally representing a personal name. This is not correct, for of these two words *Jehovah* alone is in the proper sense a personal name. Had the authors of the theory we have been examining carefully observed this distinction, they would readily have recognized their error. Other critics of Genesis assume an error of equal seriousness when they assert that the two words are synonymous and may be used interchangeably, the one for the other. They are not synonymous, far from it, nor can they be used interchangeably. Briefly stated, there is the same difference between *Elohim* and *Jehovah* as between *Deus* and *Jupiter*, or *homo* and *Petrus*: the one expresses the genus, or kind, the other stands for a specific individual and is a proper name. *Elohim* answers to our word "God" or "Deity," and is therefore used of false gods as well as the true. (See Ex. 22:20; Judg. 6:31; 16:23; Neh.

9:18, etc.) The distinction between these two words is very clearly marked in the challenge of Elijah: "If Jehovah be God (*Elohim*), follow him; but if Baal, then follow him" (1 Kings 18:21). Here it would be impossible to exchange the words and say, "If Baal be Jehovah." Anyone who carefully examines the illustration given, and others in the same chapter which might be given, cannot help notice that there is an essential difference in signification, and though Jehovah is the true God, and the true God is Jehovah, and therefore sometimes either might be used, yet in consequence of the essential difference there are cases where there is a peculiar propriety in using one rather than the other; and there are cases where one *must* be used, and the other *cannot*.

As Jehovah is the proper name of God, it does not take a genitive or a suffix. It therefore would be illogical, indeed impossible, to say in Hebrew, "The Jehovah of Abraham, Isaac, and Jacob"; or to say, "My, thy, or our Jehovah." In such instances, *Elohim* must be used, as "The *Elohim* (God) of Abraham." Again, as Jehovah signifies the Self-revealing, that word cannot occur in the mouth of those to whom He has not revealed Himself, nor, ordinarily, in the language of Hebrews speaking to such. Therefore, when Moses and Aaron used it in speaking to Pharaoh, they added, "The God of Israel," to make it intelligible. Still, Pharaoh asked, "Who is Jehovah? I know not Jehovah." They explained, "The God (*Elohim*) of the Hebrews has met with us."

Lest we weary the reader with too much detail, we draw attention to the fact that sufficient has been said to show that the exclusive use of *elohim* cannot be accepted as a characteristic mark to distinguish one author from another, inasmuch as, in the instances enumerated above, and others, the use of *elohim* is compulsory: and neither Moses, nor Samuel, nor Isaiah could in these cases leave out *elohim* and substitute *Jehovah*. Thus, in Genesis 40:8, the word *elohim* occurs once when Joseph said to the Egyptians, "Do not interpretations belong to God (*Elohim*)?" Here Jehovah could not be used. Again, in chapter 41, the word *elohim* occurs eight times. In six of them the use was compulsory. In Genesis 43:23, it occurs twice, and no other word could be used, and so in other instances.

In Genesis 1, Moses might have used either *elohim* or *Jehovah*, except in verse 27, where *elohim* was compulsory. But in the opening of the Divine Record it was necessary to make clear that God is Creator, and that the world was not eternal, nor independent; also that Jehovah is not one among many—not the national God of the Hebrews—but that *Jehovah*, the Self-revealer, and *elohim*, the Almighty Creator, are one. Therefore, in the first chapter, *elohim* is used throughout. The Deity is the Creator. But in approaching that part of the narrative



where the personal God enters into relations with man, and where Jehovah was necessary, Moses united the two, and said, "*Jehovah Elohim* (the LORD God)." Had he suddenly used *Jehovah* alone, there might have been a doubt as to whether Jehovah was not different from *Elohim*. The union of the two proves identity, and this being proved, from the fourth chapter on Moses dropped this union and sometimes employed *Jehovah*, sometimes *elohim*, as occasion, propriety, and the laws of Hebrew language required. A careful follower of the argument here presented will find it to be strong proof, right at the commencement of the Scripture narrative, of the Bible doctrine that "God is one," for Moses very definitely connected *Jehovah* as God the Creator—a single personal name for a personal God. In our next article, we will consider some trinitarian pleas for the doctrine of the "Trinity" arising from the word *elohim*."

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"WHEN YE SHALL SEE"

(Continued from page 5)

of property rights and to insure peace with the Arabs.

Britain, already, has sent the Palestinian Brigade of twenty-three hundred Jews home from the European theater to hold the anti-Jewish outbreak, and are sending forty thousand more troops to protect British property.

It is only natural that the movement of British troops to Palestine, and the possible sending of American troops, would more or less scare the Arabs to do something. Just last week, the Arab newspapers reported that the Secretary General of the Arabic League will call upon the anti-Semitic Russians in the near future.

When we see British and American armies moving toward the Holy City, and the Arabs calling to Russia to come and plead her cause before Mount Zion, it makes the words of Jesus a reality: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (Luke 21:20). It is the time Zechariah pictured, showing the Lord standing upon the Mount of Olives!

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THE COVENANT PEOPLE RETURN

(Continued from page 3)

Why should Christians be interested in the Jews? What meaning has the restoration of Israel to them? Jesus said, "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh" (Matt. 24:32). The fig tree is a Biblical symbol for national Israel. The fig tree need not be fully matured. The branch is yet tender; the leaves are beginning to appear. The coming of the King is near. Watch the Near East! Watch the Jews! Read your Bible!

## LIARS DOOMED TO SECOND DEATH

By Ora Worley (Troy, Ohio)

BELOVED BRETHREN, where will liars spend eternity?—in heaven? Everyone answers, "No!" In the earth made new? Again, "No!" Let the Bible answer. "The fearful, and unbelieving, and the abominable, and murderers, and idolaters, and *all liars*, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

In Malachi 4:1, we read: "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." Though this verse says nothing definite about liars, it does show that the wicked will be destroyed by fire, the description being similar to that of the "second death" as related in Revelation 21:8. In Exodus 20:16, we read: "Thou shalt not bear false witness against thy neighbour." In other words, one should not lie to the detriment of his neighbor. Proverbs 11:1 says: "A false balance is abomination to the Lord: but a just weight is his delight." Dear brethren, do your words present a "just weight"? When you speak, do you speak the words of authority as did Jesus? Or do you speak words that are false? As one would be careful not to use a false weight in a business transaction with his neighbor, he should avoid unkind words when speaking about his neighbor across the field or across the street. The heavenly Father ever is looking upon our lives: watching what we do and hearing what we say.

Our Master is coming soon to judge the world in righteousness. Therefore, we who wish to be ready at His coming must cleanse our lives and we must cleanse our speech—not lying one to another, but being friendly to everybody, lest we enter into damnation. Dear friends, when you speak, speak the words of truth, then you will not be judged as one worthy only of the second death. This is my prayer.

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## GODSPEED

By Mary Mae Nedrow (Oregon, Illinois)

*There's always a bit of heartache  
When we bid our friends goodby;  
But thoughts of Christian fellowship  
Will never fade or die.*

*Together, as we all unite—  
We bid Godspeed to you.  
May His great love and mercy,  
Abide in all you do.*

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9:41).*

### Nations to the Right

Christ will come in power and glory, and His holy angels and saints will be with Him. (1 Thess. 3:13; Jude 14.) The angels are the heavenly host. The saints are those who are the faithful people of earth. Some who sleep in death, others who are yet alive, will be among the glorious throng. (1 Thess. 4:16, 17.)

When Jesus returns, He will find all nations gathered around Jerusalem. Even now we are watching Russia, for we think she may be getting ready to go toward Jerusalem. All the nations are disturbed. The United States, peace loving as our country is, is talking of "the next war." The nations feel they must be ready. They know it would be too late to join in the next war to our advantage, if we are not ready. So nations fulfill the Word of God without knowing it!

He will separate the nations one from another. The separation is compared with a shepherd putting goats on his left and sheep on his right hand. So the good nations Christ will set upon His right, and the evil nations will be upon His left.

In God's promises to Abraham, is a promise Christ will fulfill: "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). The Israelites or Jewish people have been cruelly treated by some nations and have been blessed by other nations. The nations that are kind to God's people will be put upon Christ's right hand.

### Nations to the Left

The nations that have destroyed Christianity will no doubt be nations on the left of Christ. Those who killed the Jewish people in Europe will be among the goats.

Our nation has to make its own place. So far, we have been more on the friendly side. We should do more than we have, however, to help the chosen people of God. Perhaps we will.

### How They Are Judged

The nations on Christ's right hand will hear Him say: "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" (Matt. 25:35, 36).

The nations will say, "When? How?"

Jesus, King of all the earth, will answer: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The golden text for today says that whoever gives a cup of water will get his reward "because ye belong to Christ"!

Nations are made up of people. Many poor, even wretched, people have no doubt helped starving, homeless Jews or Christians in different European countries.

You are able to help our nation by sending relief in the form of clothing, food, or money, and by praying for them.

One lady who sent her name with her generous package received this answer from a woman in Greece: "I received your present and right away I answer with great pleasure. We are seven persons and we are all penniless and destroyed from many adventures and we are in great difficulties. We dress in sacks and are without shoes, going barefoot. We thank you and say hello with great pleasure."

We thank God our Christ will right these wrongs when He comes to set up His Kingdom which will center at Jerusalem but fill the whole earth.

May we live and work and keep faith that we may have a share with Christ in that wonderful life!

"There's a destiny that makes us brothers,  
None goes his way alone;  
All that we send into the lives of others  
Comes back into our own."—*Edwin Markham.*

### Happy Birthday Wishes

Ruby Humphreys, Dec. 3, age 13, Royal, Ark.  
Donald R. Mercer, Dec. 5, age 3, Macomb, Ill.  
Merlin Anthon, Dec. 8, age 13, Hammond, La.  
Sara Jane Peters, Dec. 8, age 2, Paynesville, Minn.  
Mary Jane Sullivan, Dec. 9, age 12, Niagara Falls, N. Y.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
88 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Let's Be Stick-to-It Bereans

*By a Berean Friend*

\*\*\*  
"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations . . . and I will give him the morning star" (Rev. 2:26-29.)

First, we would like to relate to you a conversation we recently heard between a boy and girl. We shall call the girl "Jane" and the boy "Bill." Jane said, "I promised to lead Berean tonight, but I was so busy I could not prepare a subject, so I did not go." Bill answered, "Oh, I like to go sometimes, but I want to do other things, too, sometimes." We are sure you all will agree that Jane and Bill made it very difficult for the rest of the Bereans, those who were faithful attendants and depended on these two to help make their studies and activities interesting. The verse we quoted from Revelation 2 says "he that overcometh and keepeth my works unto the end," not he who serves when he feels like it.

Mary had a Sunday school class, and after teaching four Sundays, she went on a trip. Then she attended two more Sundays and stayed home to entertain guests. Needless to say, the attendance in her class started to fall behind. It is one thing to accept a responsibility, but quite another thing to "see it through."

We once read this motto on a high school gymnasium wall: "When the great Scorer comes to write against your name, it will not be whether you have lost or won, but how you played the game." In other words, Did you play every game unless prevented by sickness? Also, did you attend every practice, or did you make excuses and just attend sometimes?

In the Berean society, did you go every time and did you faithfully prepare the lesson if you were the leader? Did you promise to go on a hay ride, and then stay away when the night came, letting others pay the bill? Did you promise to bring a hot dish to the potluck dinner and then decide not to go? and did you fail to notify anyone? Another verse says: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

In the business world, young people who have their salaries increased are the ones who are dependable and who take the responsibility of seeing that a certain work is finished. The one who says, "I didn't get the order out because I saw no reason in breaking my neck. What dif-

ference does it make to me whether or not my firm gets the order out on time? It means nothing to me," is the person who will be released from his work.

In Christian service, it is just the same. The helpers in the coming Kingdom will be the ones on whom Christ can depend. This includes the young person who takes a class and—rain or shine—is present. If there is a teachers' meeting, he will be there. He will attend Berean service every time; and, if he is to be the teacher, he will study and really work to make the meeting interesting.

My prayer is that, when the Lord comes, He will find us all active, doing our respective tasks. When we read, "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," picture that wonderful day, and then put your best into your Christian service.

### Eliminating Mr. Can't Be Did

Mr. Can't Be Did is very often present at Berean meetings, church services, and we often meet him individually. If you have an interesting idea for advertising your society, he will look at you sourly and say, "Impossible, who would ever fall for a line like that." Too often, we listen to this gentleman, and many times an idea that might have been productive is discarded because we heeded someone who had no foresight or imagination.

Sometimes, we might try to explain our wonderful faith in the soon coming of Christ and establishment of the Kingdom. With skeptical expression, he will undoubtedly exclaim, "Fantastic, it can't be did." We must realize that the world is full of such people and not let them put a damper on our hope. We must push ahead, doing everything possible to tell others about Jesus and the gospel.

The best antidote to thwart the efforts of this unpleasant person is to pray and work, proving that it "can be did." That is the very best way to squelch his skepticism and thus not only show him, but all others also, that with God's power all things are possible if we only believe and follow up our faith with works. With a little extra work, we may not only be able to convince and convert our friends but also our skeptical friend, Mr. Can't Be Did. He may be a good sport and be willing to mend his tongue and ideas. That can be a battle with victory at all points.

## AMONG THE CHURCHES

### CALENDAR

December 9—Indiana Quarterly Conference at Hope Chapel, South Bend.

December 23-29—Special meetings at Hillisburg, Ind.

### TEMPE, ARIZONA

On the evening of November 3, the long Golden State Limited slowly eased to a stop; and, from one of the coaches well toward the rear of the train a short, intelligent looking figure swung his heavy grip from the lower step, inhaled a deep breath of the desert air and announced, "Well, I'm here." Bro. Gerald Cooper was first to give our Bro. J. Arlen Marsh the welcoming hand into the land of "room enough and time enough" where the cactus lends enchantment to the mountains and desert, and the sun shines eternally from a deep blue sky.

On November 4, the Church of God witnessed a record-breaking attendance at Sunday school and a large appreciative audience at the morning and evening services. Bro. Marsh spoke at each of the services from November 4-11, and every meeting was well attended by those who were glad to hear the gospel presented in a unique and pleasant manner.

Out-of-State attendants at the meeting were Bro. and Sr. Merle Cripe and daughter Elaine of 4633 Saturn St., Los Angeles; Lois Rahn of Calhoun, Calif., and S-Sgt. and Mrs. Robert D. Lindau of San Bernardino, Calif. On November 11, after the morning service, a fellowship picnic dinner was enjoyed in the desert. At 3:00 p.m., a goodly number returned to the church where Bro. Marsh immersed Elaine Cripe according to her desire and confession of faith in Christ. Immediately following, the sacred service of Communion was administered to all. Much too soon the evening sermon was given; and, with a "God Be with You" hymn and prayer, we said "Good-by" with the hope that Bro. Marsh again would be permitted to bring to us in such a vivid manner the truths of the Word of God. C. E. Lapp, Pastor.

### HERALD RECEIPTS

Orrin Hoskins; Mrs. B. H. Ealy; Mrs. Victoria Dunn; D. W. Weaver; F. G. Carpenter (another); Mrs. D. L. Orr; Paul H. Overholser; Horace Haines; W. H. Hunt; Forest R. Long (another); Russell Heiser; A. C. Boyer; Ellsworth Richardson (others).

**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.

### MORRILTON, ARKANSAS

On Monday, November 12, members of the Church of God in Morrilton, Ark., were delighted to have Bro. and Sr. T. A. Drinkard of Arlington, Tex., and Bro. and Sr. Francis Burnett and daughters of Jordan, Mo., visit with them. Bro. Burnett preached in the home of Bro. E. H. Eubanks on Monday night. On Wednesday night, Bro. Drinkard preached in the home of Sr. Dora Seoggins. Good interest was manifested at each service, and I feel sure that each one who attended was blessed by so doing. We hope they may be with us again, soon.

May the rich blessings of our Father be with these our brethren as they continue their work for the Master.

Mrs. Connie Ramsey.

### OREGON BIBLE COLLEGE NEWS

A number of students of Oregon Bible College journeyed to Macomb, Ill., November 17, to help members of the congregation celebrate their anniversary. It has been three years since the present building was erected. At present, they have a building fund with which they wish to enlarge the church. A new record attendance was set in their church, November 18, in having fifty-five people present for the morning services. Bro. Sydney E. Magaw preached Sunday morning. The college students conducted the afternoon program. Everyone enjoyed the potluck dinner at noon.

The college students enjoyed having Bro. Glenn M. Birkey as speaker during a recent Chapel service. He presented a Bible quiz that had been conducted in other colleges, and a comparison of the grades showed the average grade of Oregon Bible College to be

much higher than in other colleges. Bro. Birkey also presented interesting information concerning the mail routes in the United States. Bro. Birkey was employed as a railway mail clerk for many years.

The College enjoyed having Bro. and Sr. Loren Burnett, Lozelle, and Helen of Ripley, Ill., as week-end guests.

If an epidemic of sore eyes spreads among the students, you will know it comes from those f-l-a-s-h-y ties "Pop" Logsdon wears to the dinner table.

The student body regrets the loss of two of its members, Timothy Pearson and LaVonne Sorenson. We hope to see them return in the near future to resume their studies.

Eight members of Golden Rule Home attended one of our Chapel services at which Bro. Daniel Judy was the speaker.

"He patient show'd us the wise course to steer.

A candid censor, and a friend sincere;  
He taught us how to live, and (Oh! too high the price of knowledge) taught us how to die."—Tickell, "On the Death of Addison."

Gordon C. Shrode, Reporter.

### RIPLEY, ILLINOIS

Recently, following one of our morning worship services, an elderly man from Quincy, Ill., Mr. Burton Green, requested baptism. Immediately following the request, we gathered on the banks of the Lamoine River, and the writer assisted Bro. Green in putting on the Lord Jesus Christ. We pray that he may find rest and comfort as a reward for the step which he took in the closing years of his life. Sr. Green has been a member for many years and faithful in her obligations to her church. C. R. Randall, Pastor.

## Gleanings From the Field

"The field is the world."—Jesus.

Illinois Director of Evangelism James M. Watkins expects, the Lord willing, to speak for the Chicago Church of God, Sunday, December 9. The Chicago brethren meet in the Chapel of Lawson Y.M.C.A., located at Chicago Avenue and Dearborn Street. On December 2 and 16 Bro. Watkins plans to be with the Restitution Church at Casey. December 25 he will be with the Eldorado brethren.

Thanksgiving Day found Bro. and Sr. Elaine Randall and son David visiting relatives and friends in Oregon, Ill. Bro. and Sr. Harold Doan also spent the Day with relatives in Oregon.

"The trip to Tempe, Ariz., was, to put it mildly, pleasant."—Arlen Marsh, 132 N. Gardiner Ave., Rockford, Ill. . . . See Bro. C. E. Lapp's full report of the Tempe meeting.

"We were glad to see you again at Macomb, Ill., and to hear the college boys. They have a quartet that does not have to take a back seat anywhere."—Celaiue Randall, Ripley, Ill.

The Editor and Mrs. Magaw and three children; Norma, Sidney David, and Jimmy, left Oregon Thanksgiving Day morning for Tipp City, Ohio, where the Editor will conduct a series of meetings at the Brush Creek Church of God.

Sr. Verna C. Thayer, having finished her work for the present in Sioux City, Iowa, spent the past week in Oregon, Ill., working on Intermediate Truth Seekers' Sunday School Quarterly. She plans soon to go to Kokomo, Indiana, for some special work in the Church of God Sunday school there.

## NATIONAL BIBLE INSTITUTION

Marion Long	\$10.00
Marion Long (in memory of her mother, Mrs. Emeline Hawxburst)	55.00
Arlen Marsh	8.25
A Pledger	1.00
Elta M. Siple	4.00
Mrs. Kate Olmstead	7.15
Mr. & Mrs. Glenn M. Birkey	10.00
Shirley Logsdon	5.00
Mrs. Kenneth Brewer	4.00
W. R. Simmons	4.00
Mrs. L. Drake	2.00
Harold J. Doan	3.90
Delta, Ohio, Bereans	30.00
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Mrs. Vena Logsdon	50.00
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Southlawn Park Church, Gr. Rapids	115.00
Mrs. Emma L. Carruthers	10.00
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Macomb, Ill., Church	15.00
Mrs. J. D. Shelley	20.00
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Mr. & Mrs. F. J. Spence	10.00
Miss Emma Sissle	5.00
R. H. Judd	2.00
George P. McMurtrie	5.00
F. G. Carpenter	2.00
A Pledger	1.00
Mr. & Mrs. Paul H. Overholser	52.00
Mrs. John S. Taylor	4.00
E. H. Eubanks	10.00
Forrest R. Long	4.00
Mrs. G. W. Marrs	4.00
F. Carpenter	5.00
Missouri State Conference	45.00
Filmer H. Magaw	4.00
Mrs. H. L. Davis	5.00
Mrs. Homer C. Boyle	1.00

## GOOD ARTICLES WANTED

Well prepared articles on religious topics are always needed for columns in The Restitution Herald. On Thanksgiving Day, your Editor will leave his desk to assist in a series of evangelistic meetings in Ohio, leaving his editorial work temporarily in charge of assistants. They will watch every mail to see how interesting and helpful they can make the next two or three Heralds. They can receive only those articles that you, the writers, submit. Mail good articles to The Restitution Herald, and The Restitution Herald will mail good articles to you. Your help is needed now.

Sydney E. Magaw, Editor.

## I WALK WITH HIM

I like to feel with every setting sun,  
Another day has seen its tasks well done;  
To feel within my heart God's sweet caressing,  
And to enjoy His peace, and joy, and blessing.

I have not walked the way my feet would go.  
Because I walked with Him, He would not  
will it so.

My steps must keep within His path so trim.  
Because I walk with Jesus, and I learned of  
Him.—Jane L. Chapman; selected  
by Louise LaMunion.

Send The Herald to your friends.  
Subscription rate: \$2.50 per year.

## LET ME BE A GIVER

"God, let me be a giver, and not one  
Who only takes and takes unceas-  
ingly.

God, let me give, so that not just  
my own,

But others' lives, as well, may  
richer be.

Let me give out whatever I may  
hold

Of material things life may be  
heaping,

Let me give raiment, shelter, food,  
or gold,

If these are, through Thy bounty,  
in my keeping.

But greater than such fleeting treas-  
ures, may

I give my faith and hope and  
cheerfulness,

Belief and dreams and joy and  
laughter gay,

Some lonely soul to bless."

—Mary Carolyn Davies.

## JOHN H. ADAMS

John H. Adams, son of James and Sara Pickett Adams, was born December 7, 1864, near Gifford, Hardin County, Iowa. On May 25, 1886, he was married to Elizabeth Harlan, who died May 15, 1944. To this union were born seven children, six of whom survive, one dying in early life. For many years, the Adams' home has been in or near Holbrook, Nebr. On May 27, 1945, he was married to Grace Morse, who survives.

Bro. Adams became ill in early September of this year while visiting at the home of his daughter, Mrs. Francis Spence of Boulder, Colo. He grew steadily worse, and a medical examination disclosed that he was suffering from leukemia, a blood disease. After spending four days in the Denver Sanitarium at Boulder, he returned to the Spence home where he died November 5, 1945.

Bro. Adams was baptized while a young man and continued an active member of the Church of God throughout life.

Survivors include: his wife; one sister, Cora Levie of Compton, Calif.; six children, Cecil, Faribault, Minn.; Zoe Spence, Boulder, Colo.; Fay, Norbeck, S. Dak.; Carl, Columbus, Ohio; Kate Eubank, Lyons, Colo.; Lillian Gauger, Madrid, Nebr.; thirteen grandchildren; and four great-grandchildren. A brother, Amandus, died October 3, 1945.

Funeral services were conducted November 8, 1945, in the Holbrook Church of God, burial being made in Plainview Cemetery near Bro. Adams' old home in the country several miles southeast of Holbrook. There he rests in hope of the coming of Christ and the resurrection.

T. M. Ferrell.

## WILLIAM ELWOOD WHARTON

William Elwood Wharton, son of Thomas and Sarah Wharton, was born, September 24, 1861, at Appleby, Westmoreland County, England, and died, November 2, 1945, at his home in Farnam, Nebr.

He was the eldest of seven children. His parents, four brothers, and a sister preceded

him in death. His brother Mark and his sister Mrs. Annie Hope still reside in England.

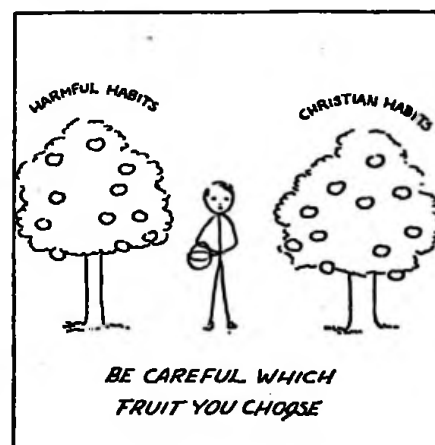
In 1886, he came to America and settled at Jerseyville, Ill. Two years later, he moved to Moorefield, Nebr., making his home there until 1909. At that time, he moved to his farm south of Farnam where he lived during the past thirty-seven years. Last spring, he and Mrs. Wharton moved to their home in Farnam. Mr. Wharton made two trips back to England since coming to America, thus crossing the ocean five times.

He attended the Episcopal Church while living in England. In 1910, he was baptized and joined the Church of God at Moorefield.

Mr. Wharton took an interest in all worthwhile community activities. He served on the school board for many years. He was an earnest Bible student and his life was a true example of devout Christian living. He will be greatly missed, as he and Mrs. Wharton were always among the first to call on each new neighbor and in any home where there was illness.

He leaves, to mourn his death, his wife Hannah, his son Harold of Gering, his daughter Helen of Lincoln, Nebr., daughter Florence of Waterloo, Iowa, and daughter Lt. Martha Wharton, an army nurse who has just returned from thirty months overseas' duty, two step-daughters, Mrs. Naoma Farris of Chicago, and Mrs. Bessie Vig of Sharon, N. D., also four grandchildren.

Funeral services were held, Wednesday afternoon, November 7, from the Chester Hugo funeral parlors in Gothenburg, Nebr., to the Methodist Church. Interment was in Farnam cemetery.



## THE RESTITUTION HERALD

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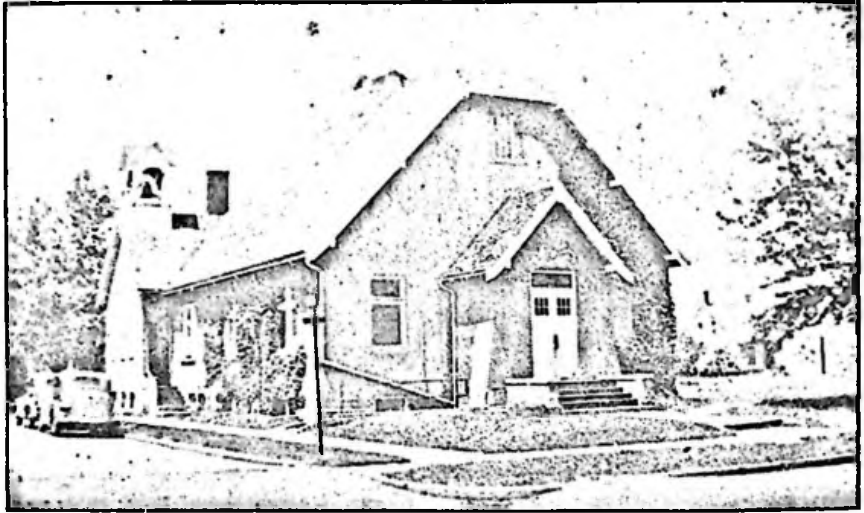
The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the 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 Voice of Indiana

Emory Macy, Editor

1252 S. Jay Street  
Kokomo, Indiana



HOPE CHAPEL, SOUTH BEND

## EDITORIAL GREETINGS:

At the Quarterly Conference conducted at Burr Oak in September, I was elected to succeed Brother M. W. Lyon as editor of the "Voice of Indiana." We regret that he needed to leave us and the work he so nobly began in the state of Indiana, but we are sure the Lord has some greater work for him to do.

As we attempt our first editorial, we appreciate the words of David: "Thou hast set my feet in a large room" (Psalm 31:8). We need your co-operation.

We are interested in what you are doing. Your successes can help us lift someone else. Send your church news and plans promptly before each conference. They may be refreshing words to some who are afar off. "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25:15).

## CONFERENCE PROGRAM

### Saturday, December 8

- 10:00 Devotional . . . . . Weldon McCoy  
10:30 Demonstration teaching followed  
by teachers' clinic on methods and  
materials.  
Primary . . . . . Mildred Macy  
Juniors . . . . . Louise LaMunion  
Intermediates . . . . . D. A. Jones  
Adult group (discussion or Bible  
lesson) . . . . . E. L. Macy  
Noon Dinner  
2:00 Voice of the People . . . . . F. A. Stilson  
3:00 Conference Board  
Bible Study or Sermon Weldon McCoy  
5:00 - 7:00 Supper in the homes  
7:30 Sermon . . . . . E. L. Macy

### Sunday, December 9

- 9:30 - 10:30 Sunday School Lottie Pickerl  
10:45 Sermon . . . . . Harry Sheets  
Noon Dinner  
2:30 Sermon . . . . . D. A. Jones  
Communion . . . . . F. A. Stilson  
6:00 Lunch  
7:30 Sermon . . . . . E. L. Macy

## AROUND THE CHURCHES

### Hope Chapel (South Bend)—

Hope Chapel now is enjoying sermons each Sunday, given by our ever-faithful Brother Floyd Stilson. On October 28, Brother Stilson baptized Mrs. Cecil Houser at Riddle's Lake, Lakeville. On November 3, both Mr. and Mrs. Cecil Houser asked that their membership be placed with Hope Chapel. We were very glad to have them and their family worship with us.

We extend an open invitation to all who can attend the Quarterly Conference to be conducted at Hope Chapel on December 8, 9. Accommodations will be made for all out-of-town guests.

### Hillsburg—

Our church group is anxiously looking forward to the series of meetings to be conducted by Brother James M. Watkins. He will be with us from December 23-29. Come to be

with us and enjoy the unfolding of God's Word.

The building fund (for the construction of a basement, furnace, and water system) has reached \$1,080.00. The members are all contributing to a special Thanksgiving Day collection to be applied on the fund. We hope to have \$2,000.00 by the time we start work next summer, God willing.

The pastor recently accepted a position of teaching English and history in the Kempton High School.

### Kokomo—

The young people's Sunday school class, under the supervision of its pastor-teacher, has fully organized, and it has monthly business meetings followed by a social hour. Officers elected are: Charles Gillam, president; Jack Hunt vice president; Carolyn Layton, secretary; Virginia Shaw, treasurer.

Members of the Ladies' Aid are more than "stuck up" (with needles) from their quilting. No sooner do they finish one quilt, than they have another ready to be put in the frames. Ofttimes quilting bee begins at 8:30 a.m. and continues until 5:30 p.m., then the ladies wonder why they must quit so soon.

We are looking forward to having Sister Verna C. Thayer with us for a short time to help in our Sunday school, the Lord willing.

### Burr Oak—

A Fun Circus was held in the basement of Brother and Sister Howard Doll's home on October 19. Needless to say, everyone enjoyed it. We were pleased to have Sister Myrle Claussen and daughters of Oregon, Illinois, with us on that occasion.

A chili supper was served in the church basement, October 26. This fellowship supper was held instead of the annual Halloween party. Each Sunday school class contributed to the evening's entertainment. An offering was received for the parsonage fund.

On November 6, another payment was made on the parsonage. We are pleased to report that just a year has passed since purchasing the parsonage and \$2,200.00 has been paid, leaving a balance of only \$800.00.

Not neglecting things spiritual, we are having a special Thanksgiving service, November 19-25. Brother M. W. Lyon will be the speaker.

Brother Harry Sheets comes to Burr Oak the first and third Sundays of each month. Owing to Quarterly Conference at Hope Chap-

el, Brother Sheets will not come to Burr Oak until December 23.

The annual church business meeting and election of officers will be conducted at the church, December 5.

## SUNDAY SCHOOL QUESTION BOX—

Sisters Lottie Pickerl of 407 La Monte Terrace, South Bend, and Sister Louise LaMunion of Culver were appointed to serve as a "clearing house" for Indiana Sunday school problems. The question suggested for this quarter is, "What are you doing for the young adults besides teaching the regular Sunday school lesson?" (Signed—L. L. P.)

Send your answers to the above query—with your Sunday school problems—to the Sunday School Question and Answer Box, in care of either committee member. The best practical answers will be published in the next "Voice of Indiana."

## A LETTER

(This letter is from a member of our "like precious faith" who lives more than forty miles from any Church of God of the Faith of Abraham.)

## Greetings:

Now that this great turmoil has somewhat subsided and the October 30th issue of The Restitution Herald announces the beginning of a drive for members, I would like to say a word of praise for tracts and books published by National Bible Institution. Several years ago, they changed my manner of life and thinking.

As the paper shortage subsides, I hope to distribute more and more tracts. I think they are wonderful for quick reference, and I think they are directly to the point. Being so far from churches of like faith, with God's help and if it is His will, I hope to be instrumental in bringing our faith to this community.

The Restitution Herald is a wonderful weekly publication, and each article is read and thoroughly enjoyed by every member of our family. Let us all heed the warnings that are given through it, because it is founded upon God's Holy Word.

I think this age is very, very soon coming to a close. The time is short and so many people remain unreached by the gospel. Let us all work together, watching and praying for the soon coming of our Lord and Master.

Irvin L. Ferguson,  
Anderson, Indiana, Rt. 2.

# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, DECEMBER 4, 1945

NUMBER 10

## Stewards of the Gift of God

By James M. Watkins\*

*"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10).*

**AS EVERY MAN HATH RECEIVED.** "Now concerning spiritual gifts, brethren, I would not have you ignorant." Thus spoke the Apostle Paul in 1 Corinthians 12. The force of our understanding must tell us that if we have been made members of the body of Christ, we have received something. This something is the opportunity of utilizing in our lives the blessing of such a spiritual gift as God may see fit to bestow upon us for our faithfulness and devotion.

"Every man hath received," spoke the Apostle Peter, leaving no doubt or possibility that any who are of the faithful can possibly be without some measure of such a gift from God. Such gifts are given, according to Paul in 1 Corinthians 12, "that every man may profit thereby."

Seven manifestations of the Spirit of God are listed according to Scripture: the Spirit of Life, the Spirit of Power, the Spirit of Knowledge, the Spirit of Wisdom, the Spirit of Faith, the Spirit of Love, the Spirit of Peace.

How, for instance, can we estimate the tremendous value of life—not merely biological life, but "more abundant" life? That life has with it the greatest possible satisfaction in personal expression; it has hope, not alone for the present, but the ground roots for the future. How can we estimate the value of the Spirit of Power by which an individual can be raised to unbelievable heights of personal accomplishments? "I can do all things through Christ which strengtheneth me" is not merely a phrase, it is an expression of the same practical factors that promises, to all consecrated Christians, the gift of a spiritual blessing that transcends the plane of the natural.

Again, shall we neglect the wonderful promise of personal peace and spiritual comfort promised time and again to those of the Household of Faith? "The peace of

God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Is this verse merely an assembly of words by inspired writers of old, or is it a living, practical application for this present day? Likewise, is our failure to receive it a fault of God in not offering it, or is it a fault of ours by not embracing wholeheartedly that which is offered? The spiritual gift by which we can set aside the restlessness of this modern age is the greatest gift God could possibly bestow and that which is most necessary in keeping our hearts and minds steadfast toward God.

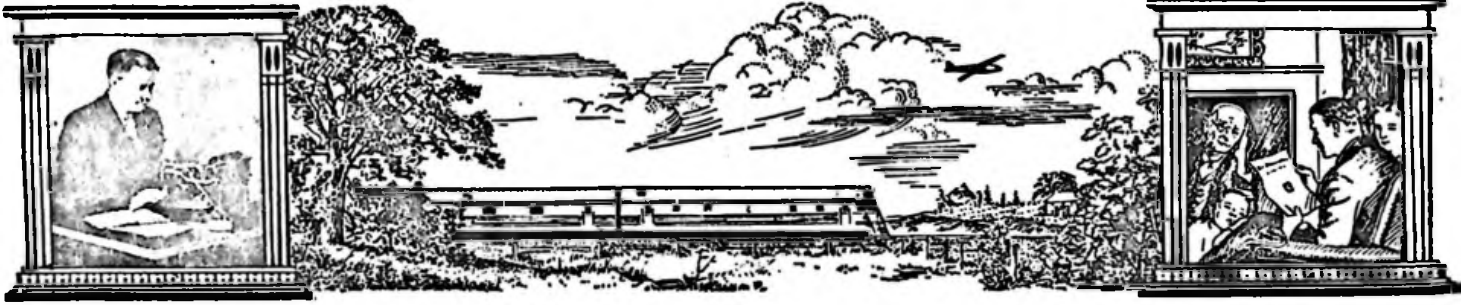


James M. Watkins

There is, further, the Spirit of Love whereby we are knit together in the unity of faith. By this "we know that we have passed from death unto life, because we love the brethren." This great overflowing compassion, so necessary for the foundation of this present life and the promise of any future existence, is not something which we attain within ourselves. It is a by-product of our association with God. It is the outgrowth of the inner satisfaction we receive when we come to appreciate the great love God has bestowed upon us in the forgiveness of our transgressions, the opportunity of eternal life, and a spiritual expression by which we can develop the personality of the New Life in this present age.

Whatever the phrase may mean to us or however we may desire to interpret it in practical personal experience, the fact remains, "Every man hath received" if he has become a child of God. There is no future for any church except as it lives to give expression to the spiritual qualities contained within the lives of each individual. The words, attitudes, fellowship, devotion, and progress are merely reflections of that which is within the hearts of those who assemble there, and that alone will determine the future of any church, (Please turn to page 10)

\* Director Department of Evangelism, Illinois State Conference.



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Sydney E. Magaw, Editor

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## Friends Who "Wear"

Only the Christ could look clearly into the hearts of men to discern their inner thoughts. Only He could know accurately who were His true friends, and how true they were. Being able to weigh the intent of praise, to measure the depth of conviction and sincerity—or their lack of depth—Jesus was never deceived, never surprised, possibly never disappointed. He understood. That God-given power undoubtedly developed in Christ a high sense of duty to His fellow men: to think evil of another, to feign friendship, to be less than one hundred per cent sincere were no factors in the mental or spiritual structure of our Lord. He was loyal to the core! In a lesser degree, of course, there are many men and women who, likewise, continue loyal and true to their fellows, year after year, decade after decade, and "to the end." They are not "sunny weather friends"; they do not "leave one when the sun goes down." They are friends who "wear," called by Solomon, "chief friends" (Prov. 16:28).

## Secret of Winning Friends

The Word of God, man's best textbook, reveals the secret of winning friends, a secret that is practical to win friends for the church as surely as for personal companionship. Here is the secret, simple but effective: "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Prov. 18:24). The first part of the verse seems to be the more important part of the clue: one's own friendly spirit will cultivate a reciprocal friendly spirit in his associates. Briefly, *be* a friend to *have* a friend. There is scarcely any other method. Talent, social standing, riches may seem to be substitutes, but they win only "sunny weather" friends. When misfortune comes, that type of friendship "flies out the window." Help a man, though, when he is "down and out," and he will help you *before* you get "down and out." Feed the hungry, and you will not know hunger; encourage the lowly and you will live in exaltation.

The second part of the text (Prov. 18:24) is, however, an essential part of the secret for winning friends. It says,

"There is a friend that sticketh closer than a brother." That saying may be singularly prophetic of the Christ, as He is One who never fails His people. He is more loyal than are one's flesh-and-blood relatives. The text, however, has another possible interpretation; it encourages the making of friends with non-relatives. Pigmy souls are content with friendships limited to the nearest relatives, looking upon all others as strangers having different motives and interests in life. Bigger souls know that all people are intensely human, and that they, equally the creation of God, merit kindness and fellowship. There is no breach of ethics in seeking friends beyond one's own clan. Indeed, the Great Commission, charging Christians to preach in all the world and to every creature, suggests that one may well profit by friendships with people of other nations and races. Jonathan was not David's brother, yet was his most loyal friend. Not a fellow Jew, but a negro, perhaps, labored up Calvary with His Lord. (Cp. Matt. 27:32; Mark 15:21; and "Niger" of Acts 13:1.)

## "Manifold More" of What?

Jesus spoke of His disciples as those to receive "*manifold more*" in this present time, and in the world to come life everlasting" (Luke 18:30). They are to receive "manifold more" of what? The preceding verse reveals the answer. Jesus said: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time." By following the Christ, one may be required to leave his own boyhood home, to leave father and mother, soon, however, he will make friends with other fathers and mothers, and he will be welcomed into a hundred Christian homes. This multiple blessing for sacrifice awaits every convert, every soul ready to "launch out into the deep," but it awaits him, especially, who is willing to do the work of a minister. Many fathers have counseled me; many mothers have called me to dinner. More than a hundred homes await my coming as though I were a son or a brother—homes, too, that I never should have known, had I not heard the call of Christ. "O Happy Day"!

# Who Is Willing in Illinois?

By C. R. Randall (Ripley, Illinois)

**H**UNDREDS of years ago, in the land of the cradle of civilization, an aged king stood before his people making a noble request. This aged king was none other than David, the Sweet Singer of Israel. The time had come to erect a beautiful Temple to Jehovah, the God of heaven. David had set his heart on carrying out the plans for building this structure; these plans, however, did not coincide with those of God. God made choice of another to do this work because David was a man of war. The choice was Solomon, the son of David.

## *Unlimited Task*

After it was made plain to David that he was not the one chosen to build the Temple, David began to prepare and gather some of the necessities. Realizing that Solomon was young and inexperienced with such a task before him, David felt a responsibility of aiding him as much as was possible. It was with this in mind that David stood before his people and made his request. The disappointment weighed so heavily upon his heart that he appealed wholeheartedly to the people for their unity and their support. He requested gold for things of gold, silver, brass, iron, wood, and precious stones. The people were requested to give of their substance for the building of the Temple. The task before them was tremendous. Furthermore, it was a task made more serious and unlimited because it was to be performed for the God of heaven.

## *Who Is Willing?*

After David had tried to impress the people with the necessity for temporal offerings and to give them an insight into the sacrifices which they were going to have to make, he came to the climax of his message to them. This climax is best portrayed in the words of the inspired writer in 1 Chronicles 29:5b: "Who then is willing to consecrate his service unto the Lord?" David realized the value of gold, silver, and precious stones. There was, however, something greater and extremely more important than these temporal blessings. The important factor in his message to this people was his desire for their consecration of their service to the Lord. The plea was not a command, but an invitation to help in service to the Lord. We also notice that he requested the service of those who were willing.

David appreciated the value of service of one who consecrated himself willingly. God expects no service grudgingly,

nor does he request it; furthermore, it is a sin so to serve. In building the Temple, it was the willing heart that was necessary. No doubt, David recalled the words God spoke to Moses to deliver to his people relative to the rules or laws of war, as recorded in Deuteronomy 20. Especially would we like to draw to your attention verse 8: "The officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." When God sent His people to fight against other nations, He wanted those who were brave; those who had confidence, and, above all, those who had faith in Him, as shown by their willingness to respond to the call of duty. It was the willing person that God wanted because willingness testified to confidence in God.



C. R. Randall

## *They Offered Willingly*

Response to the plea of David was one of great joy because the results passed expectations. The beautiful tones of his plea had vibrated into the innermost sanctuaries of their being and caused a resounding echo of willingness. The gratitude for the unlimited blessings of their God and the high esteem in which they held their king was shown in the great outpouring of their possessions and, above all, by the willing consecration of service. They gave of their gold, silver, brass, iron, wood, and precious stones without measure. This was not mass enthusiasm which was only for a moment gendered by the oratory of a stately king, but a heart response for a work instituted by the Almighty God. This wonderful response caused a feeling of joy to pass through the nation of Israel which permeated their whole social and religious life. These people rejoiced, inasmuch as they had, "with perfect heart," offered willingly.

## *Call in Illinois*

Like David of old who made a plea for aid, today we have a man who is making a call. That man is Director of Evangelism in the State of Illinois, Brother James M. Watkins. Brother Watkins has outlined a plan for a great building, which is the building of an organization in this State to create living temples wherein God can dwell. It, like the building of old, is a tremendous task. It is an unlimited task. The only limitations which are placed upon it are the limitations which we, the members of the Church of God in (Please turn to page 11)

# Help Wanted

By L. W. Moore, Jr. (Macomb, Illinois)

*"Is it nothing to you, all ye that pass by?" (Lamentations 1:12.)*

**T**HE Weeping Prophet, Jeremiah, lamented over the fate of Jerusalem. The city was so steeped in sin that God turned from her and heaped persecution and sorrow upon her. Jeremiah cried out for the city, saying, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lamentations 1:12).

Many of the prophecies concerning Jerusalem have greater meaning when applied to the Saviour. As Christians think of their wounded, bleeding, suffering Messiah, they can hear Him crying the words that Jeremiah penned so long ago. Has there ever been a sorrow like unto Jesus' sorrow?

The most part of Jesus' suffering was His mental anguish. It is true that He suffered greatly physically also. He was scourged by Pilate, forced to wear a cruel crown of thorns, nailed to a tree, and pierced in the side. These things, however, do not compare with His mental agony. Others have probably endured as much physical pain. Even in the war just passed, men have been hung by their thumbs and used for bayonet practice. Jesus' sorrow, however, never can be forgotten. It was in Gethsemane that Jesus "began to be sorrowful and very heavy." He knew that His disciples, every one, were soon to reject Him. He prayed that that bitter cup could pass from Him; but, seeing it was the Father's will, He was willing to drink. Jesus yielded Himself to death. The perfectly innocent One took upon Himself the sin of the world. Here was sorrow such as has been experienced by no other. Jesus, apparently, had become the worst of murderers, and the vilest of liars. God "made him to be sin for us, who knew no sin" (2 Cor. 5:21). He was afflicted and forsaken of God "in the day of his fierce anger." How those sins, the sins of the whole world, must have pressed upon Him!

*Is it nothing to you* that Jesus should have suffered so? Have you accepted Him as your Saviour?

It is regrettable that men today are looking to every source but the true source for their strength. Jesus has said, "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

Jesus Christ of Nazareth, whom, according to the words

of Peter, the Jews crucified, has been raised of God. Peter plainly set forth that it is in this same Jesus every human must put his hope. "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).

God has not given to men many ways whereby we might escape everlasting destruction. All leaders will fail unless they point their followers to the one door. Jesus is the Man who suffered to open that door. He has beckoned to all men to enter in and be saved. Have you entered into the ark of safety? Listen as the Master calls you! *"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."* Have you been hardening your heart? Will you continue to pass by until it is too late? Accept now this One who has suffered so much for you.



L. W. Moore, Jr.

Probably the majority of persons reading this article have already accepted Christ. Undoubtedly, though, you have many friends who have not. *Is it nothing to you* to see them pass by their only opportunity of salvation?

Shortly before our Lord's ascension into heaven, He gave to His followers this commission, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). This commission has not died. Neither has it lost its meaning. It is binding today. Every man that professes to be a disciple of the Lord Jesus must take it to heart and apply it to himself.

This gospel *must* be preached because it is the only means of salvation that God has given mankind. Immediately following His commission, Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (v. 16).

The gospel needs to be carried to the youth of America. Statistics show that 17,000,000 young people, between the ages of four to eighteen, are being educated in our secular schools but receive no religious instruction whatever. They are "growing up" completely apart from God. *Is it nothing to you* to watch these boys and girls grow to manhood civilized but not Christianized? Toward them lies a deep obligation.

We are living in a day when men are neglecting the



way of life eternal. It is a night of sin. It has been a long night, but it is now "far spent, the day is at hand" (Rom. 13:12). The Lord's return draws very near. As we watch the prophecies concerning the end-time reach their fulfillment, we become more and more assured that the day will dawn very soon.

Daniel foretold that in the time of the end men would run to and fro and knowledge would be increased. (Dan. 12:4.) Who is there who has not been impressed with the

marvelous increase in travel and knowledge in the past few decades? Men *are* running "to and fro."

It was not very many years ago that a fifty-mile trip was considered a long journey. All one's friends gathered to say good-bye to the one going on such a long, hazardous trip. Today, distance means nothing. Fifty miles is a "drop in the bucket." Our modern means of transportation have brought in a splendid era of travel. Giant railways circle the earth, huge (Please turn to page 10)

## As a Thief

By F. L. Austin (Oregon, Illinois)

*"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Revelation 16:15).*

THE CHRISTIAN'S garments appear to be listed in Ephesians 6:14-17—"truth . . . righteousness . . . gospel of peace . . . faith . . . salvation, and the sword of the Spirit, which is the word of God."

Walking naked would, then, seem to pertain to a person unclothed with the uniform of Christian apparel—true to items and color.

The "I" of Revelation 16:15, quoted above, is, according to Revelation 1:1, none other than Jesus, the Anointed. And the prophetic narration of Revelation 16:12-16 pertains to the gathering of the nations "of the whole world . . . to the battle of that great day of God Almighty," even unto "Armageddon." In the very midst of this prophetic narration about corralling the nations, Christ seems to locate His return "as a thief." "I come as a thief"—unannounced, unexpected, a surprise, a misfit in the world's current of circumstances. He is not to be "a thief"; he is going to arrive as unexpectedly "as a thief."

To this writer, it appears that God's "cattle drivers" have well nigh succeeded in this "round-up" of the herd of national cattle. It will not take long for a few of "the spirits of devils" (Rev. 16:14) to race out and surround any stragglers, while the rest hold those already encircled. The Armageddon battle ground is the designated ultimate corral. America is no exception. She either will be one of the corralled, or be one of the God-fearing and protected ones against whom the corralled ones break out.

However, it is not the present wish to study this phase of this Scripture. The point in the writer's mind is the Saviour's announcement, parenthetically injected at a designated point in this description of national behavior.

Unheralded, without bearing any headlight (?)—unexpected by many—"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"Naked"? Unclothed—as to Christian clothing? Left standing amidst non-Christians? What shame! What a mild word to be used in such a case!

Very few in America but would be ashamed if classed today as non-Christian. Many resent such intimation! Yet, are they clothed as per foregoing quoted scripture? Or, *are* they "naked"?

No! No! Let's change that, and make it personal—

### *Am I Clothed?*

Many act as though Christian preparedness for Christ's return was much the same as preparedness for any other function; namely, if one toils a bit too long, he can put up a big hurry and clean up and rapidly dress. Yes; such is often practiced in ordinary life.

But living for Christ is not according to the ordinary life. Rather, it is a remaking of the natural life by using and maturing the muscles and wits of faith, truth, righteousness, peace, Holy Spirit, *et al.* With all these Christ-offered portions, we weave, and cross weave, the Christian clothing that maketh unashamed both now and in the day of reckoning.

Nor should one omit Christ from consideration in his daily aim, and live the Christian life solely with a view to gaining entrance for self into the Saviour's house of salvation. Not for self alone, but also for Christ's glory should be our thought.

Christ said, "Joy shall be in (Please turn to page 10)



F. L. Austin

# This World of Ours

By C. Alan McLain (Dixon, Illinois)

**T**HIS OLD WORLD is reeling like a drunken man, drunken with the wine of iniquity. Satan is going to and fro seeking whom he may devour. Wickedness is rampant. The nations are as mad as a swarm of bees. Each nation is fearful of the other, each having hatred in its heart. The nations are pretending to be playing for peace; the "stakes" are high. Which will overbid its hand as Germany and Japan did? Is it peace the nations want? or is it concessions and control over more territory? While playing, are they not armed to the teeth? They distrustingly are watching each other like hawks. The secret of the atomic bomb is one of the most disturbing factors. World trade and commerce have been considered, also as very important to world security. The people of the world are wondering what the future will hold for them. The atomic bomb has made everyone quake at the tremendous amount of energy it can release. The world can be destroyed by this power in short time, so scientists tell us.



C. Alan McLain

Child delinquency and crime are growing by leaps and bounds over all the world. Child delinquency has been named parental delinquency because children are as a general rule like the parents. Where the Bible is taught to the children, child delinquency is almost obscure.

Labor has, also, disrupted reconversion by asking an unreasonable amount of wage increase. Will the labor unions control the government? or will the government control the labor unions? Will inflation come? What is the result of spending more than you make? The national debt is tremendous.

There is fighting in China. The Communists are not giving up yet. They fired upon the United States fleet, and the fire was returned. The condition between the United States and Russia is everything but pleasant.

The Jews are returning to their homeland by the hundreds, in spite of the restrictions placed upon immigration. One thousand rabbis demonstrated at the White House, when Prime Minister Atlee was here, to influence and persuade England and the United States to permit the return of one hundred thousand Jews to their homeland. Many Jews are killed trying to enter Palestine, and several British guards and police have been killed trying to prevent immigration. Israel is becoming a nation. This is according to God's Word. The persecution of the Jews in Europe is fulfillment of prophecy.

Morality is at low ebb. The people are growing more and more in ungodliness. Jesus said: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:21, 22). Jesus also asked the question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.)

The condition of the world is not getting better as some have hoped, but the opposite is true. Where is the world security that people have talked about? Where is this so-called enduring world peace? Paul, the Apostle, wrote Timothy in this fashion: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5). I believe we are living in the last days. Jesus prophesied: "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). The days in which Noah lived were "only evil continually."

Peter, too, had something to say concerning the last days: "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 the creation" (2 Peter 3:3, 4). The churches are not growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. In fact, there is a falling away of the faithful. This, also, is in accord with the Word of God. "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."

Nothing can change the condition in this old earth except the coming of Jesus. Science, philosophy, theology, religion, morality, or church membership, will not bring in a righteous world, nor will San Francisco conferences. How can nations plan and establish peace when hatred has filled their hearts? Jesus is the Prince of Peace; and,

when He comes, He will bring peace everlasting. Jesus said to His disciples: "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). The Apostle Paul, in writing to the Thessalonians, told of Christ's coming again: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be

caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). There is no doubt to the truth seeker that Christ is coming again. Immediately after the ascension of Jesus, the angels standing near the disciples 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). *(Please turn to page 11)*

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## "To Your Shame"

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By Harold J. Doan (Chicago, Illinois)

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*"Some have not the knowledge of God: I speak this to your shame" (1 Corinthians 15:34).*

**T**HOUGH the Church of God at Corinth was a large organization supported by the intelligentsia of the city, something vital was lacking from its worship. The Corinthian church had come to the position in which we found ourselves not long ago. The Corinthians had grown until they were satisfied that they had done all they should do for the Lord, and then they had settled back in their easy chairs and begun to argue and philosophize about Christianity. The Apostle Paul was annoyed with their attitude; and, in his first Letter to the Corinthian church, he shamed it for resting while others of the city struggled along ignorant of God and the Way to approach Him. (1 Cor. 15:34.)

It is not enough to organize a large church, build a beautiful building, and maintain a bulging treasury unless they are used honestly and zealously to draw sinners to Christ. It is not enough to fill one's head with knowledge of the Word of God only to become an armchair Christian and split the hairs of Scripture interpretation with one's neighbor. It is not enough, unless that knowledge is used to influence your neighbor to accept Christ as his Saviour. The church is not to be an introvert, but an extrovert. It is not to withdraw into a central organization and live the dream life of a future day, but it is to go into the world, holding the Light before it, proclaiming loudly and without fear the gospel of the Kingdom and the Second Coming of Christ.

It is probable that the Church of God at Corinth had many alibis for its laxness.

We can hear Demitrious Smith saying to his more ambitious and farsighted brothers, "But we are a little flock, why work any more? It is no use, we can never be a large

church." In the back of the crowd a young man spoke (impertinent rascal), "My father heard Jesus speak and told me that He said, 'The harvest truly is plenteous.' Perhaps we shall be a 'little flock,' but we are not released from our obligation to tell the world of Jesus and His work."



Harold J. Doan

Then Aristides Jones arose and said, "Why should we worry about these people around us. Christ will soon come; and, if He wants them in the church, He will teach them."

A young lady cried out (oh! the folly of youth), "But the Master taught that we must do His business until He comes. (Luke 19:13.) We cannot rest now, especially if Jesus will soon return."

After an awkward silence, Clement Brown, the noted lecturer and teacher slowly arose, and said, "There is a church in Corinth which has carried the Word of God into many parts of Greece. Of course, they do not believe as we do [Paul looked upon the group as false teachers, 2 Cor. 11:1-4, 13], but they are carrying the Word of God. Why should we spend good money and time teaching?"

The same impudent young man arose before the silent Christians and spoke: "It was not Greek philosophy, nor Judaism, nor perverted Christianity which Jesus commanded us to preach. It was the pure, untarnished gospel that Jesus and His apostles delivered. We cannot rest upon the excuse that the gospel is being preached into all the world when we alone watch for Christ's Second Coming, and when we alone long for the Kingdom on earth. If we only have the truth; then we alone can preach it."

So the battle raged between *(Please turn to page 11)*



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**GORT RESIGNS.** The resignation of Lord Gort, as Palestine High Commissioner, has brought deep regrets to those interested in the opening up of Palestine to the sons of Israel. He has been a good friend of Israel's cause, and has stood for a full implementation of the Balfour Declaration.

The "Palestine Post" described the resignation of Lord Gort as "nothing short of a tragedy." It expressed well the sentiments of the leaders of Zionism when it commented: "No High Commissioner in 25 years of British rule in Palestine enjoyed greater popular trust, and repaid it with greater personal kindness. If the report is true that he is out of sympathy with the line of those Middle East experts whose advice and actions are influencing and governing Palestinian policy, Lord Gort's resignation is nothing short of a tragedy."

The Near East is a Biblical point of interest that needs to be watched very closely these days. All prophetic students know that the final drama in human governments is to be enacted in the land that cradled civilization. But yesterday, a man whom I respect as a good Bible student remarked: "I believe this is the generation that will see all these things come to pass." Without doubt, we are on the threshold of the day with fadeless light.

**POKER.** There are Baptists who play poker and drink bourbon, and there is not much this great denomination can do about it. The leaders, however, are determined that those members who engage in these evil practices shall not receive honorary acclaim from institutional sources. President Truman is a Baptist. He plays poker and drinks bourbon, according to some of his fellow Baptists. Baylor University was going to confer an honorary degree upon the President, but the Baptist Convention of Texas voted unanimously against any Baptist school in Texas granting honorary degrees to persons holding "to such views." The resolution reads: "Because of the reported attitude of the President of the United States as a Baptist toward gambling and drinking and because of the invitation of Baylor University to confer upon him the high recognition of a honorary degree, I move that we instruct the trustees of all our colleges and universities not to confer any honorary degree on those holding to such a position." The southern Baptists are to be congratulated on their stand against wickedness, even among those who occupy the seats of the mighty.

**MORE INFORMATION.** The Northwestern National Life Insurance Company in a recent survey of metropolitan and small-town newspapers of fifty years ago and similar papers of today, found that the press of today was giving its readers 250 to 500 per cent more information than did the papers of a half century ago. We would hesitate to affirm that newspaper readers of today are that much wiser than were their forefathers. Informa-

tion is of little value, unless it is incorporated into life and translated into usable channels. Much of the pulp read today degenerates the readers. Our fathers did not get information as quick and complete as we receive it today, but they did read more stable material, and most of this matter was found between the covers of the Holy Bible. This solid reading gave poise, assuring faith, unflinching confidence, and a peace which passeth all understanding. Character had a value in those days.

**RESOLUTIONS.** It is a common practice with politicians to refer matters to committees, especially when time is wanted to bring about a more favorable moment. Such happens to be the case with the appointment of the Anglo-American Commission to inquire into the needs of larger Jewish immigration into Palestine. All recognize it as stalling for time rather than a solution of the problem.

The International Christian Conference for Palestine in opposing the establishment of this Commission adopted the following resolution: "The facts with regard to the tragic condition of the displaced Jews in Europe are established. Further commissions of inquiry are unnecessary and obstructive. More dallying with the problem of rescue of these unfortunate people is intolerable to Christian men and women."

Other resolutions demanded:

"1. The immediate repeal of immigration restrictions against all Jews who wish to emigrate to Palestine.

"2. The immediate repeal of anti-Jewish land laws in Palestine.

"3. The provision at once of the necessary transportation and other facilities for a Jewish immigration movement to Palestine."

Knowing the evil that will fall upon the Jews resident in Palestine when the overflowing scourge comes to this ancient land, their going back home may be a case of jumping from the frying pan into the fire. Israel is dwelling in the tents of wickedness, and the assurance that "there is no peace to the wicked," falls with heavy hand on those who said: "His blood be on us, and on our children."

**SLIME PITS.** In their sales manuals to their salesmen, the Wilhelm Oil Company, Saint Paul, Minnesota, traces the origin of oil to the slime pits mentioned in Genesis. Some commentators on the destruction of the cities of the plain connect the burning of Sodom and Gomorrah with these slime pits, or oil wells, as they are now called. Whether or not oil had anything to do with the final destruction of these wicked cities, we do not know for a certainty, but we do know that oil is having a tremendous bearing on the present situation in the Middle East, especially in Iran. It is no secret that all three of the Great Powers covet, and that earnestly, the immense oil reserves in Iraq, Iran, Saudi Arabia, Bahrain,

Kuwait, and Qatar. Everett Lee Degoyler, Texan geologist, reported to the Petroleum Reserves Corporation, Washington, D. C., that the "probable reserves of petroleum in the Middle East . . . ranks with the highly developed United States as a future source of oil."

The Russian press denies the Soviet government has any "designs against the country's (Iran) independence," in its efforts to develop the oil reserves. The United States Department of State rather doubts this, and has, accordingly, requested the Russian government to state its intentions in Persia.

When the nations of earth have been broken to shivers in the land of the fertile crescent, it then may be seen that the slime pits were used indirectly to melt the iron and bake the clay.

**DIRKSEN.** Congressman Everett M. Dirksen, Peoria, Illinois, in an address before the House of Representatives, on October 16, removed all the exteriors of the Jewish-Palestine question when he said: "Even as Palestine once supported a million more persons than the 1,600,000 who now dwell there, so it can do so again. Forty years ago, there were but half a million people there. Today there are more than three times that number. The Jewish people occupy but 6 per cent of the whole area of Palestine and but 14 per cent of the cultivated lands. The devotion and zeal of the people to the land determines what can be done and how many more may be absorbed. It can take hundreds of thousands of people who today seek safe haven, refuge, and peace. By the test of accomplishment, by the standard of contribution to human welfare, by the measure of historic attachment, by the yardstick of freedom, and by the dictates of common sense, why should not this land be reopened to unrestricted immigration and colonization that it may again become a good land where there shall be bread without scarceness and no lack of anything?"

The entrance of Jews into Palestine has brought about a progressive change which has proven a blessing to both Arab and Jew. The Creator of all gave this land to Abraham's natural seed through Jacob, but permanent possession of the Promised Land can only be realized through the One through whom all the Abrahamic promises are to be realized—even Christ Jesus.

**FEDERAL OFFICE.** The Federal Council of the Churches of Christ in America has opened an office in the National Capital. It will not be a lobbying force such as characterizes so many of the various organizational headquarters. It is intended to make this office a medium through which Protestant groups can obtain information from government sources, and protect their rights from infringement by forces that are constantly seeking to undermine the Protestant cause.

# The Broad Vision

By Arlen Marsh (Rockford, Illinois)

**D**URING APOSTOLIC times, the Christian church spread for two reasons only: it was driven by persecution, and it consisted of individuals who considered their Christianity the most important thing in their lives.

At the very beginning, the Christians tended to do precisely what far too many Christians tend to do today—they remained, with a considerable amount of self-satisfaction, in Jerusalem and its environs, and regarded the outer world through a haze of theological debating. *They* had Christianity, and what did it matter whether anyone else had it or not?

The persecution under Nero and Titus, therefore, served a highly spiritual purpose. It forced the Christians into missionary activity; they were obliged, by the very circumstances under which they lived, to scatter throughout the known world—and, indeed, if tradition is to be accepted, into some portions of the world that were not to be generally known for more than a thousand years.

As they scattered, they carried their theology with them. They refused to settle in new communities and enjoy their faith by themselves; they insisted upon converting others. They were not preachers, most of them; they were merely normal individuals who were filled with the desire to establish churches and to see their neighbors accept Jesus as the Saviour of mankind.

This spirit overcame the Roman Empire. Caesar himself, worshiped as a god, was impotent in the face of Christianity. Miracles rarely occurred to protect Christians from their persecutors; what they had, instead, was the whole armor of God.

The same spirit should infuse us now. Christianity is not alone for the preachers, the Sunday school teachers, the Berean presidents. Christianity and Christian evangelism are for all. We have neighbors; we have friends. If we can do no more, we at least can hand them tracts, invite them out to church, or show them by our lives that there is a difference between Christianity and paganism, between Christianity and atheism.

It was not what people taught that confounded the Roman procurators; it was what they did. Christians would march into the arenas, would burn as living torches to light imperial garden parties, would see their wealth confiscated and their friends desert them. They could have taught—by word—and would have been ignored; it was what they did that mattered.

This is personal evangelism. This is the essence of The "70" Club. This is the motive that should guide every church member. To lead others to God by example and by word is to fulfill the chief function of our own conversions.

Sometimes we are unconscious of the examples that we set, of the teaching we are giving. We do many of the things that those of the world do; many worldly people, wholly uninterested in the things of God, refrain from doing the very things we ourselves refrain from doing. Wild Bill Hickock never swore and never drank; but Wild Bill hardly would have made a Christian leader.



Arlen Marsh

The law of love! Ah, there is the difficult part of Christianity! "Thou shalt love thy neighbour as thyself." We want eternal *life*. We want prosperity and happiness. We want freedom from sorrow and pain and a feeling of inferiority. We want freedom from sin. Then why, in the name of the Golden Rule, should we not be equally as anxious to see that others have all that? They can have it—as we can—in the coming Kingdom of God. Are we to ignore them, to pass them by completely without making some effort—even though small—to stir their thinking along true Christian channels?

Those whom Jesus sent out as missionaries were laymen, not graduates of seminaries. They were fishermen, tax-collectors, business men; they had had no more religious training at the start of their labors than most of us have had. Lydia, the seller of purple, talked of her faith, apparently, even while she dealt in business. Not that she was obnoxious about it—not that she spoke continuously, to everyone who entered her place, about the ways of God. But life and Christianity were inseparable for Lydia, as they were inseparable for others of her class. There is an example for us!

If we can do no more, we can help financially to spread the gospel. This is important, too—not so important, perhaps, as personal evangelism, but important just the same. If every Christian attended church each Sunday, this world would be a different place. And it is a part of our personal service, our personal teaching.

Zeal—enthusiasm! They are difficult to cultivate, but cultivate them we must, if we are to be Christians in reality. Zeal for working the works of God—enthusiasm for guiding others into doing the works of God!



## HELP WANTED!

*(Continued from page 5)*

boats traverse the sea, automobiles carry people hither and yon, and now airplanes will fly you wherever you wish to go. It is now possible to fly from coast to coast across the United States in less than eight hours. The "Globe-ster" makes a regular six-day flight around the world. We are living in startling times and are failing to realize it. The tremendous volume of people who are running to and fro today would have staggered Daniel's imagination.

"Knowledge shall be increased," said Daniel's prophecy. The increase in knowledge that has occurred in the last few years is astounding. Men know more than they ever knew before. The emphasis is upon schools, schools, schools. How far can a young person go without an education? Millions of books and pamphlets are rolling off the presses to be sent over all the world. Consider the wonderful inventions of recent years! The radio has celebrated its twenty-fifth birthday recently, yet this instrument so common to us would seem a miracle to the founders of this country. Man has penetrated deeper into the field of knowledge in the past fifty years than he did in a thousand years before that time.

We now have the atomic bomb. By dropping only two of these small bombs, 480,000 casualties resulted. Who would have dreamed that these things could be so? Who can tell what man will learn next? Knowledge *has* increased. Surely, the "time of the end" is upon us!

We have considered only one of the signs of the nearness of our Lord's return. Had we space, we could mention a dozen more that are quite as startling. The Jews are returning to Palestine and will soon break forth into a nation. As we see these things come to pass, we can know in our hearts that "the night is far spent, the day is at hand."

Though knowledge has increased, it has not been a knowledge of the Lord. In fact, it has led to a "falling away" from the church. There are too many other things to take men's interest. Thousands of people are living in sin, not knowing they are lost, not wanting to be saved. Many of them are persons you love. You associate with them daily. "*Is it nothing to you, all ye that pass by?*"

There is a great work to be done, and the time to do it is short. We must awaken these loved ones out of the darkness of indifference. It is not a work that can be accomplished by a few. Your minister and evangelist will not be able to do it. You must do your part.

When Jesus looked upon the multitudes, "he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). He urged His apostles to work quickly to reap the ripened harvest. "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).

Yes, there is a rich harvest waiting to be reaped, but, alas, there is a terrible labor shortage. Are we going to let the harvest waste? Who will volunteer to work for the Lord? *Is it nothing to you* to see men dying in sin?—you who know that the Lord may return at any time. Jesus had compassion on the multitudes. Have you? Pray for more laborers, but do more than that—become a laborer yourself. Do your part to relieve God's labor shortage by bringing your neighbor to Christ.

## AS A THIEF

*(Continued from page 5)*

heaven over one sinner that repenteth, more than over ninety and nine just persons." If repentance of *one* causes such joy to God and His Son, how much greater their joy when the Son descends "from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air"! If repentance of *one* is a heavenly joy, how much greater will be the joy of *delivering* that *one*, and His body of believers, into the "Father's house."

"Jesus wept" tears of sorrow in His friends' home where faith was shown to be incomplete. But may He not weep tears of joy when, as the reward of His suffering, death, and patient labor through long centuries, He can resurrect, or translate, from dead and living, myriads, as the harvest of His labor of love and sacrifice.

Gladly and freely has He forgiven us, again and again. Let us have Christian pride to be fully clothed with these Christian garments, unspotted and neat, at whatever unannounced moment He may rapidly appear.

Let us evangelize to such end, ourselves—

*And Others.*

## STEWARDS OF THE GIFT OF GOD

*(Continued from front page)*

not the physical advantages which it may have or the size of the congregation.

Likewise, the Spirit of missionary zeal and evangelistic opportunity is not an external thing to be developed entirely apart from the cultivation of our own inner lives. It is born of definite inner convictions—the substance of a full and living faith, the greater love of fellow man, and the desire and determination to share with him the glorious opportunities of the future. When convinced that we have something, we require no greater encouragement

to go forth and, by our personal contacts, offer it to others. First, we must seek for ourselves that which we hope to offer others.

### *Minister the Same*

When we have cultivated within our lives this greater gift of God, there comes also a responsibility and the opportunity for greater personal satisfaction in the administration of that which we have received. "Even so minister the same one to another." Any of the blessings of God are transitory. They are ours only so long as we use them in blessing the lives of others. If they are buried in the rust and decay of disuse, they soon cease to be. Even the desire for Scriptural knowledge soon is lost if we refuse to give it life by a constant interest in personal study. Likewise, the Spirit of Love soon ceases if it has no one upon which to bestow its attentions. The Spirit of Personal Power dwindles unless fired by the incentive of a higher motive that lifts the individual above himself in the desire to add to the life and happiness of another. The Spirit of Faith is no longer ours unless we are willing to stand before others in the exercise of our definite convictions. The Spirit of Personal Peace soon is lost unless we are able to soothe the turbulent lives of those with whom we associate.

To develop and keep within our own lives the gift that is given us, we must accept the responsibility of ministering that gift to others, whether it be the spiritual reflections of our association with God or the opportunity of eternal life. *We shall have what we give* is the primary law of God's spiritual and material stewardship.

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### "TO YOUR SHAME"

*(Continued from page 7)*

those who were satisfied with stagnant Christianity and those who wished to let all the Greeks know that a Saviour had come to redeem the world.

Paul quieted the arguments by saying that some have not heard of God. Shame on you! As long as there are people who are ignorant of God and the Way to become reconciled to Him, the church cannot rest. If it does, it rests not in blessing, but in shame.

People of Illinois, we cannot rest. We cannot cease in our efforts to prepare a group of believers for the coming of Christ. Nor can we excuse ourselves from this work by saying, "Christ will soon come," or, "Others are doing it," or, "We can't hope to win many people to Christ."

What would Paul say to us if he were here today? "I am proud of you, Illinois," or, "Shame!" What would he say to you as an individual? The responsibility rests upon you as an individual, not as groups of people. Let us proclaim the gospel!

### THIS WORLD OF OURS

*(Continued from page 7)*

You and I are sinners. We need Jesus as our Saviour. He will never fail us. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). He is able to save us from the uttermost to the uttermost. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Have you accepted Jesus as your Saviour? Nothing will satisfy except Jesus. He is beyond compare. He died to set us free.

Are you ready for Jesus to come? Have you accepted Him? You who have accepted Him, are you ready for Jesus to come? What have you done for Jesus today? Will Jesus be to you a judge or a Saviour at His appearing? The coming of Jesus is near, according to God's Word. The Kingdom of Heaven will come when Jesus comes, for He will be King of kings and Lord of lords. There will be no end to His rule. Righteousness will flow as rivers of waters. The wicked will be destroyed.

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### WHO IS WILLING IN ILLINOIS?

*(Continued from page 3)*

this State, place upon it. The need arises, as it does in every project, for the gold, silver, and precious stones; and we should realize this need by our support. Notwithstanding the importance of the things just mentioned, yet, as did David of old, the emphasis of this project is being placed where it rightly belongs—upon the consecration of service. The establishment of the new group called The "70" Club is based on the consecration of service. The call is going forth today, "Who is willing to join The '70' Club?"

#### *Response to This Call*

Inasmuch as the call is going forth, it is our duty to respond to this call. It is not a command, merely an invitation to serve the Christ. It affords each one of us the opportunity to better equip ourselves for our discipleship through the training which is offered in this plan.

It is with pleasure that we mention that our church at Ripley is wholeheartedly behind this project. To prove that we are, the Church Board voted to present the annual Thanksgiving Offering to Illinois State Evangelism. Further, we extend to Brother Watkins the invitation to conduct one of his training courses at Ripley.

The call goes forth through all of Illinois. Let its tones resound in your lives and create a response unanticipated.

*The task is unlimited!*

*The call is sacred!*

*The duty is obvious!*

**WHO IS WILLING IN ILLINOIS?**

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19).*

### Mother's Cupboard

Sometimes it is difficult for you to understand the big and unusual wording in parts of the Bible. Today, let us talk of something everyone has in his or her home.

Let us look in the cupboard. Um! I smell cookies. There's the jar! And here's a lovely, odd shaped dish. Does Mother use it for pickles? or celery? On the upper shelf are rows of pretty dishes—many fancy dishes for party or special occasions. Then there are a number of plainer dishes. The plates, cups, and breakfast dishes are for everyday use. There are many dishes, but each one is used for something. Though there are many dishes, they are all in the same cupboard.

Now when we are in Christ, we become a member of His body. We read: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4, 5).

Christians have many different uses, just like the dishes in Mother's cupboard! Only, how very much more wonderful to be a part of Christ's body!

### Why?

Why do we have different uses or offices as a part of the body of Christ? For the reason that there are many kinds of work to be done. Suppose your mother had no other dishes in her cupboard than pickle dishes!

We are given different natural talents to help in the work of spreading the gospel of Christ.

What talent has God given you to help in His work? No one has been missed in the giving of talents. Some have more than others. Did you ever pause to discover why some have more? It is often true that a person has studied to develop certain talents or gifts. Our ministers have studied. Our Sunday school teachers also study.

Timothy was told to be an example to the believers. He was told to study the Word. He was told to let no one ever be ashamed of his youth. He should be an example to Christian boys and girls today.

### Using Our Talents

We want to use our talents for the Lord. Suppose sev-

eral young people play the piano. What can be done to help all use that talent for the Lord? They could be elected to play for different meetings—one for young people's services, one for morning services, and thus divide the work.

Otherwise we have the Scriptural thought of being ready to do what the Lord wants us to do. Sometimes it is being a substitute. Oftentimes it is just sitting still. But if you really have developed your talent so that you can do good service for Christ, there are times when you will be able to use your talent. The main idea to remember is: be ready for service when Christ calls.

It is easy to do the big jobs or services. It is just as noticeable in the Lord's sight to do the small ones. It is easier to give orders or directions than it is to fulfill them, but often the "actors," so to speak, which are not seen or heard, do as much, or more, than the "actors" on the stage. That is one reason a Christian should find joy in any small task, as well as large, for Christ. He *sees* what you do! We are told we will not lose our reward if we give one a drink of water in Jesus' name.

Which would do more service for one here and now of these two? (a) A boy on crutches went to a spring and brought a pail of water. (b) A healthy, active boy ran to the spring and brought a pail of water. It took much more effort for the first boy, didn't it? The boy with strong legs would be able to do more work than the crippled boy. But perhaps the second boy in Christ's sight would have to do more to develop the character God would have him. Are you not glad we need not worry about being judged wrong? Our judgment will be right and just and merciful.

### Happy Birthday Wishes

Carol L. Johnson, Dec. 15, age 10, Kewanee, Ill.

Helen L. Unterkircher, Dec. 15, age 6, Sherrard, Ill.

"The inner half of every cloud  
Is bright and shining;  
I therefore turn my clouds about,  
And always wear them inside out,  
To show the lining."



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### A Missionary Story

This week we have a very special missionary story which was sent us by Brother Leonard Brown, Baraga, Michigan, told by a member of his Berean class, June Wilkinson. She is eleven years of age and already she has hope of being a missionary for Christ in the foreign field. "Thou that hearest prayer, unto thee shall all flesh come."

There was once a doctor and his wife who went over to China to serve as missionaries. One of their first problems was learning the Chinese language. The doctor's first duty was to speak in the little chapel which was provided for religious services. Before leaving for service, he told his devoted wife that he feared failure as a missionary unless he received some special help from God in the language.

After his sermon, he returned home full of joy. As he rose to speak, he found himself able to form sentences as never before. He also was congratulated by the Chinese for his use of the language. The doctor was impressed by this and again he was thankful for the strength and inspiration received from God.

When reaching home, he made a special note in his diary. About three months later, he received a letter from a college boy in America, saying that on a certain evening many of his friends met to pray for the missionary. The students had felt the presence of God so plainly that he decided to write to his missionary friend about it.

When the missionary doctor picked up his diary, he turned to the date on which the students had prayed for him. Then it was that he learned the prayer meeting occurred at the same time he received the special help in the Chinese language for his sermon.

### Let's Predict the Future

The art of fortunetelling is looked upon unfavorably by the church and Christian world. For the good of the Berean society, both national and local, it will do us no harm to do a little of our own private crystal gazing. Are you not a little interested in knowing what your Berean group will be in 1946? Of course, we are about as experienced at reading tea leaves as a monkey, but anyway we shall see what we should like to see.

It is said that the secret of success lies in looking ahead, never backward except to improve on that which lies behind. This is surely a good formula for the Bereans, be-

cause with a very few exceptions our accomplishments during 1945 have been quite minor in comparison to what we could have done. We added no new societies to our roster, little effort was made to improve our study outlines. We could list many mistakes, but we are looking into the future and not behind. None of us appreciate having our shortcomings revealed, but we do like to know the good things that are in store for us. The most important exception to which we refer is our merger with National Bible Institution. Upon this action, we hope to base the future success of our society as the young people's organization of the Church of God. Above all, we must prove worthy to be a department of National Bible Institution. All its projects have proved profitable both spiritually and financially, and it is our responsibility to see that the National Berean Society does not stand alone in this respect.

As we attempt to discover what kind of organization we will be in 1946, we cannot help but think of it in rosy terms. The national society which we hope to have in 1946 is flourishing and prosperous because it is composed of many local societies whose members are dependable, missionary-minded, and have the desire to function as a young people's society upon which the church can rely. It matters not if we sponsor startling projects; but, if we become a group which remains close to God and show through our actions that we indeed study His Word, then we shall be worthy in part of the name "Bereans."

It requires more than planning and predictions to make our Berean society be what we want in 1946, but they are the foundation upon which we can build. If we are earnest in our prayers, asking continued guidance and inspiration of God in our efforts, then our faith and effort expended will result in the national and local societies which are up-and-coming, that we see in our crystal ball. Begin thinking now and working—not as an individual but as a society devoted to the cause of a bigger, better, and more Christian Berean organization.

### We See in the *Bugler*

One of the interesting items in the Brush Creek (Ohio) *Berean Bugler*, November issue, was a little note that Brother Vivian Magaw, teacher of the Junior Berean class, is conducting a spelling class in addition to its regular studies. While learning the order of the books in the Testaments, the class is also learning how to spell them.

# AMONG THE CHURCHES

## CALENDAR

December 9—Indiana Quarterly Conference at Hope Chapel, South Bend.

December 23-29—Special meetings at Hillisburg, Ind.

## LITTLE ROCK, ARKANSAS

The new church at Little Rock, Ark., was dedicated, Sunday, November 11. Out-of-State visitors were Bro. and Sr. T. A. Drinkard of Arlington, Texas, and Bro. and Sr. Francis Burnett and family, who are now located at Jordan, Mo. Bro. Drinkard spoke in the forenoon after Sunday school services. A bountiful dinner, which everyone enjoyed, was served in the church at the noon hour.

A short program was rendered in the afternoon. The writer gave a history of the work at this place. Bro. Burnett then preached the dedication sermon which was very appropriate for the occasion and was enjoyed by all present.

At 4:30 in the afternoon, it was the writer's happy pleasure to baptize Miss Lucile McEntire in the all-saving name of Christ.

Bro. Drinkard's talk on the Second Coming of Christ was spoken in fine spirit and was appreciated by all. We wish to thank Bro. Drinkard and Bro. Burnett for their splendid services and extend them an invitation to come our way again.

Bro. Burnett and family left Monday morning for Morrilton and Cleveland, accompanied by Bro. and Sr. Drinkard.

The work at Little Rock was begun first in 1926 when Bro. Zack Matthews preached in residences, baptizing Bro. and Sr. R. D. Stanton, Srs. Amie McEntire, Berta Cole, Della Small, Stella McCowan, Mary Matthews, Bros. George McCowan and Wildon Rodman. Bro. Owen Jones baptized Bro. Lowell and Sr. Billy Matthews in 1936. Bro. T. A. Drinkard preached in the home of Bro. and Sr. Stanton and baptized Bro. R. C. Stanton and Srs. Lucile Cheek and Frona Gann in 1942. Bro. J. M. Morgan baptized Charles Kyser and Margaret McCowan at the Oklahoma and Arkansas Conference in 1943. Bro. Francis Burnett immersed Tommie Daniels in 1944. A large portion of these do not live at Little Rock at present.

The church building is not completed, but we are thankful for it. We hope to secure funds soon to finish it.

H. Scott Smith, Pastor.

## DECEMBER SCHEDULE

Bro. James M. Watkins plans to speak at the following places during December: the 9th, Chicago at 11:00 a.m., Lawson Y.M.C.A. Chapel, Chicago Avenue at Dearborn Street; 16th at Restitution Church near Casey; and 23-29 at Hillisburg (Ind.) Church of God. (He spoke at Eldorado, November 25, instead of being scheduled for there on December 25, as stated in last week's issue.)

## SPRINGFIELD, OHIO

Good-bys were very hard to say at the beloved Maple Grove Church at Springfield, Ohio. Our hearts are heavy to leave those who have become so very dear to us. We look forward, however, to new service among another group and hope and pray that all will work out to God's glory and the upbuilding of His Kingdom.

We hope the Springfield church will speedily find the right man for their needs. We love the folks there dearly and pray for God's richest blessings upon them. There is a great field there—perhaps riper for harvest than we realize.

We were so happy to have three baptisms there on our last Sunday afternoon, and deeply regretted that illness prevented others from yielding as they had intended. Those whom we assisted were Thomas Sprouse, Rt. 2, Mrs. Walter Hapner, Rt. 2, and Mrs. Maude Kable, Rt. 3, all of Springfield, Ohio. We pray God's blessing upon each of these, and may they find happiness and peace within the fold of our heavenly Father and in the fellowship of His Son.

A. M. Jones.

## A REMINDER

"Who Is Willing in Illinois?" Such is the title of Bro. C. R. Randall's article which appears on page 3 of this issue. After writing enthusiastically about The "70" Club which is being sponsored by the Illinois State Conference and its Director of Evangelism, Bro. James M. Watkins, Bro. Randall states: "The need arises, as it does in every project, for gold, silver, and precious stones; and we should realize this need by our support."

The program undertaken by the Illinois State Conference is much beyond anything attempted heretofore. We ask the hearty financial support of every individual member of every church and every isolated member of the Church of God in Illinois.

Bro. Watkins November expenses are not included in the treasurer's report which appears on the back page.

Send contributions to our treasurer, (Mrs.) Tessa Laning, Mount Sterling, Ill., Rt. 2.

Paul C. Johnson, President.

## SOUTHLAWN CHURCH

Grand Rapids, Michigan

The early winter work at Southlawn has been proceeding with interest and zeal. It is good to see some of those recently baptized taking a very active part in the work and worship.

The young people have been meeting on Sunday nights at five-thirty for their Berean meeting, and then remaining and helping with the church service at seven-thirty. This has added much to the interest of the Sunday night work. They read the Scripture lesson, lead the singing, and do the ushering each Sunday night.

Some of the young men away in service are getting home. Of the more than sixty upon our flag, eight have thus far been discharged.

A special Thanksgiving service was held the morning of Thanksgiving Day. The church was well filled, and a generous offering for the building fund was received. Our church family is very thankful to God for all the good things which He has done for us, and it is a pleasure to be able to show a part of this appreciation by contributing to a fund that will erect a building in which we hope to be able more profitably to worship and serve Him.

Our young folks are now working upon a Christmas program. F. E. Siple, Pastor.

## NATIONAL BIBLE INSTITUTION

Maurertown, Va., S. S.	\$21.00
Mrs. Jessie Dixon	3.40
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## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Vivian Kirkpatrick, accompanied by a group of boys from Oregon Bible College, kept his first-Sunday-of-the-month appointment at Graytown, Wis., on December 2.

Being confined at home with a cold, Bro. F. L. Austin was unable to speak for his congregation in Oregon, Ill., December 2. Bro. Paul C. Johnson and Alva G. Huffer conducted the morning and evening services, respectively.

"Sunday night [November 25], Leonard Robbins and wife were blessed with a set of twins, a girl and a boy."—Tessa Laning, Mount Sterling, Ill. Sr. Laning feels that these children will help to keep the Ripley Church on the map and active.

Bro. M. W. Lyon, National Evangelist, is working now with the brethren in Detroit, Mich.



NOVEMBER DOINGS

As Director of Evangelism in Illinois, Bro. James M. Watkins reports as follows: "During November, we drove 1,042 miles. We visited or conducted services in seven localities, returning to some twice or spending a period of time there. This included visits or services with the brethren at Casey, Marshall, Martinsville, Annapolis, DuQuoin, Herrin, and Eldorado. In doing so, we made forty-four personal calls, conducted seventeen public services, one radio broadcast, and one baptismal service. The radio broadcast was as guest speaker for the W.C.T.U. over WEBQ, Harrisburg.

"Certificates of membership and study material were sent to twenty-one members of The '70' Club. . . .

"As a whole, the work looks very encouraging throughout the State, and we are satisfied that solid groundwork is being laid. . . . We are planning a long-range program that will have sound principles, rather than a fly-by-night effort that will show big returns immediately, but not endure. Our aim is to have a worthy program in operation by conference time next year."

Place orders for Truth Seekers' Quarterlies (both Senior and Intermediate) now. Prices: single copy, 17¢ each per quarter; 3 or more to one address, 15¢ each per quarter. National Bible Institution, Oregon, Ill.

NANCY ELIZA SCHMIDT

Nancy Eliza Griffith was born April 2, 1856, the daughter of Samuel E. and Charlotte Wiley Griffith, of central Indiana. She died at the home of her daughter, Mrs. Earl Alexander, near Hartford City, Ind., on November 18, 1945.

When a young woman, she was baptized into Christ and became a member of the Roll (Ind.) Church of God. To this church and its cause, Sr. Schmidt remained faithful unto death.

She was married to Adam Schmidt, November 22, 1883. To this union six children were born. One died in infancy. Two others, Francis and Pearl, preceded her in death.

Remaining to mourn her loss are two daughters and one son: Mrs. Walter Ratliff of Hartford City, Mrs. Earl Alexander east of Roll, and Raymond V. Schmidt west of Roll. There are also eight grandchildren living.

The writer was privileged to speak at Sr. Schmidt's funeral in the church at Roll, where she had been a member for so many years. It was a comfort to know that she had been so tenderly cared for during her advanced years, and that her health had remained good till almost the end of life's day. Until time for the service at the church, she remained at the Alexander home which had been her home for many years. The many beautiful floral tributes which surrounded her spoke mutely of the love and esteem of relatives and friends. A faithful companion, a tender, loving mother, and a loyal Christian had fallen asleep.

Following the services at the church, Sr. Schmidt was laid to rest in the beautiful cemetery at Hartford City, where she now awaits the call of the Saviour in whom she placed her trust.

F. E. Siple.

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HERALD RECEIPTS

Frances Pierce; S. P. Dismukes; Mrs. Esta McInturff; Mrs. Nora Wiley; Geo. P. McMurtic; Mrs. Emma Swan; J. E. Adamson (2); Roy G. Graham (others); T. F. Presley; Mrs. Mary Elma Bell; Archie L. Loether; Mrs. James Galbraith (another); Dorothy M. Gardiner; James M. Prime; Lucy Yeoman; M. R. Herren; Mrs. A. E. Karnett; W. O. Jenter; Walter H. Poole; L. A. Chaplin; Mrs. Forest Stilson (another); Mrs. Anna Cochran (others); E. A. Drake; Mrs. E. R. Burk; Mrs. W. E. Byers (others); Emma F. Rankin; Edith M. Richardson (another); R. L. Tice; M. J. Oshorn; Mrs. Evelyn Overmyer; Gospel Gleaners Class.

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CHOSEN MEN

By R. H. Judd

"Moses his chosen stood before him in the breach" (Psalm 106:23).

God has always raised up mighty men,  
Men of purpose, men of power,  
Men who knew that God would lead them  
Through the nation's darkest hour.

Great men, men of courage for the right,  
Though the whole wide world was wrong.  
Men of daring, righteousness and truth.  
To help the weak and guide the strong.

Men like Moses, Joshua, David;  
Warriors great in word and deed.  
Prophets like Isaiah and Daniel,  
Who spoke out when there was need.

Men of vision, men of wisdom;  
Faithful men with naught of fear,  
Who in days of sorest trouble  
Kept their faith in God sincere.

Thus as past, and in the present,  
God Almighty called for men;  
So in times we call the future,  
He will do as He did then.

Then trust in Him O ye faint-hearted,  
He who promised cannot fail.  
The clouds will break when morning cometh,  
Faith in God will yet prevail.

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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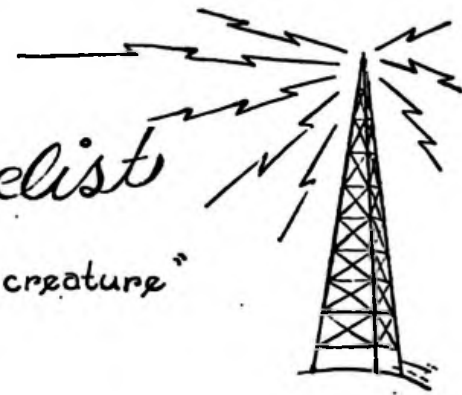
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# The Illinois Evangelist

"The Gospel to... every creature"



## The "70" Club

An Invitation to Service by James M. Watkins, Director of Evangelism

"The Lord appointed . . . seventy . . . and sent them two and two before his face into every city and place, whither he himself would come" (Luke 10:1).

Thus, these few simple words in Luke bring to mind the foundation stones upon which the early church effort was based. Failure of such effort in this day and age must rest largely upon the fact that we have neglected the sound and successful pattern upon which churches were built. Being the Christ not only placed upon the shoulders of Jesus the glory of His station, but it also placed there a tremendous responsibility—the responsibility of evangelizing a country and, through it, the entire world. To meet the demands of His position, Jesus began, not by taking on His shoulders the impossible task of contacting and indoctrinating personally every individual within the scope of His effort, but by selecting, encouraging, and training a particular group of His disciples that they might go out and, through personal contacts, provide places in the communities that were to be steppingstones for His work.

If the church is to survive, and we mean it most emphatically, Christians again must develop within their membership a group dedicated to the foundation stones of personal evangelism upon which the work of Christ definitely was founded. We must never lull ourselves to sleep with the self-assurance that

"we have hired an evangelist." It is equally as impossible for one man to evangelize the State of Illinois as it was for Christ to talk personally with everyone in Galilee, which is less than one-fourth the size of this State. We absolutely refuse the title, "Illinois Evangelist." It would place upon us an unfulfillable obligation. Our purpose can be only to head a "Department of Evangelism." That department must consist of those individuals who, because of the fullness of their own hearts in the things of God, cannot restrain themselves from telling the man down the street, the man who works with them, or the next-door neighbor of the Kingdom of God. Through constant calling to their minds the things concerning the Kingdom of God and the Name of Jesus Christ, these evangelists realize the opportunity of putting to good use the time and patience necessary to develop such an interest and secure a sincere response to the gospel message.

This is the only way we can evangelize today. It is only upon the grounds of personal friendship that we can approach anyone with the gospel message, and the only way we can fulfill this demand is to speak through you who have such a circle of friends ready to listen—those friends who, because it is your faith, respect it. If we are able to give to our relatives, friends, and neighbors this one last chance of a place in the Kingdom of God,

it must be because we are willing to walk in the footsteps of those original "seventy" who went out as personal contact men for our Lord.

This, then, is the foundation of The "70" Club. As it was the aim of Christ to encourage and train personal evangelists, rather than to attempt the impossible task of contacting everyone worthy of salvation and spending sufficient time with them to indoctrinate and convert them to a heartfelt appreciation of His teaching and way of life, so it must also be ours. We are inviting special units of two individuals each to join with us in special efforts toward this end. We hope to provide them with special help in personal work, call on them personally when we can, wherever they live, and conduct special classes of instruction in their local communities that they may join with us in such effort.

Any two individuals sincerely devoted to our teaching and faith can form such a unit. It does not require teaching or preaching talent but merely the ability to talk to your friends and neighbors. Second only to the service rendered is the personal pleasure and satisfaction that such service gives.

Your certificate of membership, study book on methods of personal evangelism, and leaflet of special instructions are ready for you. Fill in the coupon below (print if possible), and mail to James M. Watkins, Department of Evangelism, 2234 Saline Avenue, Eldorado, Illinois.

### TREASURER'S REPORT

Balance, November 4, 1945	\$ 17.07
Dollar Day receipts	194.00
Other contributions	155.80
	<u>\$366.87</u>

#### Expenses:

November Evangelist	\$22.00	
Postage	4.00	
Envelopes	3.43	
Evangelistic Dept. exp.	21.57	
Aid to churches	90.00	141.00
Balance, November 27, 1945		<u>\$225.57</u>

Tessa Laning, Treasurer.

### REQUEST FOR MEMBERSHIP

We, the undersigned, believing sincerely in the doctrines of this church and the principles of The "70" Club, are hereby requesting membership in The "70" Club. It is our desire to receive special training and instruction in personal evangelism as it can be made available to us, to devote ourselves to personal calls and conversational teaching of the doctrinal truths of the Scriptures, and to develop Bible classes and evangelistic opportunities wherever possible. In this work, we desire to become associated with the Director of Evangelism and will welcome his calls and suggestions and assistance in fulfilling any interest in the gospel that is found in this community.

(Signed)

Name .....

Address .....

and

Name .....

Address .....

### A WORD OF THANKS

We feel that hearty thanks is due our Illinois pastors for their fine co-operation in making this issue of The Restitution Herald represent so well the churches in our State. We are thankful, too, that the articles reflect the Spirit of Evangelism which Brother Watkins is sponsoring through our Department of Evangelism. May the GREAT DIRECTOR, even our God, bless so there can be many laborers sent out to gather the harvest—for eternal life. Paul C. Johnson, President.

# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, DECEMBER 11, 1945

NUMBER 11

## “Jerusalem for the Jews”

(Republished by permission of Senator Capper)

MR. PRESIDENT [Mr. Capper thus addressing the president of the Senate], an able discussion of the current controversy respecting entrance of homeless Jews into the Holy Land, with a note of appreciation by Dr. Stephen S. Wise, was written by Dr. Clinton N. Howard, superintendent of the International Reform Federation, and published in the November issue of *Progress Magazine*, of this city. I ask unanimous consent to have it printed in the Record.

There being no objection, the statement was ordered to be printed in the Record, as follows:

### *Jerusalem for the Jews*

The following letter has been received by the editor from Rabbi Stephen S. Wise, of the Free Synagogue of New York, president of the American Jewish Congress:

“My Dear Mr. Howard: I wish you to know that I am deeply moved by what you have written. It is very fine. I am sending your article to friends in London and Jerusalem. If you could spare more copies of your advance release of the *Progress Magazine*, I should be glad to have them.

“With deep appreciation of your very fine work.

“Faithfully yours,

“Dr. Stephen S. Wise.”

In reply to this request we sent to Dr. Wise 500 copies of the editor's appeal in behalf of the Jews, mailed a copy to the entire membership of the English Parliament, Cabinet, and King, and the London, Liverpool, and Manchester press. We also mailed a copy to the American Jewish press, the Rabbinical Schools, and American rabbis, in all 3,000 copies. The article follows:

*Readers of The Restitution Herald will be pleased to read “Jerusalem for the Jews,” an article by Clinton N. Howard first appearing in Progress Magazine (Washington, D. C.) and presented by Senator Arthur Capper (Kansas) before the United States Senate on October 24, 1945. It is here published by special permission of Senator Capper. Joy to the Church of God that men in high office appreciate God's promises to Abraham and are pleading for the Jews and their rights in Palestine!—Editor. . . .*

### *“An Ancient Cry to Heaven*

“The Lord said unto Moses, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, for I know their sorrows, and I am come down to deliver them, and to bring them out of that land. And thus shalt thou say unto Pharaoh, Israel is my son, even my first born: and I say unto thee, Let my son go, that he may serve me.”

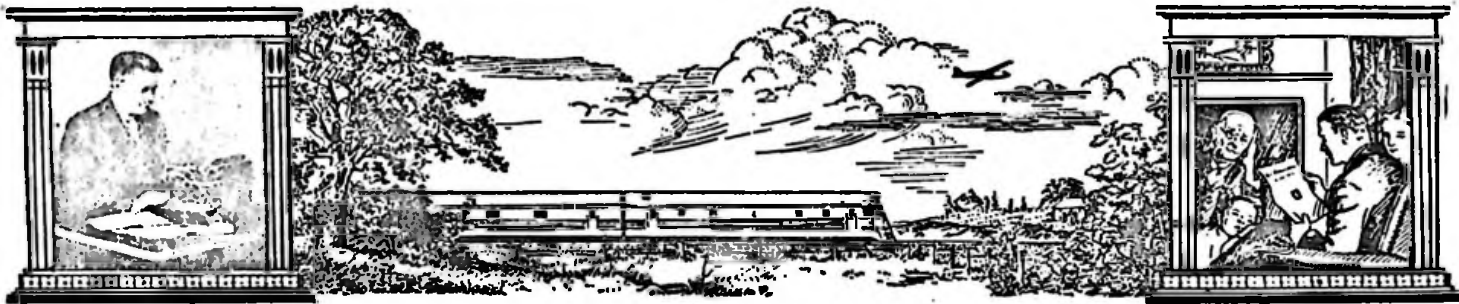
“Today, God is speaking to the nations about ‘my people’ which are in Germany, in Poland, in the Balkans, and Russia ‘by reason of their taskmasters.’ To them He is saying, of the same people and of the same land, ‘Let my people go.’

“For a generation the rulers of Europe have ‘hardened their hearts’ against God's chosen people, and worse than all the plagues of Egypt have fallen upon them. Hitler hardened his heart and sent the destroyer among them by methods of cruelty and in numbers unbelievable. Millions have been brutally treated, starved, robbed, and slain.

### *“The Crime of the Ages*

“When God created man He gave him a home in the Garden of Eden. When He created a nation, under the guidance of Moses, He gave them a homeland in Palestine. This was in fulfillment of His covenant to Abraham, saying, ‘Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation.’

“Later when Abraham and Lot divided the land and Abraham dwelt in the land of Canaan, the Lord spake unto Abraham, saying, ‘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 (Please turn to page 9)



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

## Struggling Twins

Happily married were Isaac and Rebekah, but during twenty years that happiness was blighted by the absence of children. Then Isaac "intreated the Lord for his wife," and the Lord heard his prayer. Soon thereafter "children struggled together within her" (Gen. 25:22), for she had conceived twins. Having inquired of the Lord concerning the meaning of this constant struggling, Rebekah was informed: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (v. 23). Similarly, twin natures struggle within every soul—each twin striving to defeat the other, but "the elder shall serve the younger." Flesh and Faith are these struggling twins.

Rebekah's first-born, Esau, was red and hairy. Her second-born, Jacob, was described not with such fleshly suggestion, but by significant act: "His hand took hold on Esau's heel." As "the boys grew," Esau became "a cunning hunter, a man of the field," whereas Jacob was "a plain man, dwelling in tents." Esau loved the chase—the fields and hunting. He killed for sport. Jacob, the home boy, profited much from his mother's instruction.

In his roving adventures, Esau gradually overlooked his rights of a first-born son. Jacob gradually developed a hunger to be a first-born son, this having been typified in his grabbing Esau's heel at birth. The test came: Esau became faint during one of his hunting expeditions and, upon the smell of Jacob's savory broth, sold his birthright to Jacob for mere "bread and pottage of lentils." Indeed, as it is written of sinful Israel, "The people sat down to eat and drink and rose up to play" (1 Cor. 10:7), so it is written of Esau, "He did eat and drink, and rose up, and went his way." He "despised his birthright" (Gen. 25:34).

Later, Jacob succeeded in obtaining special blessing from his father Isaac—a blessing that could have been Esau's had he sought it with as much cunning as did Jacob. True, Jacob's craftiness appears as inexcusable deception, yet in all the story one sees that Jacob frantically was seeking Spiritual blessings, being appreciative of the Spirit rather than of the flesh. Faith justifies; faith wins!

Within every soul, there is desire to serve the flesh, following "red" and "hairy" instincts that lead farther and farther from God. There is also within every soul a twin desire to forsake the chase and learn of God—indeed, to be blessed of God as though one were the first-born. True to the type, this flesh nature *first asserts itself*. It is first-born. Then, faith, the other twin, appears. It struggles and grapples with the flesh, finally outwitting the "hairy" foe! "The elder shall serve the younger."

The Apostle Paul well presented this struggle within man, saying: "To will is present with me; but how to perform that which is good I find not. . . . I delight in the law of God after the inner man; but I see another law in my members, warring against the law of my mind. . . . O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:15-24.) A footnote in the *Emphatic Diaglott*, re Romans 7:24, says: "There seems to be here an allusion to ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till contagion from the putrid mass took away his life" (Clarke). Bluntly, Paul felt the weight and stain and danger of the Esau nature within him. It was like a corpse strapped to his body, spelling his doom. There was, however, also within Paul the cry of Jacob. By what kind of scheming could he grapple with the flesh and succeed? Jacob was strong within him. That better twin would not be defeated. Paul would find the way of blessing and win the rights of a first-born son. "Who shall deliver me?" asked Paul. Then he answered his own question by saying: "I thank God through Jesus Christ our Lord." Not only Rebekah, but Christ has shown the way to victory.

Which of these twins will gain the victory in your life and mine? The struggle is so intense that, like Rebekah of old, we will do well to "enquire of the Lord" for help. He will assure us that faith, though later born, will defeat first-born desires of the flesh. To win, however, faith must fight its battle—content to forfeit a chase of the field to learn from mother the promises and blessings of God, and to seek those blessings at any and every cost. These struggling twins are evenly matched in me. In you?

# Judgment of the Nations

By H. Gary France (Oregon Bible College)

**G**OD HAS JUDGED nations since the beginning of history. He judged all nations of history by saying to Abraham, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). The fulfillment of this prophecy is an illustration of God's judging nations. Germany cursed the Hebrews, and, in accordance with the prophecy, Germany was cursed. The United States was founded upon the principle of freedom for all, regardless of race, color, or creed. Prosperity has been the result.

Aaron and Hur stayed Moses' arms that the Israelites might prevail against the Amalekites. After the victory, God promised, "The Lord will have war with Amalek from generation to generation" (Ex. 17:16). Saul participated in the execution of this judgment when he destroyed all the Amalekites with the exception of Agag, their king. (1 Sam. 15:9.) Ahasuerus, king of the Medo-Persian Empire, participated in "having war" with Amalek, when he hanged Haman, the *Agagite*. (Esther 3:1.)

Israel was judged collectively on several occasions. God told the people that they would be the head of nations if they would listen to Him, and that they would be the tail of nations if they would not listen. (Deut. 28:13, 15, 44.) Israel was the head of all nations during the reigns of Saul, David, and Solomon, but Israel's iniquity increased during the time of the succeeding kings, and now Israel is the tail of all nations.

The Book of Amos contains judgments of nations. The seventh nation was Israel. God said, "Therefore will I cause you to go into captivity beyond Damascus" (Amos 5:27). Israel was led captive into Assyria sixty-six years later. One concludes from these illustrations that God has judged various nations during all periods of time.

Punishment is the consequence of iniquity. Iniquity, therefore, is an indication that punishment will occur. The iniquity of mankind will become sufficiently nauseous to God that severe punishment will befall the world. Isaiah said, "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (26:21). If the sin of the world will become so intense that God will come out of His place to execute punishment, I speak quite deliberately for myself, saying that I want no part of it. Isaiah 24:20, 21 compares the condition of the earth at that time to a drunkard. It will be satisfied, gluttonous, and stuporous while wallowing in its sin.

The most devilish of the sins of the earth will be the fiendish satisfaction found in whoredom. Not only kings committed fornication with the great whore of Revelation 17, but "the inhabitants of the earth have been made drunk with the wine of her fornication." In addition to being intoxicated by indulging in sensual satisfaction, she was "drunken with the blood of the saints, and with the blood of the martyrs" (v. 6). The practical question is, "Will this country partake of the iniquity of the whore?"

"Oh, pshaw! That won't happen here!"

While visiting a United States Naval Hospital, your writer noted a sign above a window near the visitor's entrance that said in effect, "Men on leave register here for prophylactics." Why will it not happen here? Will it not happen here because we are so advanced in "civilization"? One ex-serviceman tells of the instructions given him and his buddies by officials in service concerning sexual relations. The primary instruction was that of abstinence, if possible. The reason given this person was for



H. Gary France

his health and his value to the services; no mention was made of morals and one's value to God. The first instruction of those leaders was abstinence. If one could not abstain, however, he was given full knowledge of how to indulge without danger of disease, and he was given complete contraceptive equipment, "no questions asked."

It is *happening* here! "Civilization"—man's pride and glory—oozes with it. Filthy minds crave it and brag about it. Indeed, national services, wherein sons, daughters, brothers, and sisters are living, are making full and complete provision for those who wish to participate in it. Is it any wonder that "the Lord hath a controversy with the nations"? (Jer. 25:31.)

God has ordained a world judgment. One may read from Acts 17:31 that God has appointed a day for righteous judgment, and that He has ordained Christ to do the judging. The time of this judgment is a subject of much discussion, but one may read that the day of the Lord will be near when wickedness is great. (Joel 3:13, 14.) Signs in the sun, moon, and stars are associated closely with times of great distress and with the Lord's roaring out of Zion. (Luke 21:25; Isa. 24:23; Joel 3:15.) It is understood that the Battle of Armageddon mentioned in Revelation 16:16 will occur at this time.

After a study of Zechariah 12 and 14 and Revelation 19, one suggests that the order of (Please turn to page 10)



## "If Thou Canst Believe"

By J. R. LeCrone (Woodstock, Virginia)

WITH the words, "Is any thing too hard for the Lord?" the angel of God challenged Sarah when the promise of God that she should bear a son in her old age had moved her to laughter. (Gen. 18:14.)

"Is any thing too hard for the Lord?" These are words to cause the faithful to think seriously in A.D. 1945 and 1946. In the answer to this question is the solution to many of the difficult problems that face the Church of God today. It applies with equal force to individuals, local congregations, and state or national organizations.

"Is any thing too hard for the Lord?" It is a question to which the faithful of all ages have found an answer. Though their experiences cover a period of some six thousand years and have for their theater the entire earth, yet their conclusions with regard to this question are always the same.

Listen to the testimony of Job, who, after going through a tremendously trying period of time during which he lost his dearest possessions, after suffering untold physical agony, after enduring the counsel of well-meaning but misguided friends and even cursing the day he was born, sang the praise of his God. Restored to his original happy estate, Job sang, "I know that thou canst do every thing" (Job. 42:2).

Or, give ear to the words of Jeremiah, who, having been shut up in prison for speaking the Word of the Lord, had sufficient faith in that Word to purchase land against the time when he should be released and the land restored. "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17).

Meditate for a moment upon David's declaration that God "hath done whatsoever he hath pleased."

That nothing is too difficult for God most of us are willing to concede—provided that we are not the instruments that He expects to use to accomplish His purpose. That He can and will use our belief and faithfulness to accomplish great things often seems to place too great a strain upon our credulity. Yet, the Master made some very startling statements concerning the things that are possible to the Christian who believes. If we believe that Jesus is the Son of God, we must accept His utterances as being true. Having accepted them as true, we must of necessity apply them to our own lives of Christian service.

"If thou canst believe, all things are possible to him that believeth," said Jesus in answer to the plea of the father of an afflicted son. (Mark 9:22, 23.)

To His disciples, He said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." In each instance, He made it plain that the answers to their prayers and what they were able to accomplish depended in very large measure upon the extent of their faith.

James, who must have been among the disciples at that time, declared that it is folly for one who prays without faith to think that he will receive an answer. "If any of you lack wisdom," he advised, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (1:5-7).

It was also the practical James who pointed out so vividly the relationship between men's faith and their works. "Even so faith," he declared, "if it hath not works, is dead, being alone." This uncompromising statement he followed with the challenge: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (2:17, 18). Then followed illustrations showing how faith was responsible for the works of Abraham and of Rahab.

Accepting all this as true, how does it apply to your life and mine? We shall not attempt, at this writing, to point out its relationship to personal and local problems. Rather, let us consider for a few moments the relationship between our conviction that God can do anything and our national organization.

National Bible Institution is an organization we ourselves have created for the purpose of advancing certain phases of the Lord's work more effectively than individuals or local organizations could do working alone. Acting upon our expressed will (or that of delegates whom we chose to represent us), this organization has launched upon a somewhat ambitious program of spiritual and material building. The spiritual building takes the form of increased evangelistic activities coupled with more emphasis upon preparing trained workers for the field. The material building concerns itself with providing better equipment for the use of the spiritual builders and more adequate housing for such materials and equipment. This to the end that the spiritual building be not hampered by the lack of essential material aids.

As faith makes itself known by works, spiritual growth produces its material evidence. "If a brother or sister be

naked, and destitute of daily food," said James, "and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" This statement might be paraphrased to suit the present situation as follows: "If National Bible Institution be destitute proper housing and efficient equipment, and the brethren say, 'We believe in expansion, build better housing facilities, purchase more efficient equipment, train more workers and evangelize the world,' notwithstanding we provide not those things which are needful for the carrying out of such a program; what is accomplished?"

In addition to our approval and blessing, such a project must have our prayers, our labor, and our financial aid in

abundance. "What doth it profit, my brethren, though a man say he hath faith, and have not works?"

The most practical interpretation of the relationship between faith, prayer, and works that has ever been our lot to meet outside of the Scriptures recently came to our attention. In *Reader's Digest* for November, 1945, appears an article called "The Little Professor of Piney Woods." It tells the story of a negro, born in Missouri and educated in the North. Some thirty-six years ago he founded Piney Woods Country Life School near Jackson, Mississippi, with \$1.65 for capital, a pine stump for a campus, and three illiterate pupils for the student body. The school which Laurence Clifton Jones founded now owns a \$250,000.00 plant. In addition, it owns 1,700 acres of land and boasts a student body of 440 pupils. (Turn to page 11)

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## Overcomers to Receive the White Stone

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By G. P. Lichty (Pomona, California)

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**T**HE TREE OF LIFE in the Paradise of God, the crown of life, no fear of the second death, and the hidden manna; to all these will be added a further blessing in the gift of the white stone upon which will be written a new name known only to him who receives it. (Rev. 2:17.)

In this verse alone of all Scripture, according to Young's Concordance, the word "stone" is translated from the Greek *psephos*, meaning a small pebble. Paul, exercising authority given to him by the high priest, had been arresting Christian believers and voicing his condemnation of them previous to his conversion. (Acts 26:10.) Here "voice" is translated from the same *psephos*, signifying he voted for their death verdicts, for Weymouth reads: "When they were about to be put to death, I gave my vote against them."

Our understanding may be clarified by comparing procedure in ancient trials for offenses or the similar procedure today in accepting candidates in some lodges where members vote by choosing a white or black marble and placing the same in the ballot box. If all are white, the candidate is accepted, or, as in the case of early trials, acquitted. If the candidate receives a black ball, he is refused membership, or, if on trial, declared guilty. The Scripture describes the color of the little pebble as white, denoting acceptance of the candidate for eternal life and the new name.

The white stone engraved with this new name will serve, also, as an identification of the possessor, entitling him to proceed to higher responsibility related to the award of additional gifts and blessings: such as power

over the nations to rule them, the Morning Star, white raiment, inscription in the Book of Life, confession before God, a pillar in the Temple, the name of God, the New Jerusalem as the city of God, enthroned with Christ. All these added gifts are reserved for possessors of the little white stones for those who will have overcome the world.

It is important that believers comprehend the necessity for overcoming to receive the promised rewards. When the verdict is declared, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," we shall have reached the time of receiving the white stone. Salvation and glorification will thus transform the faithful overcomers. Engraving the new name on the accepted ones further will cement the inseparable relationship between the Father and His children. The same relationship will exist between Christ and the church.

The purpose of the Father to have His name written upon the faithful ones has been from the beginning. He said through Jeremiah (31:33), "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Thus did God covenant with His people to engrave His name upon them. Isaiah spoke of another name, prophesying: "His name shall be called Wonderful, Counsellor. The mighty God, The everlasting Father, The Prince of Peace" (9:6). This new name Jesus will share with all those He accounts worthy to reign with Him. (Turn to page 11)

# God's Writing Before Men

By Lyle Rankin (Cashmere, Washington)

**T**HE GOD OF HEAVEN placed Nebuchadnezzar at the head of the Babylonian Empire and gave him authority over all other nations, even giving him the beasts of the field. (See Jer. 25:5-7; Dan. 3:37, 38; 4:22.)

Because of the disobedience of God's chosen nation, Israel, the Jews were taken captive, also, by Nebuchadnezzar and they remained captives in Babylon for seventy years. (Jer. 25:11.) Then, because of the iniquity of Babylon, God punished it (vv. 12-14); and, according to His sure Word, Babylon did become "heaps" (Jer. 51:37).

During Nebuchadnezzar's reign, God caused him to dream and to see a vision of a great image with a head of gold (representing Babylon at its glorious height); with arms and breast of silver (representing the Medo-Persian rule); belly and thighs of brass (representing the Grecian Empire); legs of iron, and feet that were part iron and part clay (representing the Roman Empire in its great power and disintegration). Then Nebuchadnezzar saw a stone that smote the image upon the feet, breaking it to pieces and becoming a great mountain (kingdom) to stand forever.

(Dan. 2.) This will be God's Kingdom (v. 44) with God's King (Christ) on the throne. (Psalm 2:6.)

Later, Nebuchadnezzar saw another vision in which was a great tree representing him in his exalted rulership and warning him of seven years coming upon him when he would dwell with the beasts of the field and eat grass like oxen until he knew "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4). Yet the vision showed the kingdom would return to his rule after he learned "that the heavens do rule" (v. 26). This all came to pass shortly as God had shown in the vision; for, when Nebuchadnezzar began to brag of what *he* had done as king, he was driven from his throne and dwelt with the beasts of the field. (Vv. 28-33.) After the specified time, his understanding returned to him, and he glorified the God of heaven. (Vv. 34-37; 5:17-21.)

Nebuchadnezzar's grandson, by his son, was on the throne of Babylonia as its last king before the Medes and Persians took over the kingdom and he, Belshazzar, was

caused to see the writing on the wall that told of his punishment and losing of the kingdom to the Medes and Persians. (Dan. 5:25-31.)

Daniel, a captive Jew, just prior to the overthrow of the Babylonian Empire, also saw in vision things concerning the nations. In the first vision, he saw four great beasts representing the same nations as were represented by the great image Nebuchadnezzar had seen. The four beasts were a lion with wings; a bear which raised up itself on one side having three ribs in its mouth; a leopard with four wings and four heads; and a dreadful and terrible beast. In the second vision, he saw a ram with two horns (one being higher than the other) and an he goat (first with one horn, then later with four). (Dan. 8:3-8, 20-22.)

The belly and thighs of brass (first vision), the leopard (second vision), and the he goat (third vision) were all representative of the Grecian Empire which at its height was ruled by Alexander the Great, who, when he was strong, was broken and his kingdom was divided to his four generals, rather than to any of his posterity. (Dan. 11:1-4.)

History shows that these generals (according to prophecy) divided the empire into four parts: east, west, north, and south. General Seleucus Nicator, with his seat of authority in Syria, ruling Syria and most of upper Asia, was called the King of the North. General Ptolemy Soter, King of the South, ruled Egypt, Libya, Arabia, Palestine, and Coelo-Syria. General Lysimachus, King of the East, ruled Thrace, Bithynia, and several other provinces beyond the Hellespont, including the Straits of the Bosphorus. General Cassander, King of the West, ruled Macedonia and Grecia proper.

The kings of eastern and western authority reigned only a short time, but the kings of the North and the South continued in line a comparatively long time. These two kingdoms were overthrown by the Romans. The Roman Empire, the fourth empire, was indicated by the iron legs and the dreadful beast. This Roman rule has lost its world power and has become so mingled with the seed of men that today there is no strength for the nations to cleave or hold together. (Please turn to page 11)

## THE SAVIOUR'S ADVENT

The Son of God will soon return,  
His holy ones to save  
From ev'ry ill, and sin and death,  
And also from the grave.

Eternal life He will bestow  
Upon His faithful kin,  
Who lived a life of trust and faith,  
The victory to win.

How sweet the hope that cheers us on  
In this dark world of woe,  
While waiting for our Saviour-King  
To banish every foe!

This sinful earth He will restore  
In all its beauty rare;  
And saints will dwell for evermore,  
And all its glories share.

—Edward B. Arnold.

# Books for Gifts

By Arlen Marsh (Rockford, Illinois)

"The true University of these days is a Collection of Books."—Thomas Carlyle.

(Any of the books mentioned here may be ordered from National Bible Institution, Oregon, Illinois. Place your orders promptly; otherwise, you may be disappointed. Any other books published in America may be secured through the Institution, too. State the name of the book, the author, and the name and address of the publisher (if known) whenever ordering.

ONE of the most delightful collections of Christmas tales yet to be published in the English language has just been issued by Bobbs-Merrill Company: *The Fireside Book of Christmas Stories* (\$3.50). Edited by Edward Wagenknecht, the 658 pages of the volume offer adults—not children—thorough coverage of the field. Old favorites (Dickens' *Christmas Carol* in the abridged form, for instance, and Elizabeth Hart's *The Husband of Mary*) are included; and in addition, Mr. Wagenknecht has given us narratives and a few essays that are equally worth reading, but much less widely known.

There are strictly modern, realistic tales in *The Fireside Book*; there is Henry Van Dyke's immortal *Story of the Other Wise Man*. John Macy's account of the development of the Santa Claus legend is scholarly and authentic; and a reprint of a "news dispatch" from the *Chicago Tribune* of December 25, 1943, gives the story of Christmas as it might have been reported by an ace correspondent, if one had been in Bethlehem two thousand years ago. All told, there are 44 unusually fine Christmas selections, including several complete books.

Your pastor will like the new unabridged edition of Jamieson, Fausset, and Brown's *Commentary on the Whole Bible* (William B. Eerdmans; \$25.00). A single volume, abbreviated edition has been on the market for a good many years; but this is the first time in the last quarter century that the entire original work has been available. There are six volumes in the set, and the commentaries are excellent, although orthodox. Far too many commentaries adopt the more or less skeptical attitude of the modernist; this set does not. It is quite as good for the Sunday school worker or the general student as it is for the pastor.

A large-type, book-page edition of An American Translation (University of Chicago Press; \$3.50) makes one of

the best gifts imaginable. "I use Moffatt's translation and Weymouth's and a half dozen others in private study," a minister recently told me; "but I invariably go back to Smith and Goodspeed"—An American Translation. His reasons were obvious to anyone who has had an opportunity to compare the respective merits of the various modern versions of the Bible; An American Translation is, quite definitely, the leader in its field. It makes the Scriptures—even the supposedly dull portions—vital and interesting; it makes them a continuously flowing narrative.

A less expensive edition of An American Translation, printed in smaller (but still readable) type on a two-column page, is available for \$2.00. With the modern translation of the Apocrypha, the price of this edition is \$3.00. This is, incidentally, the only English translation of the Apocrypha ever made from the original language sources.

*Christmas*, an annual published by the Augsburg Press, is not quite up to its former standards. Nevertheless, it still makes a top-notch present, what with its beautiful photographs and paintings, its stories, its poetry, and its essays. In a special heavy-paper gift binding, the book is only \$1.00. The paper shortage kept the publishers from manufacturing a book to pre-war specifications; this is the only difference. If you bought a copy in past years, you still will enjoy the 1945 edition. *Christmas* never repeats itself. For adults, not children.

Egermeier's *Bible Story Book* remains, year after year, the first in the list of gift books for those from twelve years of age down. It covers the entire Bible, carries gorgeous illustrations, and does little more than hint at non-Biblical doctrine. Published by the Warner Press at \$2.50; with a special 16-page art section on the Holy Land, 31 extra full-color pictures, an a de luxe binding, the same book is \$4.95.

*Archaeology and the Bible* (American Sunday School Union; \$3.50) will please those who are interested in the ancient history of Bible lands. The book is the best I have seen in its field; it not only includes the usual text and illustrations, but translations of many inscriptions which have been found in the (Please turn to page 11)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**MAGOG.** A correspondent, writing in the "United Church Observer," tells of a shipment of matches that landed at the docks in the East End of London, which had been shipped from Russia, and on the matches were printed the words: "Made in Magog."

If you have any difficulty in identifying "Gog of the land of Magog," this will give you a clue that should open up some interesting study material in Ezekiel 38 and 39.

**BRIERS AND THISTLES.** Dr. James G. Heller, a recent visitor in the Holy Land, and prominent in American Zionist circles, commented on the abundance of briers and thistles in Palestine in a most enlightening way. "Prophetic Word" reports him as follows: "One of the most vivid impressions that followed me about the land was the bewildering variety of its thistles and thorns. Every land has its crop of them. But Palestine seemed to me unique in this regard. They were everywhere, near every village, on every hill. Even the rockiest and the most forbidding areas in Judea were covered with them. And most of them corresponded in no wise to our familiar American species. They were new and exceedingly various: some like plants made of amethyst jade; others with yellow velvet blossoms; and still others rising straight up to deep purple spheres. Were these the heritage of exile and desolation, the citizens that had come in from the desert to cover the nakedness of the land? Even now they commingle with the crops, and hardily thrust themselves among the barley and the wheat of the Arabs."

"As the outcome of Israel's obdurate disobedience, prophets foretold its exile and, in the desolated land, aridity and thorns. 'All the land shall become briars and thorns' (Isa. 7: 24). 'The thorn and the thistle shall come up on their altars' (Hosea 10:8). But when the Lord blesses His repentant nation and exalts it to its place at the head of the nations, He will banish from their land the ubiquitous thorn as well as all other signs of His anger against it. 'Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city . . . until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest' (Isa. 32: 13-15). . . . Repentance and restoration, faith and blessing are wedded in the prophecies of Israel's future; and hence the day of the nation's faith in Jesus Christ must first come ere the blessing of God clothes the land with fertility and beauty as lovely as the rose."

**SUICIDES.** Since the close of the war, suicides in the National Capital have doubled. Dr. Robert Felix, chief of the mental hygiene section of the United States Public Health Service, attributes this increase to the fact that people now have "nothing to hate." While the war was in progress people could

give vent to their emotional feelings, even though in an evil way, and thus diverted their thoughts away from themselves. Dr. Felix enlarges on the causes of suicides by saying: "Reasons for suicides are as varied as the persons themselves. But for the most part they can be broken down to those who just don't want to live; those wanting to make someone else sorry; those who are trying to scare someone; those who are simply afraid of the future."

The ones who "cast all their care upon him" find little occasion to think about taking their lives by suicide—they are too busy giving of their lives in service to the Master and the people of God's creation.

**OPPOSITE SIDES NOW.** John Foster Dulles, chief advisor to United States Secretary of State, James Byrnes, at the London Conference of Foreign Ministers, in reporting to the Commission on a Just and Durable Peace of the Federal Council of Churches at Philadelphia, November 8, 9, stated: "Nations which sat on the same side of the table planning a common effort against common enemies in the war now find themselves sitting on opposite sides." He said there were four questions which remained to be answered. He listed them as, 1) "What kind of people are we going to be?" 2) "Are men of good will going to work together co-operatively?" 3) "Will the peace settlements reflect principle or mere power?" 4) "Are we going to make the United Nations Organization work?"

If the readers will take their Bibles and survey the prophecies pertaining to last-day conditions they will have a correct answer to all these questions.

**SOMETHING DIFFERENT.** "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Ecc. 7:29). "The Milwaukee Journal," October 31, carried an unusual story, which very vividly portrays the immoral depths to which some religious leaders of the so-called Christian church have sunk. Father Blase Jerkovich, pastor Saint Augustine Catholic church, blessed a liquor store by sprinkling holy water on the premises of the City Liquor Distributors, Inc. He was assisted by Father Cornelius Rovlic, Sacred Heart Catholic church. One writer suggested it was a case where "Holy water was poured on fire water." It is not a jesting matter. It is too serious to be funny. Such unholy practices in the name of the Father and Son are more corrupt than the merchandising schemes carried on in the Temple when Jesus drove out the desecrators.

**PURGATORIAL MONEY.** An advertisement was carried in the "Staten Island Advance" in the month of October which set forth this proposition: "Remember your loved ones living or dead—Enroll them as perpetual members of the Purgatorial Society. Enrollment

\$5.00. (This sum may be paid in installments.) Spiritual benefits: Share in 5,508 masses a year. Saint Vincent's Home for Boys, Brooklyn."

John Tetzel, a notoriously wicked man, was employed to sell indulgences to the people, and it was the claims of the Roman Catholic church, which Tetzel advertised, that aroused Luther to rebel and post his 95 theses. Compare the following advertising of Tetzel with that of Saint Vincent's Home for Boys. We now quote from Robertson's "History of Charles V.," Vol. 2, page 108: "If any man purchase an indulgence for his soul, he may rest secure with respect to its salvation. The souls confined in Purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles at the bottom of the chest, escape from that place of torment, and ascend into heaven. . . . Lo, the heavens are open; if you enter not now, when will ye enter? For twelve pence ye may redeem the soul of your father out of Purgatory; and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat, you ought to strip yourself instantly, and sell it in order to purchase such benefits."

If Luther were living today, he would cry out against the corruption in Christendom today, as he did when he lived in the fifteenth century. If one's righteous indignation does not flare up at such ungodly doings, and challenge the doers, he must be righteously spineless.

**GIDEONS.** The announcement has been made that the Gideons, 16,000 strong, are going to refurbish hotels with 500,000 new Bibles. During the past four years, this group has given 9,074,728 Bibles to Army and Navy personnel. All power to the Gideons.

**MOUNT PALOMAR.** Sometime in 1947, the world's largest telescope will be focused on the heavens one billion light years distant. It is estimated that this 200-inch "eye" will bring into focus 6,000 billion billion miles of outer space. The structural work for this giant spyglass of the heavens has been completed on Mount Palomar. A year's grinding is still required to get this artificial eye ready for mounting.

Moses saw the Promised Land from Nebo. Will man see the "city which hath foundations, whose builder and maker is God" from Palomar? Or will he be confused as he attempts to look into the home of the celestials as the people of Shinar were when they started to build unto the heaven?

**WAIT A WHILE.** At a meeting in Rochester, New York, the Catholic Central Verein of America, and its auxiliary, National Catholic Women's Union, urged women not to marry returned men under one year because most of them were "shell-shocked, maimed, and in nervous condition."



## "JERUSALEM FOR THE JEWS"

(Continued from front page)

to thy seed for ever.' . . . In the same day the Lord made a covenant with Abraham, saying, 'Unto thy seed have I given this land . . . that in blessing, I will bless thee, and in multiplying I will multiply thee . . . and in thee shall all the families of the earth be blessed.'

"This covenant was confirmed to Isaac, to Jacob, to Joseph, and to Moses, under whose hand God led Israel out of Egypt, 'with a strong hand and an outstretched arm.'

"From that point on, until the fall of Jericho under Joshua, as they entered into their inheritance, there is nothing in the history or literature of the world like the rise to power of the Hebrew nation under Samuel, David and Solomon, under whose reign 'Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan to Beer-sheba, all the days of Solomon' (1 Kings 4:25). No other civilization before or since has produced such characters as the Hebrew prophets as God raised up from the loins of Abraham, culminating in the birth of Jesus, of the seed of David, through whom all the nations in the earth have been blessed.

### "A Divine Title Deed"

"From the days of God's covenant with Abraham, during the time of the dispersion, the carrying away into Babylon, the return under Nehemiah and Ezra, and, under the dominion of the Roman Empire to the birth of Jesus, Palestine has been recognized as the home land of the Jews.

"When God's favor was withdrawn and they were punished because of their idolatry and sins, there was always the promise through the prophets of their restoration in the land promised to Abraham and their fathers. The Hebrew title deed to Palestine, the ancient land of Canaan, is signed by the hand of Almighty God, and their restoration is as certain as the oath of Jehovah, 'For when God made promise to Abraham,' says St. Paul, 'because he could swear by no greater, he swore by himself,' saying, 'And I will establish my covenant between thee and thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.'

### "A Warranty Deed"

"This is the title deed of the Jews of Palestine, the like of which has been given to no other people or nation, not even to the Germans, the Italians, the English or the Americans, in the history of the world. Other nations have their possessions and their home lands by discovery, by purchase, by treaty, by conquest, by the might of their arms, but Palestine belongs to the Jews by the oath of Jehovah, when He swore by Himself 'for an everlasting

possession.' It was a warranty deed signed by the Almighty, which when disputed by the nations, the signer must make good.

### "A Peaceful Invasion"

"Today they are in the situation of Simon Peter when he asked Jesus, 'To whom shall we go?' There is no other place for the Jews to go. Perhaps one reason why the doors of the nations are closed against them is because of the plan and purpose of Jehovah that they shall in these last days return to the land of their possession. Be that as it may, it is a peaceable and lawful invasion. They are not marching on Jerusalem with armies and the weapons of modern civilization, by land, sea, and air, with fire, gas, and sword, assassinating the inhabitants, as Italy did in Ethiopia, Japan in China, and as Germany when it kidnaped Poland, Austria, and Czechoslovakia on pain of slaughter, but peaceably, unarmed, and financed by their prosperous brethren in other lands, to purchase from the present possessors in Palestine the land promised to them by their fathers and to themselves by Jehovah their God.

"They are as much entitled to that land as are the Arabs to Arabia, the Turks to Turkey, the Italians to Italy, the Germans to Germany, the French to France, the English to England, and the Americans to the United States, for to none of these peoples hath Jehovah spoken with an oath by Himself to give to them their lands for an everlasting possession.

"Who has robbed them of their inheritance? So that the Hebrews of today, driven from the lands of their adoption by birth, stripped of their possessions, persecuted beyond human endurance, and exiled from their homes, without any destination, can say with the Jew Jesus, despised and rejected of men, 'The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.'

### "The Inheritance of the Jew"

"And this despite the fact that under the land laws of the Hebrew theocracy, as set up by Jehovah, the allotment of land remained with the family forever. There were no landless or forgotten men. Under our system the children acquire land by inheritance at the death of their father. Under the divinely arranged Hebrew system, a child inherited social security at birth. He became a land-owner on the day he was born. It was an inheritance from God, who said, 'The land is mine. The land shall not be sold for ever.' The birth certificate of a Hebrew child was a title deed to his estate, which could not be sold. It was a perpetual possession.

"This was the land from which the Jews were exiled by conquest, to which they are now waiting to return by purchase under the promised protection of the English mandate, and whose right to return is being disputed by the Arabs, who have several lands of their own, many

times larger and more fertile than Palestine, about the size of the State of New Jersey. Palestine is their only hope.

*"The Exodus from Europe"*

"They go out under conditions more galling than was the exodus from Egypt, when they were allowed to take their flocks and herds and their family possessions with them. Today they go empty-handed, half starved and penniless.

"The Christian who is not moved by the story of suffering of a persecuted people, which gave to the world the Bible and to the race the Christ, according to the flesh, is afflicted with either hardening of the heart or softening of the brain, or both.

"Such a situation is no longer a Jewish problem, it is a world problem, and concerns every nation calling itself civilized or Christian. Let the guilty nations beware.

"Shall I not visit them for these things, saith the Lord. Shall not my soul be avenged on such a nation as this? We believe it will, not only upon such a nation, but upon those nations who, like Pilate, wash their hands and say, 'I am innocent.' Upon them all there is judgment to come. 'For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord. . . . For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them.'

"Once again the Voice of Jehovah is ringing through the land: 'Let my people go that they may serve me.'"

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## JUDGMENT OF THE NATIONS

*(Continued from page 3)*

events will be as follows: Jerusalem will be a cup of trembling—a burdensome stone, or, in modern terms, "a hot potato." Any person who tries to lift the burdensome stone will be hurt. All nations will gather against Jerusalem, the city will be taken, the women will be ravished, and half the city will go into captivity. Then Jesus will appear on a white horse, and He will be called "Faithful and True." The Lord will be followed by a heavenly army, and a two-edged sword will be in His mouth. The inscription, "KING OF KINGS, AND LORD OF LORDS," will be on His thigh. The oppressors of Jerusalem will be smitten, and those surrounding the Holy City will be devoured.

The spirit of Egypt, which may represent the spirit of the Gentile world, will be that of drunkenness and fear. Unemployment will grip the nation. Kings, who are not content to live under the "KING OF KINGS," will conspire against Jesus, but "the Lord shall have them in derision" (Psalm 2). Kings making war against Christ will

be cast into brimstone; their flesh will be fed to fowls. (Rev. 19:18, 20.)

God said to Jeremiah, "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" (Jer. 25:15, 16). The list of nations given to Jeremiah seems to represent all nations. The clause, "All that are in the uttermost corners," is used in verse 23.

The horror of the wine cup of fury is intensified as one notes a suggestion from two passages of the Revelation. Christ will tread "the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15). Possibly Christ will make the wine that the nations will be forced to drink. The second passage appears in chapter 14. An angel will thrust a sickle into the earth, gather the vine of the earth, and cast it into the winepress. That which comes from the winepress, however, will not be wine. It will be blood! There will be sufficient blood from this press to flow two hundred miles! Dare we suggest that nations will be cast into the press and crushed? or that the blood gushing from the press will be that wine of God's fury, which wine the nations will be forced to drink? The suggested picture is not pretty. It is a picture of horror to those in sin, but God has warned men throughout history, and man has continued to be heedless, so one may say that there is not an alternative.

The judgment of the whore is described in Revelation 18:8: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." To escape this judgment, one must separate himself from this and other types of iniquity.

The judgment of the nations has two purposes. Iniquity is to be punished, and the Kingdom is to be established. After the judgment, the gates of Jerusalem will be opened, "that the righteous nation which keepeth the truth may enter" (Isa. 26:2). One may picture Jerusalem as the center of the world. People from all nations will go there to worship, for "ten men shall take hold . . . of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23). Zechariah 14:16 teaches that nations will go to worship the King in Jerusalem yearly. Discipline will be present in the Kingdom, for one reads in the succeeding verses that if a nation will not come to worship, no rain will fall on it.

Jesus will be completely victorious in whatsoever He does. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). This teaches that the various governments in the Kingdoms will be under the supreme leadership of Christ.

Isaiah 11:4 mentions the judgment, and verse 9 teaches of that ultimate condition to be in the Kingdom. Knowl-

edge of the Lord will cover the earth as waters cover the sea. "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9).

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### "IF THOU CANST BELIEVE"

(Continued from page 5)

When questioned as to how he managed to survive the many heartbreaks and disappointments of his early struggles, the Professor is quoted as saying, "I just kept on praying as if everything depended on God, and kept on working as if everything depended on me. You can't get discouraged if you do that."

All things are possible to him who believes, because nothing is too difficult for the Lord. We cannot fail if we, too, "keep on praying as if everything depends on God, and keep on working as if everything depends on us."

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### GOD'S WRITING BEFORE MEN

(Continued from page 6)

The territory first ruled by Seleucus Nicator, King of the North, is now ruled by the Turkish Government, and not by Rome or Russia. Here we have the present-day King of the North, and the news of Russian activities concerning Russian troops being massed near the coveted Dardanelles now under Turkish rule, and Russian activities in Persia (Iran), have the Turks troubled. This troubling is mentioned in Daniel 11:44: "Tidings out of the east and out of the north shall trouble him [King of the North]." The remainder of the verse and the next one soon may be fulfilled. The Turk has not helped anyone, as yet, and none shall help him. Never could tidings out of the East and North trouble Russia.

A time of trouble lies before the world—then the glorious appearing of Jesus will occur. He will raise the dead saints and hide them during His indignation.

The writing of God is before men. His Word is being fulfilled at present and will continue to be fulfilled. Who is ready for His coming?

Rulers of today are as haughty as those of old. Nebuchadnezzar feared God at times, then became proud, was removed from his throne, and later returned to it; but not so with those ruling when Jesus will come. They will be removed and shut up in prison and then found wanting. (See Isa. 24:21-23.)

We must give ourselves to the Lord. Our time, our talents, and our possessions must be directed to further the spreading of the Word of the Kingdom. Jesus' coming is near. Will He find His people busying themselves

primarily with buying, selling, building, planting, mechanics, cookery, vanities of many kinds, abiding with confidence in the sons of men in whom there is no help; or will he find them sacrificing to the glory of God?

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### OVERCOMERS TO RECEIVE THE WHITE STONE

(Continued from page 5)

The name of "God" has already been written upon Christ, for He has received a name above every name. (Eph. 1:21.) The New Jerusalem which is His new name also has been inscribed upon Him as the seat of His authority. The gospel of the Kingdom was preached to Israel and the nations, that by faith in it a people might be separated from them for this name. All who accept it are baptized into this name and for it, and patiently wait for the hour when the new name will be given to them at His coming. As joint-heirs with Christ, they will inherit the name the Father gave to His beloved Son. His name of glory, honor, incorruptibility, life, and power will be engraved into their new nature.

Further, to write the name of the city, seat of Christ's glorious Temple and political power, the New Jerusalem, upon those who have been before engraved with His name, is indicative of all such constituting the divine municipality. It is called the New Jerusalem as contrasted with the old. It is the Holy City descending from God and composed of worthy saints deriving energy and spiritual substance from the Creator. If we can answer to that name, then we alone can know it. Unless one has received the white stone and understands the meaning of the name, he can not know the significance of it nor can he enter the gate to the paradise of God and the Holy City.

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### BOOKS FOR GIFTS

(Continued from page 7)

ruins of Palestine, Chaldea, and Egypt. The present edition includes material gathered up to 1937; no important new discoveries have been made since that year, owing to wartime conditions.

Finally, another set: *The International Standard Bible Encyclopedia* (William B. Eerdmans; \$32.50), the most comprehensive up-to-date Bible encyclopedia now on the market. Even this is old; the new edition, just out, has been revised only to 1930. There are five big volumes in the set, and every volume contains material invaluable for the church worker or pastor. To replace the set with other books would cost perhaps \$200 and require half a room for shelf space.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matthew 2:6).*

### Bethlehem Is Remembered

Bethlehem is a small city, but it is well known. It is remembered as the birthplace of Jesus the Christ.

Joseph and Mary went there to be taxed. That was the city where their relatives had lived: the family of David.

### Jesus Is Born

While Joseph and Mary waited in Bethlehem, Jesus was born. There had been no room in the regular inn. They found a place to stay in a poorer home. Then when Jesus was born, He was laid in a manger. In the poorer dwellings, stock was housed, too, under the same roof.

Although the people around the Christ Child did not know what had happened, others did.

The shepherds on the hills saw the angels. They heard the songs of "Peace on earth." These favored ones were told where to find Jesus. They were given a sign. The Child was to be found in a manger.

The lowly shepherds "came with haste" and found "the babe lying in a manger" (Luke 2:16).

### The Saviour Had Come

The Saviour of mankind had been born! He came as a helpless baby, but He lived to become an overcomer of sin. He proved He was God's Son. Although He has not yet set up His Kingdom, He is selecting His helpers.

Would you not like to help Him right the wrongs of this world? Would you like to follow Him and help teach others the way to receive a crown of life everlasting?

We learned last week of the many members in Christ. There is much work to do for Him. There are many positions and places to fill. Work and pray that He will use you.

Jesus was not accepted by the Jewish people *then* because they had read or heard, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it

with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7).

The Jews did not see that the Babe had to grow before them. They could not understand that Christ would not set up His Kingdom *in that day*.

We know Christ is still waiting for others to accept of His free salvation. We know it has been nearly two thousand years since Christ was born, and those two verses in Isaiah are yet not fully "come to pass." They will not be completed until our Saviour returns as King, to sit upon the throne of David and indeed be the wonderful Prince of Peace and King of a real Kingdom.

### Angels from the Realms of Glory

"Angels from the realms of glory,  
Wing your flight o'er all the earth;  
Ye, who sang creation's story,  
Now proclaim Messiah's birth:  
Come and worship, come and worship,  
Worship Christ, the newborn King.

"Shepherds in the field abiding,  
Watching o'er your flocks by night;  
Christ with man is now residing,  
Yonder shines the infant Light:  
Come and worship, come and worship,  
Worship Christ, the newborn King."

—James Montgomery.

### Happy Birthday Wishes

Lloyd Foster, Dec. 17, age 10, Hammond, La.  
Nancy King, Dec. 20, age 9, Lawrenceville, Ohio.  
Juanita J. Gainey, Dec. 21, age 9, Hammond, La.  
James Capps, Dec. 23, age 8, Shady Springs, W. Va.  
Betty Ann Mills, Dec. 25, age 13, Eden Valley, Minn.

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of the Lord is right; and all his works are done in truth" (Psalm 33:1-4).



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Sheeplike Christians

"He is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice harden not your heart" (Psalm 95:7, 8).



Since everyone has a certain measure of vanity, it may seem a bitter pill to swallow to be compared to the sheep in a pasture. Naturally, we like to consider ourselves above the level of the animal world—and we are correct in this particular vanity since God created man to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1:26). Nevertheless, the Bible is filled with comparisons between the chosen of God and the flock of sheep.

It was not the purpose of the authors of the Bible to minimize our dignity or status of being by likening us to sheep, but merely to assist us in attaining the ideal relationship with God and Christ. While many people consider sheep as very dumb animals, actually they have a very definite personality and possess many characteristics which we should have in establishing ourselves as Christians.

No doubt you have seen pictures of shepherds leading their flocks over vast expanses of grazing land. It is not by accident that the members of the flock are following their master. Their will to follow the leader is perhaps the most outstanding trait of sheep. If we could train ourselves to follow as closely in Christ's footsteps, how different would be our lives! We would have no cause to be led astray and suffer all the heartache and humiliation of having to find our way back to the fold.

In our everyday lives, most of us associate with several groups of people. There are school or business associates, families, social acquaintances, and church friends. We attempt to harmonize each of these factions, many times making our lives very complicated. Often our families and business or school associates are far different in behavior and thought from our church friends. Thus, we find our Christianity losing its luster because of the company we keep when away from church services. You always will find the sheep traveling and living together in

one flock, never feeling the need to branch out and discover a variety of friends. While many times it is not possible to harmonize work or school associates with those of the church, it is possible to expend more effort in cultivating Christian friendships and indulging in Christian activities and pleasure. These will aid us in overcoming temptations which arise from the necessary outside contacts with the world.

Last, but far from least in our comparison of Christians to sheep, is the Good Shepherd—Jesus Christ. He found much joy and pleasure in being Leader of the flock of His Father, and mentioned it many times. He said: "I am the good shepherd, and know my sheep, and am known of mine." Is it not comforting to know that someone is always near, listening for our cry, and that to protect us He was willing to sacrifice His life? All we must do is listen for His voice, and then we shall be worthy of the words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

### Junior Berean Welcomed at Cleveland

\* \* \*

By Ruth Tomlinson

The Junior Berean class of Golden Rule Church of God, Cleveland, Ohio, was organized three weeks ago, thus making three classes which meet on Thursday evening.

The Cleveland Berean family is pleased with its newest addition. Like all new members of a family, it is quite small and very young—only three weeks in age—but all the family loves it and its care will be given to an older family member, a different adult each month. Sister Grover Gordon will be the first teacher. The little member goes to church with the big members and classes are conducted at the same time.

The little member is taught to be like the big one, to study the Scriptures daily and to serve the Lord with gladness. The lessons and stories are illustrated with interesting handwork which members are anxious to show to the other groups. The Cleveland Bereans hope soon to organize an intermediate class, thus completing their family.

We are pleased to publish this report of one of the newest Junior Berean groups. Present plans are to have something of interest appear each week for the Junior Bereans. So make reading the Berean page a regular habit.



# AMONG THE CHURCHES

## CALENDAR

December 23-29—Special meetings at Millisburg, Ind.

## NATIONAL BIBLE INSTITUTION

A Pledger	\$ 1.00
A. J. Hoke	2.50
Mrs. C. V. Mattison	5.00
Anonymous	23.00
Marian R. Richards	50.00
Charles G. Jones	50.00
Arlen Marsh	4.40
Mr. & Mrs. W. H. Lindsay	5.00
Ohio Friend	20.00
Ohio Friend	5.00
Missouri State Conference	75.00
Brush Creek (Ohio) Church	150.00
Harold J. Doan	6.20
John Garard	30.00
Pennellwood Bereans (Gr. Rapids)	11.25
Mr. & Mrs. Charles Netts	5.00
One Interested	23.00
Church of God, Tempe, Ariz.	11.16
Mrs. Kate Olmstead	8.15
Marion L. Long	10.00
An Isolated Sister	52.00
Oregon, Ill., Sunday School	6.80

## TEMPE, ARIZONA

Sr. William Laning of Ripley, Ill., arrived here lately with her son and wife, Mr. and Mrs. Herman Laning. Sr. Laning is planning to spend the winter with her daughter, Sr. Laurence Howell.

Bro. and Sr. Loren Burnett and daughter Helen arrived on November 28. They plan to make their home here permanently in the Valley of the Sun. Jerry is happier now. They are also from Ripley, Ill.

Bro. and Sr. W. A. Shepherd of Southlawn Church, Grand Rapids, Mich., were welcome visitors at the morning service, December 2. He hinted that this would be a good place to spend the rest of his borrowed time. Come one, come all, and welcome!

C. E. Lapp, Pastor.

## BRUSH CREEK CHURCH OF GOD

(Near Tipp City, Ohio)

Happy was the writer to work again with the Brush Creek brethren in a series of evangelistic meetings from Thanksgiving Day through Sunday, December 2, 1945. Bro. G. E. Marsh, the pastor, having started the work on Sunday, November 18. Mrs. Magaw, our three youngest children (Norma, Sidney, and Samuel James), and Bro. Kirby Davis, a student of Oregon Bible College, accompanied us and shared the joys.

Anticipating a report direct from the field of service, suffice it here to say that the occasion long will be remembered as a happy one. We are grateful to Bro. Marsh and all the congregation, also to the Lord, for the opportunities of service and for many kindnesses.

Sydney E. Magaw,

## FROM EVANGELIST BURNETT

Our work, being a circuit work, usually moves along in a steady, smooth manner. Because of the usual routine, it seems that often there is little to report.

At Jordan, Mo., we preached the first Sunday of November. The young people's Bible class, which meets each week, is preparing to start practicing for a Christmas program.

It was our privilege to give the dedication sermon at the new church at Little Rock, Ark., on November 11. For those who have supported Evangelism, the Little Rock church is another landmark in the field of its work. Through the efforts and support of a faithful few and the additional support of Evangelism, a work has been established that we hope will last until the Master comes. Bro. H. Scott Smith is to be commended for his untiring work not only in Little Rock, but at other points in the State. It was good to see Bro. T. A. Drinkard, who also attended the dedication and spoke at the morning service.

On November 18, we went to Kansas City, Missouri, where an attentive group welcomed us.

We motored to Morse Mills, Mo., for services on November 25. We plan to do a more extensive work at this place in the spring. From there, we went to Saint Louis and held services on Monday and Tuesday evenings. Though attendance was small, we hope that the work will be revived and continued. We also spoke at Fredericktown, Mo., on Wednesday evening, November 28.

It was our good pleasure to have as our guests for Thanksgiving my parents, Mr. and Mrs. Loren Burnett, my sister Helen and my brother Lozelle. Mother, Dad, and Helen were en route to Arizona.

Francis E. Burnett, Evangelist.

## MACOMB OBSERVES ANNIVERSARY

On Sunday, November 18, the Church of God at Macomb, Ill., observed its third anniversary. Though the church was organized eight years ago, the little red brick basement-church in which we now meet was built only three years ago. Bro. J. R. LeCrone preached the dedication sermon on November 15, 1942.

To help celebrate our birthday, a group of students and faculty from Oregon Bible College joined the brethren. It was a record-breaking day. The church was filled to capacity in the morning to hear Bro. Sydney E. Magaw, who congratulated the brethren upon three years of successful work for the Lord. Bro. Magaw presented a type study of Rebecca and the church.

About forty-eight persons then gathered at the home of Bro. Francis VeNard to partake of a bountiful potluck dinner.

At 3:00 p.m., the students had charge of the program. Bro. Gary France served as Master of Ceremonies. The "Gospel Team" rendered several beautiful quartet numbers, and Bro. Kirby Davis sang a solo. Several short sermonettes were presented by the students. The College has some fine talent. We are happy to see it being used in the Lord's service.

Guests from Ripley were also present, among whom were Bro. C. R. Randall and family. After having another bite to eat, the students left to return to their Monday forenoon classes. We hope they can come again soon.

The day was brought to a close by an evening service at which the writer spoke on the subject of "Walking on the Sea." The church is growing steadily, and we hope in the near future to build a larger structure to meet our needs.

L. W. Moore, Jr., Pastor.

## Gleanings From the Field

"The field is the world."—Jesus.

A member of the Oregon (Ill.) Church of God, recently having heard Bro. Daniel Judy preach a sermon, commented: "He has all the earmarks of a good preacher." Daniel is a sophomore in the College.

"Bro. C. E. Randall's 'News and Prophecy Digest' is quite interesting, and I think it helps to make The Herald a better paper. Bro. R. H. Judd is to be commended for his frequent contributions. We need more thought-provoking writers: in other words, more 'meat' and less 'milk' would make for a better balanced menu."—S. P. Dismukes, Box 917, Marfa, Texas.

Send The Herald to your friends.  
Subscription rate: \$2.50 per year.

Brothers of the Southlawn Park Church of God, Grand Rapids, Mich., are hoping to have at least \$6,000.00 in their building fund by January 1, 1946.

Accompanying his fifty-dollar check for membership in the "Lord's Stewards," there came an interesting testimony from Bro. Charles G. Jones, member of the Golden Rule Church of God, Cleveland, Ohio. We quote: "I dedicate this for the Lord's service for His kindness and tender mercies showered upon me during my thirty-four months overseas in the United States Air Forces—in England, Africa, Sicily, Corsica, and Italy. The Lord's guiding hand was ever with me on many perilous trips on land, on sea, and in the air—also in many bombing raids."

## HAMMOND, LOUISIANA

At the annual meeting of the Happy Woods Church on November 28, 1945, the following named officers were chosen: elders, Sam Bottofs and Albert Siple; deacons, Martin Bottofs, Martin Bankston, Warren Landry, and George Halverson; secretary, Mrs. Albert Siple; treasurer, Miss Ella Siple.

Mrs. W. B. Walker, who had been visiting her parents, Mr. and Mrs. Warren J. Landry, has returned with her infant son to her home in Tallulah, La.

Lieut. (j.g.) Robert A. Landry has received his discharge from the United States Naval Air Corps. He plans to enter the marble and granite business in Amite.

A Thanksgiving program was presented by the junior choir, assisted by James Siple as pianist, and by Mrs. Lawrence Bollin and Ernest Barnum who sang a duet and solos. The pastor, Bro. Vernis Wolfe, gave a very instructive and appealing sermon on Thanksgiving. It was very much appreciated.

We have been greatly enjoying a visit by Mrs. T. J. Ellis of Waterloo, Iowa.

Mrs. Albert Siple, Secy.

## WORK IN LOUISIANA

Sr. John Williams, Ward 398, Dibert Memorial, New Orleans, La., (sister to Sr. Vernis Wolfe) informs that she was very glad to receive many cards from members of the Church of God, some cards from brethren she did not know. Thus, an act of kindness has gained the friendship of a stranger.

Church services continue in Pumpkin Center community, near Hammond, La., every Sunday, Tuesday, and Thursday. We have just finished a series of sermons entitled, "What Does Jesus Want of Me?" Attendance is small, but the interest of those who come regularly seems to warrant the continuation of our work. We were pleased to have Sr. T. J. Ellis and Bro. and Sr. Albert Siple as welcome visitors to our service, Tuesday, November 27. Come again, friends.

Bro. and Sr. Vernis Wolfe, Duane, and the writer drove to New Orleans, December 3, to contact Bro. Bernard Lobell in regard to establishing of Bible work in this new field. It gave us great pleasure to find that Bro. and Sr. Lobell, 8824 Peach St., wished to begin Bible study with a group of friends on Friday, December 7. Since Bro. Wolfe has charge of the two churches, Happy Woods and Blood River, he kindly suggested that we assist Bro. and Sr. Lobell in this new work. Bible class will continue every week. We ask your prayers for this work.

James Mattison.

## HERALD RECEIPTS

Mrs. James Robinson; A. J. Hoke; Elliot Goodwin; Mrs. Ed. Engebretson; Mrs. Ivan S. Powers; Dr. Samuel Metheny; A. M. Oliver; Mrs. Earl E. Moore; Mrs. Inez Jeffries (others); Terry Ferrell (others); Mrs. Orval Shepherd (another); Mrs. Mary E. Good (others); Pennellwood Berean Society; Milton Long; Albert Finney; G. A. Newman; Mrs. M. G. Mitcheltree; Mrs. Reginald Long; A. R. Wolfe; Mrs. Myrtle Mitchener; W. B. Ward; Cora G. Paec.

## COMMENDATION FOR OUR COLLEGE STUDENTS

Recently, while visiting Oregon Bible College, we presented to all the students a short quiz on Bible topics. This quiz was compiled by a president of a midwest state normal school and given to his senior class of two hundred five students, the same resulting in an average grade of 32 per cent. The same quiz was given, also, to two colleges under church supervision, resulting in average grades of 78.7 and 67.5, respectively. The average grade attained by students of Oregon Bible College was 80.5. Our students had no warning that a quiz was contemplated until they had assembled for their regular chapel exercises. We would judge, therefore, that their knowledge of general Bible topics is exceptional.

Glenn M. Birkey.

## SORENSEN - PEARSON

Following church services, November 29, at the Brush Creek (Ohio) Church of God, a pretty wedding was solemnized: Miss Jean LaVonne Sorenson, Omaha, Nebr., becoming the bride of Timothy Pearson, West Milton, Ohio. Beginning the ceremony, Kirby Davis, Wenatchee, Wash., and Miss Shirley Smith, Dayton, Ohio, sang solos, being accompanied by Miss Joy Ann Pearson, a sister of the groom. Douglas Pearson and Kirby Davis, ushers, led the bridal party to an attractive setting at the altar.

The bride, attended by Miss Peggy Lu Pearson, was given in marriage by her brother, Warren Sorenson. Harold Blalack attended the groom. Bro. G. E. Marsh, pastor of the Brush Creek Church, officiated with us in the ceremony, reading from the Bible a number of texts bearing especially on the sacredness of marriage and sanctity of a Christian home.

Following the ceremony, a reception was enjoyed at the home of the groom's parents, Mr. and Mrs. Charles Pearson, in West Milton, sixty or more guests being present, including the bride's mother, Mrs. Clarence Sorenson, who had arrived from Omaha, Nebr., just in time for the wedding.

May the blessing of Heaven ever attend Bro. and Sr. Timothy Pearson, Christian lives now united in love for life.

Sydney E. Magaw.

## ELZA LEE LEWIS

Elza Lee Lewis, the son of Sarah and W. H. Lewis, was born, November 22, 1888, near Newkirk, Okla. He passed from this life, Monday, November 19, at Parsons, Kan.

He was married to Miss Anna Marie Massey at Guthrie, Okla. Surviving relatives are one daughter, Mrs. Maxine Fiske of Arkansas City; two brothers, W. H. Lewis of Uncas, Okla., and Fred Lewis of Stillwater, Okla.; three aunts, Mrs. Lillie Gassaway, Mrs. Abbie Walkup, and Miss Susan Gassaway of Arkansas City; two grandchildren, Cova Jean and Floyd Fiske of Arkansas City. Four brothers, Tom, Alva, Martin, and Earl, preceded him in death. Funeral services were conducted by the writer in the Jess Rindt Mortuary, Arkansas City, Kan. Burial was in Springside Cemetery.

E. H. Goit.

## MACY - SMITLEY

Thursday evening, November 22, Miss Juanita Macy, daughter of Mr. and Mrs. Jesse Macy, Rt. 2, Covington, Ohio, and Melvin Smitley, son of Mr. and Mrs. Roy Smitley, Piqua, Ohio, were united in marriage at the home of the bride's parents.

The all-candlelight ceremony was held at 8:30, Thanksgiving evening. The double ring service was read by the writer, eldest brother of the bride.

The front living room was beautifully decorated with seven-way candelabra, palm trees, and fernery. Miss Eunice Halls of Cleveland, Ohio, played the nuptial music on the piano: "Always," "I Love You Truly," and Lohengrin's "Wedding March."

The bride, on the arm of her father, descended the open stairway preceded by the bridesmaid. She was met at the door of the front livingroom by the groom, from which they proceeded to the place where the ceremony was performed. The bride wore a white wool, street-length dress with sequin trimming and a corsage of red roses. She was accompanied by her sister, Lt. Mary Ellen Macy of the Army Nurse Corps. Cousin of the groom, LeRoy Starr of Piqua, served as best man.

Following the ceremony, a reception was held with more than fifty guests attending. They were served wedding cake, ice cream, and fruit punch. The three-tier cake was topped by a miniature bride and groom.

Mr. and Mrs. Smitley left the same evening for a short wedding trip and, at present, they will be at home with the bride's parents. The bride and groom are employed by the Leer Mfg. Company of Piqua, Ohio.

Emory Macy.

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## THE RESTITUTION HERALD

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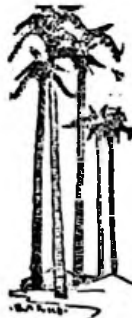
The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the 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.

While it may be true that the love of money is the root of all evil, it is true also that almost no part of human life can function long without sound cash.

The same is true of the work of God as well. Evangelism, publishing, preaching, teaching, traveling, training ministers, all require money. Wishful thinking is not enough. In no field is James' assertion that faith is demonstrated by works any more accurate than in the field of financial stewardship.

We all are familiar with the fact 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." That is the only reason, as a matter of fact, that we are working as Christians today — there is no other reason.

God gave the greatest of all gifts to us — His Son. As we approach the Christmas season, therefore, it should be with the thought that this is a time—the most appropriate time of all the year, with the possible exception of Easter—for us to express our appreciation for God's goodness by returning generously to His work of the things He has given us.



# A GIFT FOR GOD



Remember: no matter how much we may contribute to the church and its activities, we really can give God nothing. What we have, we have solely because of His sufferance.

Surely we can do no less than show our thanksgiving this Christmas by pledging a reasonable amount to the service of God, or by paying a reasonable amount immediately. Paying benefits us personally; it gives us a definite stake in the efforts of the church. It is true indeed that where a man's treasure is, there is his heart.

At the same time, paying into the work of God helps others—not to temporary satisfaction of normal human hunger, but to eternal life in a perfect Kingdom. The one who failed to warn others of the results of their sins would, said God, be held responsible for their final condemnation.

As we plan our Christmas, let's include a liberal measure for National Bible Institution. If no substantial amount can be contributed at once, we at least can affiliate with the Lord's Stewards, pledging a minimum of \$1.00 weekly for the coming year. Add God to the list to whom you send gifts!

## NATIONAL BIBLE INSTITUTION Oregon, Illinois

This Christmas, please add my name to the list of those who are contributing to the work of God as a special seasonal remembrance. Enroll me as a Lord's Steward; I pledge at least \$..... each week, payable every four weeks ..... Or I am enclosing a contribution now ..... (Please check whichever plan you prefer.)

Name .....

St. & No. ....

City ..... State .....

# THE RESTITUTION HERALD

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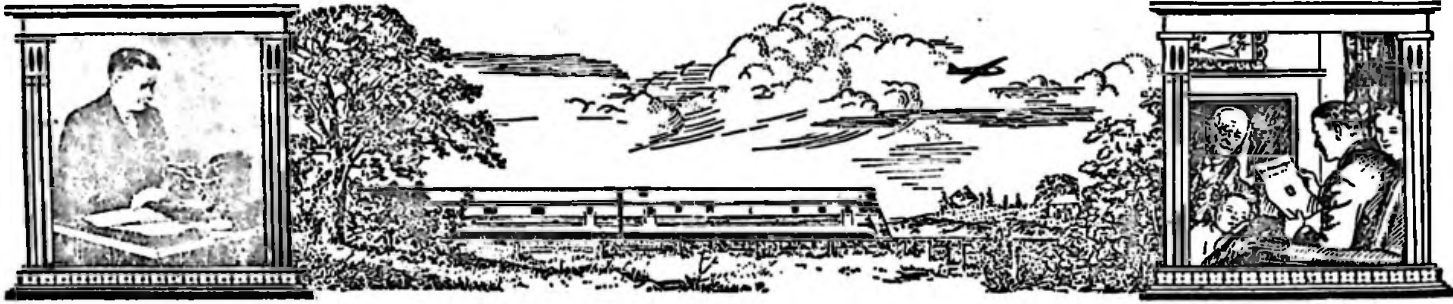
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## "Merry Christmas"



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## Christmas Eve and Morning

On Christmas Eve, stockings dangled at the fireplace, prayers were said, and we children fell asleep. Then Mother came with fruit and nuts and candies in answer to our prayers. Morning dawned most too soon, but there was joyous shout as we awoke to see our stockings filled and stretched to double length and enormous toe. Then, correctingly, Mother came and put our hands together.

Ah! Fic! We older children, too, forget to pray on Christmas morning. Does not our Parent give blessing in every night? Must God hush our gaiety ere we think to fold our hands? Prayer deepens joy and praise is due the Giver. (Compare sentiments of pictures on pages 1 and 2.)

## Christian Giving

(As guest editor, Sister Albert Logsdon, matron of Oregon Bible College, presents this Christmas message.)

*Giving*, an age-old theme, was emphasized in the birth of Jesus. On that memorable night, shepherds on Judean hills were watching their flocks. An angel appeared to the shepherds, *giving* them good tidings of the Saviour's birth. (Luke 2:10-12.) Then a host of angels sang: "Glory to God in the highest, and on earth peace, good will toward men" (v. 14). Angels were anxious to *give* the message of the new-born King. Why, though, did they *give* it to the shepherds? The shepherds, no doubt, had only little of this world's goods; they, rather than the rich, were happy and appreciative to hear the "good tidings." Inquisitive to know more about the angel's proclamation, the shepherds hurried to the manger where the Baby Jesus

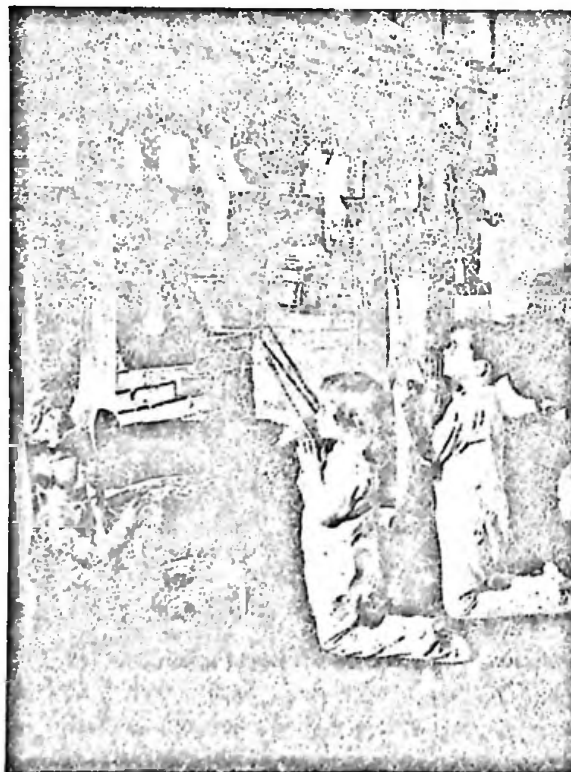
lay. After worshiping Him, they returned to their work, *giving* the message abroad. (Vv. 17, 20.)

The shepherds were not the only ones, however, guided to the Christ child. Wise Men from the East saw His star and went to Jerusalem to find Him. Finding Him in Bethlehem, they "fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2:11). Thus, our custom of gift-giving at Christmas time originated in the Wise Men's gifts to the Christ child.

Paul quoted Jesus, saying: "It is more blessed to give than to receive" (Acts 20:35). True pleasure lies in *giving* that others may be happy. Selfish desires never motivate true happiness. How thankful we who are Christians should be that we know the true meaning of "Christmas"! If God had not *given* His greatest Gift, our Saviour, we would have no hope of the more abundant life. "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him" (1 John 4:8, 9).

After learning the gospel of the Kingdom, Christ's disciples and apostles *gave* their remaining years to teaching the Word of God to others—to the extent of *giving* their very lives. Stephen is usually considered as having been the first martyr, though, prior to his stoning, John the Baptist was beheaded. Peter and Paul were imprisoned and probably slain. All the early Christians suffered persecution.

How may Christians of today *give* to Christ? One practical way is *giving* through Oregon Bible College where young men are *giving* themselves to Christ.





# The Christmas Season

By George M. Siple (Oregon, Illinois)

*"When Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem" (Matthew 2:1).*

**T**HE CHRISTMAS season is anticipated with more joy and real happiness than any of the other annual holidays people celebrate. To Christians it is fitting that this should be true, as it is only through Jesus' birth, death, and resurrection to a new life, that we shall be permitted to attain immortality.

This immortal nature will be given not at death, but we shall be raised to immortality when Jesus comes the second time. "As in Adam all die, even so in Christ shall all be made alive . . . Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23). As the Christmas season comes each year, we are reminded that we are one year nearer the return of the promised Messiah. When we present gifts each year, should we not keep in mind that Christmas is really Jesus' birthday? Whether or not December 25 is the exact day of His birth makes no real difference.

The birth of Jesus occurred in one of the most humble places imaginable. We have heard elderly people say with pride that they were born in a log house. There are few, if any, of us who can compare the places of our birth with that of the humble Nazarene. If we look to the Record, we shall find there was a reason for Jesus being born in so lowly a place as a manger—a place intended for feeding animals, perhaps cattle or sheep. The reason given was that "there was no room for them in the inn" (Luke 2:7). It is unseemly to us that the birth of One who is to become so important should have occurred in so humble a place.

The birth of Jesus should not have been a surprise to everyone, as His coming had been prophesied many places in the Old Testament. We quote a few references to support this thought:

(1.) "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and

with justice from henceforth even for ever" (Isa. 9:6, 7).

(2.) "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the

Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:1-4).

(3.) "In the days of these kings shall the God of heaven set up a kingdom"—the Messiah's 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).

(4.) "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth . . . that is to be ruler in Israel" (Micah 5:2). As quoted in Matthew 2:6, this prophecy reads:

"Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

We have quoted only a few of the many references that could be selected from the Old Testament, references descriptive of Christ and His work. Had the Israelites been mindful of even these few texts, however, they should not have been surprised at the birth of Jesus. Prophecy had been plentiful and clear.

God gave to the world the greatest gift ever given to man when He gave His only begotten Son upon the cross, that we might obtain redemption through Him. Jesus gave, too. He gave His life, freely, as a sacrifice for us in the blood He shed on Calvary. Jesus' life—His teaching through many parables and His daily obedience and consecration—was an example to us of the perfect life. Some Bibles have all His sayings (Please turn to page 15)



# Birth of a King

By Harvey Krogh, Jr. (Grand Rapids, Michigan)

**WE ARE** permitted to enjoy this pleasant season of the year because the birth of a child some nineteen hundred years ago has changed the whole world. Our Saviour was born, grew to manhood, gave His strength in service, and then gave His life on the cross as the "Lamb of God, which taketh away the sin of the world." By his sacrifice, our sins are covered when we accept Him. He founded the church and accomplished His work of atoning for sins at His first coming. It is because He did His work well and was faithful in all things that you and I are enjoying the blessings of the forgiveness of sins.

It is only by comparing our standards with those of the uncivilized peoples that we may realize in a small sense how immeasurable is Christ's influence in our lives. He has given us hope that lights the way ahead, though many have a pessimistic outlook of the future. He is coming again to be King.

Our subject, however, is the Birth of a King. The prophets longingly looked for a Saviour to be their King. Zechariah said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee" (Zech. 9:9a). Isaiah prophesied: "Unto us a child is born . . . and the government shall be upon his shoulder" (Isa. 9:6). Daniel, in vision, saw Him come, saying: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him" (Dan. 7:14).

Christ's birth as a King was well proclaimed, for the Wise Men asked: "Where is he that is born King of the Jews?" (Matt. 2:2.) When He rode into the Holy City, a multitude of disciples said, "Blessed be the King that cometh in the name of the Lord" (Luke 19:38). At His trial, Pilate said: "Art thou the King of the Jews?" (Luke 23:3.) Others acknowledged Him, but the rulers of His people would not receive Him, but condemned and crucified Him. Pilate recognized His kingship and caused to be written on the cross, "THIS IS THE KING OF THE JEWS."

Regardless of these things, Jesus was not to be King at that time. When will He be King? There are two answers. The obvious answer is: In the next age when the new order will be established. We believe with all our heart that we are living in the very close of this old dispensation, and that Christ's coming is very near. He

will come suddenly, will destroy His enemies, and will establish His Kingdom of righteousness and peace. As the prophets foretold, so He will be King of all the world. "His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10).

Oh! How much the world needs a king! It is not because there is a lack of kings and rulers, but because two things are wrong with the rulers of today. First, they are not righteous, and, second, if they were, their rulership would come to an end all too soon in death. The world needs a righteous King who will not die.

The world would not be so war-torn if it were not for the wickedness of many of the rulers. Many common people do not want war, but the unrighteous ambitions of leaders have brought bloodshed. Though the

fighting has not ceased, we praise God in the midst of an unhappy world because Jesus, the King, will come soon to take war from the earth, remove the curse, and establish peace. "He shall judge among the nations . . . and they shall beat their swords into plowshares, and their spears into pruninghooks" (Isa. 2:4).

When shall He be King? When He comes! There is another answer, however, that is very important to you and to me. Christ should be King in your life and mine if we expect the blessings that have been promised to the faithful. Remember that Jesus said, "If ye love me, keep my commandments" (John 14:15).

If you expect Jesus to be your King in the coming age, He must be your King today. Are you serving Him as your King?

A King was born in Bethlehem  
Some nineteen hundred years ago.  
He came to wear a diadem  
And, by His power, destroy the foe.  
From sea to sea His sovereignty  
Shall o'er this wicked world be felt;  
And every sightless eye shall see,  
And every heart of stone shall melt.

You need not wait to see His face  
To have Him make your sins depart;  
You now may ask this King of Grace  
To rule and reign within your heart.



# Jesus Is Peace

By Francis E. Burnett (Jordan, Missouri)

**T**HOUGH the heralding angels' words are almost two thousand years old, we Christians still love to hear and read those words of the heavenly host: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). They are words of joy and satisfaction.

We would enjoy our lives much more if good will were among men. It does not exist today. Even among people who should show forth the greatest amount of good will, we find it lacking. Why is there so much unrest and dissatisfaction among people, friends, and neighbors?

The cry of today is that we, Americans, will make this nation peaceful. How could such a thing be when this people cannot settle its own domestic problems? When and how could we look for peace when the men of our nation cannot agree, let alone being at peace one with another? One is reminded of the words of Paul to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves" (2 Tim. 3:1, 2). The forenamed situation is exactly what we see today. Man cares little for his neighbor, but gives much consideration to his own welfare. How absurd it is to think that nations will make peace, everlasting peace! They, too, develop and advance their programs on the principle of loving "their own selves."

In Ezekiel 7:25, we read, "Destruction cometh; and they shall seek peace, and there shall be none." Where could one find a better descriptive passage than the one just quoted! Leading statesmen from all countries of the world have been endeavoring, actually trying, to "seek peace" for more than eight months. Yet they have found it not. Though the major countries of the world are not at war, they cannot agree on the principles that will be needed for peace. How true also in this present time are the words of the Weeping Prophet, Jeremiah, "We looked for peace, but no good came; and for a time of health, and behold trouble"! (Jer. 8:15.) As soon as V-E Day was declared, the goal of all the Allies was to bring about V-J Day. It was the thought that as soon as all the war was over, everyone could begin to enjoy life again. This has not been so. Wars and disturbances are still rising throughout the world. Figuratively speaking, the people of the world have "looked for peace, but no good came; and for a time of health, and behold trouble."

What, then, are we to do? To what power are

we to look? Is there no one in whom we can trust? The answer is found in Psalm 118:9, which reads, "It is better to trust in the Lord than to put confidence in princes." The lack of leadership and co-operation prevalent today is due a lack of trust in God. Peace is found in God and with God. Without service to Him, there is no peace—neither in self nor in a group. God provided, on the night that the heavenly host said, "Peace on earth," that His own Son would bring peace to all the earth.

Isaiah said concerning Him (Jesus), that He would be the "Prince of Peace" (Isa. 9:6). Paul foretold how Christ will accomplish that very thing "when he shall have put down all rule and all authority and power" (1 Cor. 15:24). When Jesus comes again to this earth, He is going to establish righteousness. (Zech. 14.) To add to what we have said, we note the words of Peter: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

Jesus is our peace. It can be found in no other. What a joy it will be when there will be peace on the earth and good will among all men! But there is more in store for man, the man who lives for Jesus, than just world peace. Jesus brings peace to our lives. Paul said, "He is our peace" (Eph. 2:14) and, again, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). Jesus told the apostles, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). How often it is that we retreat from the cares of the world to find peace in Jesus! It is not the same kind that we find in the world. Again, we (*Please turn to page 15*)



# The Morning Star for Overcomers

By G. P. Lichty (Pomona, California)

**I**NTANGIBLE as the gift of the Morning Star may seem to stewards of the mysteries of God, it becomes, in reality, the central jewel in the crown of life to be given all faithful followers of Christ who overcome the world and keep His works to the end. (Rev. 2:28.) To appreciate the importance and value of this great gift, one must know what the "morning star" signifies. As the Wise Men from the East discerned the new bright star in the heavens, and, following that star, found in Bethlehem the baby Jesus, who was born in prophetic fulfillment of "the star of Jacob," so we may discern the signs which indicate the return of the Morning Star to the Holy City.

The long night of suffering and terror in Europe for God's people is ending. Their hour of deliverance is at the dawning. The time of the Sun's rising approaches in the eastern sky. It remains only for the awaited proclamation from Britain and the United States to clarify the conditions under which the refugees may return to their homeland in Palestine. Already more than five hundred fifty thousand of the outcasts have returned to establish the beginning, or foundation, of a national unity. The unrest and disturbance between Jew and Arab should be amicably settled without delay.

Jehovah has heard the pleading prayers of His people. The nations will resist His covenants to their sorrow. They should let His people go, or they will be destroyed.

Appearing of the Messiah and His brethren as the stone power to break and pulverize the oppressors of Israel will manifest to all the world the morning of that Great Day. Then He will announce the beginning of His Kingdom. It will be founded upon justice and equity for all, and it will overcome those who defy it.

Through the centuries, men and women have sought in vain for freedom and liberty. Even now, after two destructive world wars, the struggle for food, raiment, and housing continues without adequate solution. It is a warfare now between labor and capital. Servant and master are unable to agree, and wages are "kept back by fraud" (James 5:4) from the producers of wealth. The abundant life is denied to workers because they are unable to buy back the production they have made. The masters in foreign countries seek to continue exploitation in Java, in India, and in Africa.

If the world is to survive, justice must reign.

Fear of atomic destruction may preserve peace for a little while, but that fear cannot be defended long. Only the change which will come with the return of Christ to the earth, only destruction of those who make war, will save us. Do you think it possible for two or three men representing the great nations to arrive at a solution of the problems confronting them, apart from knowledge of prophetic destiny? Who but Christ can guarantee enduring peace? As "God so loved the world [the people], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," we cannot conceive of God permitting the world to be destroyed by men. We cannot conceive of God permitting world-wide destruction, in view of the great promises and plans He has portrayed in the Scriptures for its redemption.

We must see now that man's attempts to establish justice, prosperity, and enduring peace are futile without understanding God's plan of salvation.

Nations of the world can be united only under one ruling body. No nation will surrender its freedom and liberty to a unit-world ruled by carnal men. Only the Christ as King and Priest, unto whom "shall the gathering of the people be" (Gen. 49:10), as the Scepter of Judah, will insure peace and plenty. His Kingdom will be exalted: the Star out of Jacob will rule, and the Scepter, or Rod of Iron, will smite His enemies. He will destroy the armies of the nations who come down from the north "to take a spoil" (Ezek. 38:12).

The messages to the churches of Asia from the Spirit which have been overlooked for so long should be studied now by the faithful, so, being assured by His promises and rewards, they may have courage to face coming events. The voice of the Spirit is the voice of Jesus speaking to you and to me. It is the Spirit, then, who, through Jesus, says in Revelation 22:16: "I am the root and the offspring of David, and the bright and morning Star." The bright and morning star, then, the Spirit glorified in Jesus, promises to give the Morning Star to him who overcomes. This means he will become a glorified constituent of the one body in "the manifestation of the sons of God" (Rom. 8:19). He will then be a star pertaining to the millennial dawn—a *morning star*, for "they that be wise shall shine as (Please turn to page 15)



# The Wise Men

By J. R. LeCrone (Woodstock, Virginia)

**WISE MEN**, magi, kings—mysterious beings from the inscrutable East who suddenly appeared at Jerusalem demanding to know the whereabouts of Him “that is born King of the Jews.” The sense of the supernatural is further heightened by their calm declaration: “We have seen his star in the east and are come to worship him.”

Since that moment, men of all ages and of every clime have watched with breathless wonder as the Wise Men, still following their star, journeyed on to Bethlehem and were led to the very house where “the young child was.” Awe-stricken, men behold these strangers falling down and worshiping this Child, presenting their princely gifts of gold, frankincense, and myrrh, then arising to depart as suddenly and as mysteriously as they had appeared.

Never again do they appear upon the pages of Sacred Writ. Profane history is innocent of any trace of them.

Few events have so profoundly stirred the imagination of men. Who were these Wise Men? From whence did they come? By what occult wisdom were they able to identify this particular star as heralding the birth of Him who was to be King of the Jews? Even the source and amount of their gifts, together with the number of the Wise Men and their mode of travel are shrouded in mystery. The best informed men of our day only can speculate as to what may be the answers to these questions.

Because they have thus intrigued the imagination of mankind, a rich fund of tradition has grown up about them. Tradition solemnly informs that they were three in number, and that they came riding upon camels which were decked with rich trappings. That their clothing was of the finest and that everything about them betokened unlimited riches is accepted as a foregone conclusion. They have even been invested with names—Gaspar, Melchior, and Belthazar. Certain branches of Christianity have given them a place among the objects of Christian reverence, honoring them as the patron saints of travelers.

For all that we actually know of them, they may have been poor men, poorly dressed, who came trudging wearily along the wilderness trails to lay at the feet of the

Christ child their gifts. So far as the Record indicates, the gold, frankincense, and myrrh could have been in pitifully small amounts; the fruit of a lifetime of self-denial and sacrifice.

What we really know of them can be summed very briefly: by some means they recognized the star that heralded the birth of the Christ, followed it into the presence of the young Child, worshiped Him, presented their gifts, and in obedience to a dream of warning from God, departed another way.

For what purpose has the record of their visit been preserved in God's Book of Truth as a part of the gospel? Was it not to teach us that men of understanding will not be content merely to know about Jesus, but will go to Him in worship, taking Him an offering of their richest treasures?

Is it not possible that our heavenly Father gave us no information concerning their race, their mode of travel, or the extent of their wealth because He intended them to represent by their example all believers everywhere? Who dares to say that the wealth of the Wise Men exceeded his own? Who can honestly say that it

is more difficult for him to get to the worship services in Jesus' church than it was for the Wise Men to seek Him out? The narrative provides Christians with no possible excuse for failing to follow the example of the Wise Men. To do as they did is to listen to the dictates of wisdom.

“They brought gifts to Bethlehem.”

Who knows more than this of them?

“All their other acts are hid:

Where they traveled; what they did;

How their lives henceforth were spent;

What their starlit journeys meant;

Whether they had joy or woes;

What life gave them. Who knows?

Only what they gave is told:

Myrrh, and frankincense, and gold.

“Only this we know of them:

“They brought gifts to Bethlehem.””

—C. W. Sayes.





# The Elements Shall Melt with Fervent Heat

By A. N. Dugger (Turner, Oregon)

IT WAS nearly two thousand years ago when Jesus, the world's greatest Prophet, announced that the Jewish people would be led away captive into all nations, with Jerusalem trodden down by the Gentiles *until* the times of the Gentiles be fulfilled. (Luke 21:24.) This captivity of Judah, however, was to end, for God said, "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" (Joel 3:1, 2). The balance of this third chapter of Joel also sets forth most clearly the last battle of the age, when it is said: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem," and the earth and the heavens will shake. The Prophet Jeremiah also announced that this captivity of Judah would return and they would buy with money the Holy Land about Jerusalem. (Jer. 32:42-44.)

We are living in that time when their captivity, of which Jesus spoke, has returned, and Jerusalem is again in their hands. They have been returning in great numbers since 1922, when the League of Nations officially gave the Holy Land back to them, and fifty-three nations signed the decree. This was an act favored of God because it was according to the decree of heaven that the birthright sale to Jacob from his brother Esau, be recognized as a legal transaction. Esau, the Arab, however, has been bitter against Jacob ever since, and pursuing him with terror and hate. This trouble is not yet over, but the showdown evidently is near. When the great commonwealth of Britain, together with over fifty other nations, took their stand for Jacob's rights to Jerusalem and the Holy Land, the picture looked dark for Esau who long had held in his possession the holy places. Esau had held Jerusalem and the Holy Land during the period Jesus announced, saying that the Jewish people would be led away captive with Jerusalem trodden down by the Gentiles.

The trend of events now has changed. The White Paper issued by Great Britain six years ago, and voiced by most of the other nations, reversed the entire situation. According to that paper, the Arabs, and not the Jews, have a right to Jerusalem and the Holy Land. Five years was given for the Jewish people to immigrate into the country, which time is now passed, and Jerusalem becomes a "cup of trembling" and a "burdensome stone" to all nations, according as the Prophet Zechariah foretold. (See Zech. 12:2, 3.) The Jews now declare they are going to return in spite of the White Paper, or the threats of their enemy, Esau. It is this very feud that finally will bring

about the battle of Armageddon and the end of Gentile times. (See Joel 3; Zech. 12 and 14; Ezek. 38.) This will reveal to the entire world that the decrees of heaven are not to be changed by the courts of men and forever settle the controversy between Jacob and Esau. It will bring us to the "day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (Isa. 34:8).

The Prophet Zechariah wrote: "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against *Judah* and against Jerusalem. And in that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it. . . . And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem" (Zech. 12:2, 3, 9). Chapter 14 tells how all nations will be gathered against Jerusalem when the Lord comes to deliver His people, and "his feet shall stand . . . upon the mount of Olives, which is before Jerusalem on the east" (vv. 4, 5).

The world-wide hatred against the Jewish race, which is even very pronounced in this country, is a most definite sign that Armageddon is near. Jesus was born to be King of the Jews (Matt. 2:2; John 18:37), and from that tribe He came through the line of David, and is therefore a Jew. His descent was through no other tribe save the tribe of Judah, and our salvation was purchased by Jewish blood. When Jesus was crucified, the accusation was written in three languages, "THIS IS JESUS, THE KING OF THE JEWS" (Matt. 27:37).

Among the Hebrew people, the same as among other nationalities, there are to be found both the good and the bad, and we cannot condemn a whole race because of what a few have done. Many good Jews live at Jerusalem, and many of them believe on Jesus as the Messiah, a number of whom have been baptized. There will be many more to accept Christ as their Saviour. The Lord promised He would not destroy Sodom and Gomorrah if there were ten righteous people there (Gen. 18:32), and He has promised to deliver Jerusalem in this approaching crisis. He does not change, and it will be for the sake of righteous living there, as well as His promised judgment upon the wicked Gentile nations, on the old battlegrounds of Armageddon. Then the Millennium will begin and the world will be on fire. The following scripture plainly tells us why the battle of Armageddon is necessary, and

what bearing it will have on the heathen nations left here on earth. He says, "Thou shalt come up against my people of Israel, as a cloud [airplanes] 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. 38:16). He says further, "I will be known in the eyes of many nations, and they shall know that I am the Lord" (v. 23).

In the days of Elijah, when the world was so wicked, this faithful Prophet was discouraged and thought he was all alone. God answered by fire, and it was a new kind of fire that even burned up the stones of the altar, and licked up the water on the ground. (1 Kings 18; Rom. 11:1-4.) This same kind of fire is now being demonstrated, and the Lord has allowed Israel to discover and use it. This atomic bomb is nothing other than a new kind of fire that burns steel, iron, and rock. According to the Scriptures, it is going to be used for a limited time before the beginning of the Millennium.

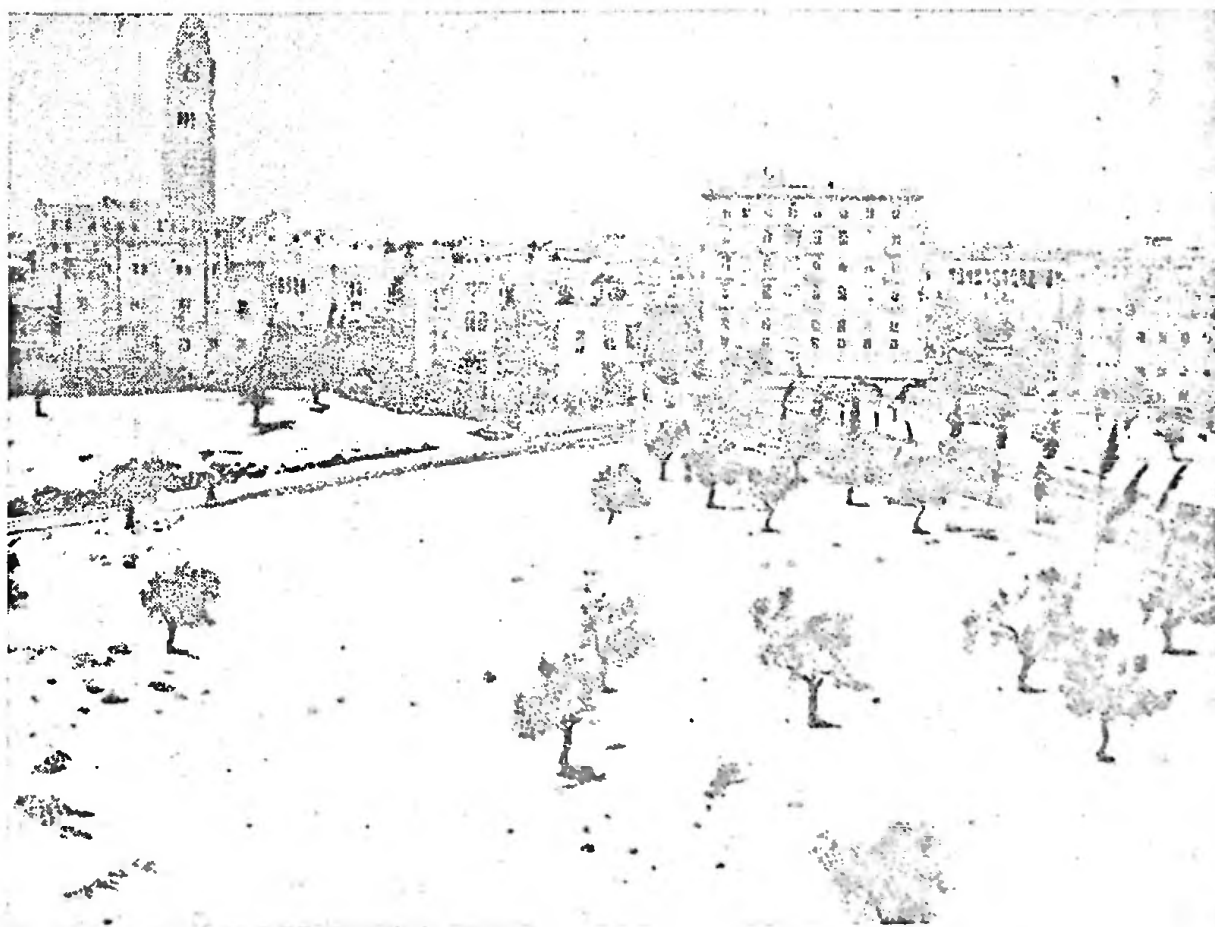
We have told you in previous articles how they were experimenting with this fire, which they were getting from

the Dead Sea while I was living in Jerusalem, and how it would instantly turn iron and steel into gas, and burn certain kinds of rock with an unquenchable flame. The only way the stone could be put out after being ignited was to submerge it in salt water.

We take the following extract from *Newsweek*, page 34, October 22 issue. It quotes President James B. Conant of Harvard University, and Dr. V. Bush of the Office of Scientific Research and Development as saying: "The atomic secret is the greatest discovery since the pre-historic discovery of fire." Therefore, we see how these men consider the atomic power, as simply fire—a fire that actually burns up iron, steel, and rock. It not only burns them, but turns them into a dangerously explosive gas that, when exploded, has the destroying power and burning heat demonstrated by the atomic bombing of the Japanese cities.

#### *Sodom and Gomorrah*

We have one other account of two cities being destroyed by atomic fire, viz., Sodom and Gomorrah, and the most outstanding thing regarding this destruction is that God declared these two cities to be an example of those that



—Black Star Photo.

**SNOW IN JERUSALEM.** Here is a rare scene, showing snow in Jerusalem. In the left background appears the two-million dollar YMCA Building, and opposite it is the world-famous King David Hotel. "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16).

after would live ungodly. (See Jude 7; 2 Peter 2:6.) Yet, we have never seen such a destruction repeated until the last few months in Japan. This is a fulfilling of the Lord's promise, and reveals to the world a similar fate for other wicked cities unless they turn to God and repent of their wickedness. Whether there is another repetition of this atomic destruction in this age before the return of the Lord and the beginning of the Millennium, the future will tell, but we do know that God's Word is true, and He will therefore render His rebuke with flames of fire, and it will be this kind of unquenchable fire. When the proper time comes, however, He will no more need the airplanes for this work than He did in the days of Elijah, and of Sodom and Gomorrah. . . .

Furthermore, we find the Apostle Peter giving us some very definite information about this burning day. He says, "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 the creation. . . . 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. But, beloved, *be not ignorant of this one thing*, that *one day* is with the Lord as a *thousand years*, and a thousand years as one day" (2 Peter 3:3-8).

Here, we are plainly told that the Judgment Day, or the day of the Lord, is a one-thousand-year day, which compares with the Millennial Age of one thousand years when Christ will be declared to be King over all the earth. This is the Day that "shall burn as an oven," when the world shall be on fire. This new fire, to be unquenchable in nature, will doubtless be burning in some parts of the earth. If great mountain systems were now set on fire by the atomic bomb, they would burn continually and could not be stopped. It is declared further in this same chapter that "the elements shall melt with fervent heat," and all the works of man "shall be burned up." As Sodom and Gomorrah were set forth as ensamples of "those that after should live ungodly," it is likely that fire will be rained from heaven upon wicked cities if they do not yield to the King at Jerusalem. It is evident that we shall see much more destruction than we have seen, whether before or after the Millennium, of wicked cities by this new and strange unquenchable fire, because the Lord positively said that Sodom and Gomorrah were set forth as ensamples of those that "after should live ungodly."

#### *The Vision That Speaks and Does Not Lie*

The Lord said to Habakkuk, "Write the vision, and make it plain upon tables, that he may run that readeth it. For 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" (Hab. 2:2, 3). After the Prophet had seen this vision, he revealed it in a prayer, and told the substance of the matter. He saw the Lord stand and measure the earth. He "drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow. . . . Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people" (3:6, 12, 13).

Before God thus marched forth against the nations with anger, and remembered mercy for the salvation of His people, the beloved Prophet exclaimed, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (v. 2).

Here we have the vision that would speak to us in the end, and would not lie, and we are living now at the very last part of this prophetic period. The work in the world was to be revived in the "*midst of the years.*" This is exactly what the Lord declared, by all Old Testament writers, was to come—the great revival spread all over the earth when the Gentiles were to see God's unrighteousness and all kings His glory. The work was revived when Jesus shed His precious blood on Calvary, and with that transaction there was a means of pardon provided for the sins of the whole world, regardless of color or creed. It was the great time of reviving mentioned by the other prophets when the long-expected Heir to the throne of David would appear, and when the gospel was to go to all nations.

This great event was to transpire in the "midst of the years." Jesus died on Calvary about the year 33 A.D.

It was at the time of the call of Abraham when the Lord promised to bless all nations through his seed, and when announcement of this great revival was made known, and the Seed through whom it would be accomplished revealed. This was about the year 1900 B.C. It was also about this time, as you will note, that God demonstrated His manner of destroying wicked cities by atomic power, as we call it today. The two cities, Sodom and Gomorrah, were overthrown, which the Lord said were set forth as ensamples to those that would afterwards live ungodly. We are now in the last generation, according to many different prophecies and conditions in the world. It is from Abraham that the period of forty-five years to the generation is calculated (Matt. 1:17), as has been previously set forth. This also corresponds with the forty-five years brought out in the last verses of Daniel 12, and we are now past the middle of this last generation (Luke 21:24-36), and the end of which will reach only a little over twenty years into the future, but remember that Jesus said, "This generation shall *not pass away* until all be fulfilled." Also, when speaking of Daniel 12 and the days

mentioned there, Jesus said those days would be *shortened* for the elect's sake.

This time period of a revival in the midst of the years brings us right down into the very time that these other prophecies expire. The nineteen hundred years before the birth of Christ must be added to the thirty-three years after He was born, for it was then that the reviving took place with His death on the cross. Then, we must add this same number of years, nineteen hundred thirty-three, to the time when He was crucified, which brings us to 1966, or approximately so. There is a difference in these figures of a few years, owing to Jesus having been born, as history says, about 2 B.C., but the facts remain that we are very near the end. This wonderful prophecy is about to its end, like all others. The Lord has so arranged that no one can figure the exact day of His coming, but do not forget the words of Gabriel to Daniel that "the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" these prophecies.

This is another time period in Bible prophecy that terminates just a few years ahead of us, the same as the great signs in the heavens reveal His coming, and the planets finish their courses, completing their circuits.

Surely it is time for God's true elect to present their bodies a "living sacrifice" and to devote their time diligently in that station to which it has pleased God to call them, that they will have more and more means to spend in sending out the message of His coming and of the Kingdom which is "even at the doors." There will be no place found in this Kingdom for the covetous man or woman who covets and chases the "almighty" dollar as a refuge and security in coming days. God's people have a right to chase it, and to chase it hard, honestly to divert its channel away from wicked hands and sinful use into channels of good, for the saving of souls and giving out the last warning message.

Prophecy is sure. It has never failed. "The wise *shall* understand." We are in the time of the end—down past the middle of the last generation that had its beginning in 1922 when the League of Nations re-established the Jews back to Palestine, in accurate fulfillment of the twelve hundred ninety years of Daniel 12:10, 11. In a few years, our liberty will be taken from us. Publishing houses will be locked, machinery stopped, radio stations closed, and the power of the holy people scattered. (Dan. 12:7.) This is to be the last event before Jesus comes and we enter the Kingdom.

Our Saviour is looking down upon us, brethren, beholding how we cast into the treasury, just as He did while here upon earth. (Mark 12:42-44.) The widow cast in two mites, each one only one eighth of a cent, yet Jesus said she had cast in more than they all. It was because she put in all she had. Jesus is the same today, and

let us not disappoint Him. Let us not be as the Pharisees were, hoarding up money for some other time, for our children, or for the nicer things of this world, when time is so short, and Jesus is coming so soon. Paul said, "Having food and raiment let us be content" (1 Tim. 6:8). We can take nothing with us when we die, and if we are found unprofitable servants in that reckoning Day, we shall go into fire where there will be "weeping and gnashing of teeth" (Matt. 25:30).

Some of these days when we least expect it, the door will be shut, just as it was in the days of Noah. When the plagues begin to fall, it will be too late. Many will stand without and say, "Open unto us," but, "No," will be the answer. We are God's watchmen. He has called us forth for this very work. Now, as we see the sword coming upon the world, if we blow not the trumpet and warn not, the Lord says He will destroy the wicked, but their blood will He require at the watchman's hand. (Ezek. 33:6.) May the dear Lord, through the presence and power of His Holy Spirit, awaken every soul to action, and stir every heart to renewed service, in this closing message. It is a message of prophecy. Just like the automobile, it came; just like the airplane, it is here; just like the period of increase of knowledge, we see it; just like we see many running to and fro, doors are open in this way to carry it and it is going forth. God has said it would, and be carried by the people known by His NAME, and that it would go to every nation, kindred, tongue, and people. God is raising up strong men and women in every country and on the islands of the sea to carry it. It *must* be finished, and it is going to be finished. Those who do not get into it with all their might, with their means and strength, will lose out and not have a part in the everlasting Kingdom. We urge you, dear reader, prayerfully and solemnly to consider this very important matter, this great work into which God has called you, and for which He has given you such wonderful light.

It is not because we are fearful of the lack of means to finish this work that we thus speak, for our Father in heaven is rich. He owns all the gold and silver, and the cattle upon a thousand hills, and He who has begun this work is able, and He is going to "see it through." As Paul said to the Philippian brethren, however, it is "not because I desire a gift: but I desire fruit that may *abound* to your account" (Phil. 4:17). No other business in all the world is so certain, so wonderful, so enduring, or where there will be such everlasting and bountiful dividends received as there will be from investments of money, stocks, and bonds in this association of God's people. It is God's message to go around the world before Jesus comes to bring that crown of immortality and eternal life for each of His faithful servants.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Jesus).*

### The Just Live by Faith

Jesus told His disciples to take no thought of tomorrow. They were not to worry about food or clothing. They were to seek the Kingdom of God *first*. All the things they needed would then be added to them.

We cannot always see how we can get the dolly or drum we want, but, if it is what we really need, won't Daddy or Mother see that we get it? Perhaps it has to be a choice between a new snow suit and an expensive toy. If there are funds for only one—well, you really need to be kept warm, do you not?

So it is with our lives when we are Christ's. He knows what we want and what we need. If we seek God's way first, we are promised our needs. Sometimes people seek worldly things first. That is not God's way. Sometimes people who do not know our Saviour have much more of this world's goods. If they learn to know and love Christ, they will gladly serve Him and give of their abundance to the Lord's work. We should all serve and share.

### Only One Solomon

There was only one man named Solomon. He was very wise in all worldly matters. Sometimes I think he became wise in godly things, too, and that he was sorry for many deeds he did. Do not some of the verses he wrote sound like a sad wisdom? Perhaps, it was even a repentant wisdom! He advised us to remember God while we are young. (Eccl. 12:1.) He wrote that the little that a righteous man has is better than the riches of many wicked people. "Better is little with the fear of the Lord than great treasure and trouble therewith" (Prov. 15:16).

There also was only one David. There were few great godly men, when we think of all the people in the world at that time. There are only a few godly people now. Most of the people travel the broad way. They are interested only in selfish pleasure. They forget to keep their bodies pure and holy, forgetting that their bodies are the temple of the Holy Spirit.

### Do Not Worry

Let us think of the lilies and other flowers. Some are cultivated. Others grow wild. They are to be found in forests, in swamps, upon mountainsides, and many other

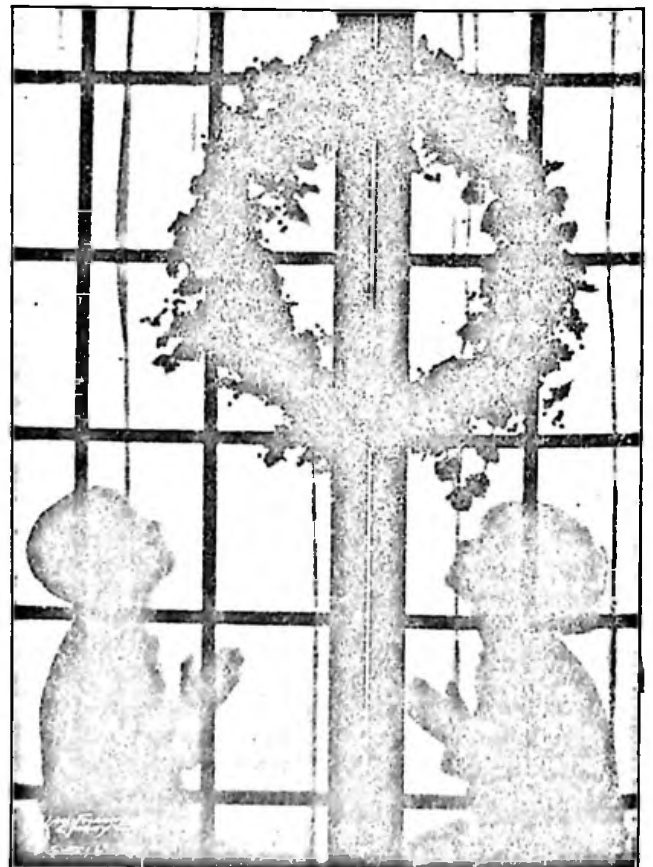
places. Their colors and beauty are not painted on. It is all the way through! Are they not beautiful? The petals are so soft and silky! They are so shiny and bright! They smell so sweet, too, most of them.

They are very much like Christians should be. They trust God for their care. He sends sunshine and rain. They do not worry. They just grow and shed their perfume far and near.

When we pick a bouquet, it adds beauty and fragrance to the room in which it is placed. In like manner, we can say when we see a group of Christians gathered together in one room—they, too, shed a fragrance. It is the beauty and righteousness of Christ that is shining through them.

### Happy Birthday Wishes

Tommy Zrkelbach, Dec. 28, age 13, Eden Valley, Minn.  
Tommy Stabler, Dec. 29, age 6, Sterling, Ill.







## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Avoid the Rush

Now that Christmas is only a few days away, many of us are coming to realize that we have not finished our shopping. For weeks, the slogan, "Get your Christmas shopping done early—avoid the rush," has been ringing in our ears. In spite of all the warnings given, human nature being what it is, the day or two before Christmas finds many of us struggling through the crowds, frantically trying to complete last-minute buying. When it is all over, we mourn, "Oh, why didn't I start six months ago?" Naturally, there will be a few wise ones among you readers who can approach the final days before the holiday with easy mind; for you completed your purchasing many weeks ago, when Christmas shopping was a far-distant task in the minds of most people.

As you read these lines and recall the mad scramble of last-minute shopping, can you find any comparison between it and the attitude many people have concerning Christianity? It matters not to most people of the world that the development of world events literally shout fulfillment of prophecy and the near return of Christ. They continue in their own busy world, giving little or no thought to Christianity. If ever they do think about it, they postpone their decision just as they do Christmas shopping when the holiday is several months away.

When Jesus told the Parable of the Ten Virgins (Matt. 25:1-13). He anticipated the present-day attitude of "putting off" acceptance of Christ until the last moment. Those who continue to ignore His invitation would do well to read this story and make personal application, for it was the virgins who waited for the bridegroom with their lamps trimmed and had an extra supply of oil who were permitted to enter in to the wedding.

As you make comparison between shopping for Christmas gifts and accepting Christ, make sure that the warning to avoid the rush is not ignored, for the doors will close at a specified time and none wishes to be among the mobs who will be struggling to enter at the last moment. Think about this as you do your last-minute shopping.

*Gabriel's Prophecy of Christ:* "God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever" (Luke 1:32, 33).

### Junior Berean Nook

*If We Had Been There*

\* \* *A story for Junior Bereans by Verna C. Thayer*

Each year as the Christmas season comes, we read again of the birth of dear little Baby Jesus. We love to hear of the shepherds keeping watch over their flocks on that night. How frightened they were when such a bright light shone round about them! No wonder they were afraid! Never before had they seen such a sight. Then the angel's voice could be heard: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:10-12).

This was followed by the chorus of heavenly voices, singing: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Little wonder that the shepherds hurried to Bethlehem to see for themselves the Child who had been born that night! And less wonder that they hurried home to tell others of the Babe and all that had happened that night!

It is such a beautiful story that we sigh and say, "O, how we wish we could have been there!"

The Wise Men came, too. They traveled far and journeyed long. They had seen the star and knew that Jesus had been born. They had come to worship Baby Jesus. They brought gifts for Him, too. How they rejoiced to see the Babe which they had been seeking!

Once again, we say, "O, how we wish we could have been there!"

We were not there, however, and each year we study the story and look forward to the time when we shall be with Jesus when He comes again. As we think of the wonderful joy and peace that are to be on the earth at that time, we say, "O, how we hope we shall be there!"

The National Berean Society wishes to take this opportunity of extending best wishes for a happy and blessed holiday season to all of its members and friends, both Juniors and Seniors. Until the first issue of 1946—  
"Merry Christmas and Happy New Year."

# AMONG THE CHURCHES

## CALENDAR

December 23-29—Special meetings at Hillisburg, Ind.

## WORK IN MICHIANO

Leaving Oregon on my second evangelistic trip since beginning work in October, I began a week's series of meetings at Burr Oak, Ind., on November 19, stopping over at Hope Chapel in South Bend to preach on the 18th. The work with the Burr Oak brethren was enjoyable, and the first series of that length I had ever had there. They have a fine group of people, and it was a pleasure to be able to know them so much better than before, by being entertained at so many of the homes. Bro. and Sr. Norman LaMunion entertained me at their home for the week I was there. On Thursday, Thanksgiving Day, Bro. Harry Sheets, the pastor, came over from Aurora, Ill., and remained over the week end.

Monday, November 26, I went to Detroit, Mich., remaining there until December 8, when I took a side trip down to Delta, Ohio, for their monthly preaching service. The week following, as I write this, I am spending a few days with the folks at Battle Creek and Lansing, Mich., and expect later to do some work at Blanchard and perhaps Grand Rapids. The work in Michigan is under the direction of the Michigan Conference, and it is to be congratulated for its energy in trying to promote work in these new places. We hope some results can be shown before long.

Thus far I am open for appointments in January. After the ministerial conference it is planned for me to make a trip through the middle southern states and out through the west. Any churches or members in those regions desiring my services should write to me as soon as possible at Oregon, Ill., so arrangements can be made on the schedule for a visit. I am especially anxious to establish work in new places. M. W. Lyon.

## NATIONAL BIBLE INSTITUTION

W. B. Ward	\$ 10.00
Mrs. Kenneth Brewer	4.00
Mrs. R. A. Robinson	5.00
Mrs. Amanda Hazard	17.50
Mr. & Mrs. C. E. Lapp	10.00
E. F. Marsh	10.00
Mrs. Virda Sittler	5.00
Mrs. L. Drake	2.00
Harold Burnett	20.00
Fonthill, Ont., Church of God	182.69
F. L. Austin	10.00
Mrs. Robert L. Costello	10.00
Mary Ellen Macy	10.00
Burr Oak, Ind., Church of God	56.00
Delta, Ohio, Bereans	30.00
Southlawn Park Church, Gr. Rapids.	10.00
Indiana State Conference	10.00
Mr. & Mrs. Joe Chapman	10.00
Mr. & Mrs. Alfred Anthon	100.00
A Pledger	1.00
Arlen Marsh	14.25
Mr. & Mrs. Bernard Lobell	15.16

## A START AT DETROIT

After twelve days of working with the few members who live in the great city of Detroit, Mich., it is possible to report that they have organized a Bible class which meets every two weeks on Thursday night. Building on the groundwork laid by Bro. Edward H. Goit a short while ago, we found some other interested families and have there now seven individuals or families who seem likely to co-operate. All of these but one are members. There are some others who by reason of age or illness cannot be counted on to attend. They are widely scattered over the city, and some who live farthest have no cars. Some also work nights or have other obligations evenings, so it makes quite a problem to get together.

For the present a meeting every two weeks is all they feel they can do, but it seems likely that before long a Sunday school can be organized. Three sections of the city in a fairly central location were surveyed to find a good place for a neighborhood work later on.

While in Detroit, I made my home with

Bro. and Sr. E. L. Dykstra, who made me most welcome. At their home the first meeting was held on Monday night, December 3, to decide on what plans to follow out. Four were present. The first Thursday night meeting was held at the same place as a pot-luck supper at 6 on December 6, with the same ones present. We had a short business meeting, several reels of pictures, and a Bible class.

I wish to thank those who co-operated in sending in names and addresses of members who live in Detroit. If you happen to know of any others whom you think may not have been reported, please report them to E. L. Dykstra, 9967 Rutland Ave., Detroit 27, Mich.

Pray for the work in Detroit, that God may have a witness in that great metropolis of America. M. W. Lyon.

## HERALD RECEIPTS

Mrs. A. M. Ross; Mrs. W. E. Byers (another); Mrs. Amanda Hazard; Nettie B. Crundwell (another); Ferris Zechiel (others); Cora Shipman; Mrs. Otto E. Diek (others); Mildred Briggs; Rosa McCurry.

## Gleanings From the Field

"The field is the world."—Jesus.

"Merry Christmas" to everybody! Be glad, for Christ was born and multiplying signs portend the "Sceptre" in the sky. (Num. 24:17; Matt. 24:30.)

Thank You! Through courtesy of Kable Brothers, Mount Morris, Ill., and Bro. Frederick Claussen, their employee, choice pictures were obtained for this week's Herald.

"A son, James Bradley, was born to Captain and Mrs. J. Bradley Crundwell, at Madigan Hospital, Fort Lewis, Wash., October 5, 1945."—Nettie B. Crundwell, 4631 Saturn St., Los Angeles, Calif.

No Herald Next Week. According to schedule (see information below Editorial heading, page 2), there will be no Restitution Herald next week. The issue dated January 1, 1946, will be your next message from Headquarters. Be patient.

Bro. Daniel Judy, a student of Oregon Bible College, helped his grandmother, Sr. Ida Orem, a resident of Golden Rule Home, to celebrate her birthday, December 13. She is six years an octogenarian.

Bro. Harold Burnett, Ripley, Ill., home from Uncle Sam's service, recently visited his sister Marjorie in Oregon, Ill.

What a time!—nearly everybody in Oregon, Ill., is sick, just recovering, or expecting the "flu"!

Sr. Jessie Wilson, a resident of Golden Rule Home, is vacationing among relatives and friends at Oakland, Calif.

Britannicas, a Valuable Gift. Oregon Bible College is grateful to the Fonthill (Ont.) Church of God for the gift of a "brand new" set of the "Encyclopedia Britannica." Thank you, brethren, for this valuable and very useful gift—an ideal addition to our library.

Bro. and Sr. C. R. Randall and son David, Ripley, Ill., recently came to Oregon, Ill., to visit Sr. Randall's parents. Bro. Randall (Celine), though able to stay only a short time, kindly addressed the College students at a chapel service, Wednesday, December 12. He was one of our first "grads."

## No Herald Next Week!

Coming to College? It is time, now, to be planning your trip to Oregon, Ill., if you are coming for the second semester at Oregon Bible College. The second semester will begin, likely, on February 4. Address Bro. Vivian Kirkpatrick, Registrar, Oregon Bible College, Oregon, Ill., for further information.

"Merry Christmas to all. I'm feeling 'swell.'"—"Jerry" Cooper, Tempe, Ariz.

Congratulations! Born to Bro. and Sr. Richard Parish, Plymouth, Ind., a daughter, Rachel Marie, December 3, 1945.

## ARKANSAS CITY, KANSAS

Arkansas City, nestled in the Arkansas Valley of Kansas, and forked by the Walnut and Little Arkansas rivers, greets the brethren of like precious faith throughout the nation.

It was in the year 1884 at Sunny Slope Schoolhouse in Sumner County near Miller-ton, that the gospel of the Kingdom was preached first in southern Kansas. Elders John Foore, Isaac Miller, A. H. Zilmer, Almus Adams, J. H. Anderson, A. L. Corbaley, John Denchfield, T. A. Drinkard, E. E. Giesler, Emma C. Railsback, Lucille Appleby, J. R. LeCrone, O. J. Parker, Sydney E. Magaw, G. E. Marsh, Arlen Marsh, D. C. Robison, F. E. Siple, George Waters, E. O. Stewart, Bro. Oliver, F. L. Austin, O. J. Allard, L. E. Conner, R. G. Huggins, S. J. Lindsay, W. J. Orem, J. W. McLain, and others have spoken the precious truths of God's Word in or near Arkansas City. Judging from the foregoing list of ministers, one can readily see that the work is no new development, but one rich in the heritage of the labors of many of the pioneers and leaders today in the church.

The present church building was erected at 709 North A St., in 1932, and dedicated during the pastorate of Sr. Lucille LeCrone Appleby, who served the church one year as pastor.

On the first Sunday in December, 1945, a "Get-Acquainted Day" was in order. All members and friends from a distance, also the local brethren, were cordially invited to the morning and afternoon services. A basket lunch with many pleasant surprises was enjoyed by a record-breaking attendance of forty souls. After the afternoon service, Communion was observed.

Recently, members of the church had cause to rejoice because of two servicemen's discharges, namely, C. P. Daniel and Victor Sumptor.

E. H. Goit, Pastor.

## JESUS IS PEACE

(Continued from page 5)

read in John 16:33: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but he of good cheer; I have overcome the world."

How glad we should be that He who is our peace has overcome the world and that we in Him can have peace! May the coming of Jesus soon occur, that the whole earth and all that dwell therein may enjoy peace! Then will everyone know that Jesus is peace.

No Herald Next Week!

## THE CHRISTMAS SEASON

(Continued from page 3)

Printed in red letters: an idea we like, as the red ink seems to us as being typical of the shed blood.

The greatest gift that men can give Jesus at this Christmas season is their lives—given in living sacrifice to Him. Christ has given us so much! Cannot we do something for Him?

Above all else, let us each so live that Christ's second coming will not catch us unprepared. Prophecy is plentiful and clear. Dare we be surprised, unprepared, when He returns?

## BALLINGER - WEAVER

On Thanksgiving Day, November 22, 1945, Miss Rosemary Ballinger, daughter of Mr. and Mrs. Burel Ballinger, became the bride of Allen Weaver, son of Mr. and Mrs. D. W. Weaver.

The ceremony was opened by Mrs. Elgie Good, sister of the groom, playing, "Ah, Sweet Mystery of Life," "Sweetest Story Ever Told," "Wanting You," and "Sunshine of Your Smile." Evelyn Overmyer sang "I Love You Truly" and "At Dawning."

With the playing of "Serenade from the Student Prince" from Chopin's Polonaise, the groom, escorted by Sam Woods as best man, marched slowly up to take his place before the altar. The familiar tones of "Lohengrin Bridal Chorus" was the signal for the entrance of the bridal party. First came the bridesmaids, Misses Mary Schumaker and Eileen Ballinger. They were followed shortly by Miss Ruth Simpson, maid of honor. The flower girl, dainty Jean Little, served earnestly and well. The bride was escorted by her father, who later gave her in marriage.

Before the altar, beautifully decorated with palms and chrysanthemums, this young couple promised before Almighty God to be true and loyal to each other so long as both should live. Following the ceremony the bridal party assembled in the vestibule of the church, where the bride and groom received their many guests. The wedding dinner was served in the basement of the church.

Allen and Rosemary are both from fine, God-fearing homes; both are fully worthy of the admiration and respect of their sterling parents; both accepted marriage as a sacred privilege and trust, and we know the home they establish will reflect this attitude.

After a trip to Florida and the Southland, they expect to settle near Culver, Ind. May God's guidance and blessing attend them.

Harry Sheets.

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## THE MORNING STAR FOR OVERCOMERS

(Continued from page 6)

the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

The overcomers will then become a cloud of morning stars, equal to the angels who were in the beginning "the morning stars [that] sang together" (Job 38:7).

Today, we look for the "bright and morning star" from heaven, that He may change "our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). We know that "now are we the sons of God," and that "when he shall appear, we shall be like him" (1 John 3:2). This is equivalent to saying we, too, shall be morning stars—shining in all the glory of the resurrection state. To him who overcomes, it shall be given to be one of these stars. To him will be given, also, to eat of the tree of life, to wear the crown of life, to eat of the hidden manna, to possess the white stone, to have power over the nations. Come, Lord Jesus, quickly come, that these wonders may come to pass!

## OUR CHRISTMAS WISH

By Mary Mae Nedrow

May you be guided by the star  
That led the Wise Men from afar.  
While worshipping across the miles  
As through a mist, we'll see your smiles.  
May all your fondest dreams come true—  
This Christmas wish, we're sending you.

## HAPPY BIRTHDAY, JESUS

By J. R. LeCrone

The anniversary date of birth  
For friends and loved ones here,  
We strive to make a day of mirth,  
The best of all the year.

With greeting fair and gifts so rare,  
We try to get across  
To those who mean so much to us  
How much we'd mourn their loss.

Our loving favors seem to say,  
With accents bold and clear,  
"We want to make for you this day  
A happy birthday, Dear."

On the birthday of the Prince of Peace,  
(A Gift from God above)  
Let all who claim Him seek to please  
And show to Him their love.

The treasures which cause men such strife,  
To Him do not appeal.  
Our Saviour says, "Give Me your life,  
If love for Me you feel."

The Master covets not the gain  
Of labor, farm, or mart.  
But through the sunshine and the rain  
He pleads, "Give Me your heart."

Our Saviour does not wish to own  
The objects of men's greed.  
He finds His joy in seed that sown—  
The loving Christian deed.

Then say to Him, "This heart of mine,  
A birthday gift I'll give,  
And show to You my love divine,  
In the life that I will live."

And sing to Him this Christmas,  
By all you say and do,  
"A happy birthday, dear Jesus,  
A happy birthday to You!"

## 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 (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.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**MORE IMPORTANT.** Someone has said that a man shows what he is at heart when he has opportunity. The following story would appear to support this proposition. "One of the religious publishing houses in the United States appealed to the United States Government to be given permission to get some paper for the publication of Bibles. The privilege was refused quite discourteously, on the expressed ground that the same paper that is used for Bibles is also used for cigarettes and there is a very great demand for cigarettes.

"This is the sort of society we are now dealing with—a society with which cigarettes are more important than Bibles, even in a time when kingdoms are tumbling."—Gospel Banner.

**OLD TIMES.** When the men came rushing out of General Motors plants at the beginning of the strike, Walter Reuther, U.A.W. Vice President, declared: "Just like old times, isn't it?" The men sang the following words:

"They have taken untold millions  
that they never toiled to earn,  
But without our brain and muscle  
not a single wheel could turn;  
We can break their haughty power,  
gain our freedom when we learn  
That the union makes us strong."

Conflict of capital and labor appears to be destined for a greater struggle in coming days according to prophetic prediction. The rich are heaping treasures for the last days, according to James, and the poor will cry out against the fraud which has kept back just wages. Besides these two groups, there is a third one termed "brethren." These are admonished to be "patient" unto the coming of the Lord, which "draweth nigh." The freedom of labor will come only when the day foretold comes into existence and people "shall not labour in vain."

**SMALL PERCENTAGE.** In analyzing the religious background of the youth of New York City, "Metropolitan Church Life" reveals some very sober facts—facts which reveal the trend in modern life, and which should cause parents and church workers to gird their armor more tightly and engage the enemies responsible for the conditions unveiled. Of the 1,000,000 youth of New York City between 16-25 years, only 180,000 or 18 per cent have Protestant background, and of these only 12 per cent attend a Protestant church, Sunday school, young people's society, or religious activities and programs of Y.M. and Y.W.C.A. Less than 2 per cent of total youth population attend Protestant religious organization or its events.

4.8 per cent of the total youth population attend Catholic religious services. 1 per cent attend Jewish religious services. This leaves 92 per cent of New York City's youth unreached by the religious forces of the city. What is true of this great metropolitan cen-

ter is no doubt true of the youth of other large cities, and is more or less true of the whole country.

According to reports from various sources, the youth of England are noticeably absent from the church services in this mother country. This picture with millions of our boys and girls being reared up as heathen is not an inspiring scene in the lands called "Christian." Godless and irreligious children make for "disobedient children," which Paul catalogs as one of the contributing sins that make the last days perilous times.

**PROBLEM PARENTS.** The City of San

Francisco is meeting the problem of juvenile delinquency by holding the parents responsible. "Newsweek" reports 250 parents have been graduated from a school conducted for problem parents. Parents of delinquent children must pay a fine, go to jail, or attend school for eight weeks, where they are taught "legal responsibility for their children, work, religion, mental hygiene." It is pointed out that none of the parents have been "repeaters." J. Edgar Hoover has given his stamp of approval to the project.

If someone could conceive some plan whereby parents could be taught the "moral and spiritual responsibility" in bringing up their children in the nurture and admonition of the Lord, Sunday school attendance would skyrocket to unbelievable numbers.

**HEBREWS.** "Once a Jew always a Jew" has

much evidence to support its truthfulness. "Pathfinder" carried the account of a group of Jews numbering about 500 fleeing from Monterey, Mexico, in the year 1589 because

of persecution in this city which they had helped to found. During the succeeding centuries they married and intermarried with the native Indians, but the "faith of the fathers" was kept alive. "Now, numbering about the same as the original colony, these 'Indian' Jews are together again in one community on the outskirts of Mexico City. There they built a small brick synagogue and teach the Hebrew language." Rabbi Ramirez is their spiritual leader. What a people!

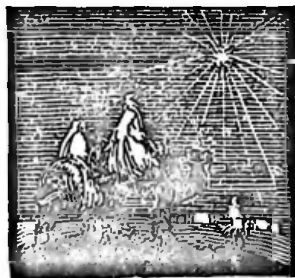
There exists in Ethiopia a colony of Falashis, who are genuinely Hebraic in language, religion, and bodily features. They number about 10,000. It is said that their worship and language are the purest Hebrew of any group to be found in any part of the world. The Jews are to be found in every country of the world, more or less persecuted, but still faithful to the traditions of the fathers. When this faithfulness and loyalty are directed in right channels, what a blessing this people will become to the inhabitants of earth! May the Lord be gracious unto the people that are called by His name!

**MERE SENTIMENT.** An editorial in "The

Farmer" re "Arithmetic and Palestine" makes use of the old style of reasoning employed by Bible students opposed to the restoration of Israel to the Holy Land in asserting that the land of Palestine is too small to contain all the house of Israel. We quote in part: "The idea of a Jewish homeland in Palestine must be accepted merely as a symbol. It can never become a reality in the sense that any material percentage of the Jews in the world can find homes there. Nevertheless the establishment will give the Jews a sentimental feeling that somewhere in the world they have a country, that they are no longer a detached wandering race without any roots anywhere. Viewed in this way it is possible to make sense of the demand by the Jewish people for a homeland. Taking it literally regarding Palestine as a country that can take all the Jews of the world who might want to go there, is plain nonsense."

Here is a challenge for some of you good Bible students, which should make the basis for some very constructive material for The Restitution Herald on the covenanted land being able to contain the people of promise.

**BACK TO MISSIONS.** Every cloud is said to have its silver lining, and it is heartening in these dark days to read a bit of cheerful and healthy news. Such is the case in respect to missionaries returning to their fields of gospel labor. It is estimated that 2,000 missionaries will be back in China within two years. 500-800 will return within a year. There were 6,000 missionaries in China in 1937, and most all of these were evacuated during the eight years of war in Asia. God bless the folk who feel the call to carry the Great Commission to unevangelized people.



## FULFILLMENT

It may be men shall one day learn  
That wars can never win—  
That only love and brotherhood  
Can conquer from within.

Then human sacrifice shall cease  
With all its blood and pain,  
And all the world can truly say  
That Christ is born again.

CORAL ROYCE RANDALL

# THE RESTITUTION HERALD

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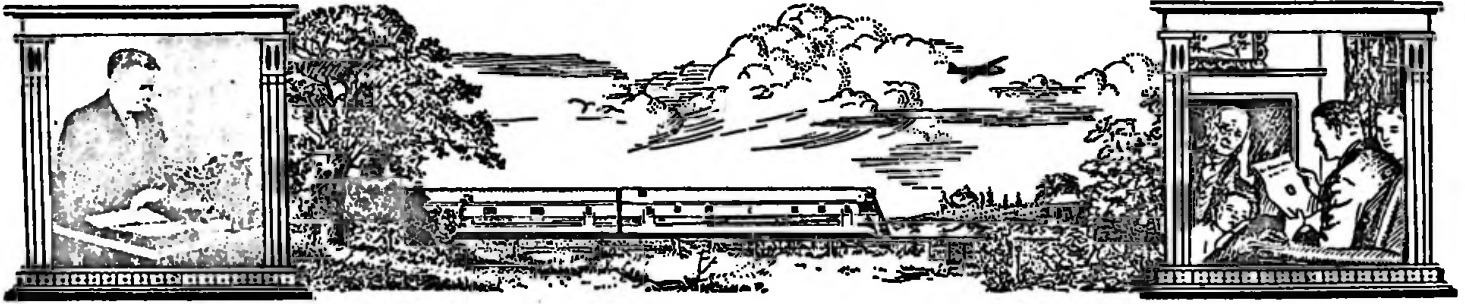
NUMBER 13

“Happy New Year!”



—Courtesy Kable Brothers, Mount Morris, Illinois.





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## “A Time of Peace” and *Opportunity!*

Solomon, cognizant of a proper time for nearly all types of adventure and enterprise, spoke both of “a time of war,” and “a time of peace” (Eccl. 3:8). The “time of war,” applying the expression to the recent World War, has ended. Though the world still trusts in aspirin-cures for its many headaches, it *is* enjoying “a time of peace,” a temporary peace, that has come as a God-sent blessing to all nations. “He maketh wars to cease” (Psalm 46:9). How long this temporary peace may last, no one knows. Presumably, it will continue sufficiently long to provoke the “peace and safety” cry of 1 Thessalonians 5:3. During this time of temporary peace, the Church of God should recognize almost unlimited opportunity in the Lord’s work. “*Look on the fields!*”

War-time restrictions—and excuses—have vanished. Money is plentiful. Undeveloped fields, both at home and abroad, are in need of gospel work. May God help us to use this “time of peace” as a time to preach the coming Prince of Peace.

Think what we will, Jesus said: “This gospel of the kingdom shall be preached in all nations; and then shall the end come” (Matt. 24:14).. “The end” has not come. Therefore, the “gospel of the kingdom” has not been preached “in all the world” to the required extent of being “a witness unto all nations.” As never before, may you and I use this “time of peace” to do our Lord’s bidding “in all the world.” “Go ye . . . baptizing.”

## David’s Lord and I

Teaching His apostles, Jesus declared: “All things must be fulfilled, which were written in the law of Moses, and in the prophets, and *in the psalms*, concerning me” (Luke 24:44). Like Moses and the prophets in their writings, David in the Psalms foretold the Messiah and His work. As Abraham rejoiced to see the Day of Christ and “saw it,

and was glad” (John 8:56), so David *rejoiced* and his *heart was glad* because he foresaw God’s *Holy One*, the Messiah. (Psalm 16:9, 10.) We suggest, too, that when David said, “I have set the LORD always before me: because he is at my right hand, I shall not be moved” (v. 8), he was speaking of the Christ—though using the title of Jehovah. David’s “LORD,” the One as a friend and partner at his side, even “my shepherd” of Psalm 23:1, was the “Holy One” who saw no corruption, as prophesied in 16:10. “Because *he*”—the Christ—“is at my right hand, I shall not be moved” (v. 8). This one, the Christ, saw no corruption, but arose from the dead, giving (in preview) such faith, hope, and joy to David that he could exclaim: “My heart is glad, and my glory rejoiceth: my flesh also shall rest in hope” (v. 9); and, “As for me, I will behold thy face”—Christ’s face—“in righteousness: I shall be satisfied, when I awake, with thy likeness” (17:15). David’s Lord was his *best Friend*.

David’s Lord is our Lord, yours and mine. He is “at *my* right hand.” “*I* will behold” Christ’s face (1 Cor. 13:12), and, “*I* shall be satisfied when *I* awake with [His] likeness.” “What a Friend we have in Jesus!” We sing:

“Jesus, Thou art all compassion, pure, unbounded love  
Thou art;  
Visit us with Thy salvation; enter every trembling  
heart.”—*Charles Wesley*.

## January

J—is for the joy in Christian service,  
A—is for ambassadors of peace.  
N—is for God’s never-ending mercy,  
U—for unity that will increase.  
A—awakening faith ever to serve Him.  
R—for resting in His love divine—  
Y—tells why the month of January  
is filled with happy days sublime.

—Mary Mae Nedrow.



## TIME

There’s a time to get, and a time to give,  
and a time to throw away;  
There’s a time to do a kindly deed, and  
that time is today.  
There’s a time to sing and a time to mourn,  
a time for joy and sorrow;  
There’s a time to love; but the time to hate  
might better be tomorrow.  
There’s a time to sleep and a time to wake,  
a time to work and play;  
But the time to speak an evil thought  
passed by us yesterday.

# The Transfiguration

By Dean H. Moore (Oregon Bible College)

**I**N MATTHEW 16:28, we read Jesus' words to His apostles: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Has Jesus come in His Kingdom? Are some of the apostles alive today? What did Jesus mean?

In Matthew 17:1-3, the answer is given: "After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him." Thus, when Jesus was transfigured, Peter, James, and John were given a preview of His second coming. In this way they saw "the Son of man coming in his kingdom" before they died.

When transfigured, Jesus' appearance was changed. His face shone as the sun. Jesus is the Light of the World, the Sun of Righteousness. When He appears with great glory, He will shine as the sun. There will be no night where the Sun of Righteousness is shining. When Moses returned from Mount Sinai with the tables of stone, his face shone so brightly he had to wear a veil. Moses' face shone, however, only as the moon in comparison with Christ's face. The garments of Jesus were as white as the light. The face of Moses was so dim it could be hid by a veil. The glory of Christ's body was so bright that His clothes were enlightened by it. His face could not be concealed.

Did the Transfiguration picture of Jesus present Him as He appeared when upon earth? No, He was pictured as having great glory. When He was upon earth, His life was one of humility. *When He returns*, He will be glorified.

Christians will be glorified with Christ. We read of this in Colossians 3:4, which says: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We read, further, in Romans 8:14, 16, 17: "As many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs;

heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." If Christians would share in Christ's glory, they must share in His suffering. Suffering does not necessarily imply pain. It means endurance of work.

In the Transfiguration, there "appeared . . . Moses and Elias talking" with Jesus. (Matt. 17:3.) Moses was an outstanding leader and intercessor. About him was written,

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34:10). What happened to Moses? In Deuteronomy 34:1-6, we read of his last hours and death:

"Moses went up from the plains of Moab unto the mountain of Nebo to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea ["the Mediterranean" — Moffatt], and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him,

This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So *Moses the servant of the Lord died* there in the land of Moab, according to the Word of the Lord. And *he* [God] *buried him* in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."

Thus, in the Transfiguration picture of the coming of Jesus, our Lord, Moses represented the dead who then will rise and be with the Lord. In 1 Thessalonians 4:16, 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."

Elias (or Elijah) was a faithful prophet who lived when Israel was at its worst. Unlike Moses, he escaped death. "It came to pass, as they [Elijah and Elisha] still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2:11). Elias's appearing in (Please turn to page 10)

### PETER'S EXPLANATION

"We have not followed cunningly devised fables," said Peter, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1:16-18).

Briefly, having seen in the Transfiguration a preview of Christ's majesty—His Kingship—there was no need of using clever stories to convince people of Christ's coming in great power. An eyewitness is evidence par excellence. Why should I not believe in the Second Advent? Peter saw it!—Editor.

# G O D

By R. H. Judd (Colborne, Ontario)

*"I am the Lord that maketh all things . . . that turneth wise men backward, and maketh their knowledge foolish: that confirmeth the word of his servant, and performeth the counsel of his messengers" (Isaiah 44:24-26). "Hath not God made foolish the wisdom of this world?" (1 Corinthians 1:20).*

AT THE CLOSE of our former article [THE RESTITUTION HERALD, November 27, 1945, page 6], we stated it as our intention to consider in our next article some trinitarian pleas for the doctrine of the Trinity arising from the word *elohim*.

One of these, considered by many uninformed persons to be a most cogent argument for the theory that God consists of a plurality of persons in one Being—variously stated as "God in three Persons," and "Three Persons in one God"—is founded on the fact that *Elohim*, translated "God" in Genesis 1:1, is in the plural form. To add strength to this proposition, it is very generally contended that *Elohim* is a *name* of God, and that in this way He proclaims the fact of His threefold personality; for a *name* (that is, a proper name) according to general Hebrew custom was often indicative of physical distinctions and moral qualities or characteristics. The belief that this word *elohim* is a proper name of God is so prevalent, even among acknowledged Bible students, we think there is little need to bring forward much demonstrable evidence of this being a frequently supposed fact.

The most recent treatise on this subject to come to hand of the present writer is a little pamphlet of forty-some pages entitled "The Names of God, by W. Pascoe Goard, a minister of somewhat wide repute as an interpreter of Scripture through his publications. In that he makes the statement, "*Elohim* is the earliest *name* [*italics mine*] of God in the Bible." Again and again within the compass of two small pages, he reiterates his conviction that *Elohim* is a name of God. To make it clear that we in no sense mistake his intentions, we would point out that on the opening page of his booklet he has set out, in column form, "The various names of God." In that list, he places *Elohim* at the

beginning as of equal status with "Jehovah" and "Jah." Further, he declares, "*As the first use of the name must settle its meaning* [*italics his*], we see that this is the name of the Creator of the heavens and the earth." Yet again, he speaks of it as "the appropriate name of God." He thus interprets it, not as a term to *express the fact of Deity*, but as a *name* appropriated by Deity and given to Deity by Moses the author of Genesis. In doing so, he fails to distinguish between a term, or common noun, descriptive of an object, or an office, and a personal name.

Of course, if it can be correctly shown that the Hebrew word *Elohim* is a proper name—a personal name on a par with other personal names, there would be apparent, but certainly not conclusive, reason for the contention put forward in the interests of trinitarianism. Once more, fortunately, there is abundant Scriptural evidence against the supposition that *elohim* is a personal name.

We heartily agree with many well-known writers, such as Sir Robert Anderson, author of "Human Destiny," in their affirmation that "the use made of a word determines its meaning." Seeing that there are in excess of two thousand, four hundred instances of the use of the word *elohim* in the Old Testament, there will be no difficulty in testing the accuracy of our contention that *elohim* is never even once regarded by the inspired writers as a personal name, much less as a name of God. As in the nature of the case all facts must be expressed, it was used to express the *fact* of God. Even without the illustrative instances we are about to put on record, it must be clear to any logically minded reader that the phrase "name of God" indicates *distinction* between the term, or common noun, by which the object or Being is differentiated from another, and the given personal name, whatever it may be.



## The Old Year and the New

Good by, Old Year!—I can but say,  
Sadly I see thee passing away;  
Passing away with hopes and fears,  
The bliss and pain, the smiles and tears,  
That come to us all in all the years.

Good by, Old Year!—Little indeed  
Thy friendly voice we were wont to heed,  
Telling us, warning us every day:  
"Transient mortals! work and pray;  
You, like me, are passing away!"

Good by, Old Year!—Whatever may be  
The sins and stains thou hast chanced to see,  
Consider, O Year! to purge the same,  
And wash away the sin and shame,  
Whilst thou wert passing, Christmas  
camel

Good by, Old Year!—With words of grace  
Leave us to him who takes thy place;  
And say, Old Year, unto the New,  
"Kindly, carefully, carry them through,  
For much, I ween, they have yet to do!"

The following instances in which the word *elohim* is found are unmistakable evidence that it is used for the purpose of designating class, race, or kind. Six or seven instances we think will suffice.

(1.) "The sons of God (*Elohim*) saw the daughters of men" (Gen. 6:3). Here the "sons of God" who are one class, or kind, are contrasted with another class, or kind, "daughters of men," the contrasting words being—"God" and "men."

(2.) "He that sacrificeth to any god (*elohim*) (Ex. 22:20). It would be not only erroneous here to classify the word *elohim* as a name of God, it would be ridiculous.

(3.) "If he be a god (*elohim*), let him plead for himself" (Judg. 6:31). There can be no mistaking the use of the word in this connection. It is obviously used to indicate kind or class.

(4.) "This is thy god (*elohim*)" (Neh. 9:18). The same remarks apply.

(5.) "Behold thy gods (*elohim*), O Israel" (1 Kings 12:28). Here there were two calves, hence the translators rendered the word "gods."

(6.) "Dagon their god (*elohim*)" (Judg. 16:23). "Chemoth thy god" (Judg. 11:24). These instances require no comment, for it is unmistakably clear that false gods are here alluded to.

(7.) "If Jehovah be God (*Elohim*), follow him; but if Baal (be *elohim*), then follow him" (1 Kings 18:21). This is an excellent example of our contention.

Similar instances could be multiplied, but these are amply sufficient to show that to regard *elohim* as one of "the names of God" is definitely and absolutely incorrect.

The foregoing examples also make it clear that the word *elohim* may be quite properly used in both a singular and plural sense, though the plural word itself be retained. Such a fact cannot under any circumstances apply to the name (proper name) of an individual personality. Under no conditions could the holy name of "Jehovah" be used with equal propriety in both the singular and the plural.

Further, these examples, and many others, prove conclusively that the word *elohim* does not even necessarily indicate plurality. These simple (*Please turn to page 10*)

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## The Greatest Sin

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By Alfred Anthon (Corvallis, Oregon)

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**B**EARING in mind certain conversations between our Lord and His questioners, one can imagine a conversation somewhat as follows:

"Master, which is the great commandment in the law?"

"Of which law art thou speaking?"

"I am speaking of all the laws that God has ever given, those He is giving, or those He will give to mankind for their good."

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength and intendings, and, I come to do Thy will, O God (not, I come to do thy will, O serpent; O popularity). This is the *first and great commandment*. And the second is like unto it, Thou shalt love thy neighbor as thyself, as thy mate, as thy parents, as thy children, as thy money, as thy hobby. You give yourself everything you have. You strive greatly to acquire everything yourself asks you to give yourself. Deal this same way with God, with Christ, and with all neighbors—the dear ones and the enemy ones—and especially unto them of the household of the faith. On these two commandments hang all the law and prophets. On these two commandments hang all the laws and all the promises that God ever gave, is giving, or will give to mankind. All the laws

and promises, God-given, were given to make understandable these two greatest commandments."

Now for the "Spartan's thrust"! The "greatest sin" is breaking the greatest commandment. There could be no greater sin. We add to this that we know there is no more prevalent sin: none more thoroughly universal—and "universal" includes me.

Let all, from time to time, fall prostrate before Him who sits upon the Throne of Heaven. Let every heart's mind lie prostrate there, *never rise*; but each time we rise from that prostration, rise to walk more perfectly.

Each time we sin, we are telling God and Jesus, "Get out of my way: I will not have You to rule over me: I will crucify You if You admonish me not to commit this sin." They who crucified Jesus committed no greater sin than the sins I have committed; because, when I sinned, I, too, was refusing to let Christ rule over me.

God, please, again let me work for Thee. Let me again work to do Thy will, O God. Chasten me sorely when I sidestep out of life's pathway that Thou art asking me to walk. Chasten me sorely; but do not, oh do not, O God, turn from me; but stay Thou near by, even as Thou hast in the past, bringing me to this place on my life's path. Amen and Amen.

# Overcomers to Receive Power Over Nations

By G. P. Lichty (Pomona, California)

*"He who conquers, even he who keeps my works to an end, I will give to him authority over the nations" (Rev. 2:26, Emphatic Diaglott).*

THIS is the work of God, that ye believe on him whom he hath sent" (John 6:29). Unbelievers will be ineligible to receive the gift or reward of power and authority over the nations. Their eligibility will be nullified by their lack of faith in God and in His plan of salvation for the suffering, sin-stricken world. It is only by believing that one can come to an understanding of God's love for men. We who are Christians must realize that without God's love we are lost. With it in our hearts, we can conquer the world by overcoming every worldly temptation.

The Church of God today, a small remnant compared to the churches of Christendom, is exhorted by the Spirit to "hold fast" what we have until Christ comes. (See Rev. 3:11.) In addition to what was promised to overcomers in the churches at Ephesus, Smyrna, and Pergamos, Christ offered dominion and power over the nations delivered from the bondage of their rulers.

The gospel plan of salvation aims to make one world of many nations. Total unity in Christ will be achieved by the exercise of authority over all peoples. The appointment of only worthy believers to this great commission is just. People of the world must be taught God's ways that they may walk in His paths, for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

General MacArthur and his victorious forces are imposing a new way of life upon the Japanese in an attempt to guarantee the peaceful future of the Orient. The allied command is organizing military government upon the defeated Germans. Christ and the saints (the redeemed church) will impose God's way of life upon all nations when His Kingdom is established on earth as an economic, political, religious form of government. As we view the seething turmoil among many people today, let us hope that it will not be long until He comes to establish His righteous system of government for all. Exploitation and ignorance must be abolished, and all must come to an understanding of the Lord's precepts.

The Spirit declares a rod of iron will be used to enforce God's laws. Do the churches today accept and believe this? How can they harmonize their teaching—which is at so great a variance—with the divine plan? Some say the world is to be "burned up" and that the

saints' reward is to be in heaven where their immortal souls will enjoy bliss forever. Others offer "plenary indulgences applicable to souls in purgatory through observances in visits to Saint Vibiana's Cathedral and all Franciscan and Capuchin churches—sixteen in number—on the occasion of Portiuncula in the Los Angeles Archdiocese of the Catholic Church." (Los Angeles Times, 8-1-'45.) The humble believer in Christ who cannot find any foundation for present-day church theories in his Bible can only wonder how the learned clergymen are able to lead so many followers into believing these things. It remains a mystery how through recitation of six paters, six aves, and as many glorias, indulgences may be obtained.

Some may scoff at the idea of a poor farmer or mechanic who may be a true believer taking a position of authority over the nations to govern them and institute divine law. When, however, one considers the present rulers over the nations—Chiang, Stalin, Attlee, Truman, DeGaulle, Tito, Franco, to name only seven—and the hereditary background from which they advanced, should it be thought a strange thing that humble Christians, having overcome the seduction of the world, should by divine appointment be placed in their stead to guarantee the peace of a world facing annihilation by atomic destruction, should another world war come upon us?

Why has the clergy ignored the messages to the seven churches? Is it because ministers cannot, or will not, comprehend the promises appended to each of the seven letters? Their ignorance of the doctrine of the Eternal Spirit that "the poor of this world rich in faith" are "heirs of the kingdom which he [God] hath promised to them that love him," disqualifies them for the positions of leadership they have assumed. Those who show their love of Christ by doing whatsoever He commands will have dominion over the nations and will govern them with almighty power. The righteous remnant that overcomes will have the honor of breaking up and abolishing forever all these theories of superstition and error. The dominion of the saints will be from sea to sea and from pole to pole. There will be no escape for continuing wicked ones.

How much force, symbolized by the iron scepter, will be necessary to subdue the nations and to convert them to



the paths of peace, one cannot tell. But whatever is required will be supplied. It is conceivable that the Anglo-Saxon peoples will be among the first to accept the true Christian way of life. The reign of Christ is to be a benevolent one. Want and disease are to be removed. Fear and suffering will be eliminated. The order of the day will be for plenty (abundance) in all things and good health—confidence in God and joy of life triumphant.

When the old systems of oppression are broken to pieces as clay vessels of the potter are shattered and the new system of God's love is established throughout the earth, the nations of the earth will become the United Nation of Christ. The great symbolic image of Nebuchadnezzar's dream having been dissolved by the spiritual energy of the stone power comprising Christ and the victorious

church of God, the world will begin her new era to last throughout ten centuries—ending in the final "restitution of all things" which God has planned from the creation. (Acts 3:21.)

"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"—into the Holy City! (Rev. 22:14.) "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord" (Psalm 149:5-9).

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## Finance in the Sunday School

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By J. W. McLain (Los Angeles, California)

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(A guest editorial in *Intermediate Truth Seekers' Quarterly*)

**A**N ANALYSIS of the success or failure of many of our churches has led me to believe that proper finance methods have a large part to play in whether a church is to succeed or to fail. Holding a key position in the church's welfare is the part the Sunday school plays in teaching and applying sound finance practices. How well and in what way the adults of tomorrow support the work of the church depends on their training today while they are children in the Sunday school.

A good habit is like an athlete, it needs lots of training and lots of exercise. Giving our tithes and offerings to the Lord is a habit that needs constant training and exercise. Some methods of finance defeat and hinder the proper exercise of the giving habit; other methods encourage it.

If children are to be trained to feel that it is right to support the work of the church, and if they are to have any exercise in it, the finance program of the Sunday school should be a definite part of the church's treasury and finance program. If the Sunday school is to be a training ground for the church, it cannot be a separate thing, but should be the very medium whereby the children are trained up into the church's work and program. Children should be made to feel that they have a very real part in supporting the church, its pastor, and missions when their offerings are given in the Sunday school. In many Sunday schools, the only time money is taken from the Sunday school treasury and given into the work of the church is when the church treasury is hard pressed. It has

been often noted that a church is hard pressed to meet its pastor's salary at times when the Sunday school had a large reserve of funds. This condition would not be so likely if the Sunday school became, as it should, the main contributor to the church treasury, and if each child as well as adult was made to feel that the church's finance was dependent in a large measure on the offerings of the Sunday school. For several years we have tried in evangelistic fields the method of one treasury for church and Sunday school, out of which all expenses for pastor's salary, rent, lights, fuel, teaching supplies are paid. By this plan, many new fields are now able to have pastors which they were not able to have before. This plan may not be feasible in every place, but it is possible for the Sunday school to have a budget that provides for the church and for missions.

To emphasize the importance of the Sunday school above that of the church may result in the loss of our teenage youth. In that important part of life, they are making decisions. It is a transition period when they either continue into the adult life of the church or, feeling they have outgrown the Sunday school and gotten all they can out of it, fail to go on into the life of the church because it was always made of lesser importance to the Sunday school.

Every part of every Sunday school should be church centered. Especially should the finance plan of the Sunday school give opportunity to all, large or small, to be trained and exercised in the support of the church.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**INVESTIGATORS.** Bishop G. Bromley Oxman and Henry Sherrill, representing the Federal Council of Churches and the General Commission on American Army and Navy Chaplains, left November 22, by Air Transport Command plane, with the approval of President Truman, for the purpose of studying church conditions among German Protestants. Franklin Fry, president of the United Lutheran Church in America, will join them in Germany. Two thirds of the Germans are Protestants. Most of the strong centers of Protestantism are in the Russian zone of occupation, and thus far American investigators have not been permitted in the Russian sphere of influence and control. After they have completed their study of conditions, they will go to Geneva to meet with the Department of Reconstruction and Interchurch Aid of World Council of Churches.

Churches in this country are putting forth their finest efforts to re-establish church life in war-torn countries. There is no animosity toward the Christians in enemy lands. The "Crusade for Christ" is rebuilding churches which the "Crusade for the Devil" destroyed.

**GOSPEL CHEAPER.** Dr. F. A. Lowry, moderator of the Missouri Baptist Association, told the convention, according to the "Lutheran Standard," "that if the American people had spent an average of thirty-nine cents each to evangelize the world, we would not now be taxed \$2,307 each to meet our war bill. \$50,000,000.00 divided by 130,000,000 would be about thirty-nine cents, and \$2,300 is our national debt of \$300,000,000.00 divided by 130,000,000. It may be questioned whether the world could have been evangelized at a cost of \$50,000,000. But the cost of preparing the first atomic bomb, \$2,000,000,000, would have kept 10,000 missionaries in the field for 100 years at an annual cost of \$2,000 per missionary, and the total cost of the war to America alone, \$200,000,000,000, would have paid 1,000,000, missionaries for 100 years at the same rate. Love is cheaper than hate."

There can be no question but what the world could be a vastly different place in which to live, if men would divert tangible resources to constructive ends instead of using them for lustful and destructive purposes. There is no particular value in musing along these lines, for it just "ain't" in mankind to do this, and, further, the divine purpose seems to be otherwise conceived.

**DRUG TRAFFIC.** The National Women's Christian Temperance Union has petitioned the United Nations Organization to take over the League of Nations machinery for control of opium, "inasmuch as the San Francisco Charter now leaves the world open to traffic by underground marketing of the scourging drug." The W.C.T.U. has done a great work for humanity in its long fight for decency and sobriety. It has been a staff upon which a

wearry world could lean and find assistance in its path made rugged by the evil forces of intemperance. The church can well offer thanks for the good work done by the Women's Christian Temperance Union.

**BAPTISTS SEE THINGS.** The South Carolina State Convention of Baptists recently adopted a resolution which reads in part: "We should insist that the moving picture industry stop leaving the impression that all the decent ministers belong to one church, and that all the failures and bad ones come from Protestant groups."

There is much propaganda in the picture industry which is derogatory to the great multitude of clean-living and faith-living individuals in the numerous Protestant groups. In speaking of pictures, one must recognize the tremendous influence they have on the life and thinking of millions. Bishop C. M. Chonane, of Church of England, says: "Christian evangelism now must be by radio, movies, and newspapers." He calls for a "missionary invasion of the modern agencies of propaganda" to spread the gospel. The Assembly of the Church of England has approved the expenditure of four million dollars during the next five years for work through these three channels. The Bishop continued: "It is impossible to exaggerate the gulf between the church and the ordinary life and thinking of the English people. Our task today is far more formidable than that which confronted the early church in missionary lands."

**SKY PILOTS.** A flying school has been established at Winona Lake, Indiana, to train evangelists in flying and this new type of missionary work. Already six have been graduated. One is now en route to India under the auspices of the Oriental Missionary Society. Another is on a 20,000 mile trip by amphibian plane through Central and South America. The school is known as the Victory Sky Pilots, Inc. If the coming of the Lord is still a few years distant, we venture to express belief that evangelists and missionaries will more and more use this means of transportation in bringing their messages to the people who have ears to hear.

**EVERYBODY A PREACHER.** Of the 3,224 conscientious objectors in prison, 2,724 are Jehovah's Witnesses. The whole trouble seems to be over the definition of a "minister." These young men incarcerated, contend they are ministers and therefore are entitled to exemption under the Selective Service Law. Selective Service officials maintain such claims are merely evasive actions to avoid the draft. Many of these boys are in for longer periods than those committed to jail for white slavery, and violations of narcotic and postal laws. Justice seems to be far astray in comparison. Jehovah's Witnesses all witness to and for their respective teachings, and in this work

they claim to be preachers. Their zeal constitutes a challenge to the indifferent and slothful in other groups, especially of adventural teaching. When I see a person standing on a street corner facing a cold wind and holding in full view a copy of "Consolation," oblivious and silent to caustic comments and outwardly unperturbed by sneering glances; or walking up and down the sidewalks as sandwich advertisements of a forthcoming meeting on some Biblical subject, I feel ashamed of my own enthusiasm and zeal. There are not many professing Christians who would volunteer for such witnessing. We join many other writers in the religious press in calling for a review of the status of these conscientious objectors imprisoned and claiming to be preachers.

**RUSSIAN STUDENTS.** There are 90 students in the Russian Orthodox Theological Institute near Moscow. Antonie Laberge, only Roman Catholic priest in Moscow, says: "Religious freedom in Russia will be more extensive in future than at present." On the other hand, "The Lutheran" says: "Lutherans are waiting for answer to the big question about religious freedom in Russia, and in areas recently brought under Russian influence. According to prewar count, there were 17,000,000 Lutherans in territories now under Moscow control."

It would appear rather inconsistent to expect free and full religious liberty in the Russian domain in the end-time, if the close link between the Antichrist and the northern confederacy headed by Russia is to be consummated. The Antichrist at least is to be against God and His church. There is little warrant to believe that the nations that come against Jerusalem to plunder and pilfer Israel in the final scene have much love for the right to worship God according to the dictates of one's conscience.

**CHAPLAINS IN INDUSTRY.** During the war, industry learned that chaplains in the plants made a worth-while contribution to the smooth operation of the plants, that the men were more contented, and a larger production resulted. Of course the gospel is a blessing to any segment of our society that permits it a chance. Chaplain Counselors for Industry, Inc. has been organized at Newark, New Jersey, with A. Herman Armerding, consulting engineer and president of the New Jersey Stoker Corporation as head of the group. The purpose of the organization is to train ministers for industrial chaplaincy. It is a new venture in the application of Christian principles to everyday life in the shop, and time alone will reveal the results. If chaplains come under the influence of either management or labor, then their usefulness to the gospel will become of little strength. There is great need for some of the "salt of the earth" with strong savour in the industrial life of our nation.

# Baptism—Essential Step to Salvation

By *W. Howard Beemer (Oregon Bible College)*

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

**C**HRISTIANS have only one God. Christians have only one faith. Likewise, Christians should have only one baptism. No one will dispute the importance of the first two truths: one Lord and one faith for Christians. Therefore, since baptism is linked with them, it is logical to deduce that it, too, is considered very important by the Almighty.

### *Noah "Saved by Water"*

Noah and those in the ark went through a form of baptism, in that they were saved by water. (1 Peter 3:20, 21.) The baptism we have today corresponds to it, in that it also saves. Those in the ark were saved "by water"; we today are saved by water. More is required, however, than a mere "ducking" to save one. According to Acts 2:38, Peter stated that one must repent, then be baptized. One also must be sincere in his wish to follow Christ.

### *Israelites Baptized in the Cloud and Sea*

The Israelites, too, passed through a form of baptism. (1 Cor. 10:1, 2.) When they were escaping Pharaoh's army, they crossed the Red Sea on dry ground. While they were going through the Red Sea, they had water on both sides of them, and the cloud that traveled over them by day completely covered them from sight. This, in a figurative sense, was their baptism.

### *Three Thousand Jews Baptized*

Baptism is necessary to salvation! Peter told the Jews at Pentecost that they must repent and be baptized in the name of Jesus Christ to have their sins forgiven. (Acts 2:37, 38, 41.) This implies acknowledgment of the Christ and subjection to Him as Lord and Messiah. Those who received the Word, "about three thousand souls" (v. 41), were baptized. *Then*, they were added to the church.

### *A Jailer Baptized*

The Philippian jailer, according to Acts 16:29-33, was asking Paul and Silas what he must do to be saved. Paul told him that he must "believe on the Lord Jesus Christ" to be saved. There is no mention here of baptism. Verse 33, however, states that "he and all his" were baptized immediately. Therefore, Paul must have told him that it was necessary to be baptized. Paul and Silas evidently considered this step, baptism, so much a part of accepting Christ that they took it for granted that the jailer would be baptized if he accepted Jesus as his Saviour.

### *Jesus Baptized in Jordan River*

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17). Jesus, who is our divine Example, told John to baptize Him, because "it is right to do everything that God requires of us" (Goodspeed). This is very convincing evidence that baptism is required. It proves to us that it is necessary to be baptized to "fulfil all righteousness." The fact that God sent His approval upon Christ at the time of Christ's baptism is an added proof of the importance of this step.

### *Baptism Linked with Great Commission*

Jesus, in Mark 16:15, 16, was speaking to the Eleven. He commanded them to go out and preach the gospel to every creature. Jesus told the Eleven, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." These words cannot easily be misunderstood. No *substitute* was given for baptism.

Jesus and His disciples came into Judea and baptized. This is just another verification, if one is needed, to show that the Saviour required those who confessed Him to be baptized. It is written, "Jesus himself baptized not, but his disciples" (John 4:2). Jesus, personally, did not baptize the people, but He did it through His disciples. He baptized only the Eleven. Irwin suggests that Jesus did not baptize anyone, except the Eleven, lest any should pride themselves on being baptized by the Saviour.

### *Baptism Unites Believers*

Through baptism we are all one—neither bond nor free, neither Jew nor Greek, neither male nor female—in Christ Jesus. (1 Cor. 12:13; Gal. 3:27, 28.) Anyone who is of Christ is accepted of God as a descendant of Abraham and as an heir to that great promise made unto Abraham by the Almighty. (Gal. 3:29.) (Over)

### *Baptism Signifies Christ's Atoning Death*

When one is baptized he is buried, temporarily, in a watery grave. If he were not "raised" from that "grave," would he not die? Therefore, baptism is also a symbol of the Saviour's death.

#### *"Wash Away Thy Sins"*

Isaiah told us that our righteousnesses are as filthy rags. One cannot be saved by his own good deeds. We are saved by the mercy of God. He washed our sins away in baptism. One is instructed to be baptized "in the name of Jesus Christ." This is a simple request. There is nothing difficult about it. Perhaps if one were given some difficult task to do, he would be more willing to do it. Mortal man is very inconsistent.

Many ask the same question as the eunuch, "What doth hinder me to be baptized?" (Acts 8:36.) Provided one believes in Jesus Christ, that He is the Son of God, that He was crucified and rose the third day, then, there is nothing to prevent him from being baptized. He must be sincere in everything and really want to do as Jesus commanded.

Ananias warned Saul not to delay, but to be baptized immediately, and wash away his sins. (Acts 22:16.) Baptism does wash away one's sins. Are you tired of carrying your sins? Are they becoming too heavy, too shameful to bear? Bring them to Jesus in baptism. He will wash them away. He will wash them white as the driven snow!

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## GOD

*(Continued from page 5)*

facts render this particular phase of trinitarian advocacy entirely invalid. But the case against them in this connection is by no means exhausted, for the word *elohim* is applied to men—and "God is not a man" (Num. 23:19)—such as Moses in Exodus 7:1 and to Samuel in 1 Samuel 28:13. It is applied to false gods in Judges 9:27 and to angels in Psalm 8:5.

The almost universal use of the plural word *elohim* is not difficult of explanation. Indeed, one or two excellent reasons may well account for the frequency with which it occurs. One explanation is that Bible testimony is inconsistent throughout concerning the prevalence of idolatry in the worship of "gods many and lords many." Men worshiped the created creature, the sun, the moon, and the hosts of heaven, instead of the Creator, until gods were multiplied by the thousands. Under such circumstances it cannot be any matter for surprise that the plural form of the word came into general use as descriptive of idol worship in all its variations, whether singular or

plural, the context supplying the information required as to which was intended.

Another explanation given to me many years ago by Henry Fuehrer, a converted Jewish Bible student, which, from a sentimental point of view, is worth noting (and let it be clearly understood that sentiment is by no means necessarily inconsequential) is:

"That though *elohim* means 'gods' literally, it means 'God' textually; i.e., when taken in the sense of the nexus, or word connection. It says, *Bara Elohim*, 'He created, Gods.' If a plurality of Persons did the creating of the earth, *barcu*, which means 'they created,' would have been used. Scripture uses the singular instead of the plural, which in itself is a powerful argument against those who teach that the Trinity created the world."

He further says: "There is much more cumulative contra-Trinitarian evidence. It lies mainly in the word *elohim*. This tells us that *elohim* here means, not a plurality of gods, but a plural God. The latter phrase means that Jehovah is a one God who embodies all the epithets of all the gods which the mind of mortal man ever conceived! *An all-embracing God!* This is the purest monotheism conceivable. Here is an argument against those who claim that *elohim* means the Trinity just because it is plural. Such a concept debases Jehovah and brings Him down to the limited number of three! It limits Him, hitches Him to an inextricable intricate Trinity, absurdity! The loftier explanation of the word is that of an infinite number of gods, plus, and plus, and plus." Still one more quotation from our Hebrew friend! He says, "God is addressed in the plural time and time again! Such a plural is called *pluralis majestates*, 'the plural of majesty,' or 'the plural of excellency' by the grammarians and philologists."

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## THE TRANSFIGURATION

*(Continued from page 3)*

the Transfiguration vision thus represented the living saints who will be "caught up" to meet Jesus when He comes. "Then we which are alive and remain shall be caught up together with them [with the resurrected dead] in the clouds, to meet the Lord in the air" (1 Thess. 4:17).

Moses and Elijah were important men in Jewish history. Moses, the great lawgiver, represented the law. Elijah represented the prophets. In Luke 9:30, 31, we read: "There talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Here was a picture of the law and the prophets speaking of Christ's crucifixion in Jerusalem. In Luke 24:44, we read: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were

written in the law of Moses, and in the prophets, and in the psalms, concerning me." When Jesus comes, will the saints talk about His death on the cross? Yes, for they will realize how important it was. Christ's death is the center of the teachings of the Bible. In the wonderful song, "I Love to Tell the Story," is a clause that says, "Twill be my theme in glory." It will be the chief theme of conversation in that Day.

Continuing the description of the Transfiguration scene, we read Matthew 17:4: "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." Peter said, "It is good for us to be here." Have not you and I often said to ourselves in church, "It is good for us to be here"? There will be richer blessing, though, literally to be with Christ and the redeemed when He returns in glory.

Peter wanted to make three tabernacles: one for Jesus, one for Moses, and one for Elijah. He wanted the vision to continue. His request showed that he had respect for them. He wanted them to have places to dwell, though he had none. So grand was the scene, he was content to lie on the cold ground. In spite of his zeal, Peter showed his ignorance. What need will Jesus and His glorified saints have for tabernacles? Will Jesus and saints immortalized need houses in the Kingdom to protect them from the weather?

While Peter was still speaking, a bright cloud came over them and God spoke from the cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). God never was displeased with Jesus. He had been displeased, however, with Moses and Elijah. God said, "Hear ye *him*." Hear no longer Moses and the law. Hear no longer Elijah. Jesus is the One we must heed, no one else.

We read further: "When the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only" (vv. 6-8). The disciples fell in fear to the ground. Jesus had compassion for them and touched them. When they looked up, they saw no man, only Jesus. No longer did they see Moses and Elijah. When the law and the prophets had gone, Jesus was still there. They had served their purpose, but the place of Jesus has no ending.

The Transfiguration is a wonderful picture of Christ's coming in glory with the dead who will be raised, and with the living who will be "caught up" to be with Him. We know these events will occur. The Transfiguration scene is definite proof. What a wonderful picture it is!

The disciples, at the last, saw *only Jesus*. In our lives today, cannot we see only Jesus?

## BOOK PARADISE

By Arlen Marsh

"The true University of these days is a Collection of Books."—  
Thomas Carlyle, in "The Hero As a Man of Letters."

Emery Reves, in *The Anatomy of Peace* (only a portion of which recently was condensed in *Reader's Digest*), displays all the ingenuity of Thomas More, who devised Utopia. The *New York Times* says of the book that it is "intelligent, realistic, and eloquent." With the first and last of these adjectives, I cannot disagree; with the middle one, however—

Well, Mr. Reves (whose publisher is Harper & Brothers; \$2.00) *does* seem to be possessed of a good deal more optimism than realism. The first section of *The Anatomy of Peace*, of course, is definitely realistic; it summarizes the horrid consequences of some thousands of years of human misgovernment, and declares bluntly that present-day nationalism—which by no means has been eradicated by the recent wars—makes peace entirely unobtainable.

The second section of the book is devoted to more empyreal propositions. Mr. Reves, in common with many another internationalist, is quite certain that world government and the abolition of political boundaries will solve practically all the ills to which the world is heir. The idea is that the earth should be regulated by law, and not by treaty.

Treaties, as Mr. Reves so convincingly points out, are only scraps of paper no matter who may write them. Changes of national politics (witness the 1933 shift in German relations) may alone be responsible for the abrogation of any previous agreements into which a given nation may have entered.

Particular attention is given by the author to the problem of religion. Monotheism, he asserts, is largely the basis of human freedom. Perversion of monotheism he holds to be the cause of much of our misery. He advocates a more universal Christianity—a Christianity which recognizes that God is the God of all as well as of the Jew and Anglo-Saxon.

It is curious how close Mr. Reves comes—without having apparent millennial convictions—to saying that only the Kingdom of God can solve world problems.

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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



*"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).*

### Praise the Lord!

At the dawning of the New Year, let us give more thought to praise and thanksgiving to God our heavenly Father and to Jesus Christ. Let us continue to do so all through the year.

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psalm 104:24).

### Our God Created the Earth

God also created the heavens, but we are told that the heaven is God's, while the earth is for men: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16).

The Lord God created these things. He also created light. He spoke and it was so. He made day, night, land, seas, sun, moon, and stars. God made animals, birds, and all such things. He made the fish and whales.

### He Made Man

Then God said, "Let us make man in our image, after our likeness" (Gen. 1:26). Man was to have dominion over the fish, fowl, cattle, and all creeping things. "Male and female created he them" (v. 27).

How did God make man? Did He but speak, as when He said, "Let there be light"? No! We read: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

How was the first woman made? Why?

The Word of God says that "it is not good that man should be alone." God spoke those words to the angelic throng who are with Him. He said, "I will make him an help meet for him."

So God put Adam to sleep. That is what doctors do when they operate now. But God took one of Adam's ribs. Then He closed up Adam's side. He took the rib and made a woman from it. So the woman and man were united by being made of the same piece of bone and flesh.

Adam named her "Woman," because she was "bone of my bones" and "flesh of my flesh." She was "taken out

of Man" (Gen. 2:23). God blessed them. He told them to be fruitful and multiply and replenish the earth, and subdue it. (Gen. 1:27, 28, 31; 5:1, 2.)

Paul said that the priest which was worshiping idols with the people should not do such things. He cried, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein" (Acts 14:15).

We mentioned the heavenly host. God said in His work, "Let us make," etc. He has angels with Him. An angel appeared to Joseph, the husband of Mary. (Matt. 1:20.) An angel of the Lord appeared to Zacharias. (Luke 1:11, 12.) This angel's name was Gabriel, which means, "stand in the presence of God," according to the Holy Word. (Luke 1:19.) Gabriel also appeared to Daniel. (Dan. 8:16.) Gabriel appeared to Mary before Jesus was born. (Luke 1:26.) Michael, the archangel, is also called by name. (Jude 9; Rev. 12:27; Dan. 10:13, 21; 12:1.) These angels wait upon God to do His bidding. A host of angels sang at Jesus' birth for the shepherds.

How much there is we cannot know until we, too, are made like Jesus now is! When we are made like Jesus, we shall understand much more than we can now. But there are many things we can understand if we will but search these things. *Study* the Word! Keep the joy bells ringing in your heart throughout the year, for we know Christ's coming is nearer each day than it was the day before.

### Happy Birthday Wishes

James Hammer, Dec. 28, age 11, Bird Island, Minn.  
Nina Capps, Dec. 28, age 12, Shady Springs, W. Va.  
Millicent Kennedy, Jan. 1, age 8, Hammond, La.  
Gordon Rhodes, Jan. 1, age 11, Hammond, La.  
Anita McCorkle, Jan. 3, age 11, Gatesville, Tex.  
Barbara Stine, Jan. 6, age 12, Tipp City, Ohio.  
Irene Richardson, Jan. 7, age 10, Hammond, La.  
Peggy Barnett, Jan. 10, age 10, Hickory Ridge, Ark.  
William D. Savage, Jan. 12, age 6, Waite Park, Minn.  
Joyce Ella Macy, Jan. 13, age 7, Kokomo, Ind.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Let's Make It a Popular Page

This is the first issue of your Berean Page for 1946. Unfortunately, there is nothing new about our layout to make it seem like something new. You see the same heading, print, and type of articles that met your eyes during 1945 and many years prior to that. If we were to compare our Page to the leading magazines of the day, there would be so many differences that the list would reach an endless length.

Can you imagine a popular magazine, with a circulation of a million or more, that never changed its cover; used the same pictures to illustrate its fiction and non-fiction; that printed articles and stories by the same authors each month, never utilizing new authors or encouraging them. Such a magazine would soon find itself in the trash can and very few checks would arrive for new subscriptions or renewals.

Is it possible that the same thing has happened to *our* Berean Page? We call these things to your attention not for shame but because we would like to improve the circulation of Berean Page and make it so interesting that every Berean will find pleasure in reading it. During the past few months, with a few exceptions, the articles which appeared here have been written by the same authors. True, they have been more than interesting and informative to you who have formed the "Berean Page reading" habit, but it is impossible to interest new readers unless we make it attractive to them and advertise it. Some societies write that they read the Berean Page at their weekly meeting. Would it not be more interesting to those societies if occasionally an article or news story which came from their group was found printed on the Page. Again we would remind you that during the last half of 1945, scarcely more than one or two news stories were printed about the activities of local societies. Unfortunately, we cannot write like the authors of old, from inspiration, but must have a written sheet from you, telling us what you are doing. Once in a while we hear vague rumors about what you are doing, but again we must have the facts.

Please do not pass this off as being written for the good of other societies. It is written for *you*, wherever your society may be located, be it north, south, east, or west. We all want to hear about you. If each one of you will promise to send at least one news story or article from your so-

ciety during the next year, we promise not to heckle you again, until 1947; that is. Why not make this a resolution for your society, one that you intend to keep, of course.

### JUNIOR BEREAN NOOK

(This week, for the Junior Berean Nook, we have a news story and a Bible story from the Ripley Junior Berean Society, Ripley, Illinois. The following news story is written by Sister Frank Laning.)

Our society is divided in two groups: the primary Bereans being taught by Sister Mildred Laning and the older one by the writer. We meet at the same time as the adult group, but have our own services in the basement. These services consist of a prayer service and we take turns leading and selecting our own choruses.

Besides our Bible lessons, we are studying the geography of the Holy Land; learning the size, location of mountains, rivers, seas, cities, and learning the events which occurred in each one. We like this very much. Our schedule also includes quite a bit of memory work.

At the present time, we cannot give a list of our officers, since one of our members has moved away and we plan to elect officers after the first of the year.

### Noah and the Ark

\* \* \*

By Rolland Kee

God told Noah that there was going to be a great flood that would wipe out all the people on the earth. This included all the people except those who believed in God.

God also told Noah to build an ark and to put two of every kind of beast, fowl, and every creeping thing into the ark. Then Noah and his wife, their three sons, and their wives went into the ark and God closed and sealed the ark. It rained for forty days and forty nights. At the end of forty days, Noah sent forth a raven who came back with nothing. Then he sent a dove, but she could find no rest and came back to the ark. Seven days later, he sent another dove, and she came back with an olive twig in her mouth. This was a sign that some of the water had gone down from the trees. After another seven days, he sent the dove forth again and she never came back.

Noah landed on Mount Ararat. Noah thanked God for saving him and his family. God placed the rainbow in the sky as a sign that there never again would be a flood which would cover the whole earth.

# AMONG THE CHURCHES

## THE TWELVE BIRTHDAY MONTHS

By Mary Mae Nedrow

### January

In the month of January,  
Cheeks are all aglow,  
Over field and valley—  
Downy quilts of snow.

### February

February is the month  
When Leap Year adds a day.  
A birthday on the twenty-ninth  
Means one in four, they say.

### March

March is the month of blustering wind,  
Of rain, and sleet, and snow.  
He who awaits this month of months,  
Is glad to see it go.

### April

April days are heavenly—  
Springtime's in the air.  
Songbirds sing so merrily,  
Light-hearted, debonair.

### May

In May we see the buds burst forth  
In splendor every day.  
The seeds long dead awaken now  
Like Resurrection Day.

### June

June is the month of roses,  
Brides choose this month, it seems,  
To ply their troth in wedlock,  
To realize their dreams.

### July

July days are blythe and gay,  
Summer breezes blow.  
Flowers blooming everywhere—  
Nature's all aglow.

### August

The month of August always brings  
The warmest kind of weather.  
And seldom do we gather for  
A birthday get-together.

### September

September's child, we always find,  
Ushers in the fall.  
When goldenrod is minting, then  
We hear the night-bird's call.

### October

Opalescent clouds hang low,  
Silvery moon is glowing,  
From colorful trees come falling leaves—  
Tumbling, sailing, blowing.

### November

Through dreary, bleak, November days,  
Feathery snowflakes fall;  
And, with the murmur of leafless trees,  
We hear the screech owl's squall.

### December

Last month of all, but not the least,  
In joyful acclamation,  
We celebrate the birth of Christ  
In every Christian nation.

### Our Prayer

Thus throughout the twelve-month year,  
May His radiance ever bless  
The heart of every Christian soul  
In gentle holiness.

## Gleanings from the Field

"The field is the world."—Jesus.

### Happy New Year—Everybody!

Sr. Edna Brewer, Troy, Ohio, is visiting at the home of her daughter and son-in-law, Bro. and Sr. C. E. Lapp, Tempe, Ariz.

**Planning a new building.** Lyle Doan (chairman), Evelyn Barr, Effie Mettert, G. K. Niles, and F. E. Siple constitute a committee "working on the design and plan of the new church building"—Southlawn Park, Grand Rapids, Mich.

Bro. and Sr. A. M. Jones, recently moved from Lawrenceville, Ohio, to 1940 - 4th St. N., Saint Cloud, Minn., write: "It is twenty-one degrees below zero. Quite a change from Ohio!—but we always have liked Minnesota."

Clinton N. Howard, Washington, D. C., author of "Jerusalem for the Jews" recently published in The Herald, writes: "I am very much gratified with your reproduction of this article. . . . Nearly one hundred thousand copies of this article have been circulated." Senator Capper presented it on the Senate floor—a vital message at a vital time in a vital place.

**Pastor's Bulletins:** Several of our energetic pastors prepare mimeographed church bulletins for regular distribution. Unintentionally, they seemed to vie with one another in front-page beauty of their Christmas numbers, those of Bros. G. E. Marsh (Tipp City, Ohio), C. E. Lapp (Tempe, Ariz.), and Lyle Rankin (Cashmere, Wash.) being especially attractive.

Accompanying a generous contribution to our Conference work, there came this request from Bro. James Maggari, Scottsburg, Ind.: "I ask an interest in the prayers of the household of the 'One Faith.'" Do we pray for one another as we should?

Sr. B. E. Holt, 719 W. Main St., Morristown, Tenn., reports the purchase of a lot for a contemplated new church building in Morristown. May the day soon come that a working church of our Faith will be established in Tennessee—and in every other state not yet represented on our Conference roll.

"My mother, Mrs. Elizabeth Bird, recently fell from her porch, breaking her hip. She is a patient at the Clinton County Hospital, Frankfort, Ind. Your prayers would be appreciated."—Mrs. Otto E. Dick, Frankfort, Ind.

Sorrowfully, we report the death of a loyal member of the Happy Woods (La.) Church of God, Sr. John Williams (commonly called by her given name, Ellen), Ponchatoula, La., December 15, 1945. She attended General Conference in 1944. We were entertained in her home last summer. Obituary will appear next week.

**Ministerial Conference Dates:** Monday evening, January 28 — Friday, February 1. More details later.

Bro. J. M. Morgan, Bristow, Okla., reports that he has sent his "Bible Study Book" to "all the addresses that I have of people who are of the one faith," and, "I am greatly in need of more names and addresses of our people, so I can mail books to them."

En route to Los Angeles, Calif., Bro. and Sr. Frank Laning and Bro. and Sr. Wayne Laning, Mount Sterling, Ill., visited briefly with brethren at Arkansas City, Kan., there attending the Sunday morning worship service, December 16. They report having heard an interesting sermon by the pastor, Bro. Edward H. Goit.

"We are enjoying our work here very much. Mrs. Thayer was a great help in getting us started. She is very fine in the line of work she is doing. We have an average attendance of twenty-one boys and girls on Saturdays, and eighteen on Sundays."—Mrs. Joe D. Lawrence, 1915 Pierce, Sioux City, Iowa.

"At our annual business meeting, December 12, 1945, the congregation (Tempe, Ariz.) decided to send its contribution to the National Sunday School Association."—Carl Bunch, 2512 E. McDowell, Phoenix, Ariz.

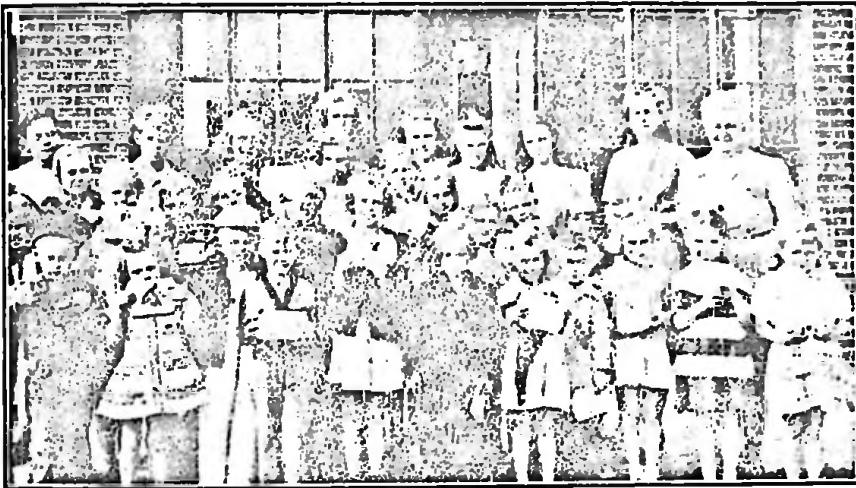
**Correction:** "I wish to make a correction in the report of the dedication services at Little Rock, Ark. It was Lillian McEntire, instead of Lucile, whom I baptized. Also, Mrs. Leona Padgett should have been included among the ones baptized by Zack Matthews."—H. Scott Smith, Rt. 1, London, Ark.

David Paul was born, December 20, 1945, to add cheer to the home of Bro. and Sr. Harvey U. Krogh, Jr., 110 - 32nd St., Grand Rapids, Mich. Congratulations!

Holiday guests of Bro. and Sr. Albert Logsdon, Oregon Bible College, included Bro. and Sr. William Deansmore, Sr. Isabelle Smith, Ripley, Ill., Bro. and Sr. Orval Lynd and their children, Orval and Eileen, Altona, Ill.

"Mr. Pry and I are 'shut-ins,' and we do so much enjoy The Herald."—Mrs. George Pry, 5 Posilipo Lane, Santa Barbara, Calif.

"The sooner a person realizes that world-wide peace cannot become a reality independently of the reign of Christ, the less he will worry about conditions in the world, and the more peace of mind he will enjoy. When Isaiah 9:5, 6 is fulfilled, one can say without fear of contradiction—"On earth peace!"—T. M. Ferrell, Holbrook, Neb.



Srs. Thayer and Lawrence with Their New Bible School at Sioux City, Iowa

**SANTA IN SIOUX CITY, IOWA**

Since Mrs. Lawrence, with the help of Sr. Verna Thayer, started a Mission Bible School at 1919 Central, the children in that neighborhood look forward to Saturday and Sunday mornings. They love the stories she tells, the handwork she plans and prepares for them, and the songs they sing. In fact, I believe they are beginning to love Mrs. Lawrence.

I think they looked forward to Saturday morning, December 22, with more anticipation than usual, for she had promised them a Christmas party—and that is what I think you would like to hear about. I think so, because it was a lot of fun preparing for it, as well as the party itself.

A week before, Mrs. Lawrence had each child write its name on a piece of paper and put it in a box. Then each drew out a name and was to buy a little present, not to exceed fifteen cents, for the one whose name was drawn. They liked that, for it was exciting, and each enjoyed the thrill of shopping for a gift and being a giver.

Mrs. Lawrence and I took a five-foot piece of pink crepe paper and doubled it, making a piece thirty inches long by the regular width. To the long side of this, we stitched another piece of similar size, but red. We doubled this, sewed across one end and up the side, turned it inside out, and we had a large bag which was pink on the bottom half and red on the top. We cut eyes from white paper, mouth of red, made a ruddy red nose of a wad of red crepe paper. We put these on the pink part to make a face, adding eyebrows and beard of white cotton. We stuffed the bag to proper fullness, gathered the open end of red and tied it with green yarn. Then we put a three-inch band of cotton around it where pink and red paper met, and we had a large Santa head with red cap. We placed this on top of the piano, where Santa could look over the whole room. Then, with other room decorations, we were ready to receive guests.

Saturday, the 22nd, Sioux City awoke to find the ground covered with a fresh blanket of snow and large fluffy flakes falling. With the cold weather common to Sioux City, we have found it necessary to go to the building by 8:00 a.m. to get fires started and the place warm by 10:00 a.m. This Saturday, of

course, was no exception and like other days children began to come a few minutes after we arrived. Those who are always early furnish us an opportunity to get better acquainted. They are full of questions and conversation, and we learn to love their playful banter.

As others came, the chatter grew to that joyful sound that only happy children can make. Their eyes sparkled at the sight of Santa and all wondered and guessed at what he would have for them.

Soon it was time for the party really to start, so all assembled in one room for songs, followed by a prayer of thanks for God's goodness toward those who love Him. This morning, Christmas carols were in order and the walls of our little building fairly vibrated with the sound and joy of singing.

Then all were put to work making Christmas cards to take home to mother. Material for these were bits cut from Christmas cards, accumulated by us over the years, and pasted on green or red construction paper, punched for lacing with green yarn and tied in a bow. Children love to make things and it takes so little to make them happy. After cards were completed and signed, Mrs. Lawrence had a nice story of the birth of Christ for them, and all were very attentive. Really, it is surprising how well behaved and polite most of those youngsters are.

When the work was finished and the story told, all took their places at the long tables, and we served dainty sandwiches, fruit jello, puffy warm doughnuts, and chocolate milk—enough for seconds which, of course, were called for. All this to the accompaniment of laughter and banter and merriment!

Then came the real excitement of the day—distributing the presents. Each had one: even some too small or perhaps too ill to brave the storm. Kiddies are cute. They are all expectancy for the gifts they are to receive and just as anxious to see that the one receiving his gift knows where it came from. It is surprising, too, how like children most "grown-ups" are. Anyway, these kiddies were having a wonderful time, and I believe Mrs. Lawrence and I were having the best time of all.

When everyone received a present and had a chance to see it, Santa came off the piano and sat on the table. We untied the end of

his long red cap. Everyone was all eyes and hushed now, for none expected him to be any more than a decoration. With much ceremony, his cap was untied and out came bags of candy and nuts for all.

By this time, all were ready to go home to tell mother and daddy all about it. So, our party was ended and Santa had visited our "kiddies" in Sioux City.

We feel it is a great privilege to have these children to work with, and, as is always the case, I am sure we are learning more than they. We see more clearly why our Saviour said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Joe D. Lawrence.

**HAPPY NEW YEAR**

The pastor and family, and the Southlawn Church group at Grand Rapids, Mich., wish to extend the most sincere good wishes for the incoming year.

We acknowledge with deep appreciation the many remembrances received from all over the country at this Christmas season. Memories have been refreshed of most pleasant occasions and relationships of days gone by.

We trust it may be possible for all of us to serve our Lord a little more loyally during the year ahead, and thus to learn to love and encourage one another more. F. E. Siple.

**TEMPE, ARIZONA**

The annual business meeting of the Tempe, Ariz., Church of God, Faith of Abraham, was held at the church on the evening of December 12.

After several discussions concerning old and new business, the election of officers was held, resulting as follows: elders, Carl Bunch, two years, Almus Dimmick, one year; deacons, Lawrence Miller, Joe Bunch, and Fred Hall; deaconesses, Mrs. Carl Bunch, Mrs. J. W. Miller; trustees, Ray Saylor, Alfred Wilson, and Victor Corbell; secretary, Julia Dimmick; treasurer, Carl Bunch; Sunday school superintendent, Joe Bunch; assistant Sunday school superintendent, Mrs. Fred Hall.

Julia Dimmick, Secy.

**BAPTISMS AT HOPE CHAPEL**

Brethren of Hope Chapel, South Bend, Ind., have cause to rejoice for the new members who have come into the church this fall through the waters of baptism.

On October 28, it was our happy privilege to immerse Mrs. Cecil Houser of Lakeville, Ind., into the household of faith. She was received into the church on the following Sunday, together with her husband who is transferring his membership from the North Salem Church. They have become regular members of our Sunday school, which, with their three small children, makes a substantial addition to our enrollment.

On December 16, we again went to the water, where we inducted into God's family Hal Stilson, 1020 Irvington St., Winifred Mastain, 1709 Marine St., and Mrs. Orville Chesney, 1630 Leer St., all of South Bend.

We pray our heavenly Father's blessing and guiding spirit may attend them always as they enter upon and walk the new life.

F. A. Stilson.



# In Time with the Time

- ★ Child Evangelism developed along modern lines is a feature of the 1946 National Bible Institution program.
- ★ Adult Evangelism will continue to build new churches and to re-establish old ones.
- ★ Teacher-training programs directed by experts will aid local Sunday schools, Berean groups, and churches.
- ★ Oregon Bible College will train ministers and other church workers for the service of God.
- ★ Quarterlies will be expanded and improved to help Sunday school workers.
- ★ Aid will continue to be given local churches not yet capable of self-support; circuit pastors will be furnished.
- ★ Publications for Berean societies will again be issued; illustrations will add zest to lesson books and tracts.
- ★ Modern printing equipment will be purchased as it and space become available and as available funds warrant.
- ★ Prizes to help local churches and state conferences will be given groups leading in contributions to the general work.

**Start the New Year with a Contribution  
to God's Work**

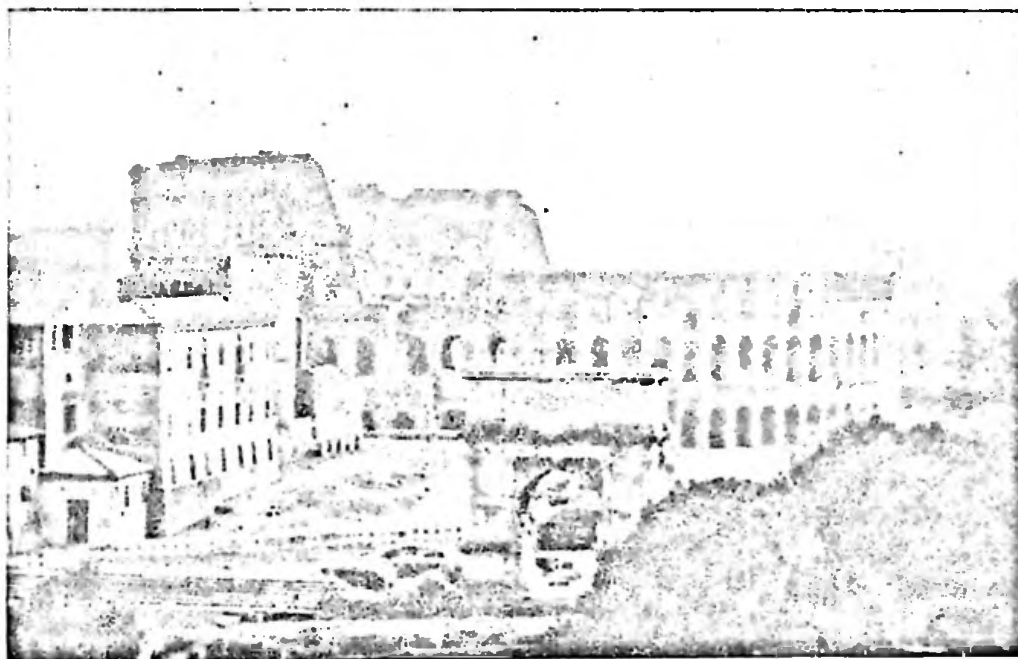


# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, JANUARY 8, 1946

NUMBER 14

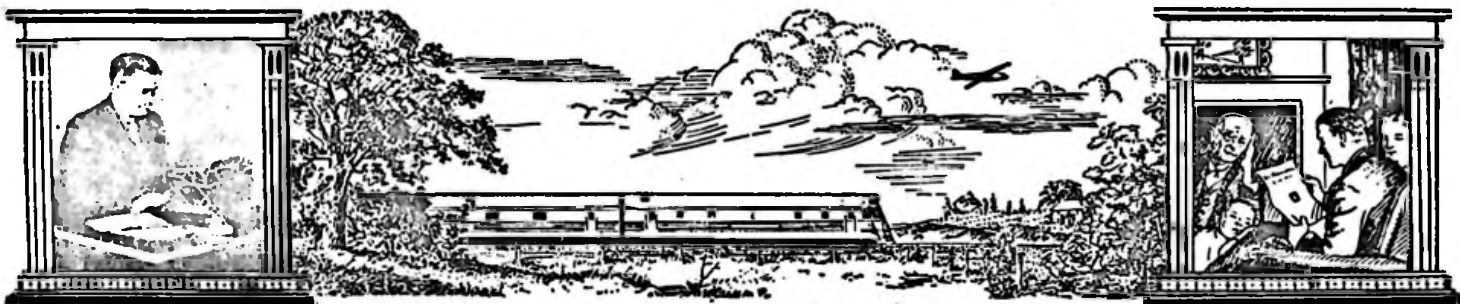


—Authenticated News Photo

## THE COLOSSEUM, ROME

The Colosseum, outstanding antiquity of Rome, was started in the year 75 A.D. by Emperor Vespasian and was completed five years later by his son Titus. It was "a vast four-storied oval, 617 feet by 512 feet, with tier on tier of marble seats accommodating 80,000 spectators. It encloses an arena 282 feet by 148 feet, where gladiatorial combats were held and Christians were thrown to beasts" (Col. Ency.).

True, the Roman Church should not be blamed for the sins of the Roman Empire, yet Church and State were related so closely that Protestantism has reason to decry Rome's religion. In this issue of THE RESTITUTION HERALD appear these significant quotations: 1) "Present-day tendency is toward union of the churches, even with the Roman Catholic, with the doctrine of the Trinity as a staple factor in their creeds" (R. H. Judd—page 4); and 2) "With the appointment of twelve new cardinals for the Americas, one can expect the intensifying of Catholic efforts to make this continent Catholic" (C. E. Randall—page 8). . . . Rome, we dislike your record, both of your ancient Colosseum and of your more lively Vatican.



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

## Second the Motion!

Brother John R. Fiske, Jr., Hunnewell, Kansas, presents, on page 5, some interesting historic sketches in his article, "The Value of Debates." There is prevalency of thought, today, that debating religious questions is a generation out of date, more or less unethical, useless, and harmful to prosperous church life. Brother Fiske shows that considerable good did result from debates in earlier years of our church work. Indeed, his own faith in the true gospel of the Kingdom can be traced to a debate in which his grandfather, W. B. Fisk, was defeated in attempting to prove immortality of the soul. Also, Brother Fiske mentions that his mother was baptized into our faith as a direct result of hearing ministers debate immortality of the soul, unending torments of the wicked, and contradictory views about the Kingdom of God. Consider, too, the unusual result of the Dunkard minister who, having attempted to prove immortality of the soul, not only acknowledged his error but asked to be baptized as a member of the Church of God!

Certainly, times and standards change. Possibly church life today has gained by bidding adieu to old-fashioned debating of doctrines. We believe, however, that this possible gain is nothing more than a betrayal of last-day indifference and carelessness. Hear a man belittle our pioneer ministers, and you soon will hear him belittle Truth. Once the church was alive, virile, faith-inspiring, soul-winning. Now it is almost too senile to beget converts.

Whatever else may be said about the pioneer preachers of the Church of God, most of whom were given somewhat to debating, one must acknowledge thankfully that they left a heritage. Their intense zeal for truth and the doctrines they defended are the foundation upon which we are building today. They sacrificed and they built. Are we, with all our "better technique," building better

than they built? Are we convincing the gainsayer? Will our children and our children's children be deep students of the Bible and stanch members of the Church of God? Yes, by the grace of God, they will be, but it is essential, too, and divinely required that we "earnestly contend for the faith . . . once delivered to the saints" (Jude 3).

If the true gospel, the one gospel (Gal. 1:6-9), is worth anything, it is worth everything. It is worth defending at every opportunity and in every conceivable Christian way. It is that valuable, that one who knows and believes it should waste no time, money, or effort on anything less. Christian fellowship? Yes, but one can stretch fellowship until it ceases to be Christian. "What communion hath light with darkness?" (2 Cor. 6:14.) "Come out from among them"—out from among the people of darkness—and "be ye separate, saith the Lord" (v. 17). That some debates were marked with an unchristian spirit of ill will and antagonism should not blind one to advantages

### CHANGED

By R. H. Judd

What we shall be we do not know,  
"It doth not yet appear."  
But as we now are sons of God,  
Our faith hath banished fear.

But this we know, that when He comes,  
Like Him we all shall be,  
For each and all must surely "change"  
When His dear face we see.

For now we "change" from youth to age,  
From strength to weakness go,  
But then, we'll "change" "from strength  
to strength,"  
And in His service grow.

of true-hearted and conscientious Christian debate.

Thank you, Brother Fiske, for your interesting sketches of early debates. We like your suggestion that "an aggressive church is a live one," and we *second the motion!* Lie down one moment, and the tortoise will win the race!

## Ministerial Conference

The Mid-Winter Ministerial Conference of the Church of God will convene on Monday evening, January 28, and continue until noon, Friday, February 1, 1946. All active ministers of the Conference are invited.

## Second Semester of College

The second semester of College will begin on Monday morning, February 4, 1946. As we go to press, word comes to our desk that Brother Floyd Kessler, Jr., will enroll then. We are expecting at least two other freshmen.

# White Raiment for Overcomers

By G. P. Lichty (Pomona, California)

*"The conqueror shall thus be clothed in white garments; and I will by no means blot out his name from the book of life, and I will confess his name in the presence of my Father, and in the presence of his angels" (Revelation 3:5, Emphatic Diaglott).*

THE THYATIRAN message, fourth of seven messages sent to the churches in Asia, promised "power over the nations" to purge out unclean ones who oppose the Christian way of living. This power will be expressed through the "Morning Star" nature—through possession of the Holy Spirit which overcomers will attain as a reward of faithfulness. (Rev. 2:26.) The eternal wisdom of God will be manifest in these redeemed and resurrected Christians. They will be appointed to go to capitals of the nations to take charge of the legislative, judicial, and administrative executive functions of all governments, unifying them into one world and Kingdom.

When armies of the northern aggressor and his allies are destroyed in the valley of Hinnom in Palestine, as prophesied by Ezekiel 38 and 39, the nations will know the purpose of God. They will decide to abolish war and its suffering when they see their armies annihilated by "an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38:22). In this manner the great God of Israel will be sanctified and the nations will be forced to submit to His righteous dictates.

Looking backward to the promise made to the faithful at Sardis, that onetime great and splendid city in which only a few continued faithful, having garments undefiled, we remember the exhortation of the Spirit voice to "become vigilant, and strengthen the remaining things which were about to die," or He would come upon them as a thief. How like Sardis are the world's cities today! Only a few faithful ones are looking for the advent of Christ. Let us, then, who have been called by His gospel, be vigilant. Let us strengthen our faith by good works that will make us worthy of the white raiment Christ has promised.

Events following the pouring out of the vial by the sixth angel upon the great river (people) Euphrates will prepare us in time and place for Christ's coming. (Rev. 16:12-15.) It is to the little flock, a remnant in these evil

days, who, contending earnestly for the faith once for all delivered to the saints (the Church of God), that events of this prophetic hour have greatest significance. Yes, we must be vigilant and worthy to receive His blessed gift and to walk with Him in white.

To be clothed in white, a symbol of cleanness, is to be righteous and holy. When Adam sinned, he knew that he was naked, and he was ashamed and afraid. The Spirit, however, appointed for his clothing skins of sacrifices, and his sin was covered. Hence, "Blessed is he whose transgression is forgiven, whose sin is covered," or clothed. (Psalm 32:1.) "I put on righteousness," said Job, "and it clothed me"; and in Psalm 132:9, we read: "Let thy priests be clothed with righteousness." In Revelation 19:8, it is said of the community (church), styled the Lamb's wife, that "it was given her that she should be clothed with fine linen, bright and pure." They who constitute the Lamb's wife are "called, and chosen, and faithful" (Rev. 17:14). They follow the Lamb "whithersoever he goeth" (14:4) as

His clouds of cavalry. "Clothed with fine linen, bright and pure," which is declared to be "the righteousness of saints," they are purchased from among men and made for the Father "kings and priests" to "reign on the earth" (5:10).

The multitude (Rev. 7) symbolized by the Son of Man, attains to this dominion through much tribulation and by resurrection. When members of this multitude stand up from their memorial graves at the trumpet sound, they will have obtained victory over death and the grave through Him who loved them and laid down His life for them. They are represented, therefore, as "clothed with white robes, and palms in their hands"—robes "washed . . . and made . . . white in the blood of the Lamb" (7:9, 14). These are, therefore, robes of salvation and victory. In their mortal state, they put on Christ as a robe, when, having believed the things of (Please turn to page 11)

### CONSECRATION

Are you willing, wholly willing,  
Just the little thing to do,  
Caring more to please the Master  
Than for what men say of you?

While you choose you are not willing;  
Consecration yieldeth all.  
Consecration means obedience  
To the Spirit's every call.

Meaneth such a full surrender—  
We shall never dare to ask  
Why God gives our faith such testing,  
Or assigns so hard a task.

We are here to be perfected;  
Only Christ our needs can see.  
Rarest gems bear hardest grinding;  
God's own workmanship are we.

—Selected.

# G O D

By R. H. Judd (Colborne, Ontario)

*"I am the Lord that maketh all things . . . that turneth wise men backward, and maketh their knowledge foolish: that confirmeth the word of his servant, and performeth the counsel of his messengers" (Isaiah 44:24-26). "Hath not God made foolish the wisdom of this world?" (1 Corinthians 1:20.)*

BEFORE continuing with the various interesting phases of the great theme of our study, it would seem advisable to give in this article briefly authoritative information as to how the doctrine of the Trinity is expressed by the churches which in the present day regard it as essential to belief. Following that, we shall supply quotations from representative institutions and individual persons of repute in their attempts to reconcile their teaching with reason, and bring it within the comprehension of the ordinary intellect. Lastly, we shall give a brief historical review of the doctrine, so its origin and history may be familiar to our readers. We shall then be in a better position to study the pros and cons of the argument in relation to the fundamental teachings of Scripture, free from fear of misrepresentation or bias.

The Athanasian Creed, in the Book of Common Prayer of the Church of England, is recognized as the authoritative mouthpiece of that church on this supposedly "necessary" doctrine of "The Catholick (Protestant) Faith." It is considered by all "evangelical" denominations to be the fullest expression of the doctrine of the Trinity extant. Its purpose is to define in terms comprehensible to the average occupant of the pew a doctrine that cannot be understood without being defined. It is far too long for quotation here, but as the Book of Common Prayer is usually easily obtainable on request, we strongly urge the reader to get a copy and carefully read the famous Creed. He will then be in a position to decide in his own mind as to whether "definition" has, or has not in this instance, succeeded in its mission.

The Presbyterian Creed says: "In the Unity of the Godhead there be three persons, of one substance, power and eternity; God the Father, God the Son; and God the Holy Ghost." The Methodist Creed is couched in language practically identical to the foregoing. The hymn books of all the popular denominations are divided into sections comprising these three divisions, and hymns appropriate

*Note: The foregoing Scripture messages were intended as answer to quotations which it was our purpose to give, in our second article, from "orthodox" leaders as evidence of their belief in the doctrine of the Trinity. Having decided, instead, to continue with the further consideration of the Hebrew word "Elohim," we inadvertently omitted to make alteration. These scriptures would, of course, have a measure of application to the subject matter of our last article, but the force of the connection will be more apparent in the present instance."—R.H.J.*

to each of the separate persons of the Godhead—"God the Father," "God the Son," and "God the Holy Ghost"—are contained therein. (The word "Godhead" will be considered more fully in a subsequent article.)

The China Inland Mission is one of the most widely known missionary societies the world over. Belief in the doctrines of *eternal conscious suffering* and the doctrine of *The Trinity* are

stated to be necessary for membership in the Mission. One of the leaders of that Mission, who was for some years prominent in the offices and in the church work of the Mission to whom request was made concerning the grounds of his belief in the Trinity, wrote as follows:

"This subject is not a mystery to me at all—not in the least—it is as clear as anything I believe in the Bible, at least the possibility of a triune God is clear." My reply to that was: "Now if you can make a statement like that I must certainly congratulate you, for you are the first man I have met in very many years of life to make such a statement or anything like it. When a man can write as definitely as that about any subject, we naturally expect him to be able to give a convincing and lucid explanation of what to others is a serious difficulty. Here is your explanation: how much is anyone helped by it?—'If a man can be a trinity of body, soul, and spirit, why cannot God be a trinity of Jehovah, Jesus Christ, and Holy Spirit?—Jehovah being God in the soul aspect, Jesus Christ being God manifested in bodily form, and the Holy Spirit, the spirit of God.'" Replying to that my comment was: "Probably the best thing for me to do is to ask you to read your own explanation over a time or two, bearing in mind that you believe the Trinity to consist of *Three Persons*, whereas man is only *one person*, one being, not three."

Mr. R. V. Bingham, editor of a widely published magazine (*The Evangelical Christian*), and doing a good work in the interests of Protestantism versus Romanism,

on being asked for "Biblical proofs for his personal belief in the doctrine of the Trinity," wrote in reply, without any word of Scripture in support of his belief, that he "had no more difficulty in believing the doctrine of the Trinity than he had in believing that light, heat, and power could enter his house by the one source of electricity." I wrote, replying that light, heat, and power were three separate *attributes* of electricity, whereas the doctrine for which he stood maintained that three separate *Personalities*, not attributes, existed as one Being. (One lady correspondent of note, varied the foregoing illustration by substituting water, ice, and steam as suitable representatives of the doctrine of the Trinity.)

A third illustration of the futile attempts of believers in the doctrine of the Trinity comes from *The Berean Quarterly*, an official organ of the Methodist Church. We quote verbatim as follows:

"MEANING OF TRINITY: There is one God, one

only God who reveals Himself to us, and deals with us in three ways so different that we call Him by three different names. When we think of God as the Maker of the world, and Giver of all good gifts, we call Him the Father. When we speak of God as dwelling in Jesus Christ who loved us and gave Himself for us, we think of the same God, but call Him the Son. When we think of God as speaking in our conscience, encouraging us, making us strong to do right, we think of the same God, but call Him The Holy Spirit." That any body of thinking men representing, as they assert, the claims of Christianity should allow such utter nonsense the recognition of their official sanction for the express purpose of instructing the young is truly amazing. That there should be no protest from the thousands of parents who send their children to Sunday school is one of the most striking proofs of the apathy and credulity that prevails regarding the foundation facts of religious belief, (Please turn to page 10)

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## The Value of Debates

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By John R. Fiske, Jr. (Hunnewell, Kansas)

SOME PEOPLE are opposed to religious debates on the ground that they are not conducive to a high type of Christianity. We believe if debates are conducted in the spirit of the Master, they are productive of much good. We have had many debates and have profited much by them. Jude tells us that we should "contend earnestly for the faith" (v. 3). Shall we therefore shirk our duty? Truth covets criticism; error shuns it. The founders of our church movement were debaters. May we call the reader's attention to some of them?

During the Civil War, a speaker of our Faith came to some settlement on the Hurricane River in Missouri. The writer's grandfather, W. B. Fisk, was an evangelist for the Christian Church. A debate took place between Elder Fisk and this "Soul sleeper" minister whose name cannot be recalled. After the debate, when Mr. Fisk returned home, the writer's father asked him, "Father, how did you come out with the Soul sleepers?" "Son, if the soul sleeps, let it sleep!" He changed his faith on this point and taught conditional immortality to the end of his life.

In 1877, W. A. Prosser, father of Elder H. J. Prosser of Newport, Oregon, came into Carroll County, Missouri, preaching the gospel of the Kingdom. The Christian Church had a large congregation near the place Brother Prosser was preaching. It was decided to have a debate on immortality of the soul, unending torments for the

wicked, and the Kingdom of God. Brother Prosser represented the Church of God. The Christian Church selected a Methodist Bishop by the name of Pate to represent it. Great crowds attended. As a result, many members of the Christian congregation were baptized into the Church of God. Among them was the writer's mother, Mrs. Julia Fiske, who sleeps in Jesus.

In Knox County, Indiana, in the year of 1883, a debate was scheduled between a minister representing the Church of God and a Dunkard preacher. The names of the debaters cannot be recalled. We think, though, Elder Carter defended the "Soul sleepers." Maybe some of the older brethren would be able to give their names. As a result of the debate, an amazing thing happened! The "Soul Sleeper," who had the last speech, issued a call for joiners. Who should come forward but the Dunkard minister, and he demanded baptism. He was at once inducted into Christ.

In 1884, Elder William Orem held a debate with a Spiritualist on immortality of the soul. When the debate was finished, the Spiritualist minister said, "Brother Orem, you have proved every point."

No doubt, many senior members of the Church of God could tell of many similar cases. It has been the writer's experience that an aggressive church is a live one. May we have many such churches!



# Faith of Abram

By E. H. Goit (Arkansas City, Kansas)

**D**URING a business session of the 1945 General Conference of the Church of God, the chair appointed a chairman of a committee to discuss, receive, and submit to the 1946 Conference distinctive "earmarks" to the name, "Church of God," the only Biblical name. Some of the suggested "earmarks" were: Church of God (Faith of Abraham), (Abrahamic Faith), and (In Christ Jesus).

Brother S. J. Lindsay well said: "In the earlier days of our church, we were known as the Churches of God of the Faith of Abraham. As a body of believers, we will stand or fall on that faith."

Indeed, we "stand or fall" on the Faith of Abraham, for that Faith is the gospel. "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8).

The foregoing, "In thee shall all the nations be blessed," is a direct quotation of Genesis 12:3. Within this chapter, we have the Genesis of the gospel, the seedbed of the Bible, and the foundation of Faith.

Abram received the Lord's command to leave his idolatrous country. In faith, he departed to the land of Canaan. This land was small but very fertile. In America, the entire land of Canaan (Palestine) would be only a shoe lace on the state of Texas. One can journey from Hebron to Mount Hermon in the time it requires to consume a full-course meal. Nevertheless, with its smallness is its greatness. The land promised to Abram and his seed has within its gates a sea containing potash and nitrates estimated by chemical experts to be worth seven trillion dollars. As large as the United States' debt may be, it is but a penny in the mint beside the wealth in the Promised Land. Abram's seed has not only promise of real estate, but capital: capital in natural resources, abundant crops, and the promised head of all nations. (See Amos 9:13 and Isa. 60:12.)

"There was a famine in the land: and Abram went down into Egypt to sojourn there" (Gen. 12:10). But he did not remain long in Egypt. As soon as possible, he footed his way back into Canaan as a rich man in cattle, in silver, and gold.

Upon re-entry, the Word of God records that notable separation scene and division of land between Abram and his nephew Lot. "Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee,

from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. . . . Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other" (Gen. 13:8, 9, 11). After Lot was separated from Abram, the Lord again confirmed the promise of land to Abram and his seed. He said unto Abram, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15).

It came to pass that Abram's nephew, Lot, was taken hostage by a confederacy of kings and later rescued by Abram. In this brief digression, the story of Abram and Melchizedek, the high priest of God, is unfolded.

After these agitating and heart-warming events, the Word of the Lord again came to Abram as an oasis in a desert of doubt and inquiry, reassuring him of a son. God asked, "Is any thing too hard for the Lord?" and reassured, "Sarah shall have a son" (Gen. 18:14).

Due to Abram's faith in the Lord, righteousness was imputed. The reward of righteousness was again confirmed in a covenant. "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). Aged Sarai, Abram's wife, bore no children to her mate, and perhaps being a bit discouraged, her faith wavered as Peter's did on the waves, but only for a brief moment. This relapse was the intercourse to a constant struggle between the seed of promise and the child of a bondwoman. So our relapses of faith broach entry to despairing struggles with children of sin.

### *Practical Christian*

Rendering faith from Abram of Ur of the Chaldees to Abraham of the Promised Land, one cannot fail to observe highlights in the gospel trail.

(1.) That God calls one, and He calls him to abandon riotous living in a sinful earth, to embark on a journey of faithful service.

(2.) That God is a rewarder of them that diligently seek Him through the passage of faith.

(3.) That Abram's seed is to receive Palestine as its inheritance. Receiving this terrain, it is likewise to receive the productivity of the land.

(4.) That Abram paid homage to God through the Melchizedek type of priesthood.

(5.) That Abram had his doubts and fears as do those called out of sin.

Concisely, we can visualize the man Abram as the many who are called out of the world and are on the brink of covenanting with God.

It is with this view that the next phase in Abram's life begins: the man whose name is no longer Abram, but

Abraham; the man who is no longer a foreigner to the covenant of promise, but a partaker.

Brother Lindsay's words confront us. "As a body of believers, we will stand or fall on that faith." If we are to be known as the Church of God (Faith of Abraham), (Abrahamic Faith), or (In Christ Jesus), let us be known by our faith. Our faith shall be our "earmark."

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## "But the End Is Not Yet"

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By Alfred Anthon (Corvallis, Oregon)

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JESUS, speaking of signs of the last days, said: "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, *but the end is not yet*. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places"—but "the end is not yet." "All these are the beginning of sorrows." They mark the falling away, the time of fighting against Christ, of that period that Jesus had in mind when He asked, "When the Son of man cometh, shall he find faith on the earth?" These sad conditions will grow until there will be "wailing and gnashing of teeth" by those who are unprepared when they stand before the Great White Throne. In that Day, many people will pray "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne" (6:16). "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). The sorrows leading to the Day of Judgment, told in Matthew 24:2-8, are recorded, too, in Mark 13 and Luke 21.

Now, I know this explanation I am about to give contradicts the commonly accepted thought that wars and rumors of wars are signs that Christ's return is very near. The Bible says it is a sign that Christ's return is *not* near. If this is true—it most certainly is true—then He will not return until nations are at peace and quiet and in great commercial prosperity. They will cry, "Peace and safety." They will say, "Now we are having peace and safety and prosperity through international peace conferences and international understanding and fellowship." "Then sudden destruction cometh upon them . . . and they shall not escape" (1 Thess. 5:3), for "in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Sooner or later, our international peace conferences will devise a plan to which men will conform, causing peace and prosperity. This truth is brought out also in Daniel 8:25, saying: "Through his policy also he shall

cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace"—and prosperity—"shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Second Thessalonians 2:4 prophesies: "He as God sitteth in the temple of God, showing himself that he is God." Verse 11 shows that because men do not study the Bible enough to know better, they will be carried away by prosperity, and God "shall send them strong delusion, that they should believe a lie," and "be damned" (v. 12). Revelation 13:13, 14 prophesies: "He doeth great wonders . . . and deceiveth them that dwell on the earth by the means of those miracles which he had power"—power from God—"to do." Jesus said: "I know you, that ye have not the love of [for] God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name"—when Antichrist comes—"him ye will receive" (John 5:42, 43).

Antichrist is going to devise a plan that will bring about man-made world peace and prosperity. He will set himself up as God. All who will not worship him and take his mark will be beheaded. (Rev. 13:15; 20:4.)

Be careful, though, to keep in mind that Christ will come, it seems, for His elect bride before Antichrist begins giving his "mark" laws. Those who refuse to take this "mark" will be "*left*" ones who turn to righteousness *after* "the one shall be taken, and the other left" (Matt. 24:41).

Another delusion to prove Christ's return has taken place, or is to occur soon, is *date setting*. "Beginning at Moses and all the prophets, he [Jesus] expounded unto them in *all* the scriptures the things concerning himself" (Luke 24:27). Therefore, if anywhere in the Scriptures is any date-setting text concerning His return, Jesus would have known it and understood it. Jesus said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (*Please turn to page 11*)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**DOROTHY DISCOURAGED.** The famous columnist, Dorothy Thompson, in a recent syndicated article that was published widely and read by millions of people throughout the civilized world, expressed alarm over the trend of events. She doubted good news would finally be forthcoming from the meeting of the three Foreign ministers in Moscow. It was Washington's turn to have this meeting, but it was held in Moscow, where all news is strictly censored. The press will not be allowed at this meeting. She even says, "The scientists are alarmed" over world conditions. She attributes them as "running about warning that it is quite possible that the world may come to an end."

Some of the religious writers throughout the nation who still believe that the world is getting better all the while, will have another hard job to explain why Dorothy Thompson has become overwhelmed with pessimism, as they did when H. G. Wells expressed the view that the world had come to an "impasse" with no way of escape.

The voice of prophetic students has for several years sounded warning of the approaching end of the age, and it is not without significance when world leaders join their voices to this clarion announcement, "An end is come, the end is come."

**GERMANS REPENT.** It is stated that the Protestant churches in Germany are confessing their national sins and praying for forgiveness of the terrible acts committed by their nation. This movement of repentance and confession is being led by Pastor Martin Neimoller. Neimoller must be moved by the sincerity of the few at least, for during the seven years of his incarceration, his parishoners met weekly in secret prayer for his release. This recognition of the sins of the nation reminds one of the prayers of Daniel for the forgiveness of his people Israel as he understood by books that the time of their deliverance was at hand.

Some churchmen feel that the Protestant church in Germany was weak in leadership during the reign of the Nazis, for there were only 45 Protestant ministers interned at Dachau, while there were 450 Catholic priests. This is a commendable record, rather than a sign of apostate weakness. Protestant ministers have always concerned themselves more with the preaching of the Word, than meddling in the political life of the nation in which they worked. It would be well if the move to repentance and confession of sins as underway among the Protestant churches in Germany found its way into the same churches in other lands—even of the victorious nations.

**EXPERIENCE WORKS FAITH.** Eddie Rickenbacker has some very real experiences written in his book of memories which have served to bring him face to face with the realities of life and lead him to acknowledge in

his own life the need for communion and fellowship with the Lord Jesus. His advice for happiness leads to service for others. He says: "If you want to live happily and well, think about somebody else, not about yourself. Think about things outside of yourself. Any man or woman who suffers in this war will find in that simple recipe a reason to live. And he will never have a psychoneurosis either. The only difference between a depressed, hopeless man and an enthusiastic, optimistic, productive man is that the one has his mind on himself and the other on somebody else."

Christianity does all this and more for any person. He who is truly Christian loses sight of self in his service to the Master through helpfulness to those needing compassion.

**"TAKE CARE OF THEM."** When the unconditional surrender of Japan was made, General MacArthur broadcast a message to the people of the United States from the deck of the battleship Missouri, in which he said: "And so, my fellow countrymen; today I report to you that your sons and daughters have served you well and faithfully with the calm, deliberate, determined fighting spirit of the American soldier and sailor based upon a traditional historical trait, as against the fanaticism of an enemy supported only on mythological fiction. Their spiritual strength and power has brought us through to victory. They are homeward bound—take care of them."

Our greatest concern for the boys and girls returning home should deal with their spiritual welfare. Yet, practically all of the planning for their well-being has to do with their reinstatement back into the economic life of the nation. Contrary to the admonition of Jesus, who put the Kingdom of God first, the order is reversed with material matters being given priority. "Take care of them" means to provide for their spiritual development along with their social and daily thrift. We are on the threshold of the great day of God Almighty, and if there ever was an urgency to do what we should do in the way of righteousness, it is now—right now.

**WORLD GOVERNMENT.** In an address to the House of Commons, Prime Minister Mackenzie King recently advocated a world government. Mr. King, is an outstanding political leader and his voice is listened to by men of all shades of political thought throughout the world. He said: "It is to be devoutly hoped that the nations will not delay too long in welcoming, albeit in the form of some self-denying ordinance upon individual national sovereignties, a measure of world sovereignty sufficiently effective to maintain international security and to end all possibility of war."

"If we are agreed on the ultimate necessity of some measure of world government to maintain world security, we should, by every means of our power, support and strengthen every agency of international co-operation and un-

derstanding which can help to make the world community a reality."

Both Anthony Eden and Ernest Bevin of England have come out in support of a world government.

For many years, our Bible students have been pointing out from Scriptural evidence that such a government would ultimately be created, and which in due course of time would fall into the hands of the Man of Sin, or the Antichrist. It is heartening to note that those who have adhered strictly to predictions made by the prophets are having their faith in the prophetic Word justified. It has been written—it is coming to pass.

**NEW CARDINALS.** The Christmas appointment of new cardinals by the Pope indicates the trend of the Catholic church. Heretofore, the Western Hemisphere had little representation in the College of Cardinals. With the appointment of twelve new cardinals for the Americas, one can expect the intensifying of Catholic efforts to make this continent Catholic. The men appointed are well qualified through their charitable attitudes toward Protestants to make strong impacts on a morbid Protestantism. Some religious writers have seen a weakening of relationship between the Catholic church in America and the Vatican. If this be true, the appointment of so many new cardinals from the Americas will serve to check this growing aloofness.

**CHRISTIANS IN JAPAN.** "What will become of the Christians in Japan?" was a question often asked during the war. The Commission of church leaders headed by Dr. Walter VanKirk, which went to Japan to study conditions there following the cessation of hostilities, brought back a report that confirms the stability of Christianity once it has taken root in the lives of any people regardless of color or race. Dr. VanKirk reported in part as follows: "The more we saw of Christians over there, the more we marveled at the way they survived persecution and peril."

"They want to build a new Japan—a Christian Japan. They recognize the need of help from the outside, but before help is forthcoming, at least on a large scale, they want to help themselves. They don't want any favoritism shown them just because they are Christians. They don't want to be fed better than the rest of the people. Pastors don't want their homes rebuilt until their neighbors have something better than improvised huts."

Such a spirit partakes of Christian attributes. One thing which this war has revealed, and that is, that since it is over, Christians in all lands are feeling and acting like brothers of a common family. Regardless of doctrinal differences, there is a spirit that pervades those who acknowledge Jesus Christ as the Saviour, which transcends anything ever witnessed among non-believers. This spirit testifies to the changing power of the gospel.

# Working Preacher

*By Arlen Marsh (Rockford, Illinois)*

OF A GROUP of fifty ministers considered for accreditation by the General Conference in August, 1945, twenty-six were working full-time or part-time at some jobs other than their pastorates. Superficially, this appears to reflect either upon the integrity of the men involved or the Scotch ancestry of a large share of the Church of God membership.

In some instances, it does cast such reflections. In others, it does not. At present, National Bible Institution is giving financial support to a number of new or revived churches which are as yet unable to give adequate support to their pastors. In at least one instance, the pastor of a local church receives aid from his state conference, from National Bible Institution, and from his local church—and still finds it necessary to work part-time to get by.

The resources of the General Conference and of state conferences are not unlimited. Neither are the resources of many small churches, particularly those churches just beginning their work or trying their best to erect buildings. In some cases, churches can do a great deal more financially than they actually do do; in others, they cannot.

Purely from the practical point of view, looking at the situation from the angle of both pastor and church, it seems advisable to permit the small-church pastor to work. Many a church would be deprived of its pastoral guidance completely if this were not done; it is better, by far, to have a working preacher and regular services than no preacher and no services.

The minister is entitled to a decent living—a living equal to that of the average member of his congregation, no better and no worse. He is, after all, the social representative of his congregation; he is expected to meet the public well, and to put up a reasonably good appearance. He can do none of these things if he and his family are so restricted financially that they must depend for their clothing, their food, and their rent upon the charity of friends or of organizations. No church can long take pride in a pastor who is incapable of performing his tasks.

The minister, definitely, is worthy of his hire. That is a Biblical statement. But it is also true that the Apostle Paul supported himself by tent-making in the course of his journeyings, that the money he collected went primarily to the relief of the poor in Jerusalem. Curiously, many of the contacts which he found most worthy later in his life came from his secular rather than from his strictly religious occupation; Aquila and Priscilla were of this class.

Further, Paul made a point of the fact in 1 Corinthians 9 that he had refrained from accepting remuneration in order to remain "free." This freedom was important; Paul wanted to be loose from any strings which might be placed upon him by the churches he served. He wanted to be able to teach as he thought best, the things that he thought best. That is impossible for the minister who feels that, if he offends the leading financial power in his church, he will lose his livelihood. The economic motive is quite as pressing with the clergy as it is with the factory hand or the schoolteacher.

The minister should be, moreover, in a position to serve his church adequately. He cannot do so if he is unable to purchase books, magazines, equipment; if he is unable to afford a telephone; if, in a country or small-town pastorate, he cannot have a car. In my own case, over an eleven-month period beginning in January, 1945, my expenses for travel, books, magazines, telephone, postage, and other items legitimately chargeable to church enterprises, ran to somewhat more than \$760. I do not own a car—and ministers who do assure me that their cars cost them in the neighborhood of \$25 to \$40 each month for church operations alone, exclusive of the original purchase cost.

These expenses are, of course, in addition to usual contributions. Because of limited incomes, many preachers find it necessary to charge the cost of books, typewriters, and similar equipment to their tithes. But the minister is called on frequently to help those in special need; he is called on for contributions by conferences and organizations galore—and he should, as he is expected to do, contribute to the upkeep of his own local church. Such contributions—above the expenses which already have been mentioned—have in my case, over the same period, run to some thirteen per cent of my annual gross income from two full-time jobs: pastorate and office work. My case is not an unique one.

Until the effects of reduced income taxes begin to be felt, the minister has an additional burden. It is a burden shared by others; but others do not, as a rule, contribute quite so heavily in the form of general expenses and donations to churches as does the average parson. Forty dollars a month, roughly speaking, comes out of my pay for the benefit of the government, beyond the costs previously listed. The minister with a family pays less than this by a great deal, to be sure—but his family makes up for the saving!

(Over)

"I spent all my wife's savings within a year after we were married." It is an unpleasant, but rather common, remark when ministers get together. It is a remark which would not be made if either of two things were to occur: the substantial upping of the pastoral salary, or the acquisition of some secular employment by the minister. Saving for old age is merely a wild dream among the clergy, and our ministers are not protected by any pension system.

There are other factors than the purely economic, however, that make the working preacher a benefit to a small church. (This article is aimed at small churches, remember—not at those churches fully capable of paying reasonable salaries.) His secular job gives him contacts which he cannot have if he confines himself to his study; they keep him mentally alert, let him give his church advertising it would not otherwise have, let him garner in a variety of opinions he could not otherwise know.

"I didn't know what to do with my time. I'd study a full half day, then lie around being bored for a half day. My church is so small I couldn't possibly fill in all that extra time with calls; and almost every member—man and woman—is working and not at home in the afternoon, anyway."

There is a common situation with a pastor of small city churches. It is, perhaps, no less common with the pastors of small rural churches. Not even the best of us can spend hour upon hour, day after day, in incessant study without going mad. And the best of us become the worst of us if we are not kept mentally awake, if we are permitted to stagnate and to turn high ideals into sheer laziness. In a modified sense, it is quite true that the devil finds work for idle hands to do. The foregoing quotation—taken from a letter I recently received—served to explain why that pastor had gone into secular work, while he continued to hold his pastorate.

Men do not go to mechanics to learn about the Bible. People come to me, frequently, in my office, with questions about the Bible. People flocked to hear Paul when he was earning his way as a tentmaker—and taking some money for himself, here and there, from the churches he served. Jesus was a carpenter; as nearly as the Bible and secular history can tell, He made His way throughout His ministry by working at His trade—certainly there is no record of His having been fed by ravens or by manna from heaven.

The minister should be well paid, if it is humanly possible, for his pastoral services; he should confine, if it is humanly possible, his activities to his church. Sometimes it is not humanly possible. In these cases, it is better—far better—for realism to replace theory, and for the preacher to become a *working* preacher.

## GOD

(Continued from page 5)

and the little concern they have as to the ability to teach, of those who do the teaching. The United Church of Canada straddles the difficulty by giving official recognition to the two forms of trinitarianism mentioned herein. Is it any wonder that earnest appeals to individual ministers of that church meet with no response whatever! Any person who, for the sake of the rising generations and generations yet to come, seeks a more robust and reasonable attitude towards these foundation facts of religious belief is looked upon as a disturber of the peace. The writer speaks from experience over many years and a wide field.

Following are facts, and more could be advanced, which are "inescapable proof" of the heathen and idolatrous sources of this confusing doctrine of The Trinity:

The emperor of China once every year offers sacrifice to the Spirit of Trinity in Unity. Laotsu, the great philosopher to whom the Chinese pay almost divine honors, who lived six hundred years before Christ, said: "Tao (i.e., the intelligent principle of all things) is by nature one: the first begat the second; both together brought forth the third; these three made all things."

The Indian "Trimurti" (or Trinity) is Brahma, Vishnu, and Shiva. These also are represented and worshiped as three persons, though the original divine principle is but one. One of their Puranas (sacred writings) plainly declares that the great unity is to be distinctly recognized as three gods in one person. In a commentary on the "Rig Veda" (a book of sacred hymns collected many centuries before Christ), it is said, "There are three deities, but only one godhead, the Great Soul." (More detailed allusion will be made to the word "Godhead" in a forthcoming article.)

The Chaldeans, the Babylonians, the Phoenicians, the Egyptians, the Grecians, the Scandinavians, the ancient Irish, the ancient Prussians, and the aboriginal Americans had their Trinities. One of the great idols of the last named was called "Tangalanga," that is, "one in three and three in one." The three gods who emanated from the original spirit they called "Trininaaka"—(The Trinity).

Just as ancient nations had their three-headed image representations of the deity, so has the so-called church of Christ. For instance, the Papacy has in some of its churches images of the Triune God. There is one in the monastery at Madrid with three heads on one body.

That the doctrine of the Trinity was no part of primitive Christianity is readily traced from the history of its associations with it, and data are herewith given which unmistakably show how the doctrine crept into the church from outside sources.

About A.D. 29, our Lord Jesus the Christ, on being



questioned as to which was the first and greatest commandment, put on record the fact that "the Lord our God is one Lord" (Mark 12:29). In so doing, and making use of the word "*our*," He included God as His God, thus recognizing the unique truth of the commandment in its absolute sense.

About A. D. 57, the Apostle Paul said: "Though there be that are called gods . . . yet to us there is one God, the Father . . . and [besides Him] one Lord, Jesus Christ" (1 Cor. 8:5, 6, R. V.). There is no possible chance of misunderstanding the words of Paul here, or the manner in which he *contrasted* the many gods of the heathen with the One and *only* living God.

About A.D. 150, Justin Martyr introduced Greek philosophy, saying, "I believe in God the Father, etc."

About A.D. 170, the word "Trias" appeared first in Christian literature.

About A.D. 200, "Trinitas" was first introduced by Tertullian.

About A.D. 260, Sabellius said: "Father, Son, and Holy Ghost are three names for the same God." As we have already seen, the Methodists adopted this idea in their Sunday school *Berean Quarterly* as their official explanation of the doctrine of the Trinity. The United Church of Canada also has given its sanction to the same illogical proposition.

Not until A.D. 300 were trinitarian forms of prayer known in the Christian churches.

A.D. 325, the Nicene Creed affirmed Christ to be very God.

A.D. 370, the well-known "orthodox" doxology ("Glory be to the Father, and to the Son, and to the Holy Ghost") was composed.

A.D. 381, the Council at Constantinople gave the finishing touch to the doctrine of "three Persons in one God."

A.D. 383, the Emperor Theodosius threatened punishment to all who would not worship the Trinity. Some writers claim from this that the worship of the Trinity is the "mark of the beast," as "beast" in Scripture is considered to represent government, and that this procedure will be more literally fulfilled in days to come. Certain it is that present-day tendency is toward union of the churches, even with the Roman Catholic, with the doctrine of the Trinity as a staple factor in their creeds.

A.D. 519, the Doxology was ordered to be sung in all the churches.

A.D. 699, clergymen were commanded to memorize the Athanasian Creed.

A.D. 826, Bishop Basil required the clergy to repeat the Athanasian Creed every Sunday.

Much of the above information is gleaned from writings of C. C. Walker, F. G. Janaway, and Joseph Bland.

When it is recognized how completely the laity has been ruled, and still is being ruled, by the clergy, it is not difficult to understand how the doctrine of the Trinity has gained such widespread acceptance. Not one can prove his belief, and seldom it is that any individual will even attempt to explain the doctrine. They cannot explain it, for they know only too well that God has said: "I am the Lord, and there is *none else*, there is no God beside me" (Isa. 45:5).

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### "BUT THE END IS NOT YET"

(Continued from page 7)

(Matt. 24:36). Therefore, all date setting concerning Christ's return is a lie. The only sign of His nearness is (v. 33) "when ye shall see *all these things*" come to pass, "know that he is near, even at the doors."

We have not yet seen all the world at peace. When that peace comes, it will end in a great war (centered in Palestine), the king of the north countries and his cohorts fighting against the nations that attempt to protect the Jews. The king of the north countries will win (Zech. 14:1, 2) until Christ appears to defeat him.

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### WHITE RAIMENT FOR OVERCOMERS

(Continued from page 3)

the Kingdom of God and the name of Jesus anointed, they were immersed for that Name and into it. They fall asleep (die) in Him; and they arise to partake of the nature of His individual body, that they may be "like him" (1 John 3:2). When they are clothed with this Spirit nature, after appearing before His judgment seat and being awarded the crown of life, they will be clothed upon with their habitation which is from heaven—making it unnecessary to go up there—their mortality being swallowed up under the life or spirit that is poured upon them from before His throne. (2 Cor. 5:2-4.)

This, then, is the consummation of their investiture which begins with their immersion in Christ and is perfected in their post-resurrectional immortalization by the Spirit through Jesus. They are then the body corporate of God's kings and priests, the inhabitation of eternal wisdom and power clothed in linen garments of righteousness, honor, majesty, and salvation. We can understand, then, that the linen clothing of these symbols indicates the persons, their character, office, and nature, of which they are representatives. They will be a glorious body of people prepared to execute righteous judgment upon the nations, and to govern them in righteousness when subdued—the Son of Man then ruling in glory and great power.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Ephesians 5:31).*

### The Garden of Eden

Last week we learned how God made man out of dust. We know He made woman from one of Adam's ribs.

Now we learn that God planted a garden in Eden. He placed the man, Adam, in this garden to take care of it. There were trees in this garden. "Every tree that is pleasant to the sight" was planted there. They were also good for food. Then they were fruit trees, weren't they?

There were two special trees in the middle of this beautiful garden. One was the tree of life. The other was the tree of knowledge of good and evil. (Gen. 2:9.)

When God made the beasts of the fields, He brought them to Adam to name them. (Gen. 2:19.) So He did with the birds and fowl. Adam named all the beasts, cattle, and fowl of the air.

### The First Home

While we read that the first man and woman were placed in the Garden of Eden to dress and care for it, no mention is made of a house. This whole, beautiful garden was their home. It must have been warm and bright in the garden. They did not need any clothing. Then, too, the trees needed warmth for bearing fruit.

We read of trees in Revelation. They bear twelve kinds of fruit, each in its month. The leaves will be used for the healing of the nations. (Rev. 22:2.) As we know, Eden will again be restored. Perhaps these trees will be like the ones Adam and Eve had in their garden.

### Homes of Today

There are many kinds of homes today. The kind of home one has depends upon different facts. A person living where it is always warm does not need as warm a home as one who lives where it gets very cold part of the year. The amount of money one can afford to pay for a home is also a factor.

There are differences within the homes, too. Some have all the comforts that they can think of. Others are very plain.

The things one has or has not are not nearly as important as what a person is or is not. It is easy to enjoy the

comforts of a luxurious home. It is not so easy to be happy in a home where many necessary things are lacking.

Paul learned, said he, "to be abased" and "how to abound." It is easy to smile during the abundance of things. It takes character to smile when things go wrong and one is humbled in any way.

God wants us to have humble hearts. He cannot use us when we are self-willed. He wants us so He can influence our lives.

When Adam and Eve lived in Eden, they talked with God. How close they were to Him! We can talk with Him today. A home is a better place when people talk to God in it.

God told Adam and Eve to have children. They were to people the earth. All of us today are of the family of Adam. People live nearly all over the earth today. Even in cold, dark countries we find a few people living.

### What You Can Do

One thing you can do to make your home a better place in which to live is to be kind. Kindness will change a sad and sour face into a cheerful one. Try it and see. Instead of playing a funny or unkind trick on someone today, try to change someone's face into a smiling one. See what a happy feeling it will give you!

"Kind words can never die," says an old poem. They just keep passing on from one person to another. Smiles go along with kind words.

Perhaps you cannot speak Spanish, but you can smile! That is the language of the heart, and is understood in all tongues or languages. Wear a smile in your home today. All the well-dressed, happy homes are featuring them!

### Happy Birthday Wishes

- Dale Overholser, Jan. 7, age 11, San Gabriel, Calif.
- Rachel Krogh, Jan. 19, age 4, Grand Rapids, Mich.
- Vivian Long, Jan. 19, age 9, Fullerton, Calif.
- Elaine Lapp, Jan. 19, age 9, Tempe, Ariz.
- William M. Cooper, Jan. 20, age 9, Washington, D. C.
- Frances Clay, Jan. 20, age 12, Lawrenceville, Ohio.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Why?

\* \* \*

By James Mattison, Hammond, La.

The passenger train roared into town, its whistle shrieking a warning not to be disregarded. Into the blackened roadbed wandered a happy little boy who found it delightful to balance himself on the glistening rails. Again and again the screaming whistle pierced the air, while the frantic engineer despairingly set the brakes, knowing that nothing could avert a tragedy.

A watchman at the crossing had noticed the little boy, and his heart sank as his mind grasped the situation. Abruptly his sign was flung from him as he dashed toward the child. He could not reach him in time! With a desperate lunge he sprawled across the track, knocking the boy backward off the rails. Spectators covered their eyes as the horrible scene was thrust upon them. Many persons were thoughtful that day as they gazed horror-stricken at the blood-red rails where a noble man gave his life for the life of a child.

Why? Why did he sacrifice his life? He did not know the child. Certainly, he did not lose it to become a dead hero. Why? we ask. Because the little boy was in danger of death, and could not save himself. That man will be remembered a long time.

We were on the glistening rails of sin. Death was roaring toward us. In our carefree happiness, we ignored its warning, not realizing our danger. Then, the Man strode across the track, pushed us to safety, and stood, fearlessly facing His doom. Many were amazed that day as they gazed at the dripping life-blood, and exclaimed, "Truly this was the Son of God!"

Why? Why did He sacrifice His life that day? To be a hero? No. Surely, He had not failed in His task? No.

Why? we ask. Because we were in danger of eternal death, and could not save ourselves. The Man has been remembered a long, long time, and many remember His Name and deed, claiming His Name and obeying His words because He did die for us.

We were "aliens" from God, "strangers" from God's covenants, and without hope of living again. But now, we who believe have been drawn close to God, because Christ sacrificed Himself for us that day. Why did He die? Because He had sympathy for us. With pity, He must have said, "You are as sheep, having no shepherd.

Wandering through life, you fall into sin. Come, follow me. I will die for you." Why was He led as a sheep to the slaughter? Because His death was unavoidable, if we were to be saved from death. The will (hence the inheritance) is not effective until he who wills has died. Jesus' will, the *new* covenant, was made. He died. The will is in effect. The "eternal inheritance," however, has not yet been given (except by promise), and will not be given until He returns. His death was foreseen to be necessary if you and I were to be removed from the threat of eternal doom. Herein we see God's wonderful love and Christ's self-sacrificing love for us.

The sacrifice has been made, once and for all. Has it been in vain? Will you cast shame on this noble Man and His nobler deed by giving no heed to His words? He asks us to "Go," "Love one another," and teach the "kingdom of God." What do *you* think of His death and His words? "He laid down his life for us: and we ought to lay down our lives for the brethren."

### JUNIOR BEREAN NOOK

Dear 'Vit-'Em-Ins of 1946:

Your name makes me tingle all over. I picture you all over the United States—tables surrounded by boys and girls working, making things, and learning about Jesus. At each table I see Jesus.

As you learn to pray and sing, do your handwork, Jesus is there. You cannot see Him, but He has promised that He will be there, so we know He is present. I am sure that if you remember this, each one of you will do his best. I know all of you would like to have been on earth when Jesus was here and been lifted up into His arms. He loves you just as much as He did those boys and girls. He knows each one of you by name, and He is never too busy to listen to you.

If it is dark and you are afraid, Jesus is there. If you have made a mistake, tell Jesus about it. If you are being kind to your little friends, He is always happy. If you are helpful, He will smile upon you. He is happy when we are kind, but sad when we quarrel or fight. Of course, we always can tell Him we are sorry and try to do better.

'Vit-'Em-Ins of 1946, live up to your name and really invite all the boys and girls you know to your club, and Jesus will make you the happiest boys and girls on earth.

## AMONG THE CHURCHES

### ELDORADO, ILLINOIS

Greetings from Eldorado: At a recent meeting of the church at Eldorado, Ill., the following officers were elected to serve in the coming year: elders: Herbert Edmister, Willbur Mosby, and Marshall Wiggins; deacons: Ray Barlow and Marshall Lloyd; deaconesses: Pauline and Berneice Leithliter, Lillian Boatright, and Virginia Davenport; trustee: Herbert Edmister; treasurer: Maud Edmister; secretary: Lorene Wiggins; Sunday school superintendent: Herbert Edmister; assistant superintendent: Marshall Wiggins; director of Bereans: Marshall Wiggins; church reporter: Virginia Davenport.

A beautiful and very impressive Christmas program was given on Sunday evening, December 23, at the church. The church was beautifully decorated with candles, cedar branches, and a large lighted tree. Due to the very bad weather, only a small audience was present.

On Sunday morning, December 23, the pulpit was occupied by Bro. James M. Watkins.

Our services now consist of regular mid-week Berean classes in the homes, a young people's Berean class meeting at six o'clock at the church on Sunday evening, the quilting session of the Dorcas Society on Thursday at the church, and, of course, our Sunday school.

The church all join in wishing the brethren everywhere a very Happy New Year.

Virginia Davenport, Reporter.

### GOLDEN RULE HOME NEWS

Residents of Golden Rule Home are grateful for the many Christmas greetings received. Christmas gifts included a box of very neat and useful articles—including a pair of bedroom curtains and one dozen tea towels—from the Golden Rule Guild of the Cleveland (Ohio) Church of God; a beautiful houquet from Sr. Beth Hardesty, Oregon, Ill.; delicious home-made cakes from Srs. Myrle Claussen and Margaret Magaw; calendars from several ministers and one for each room from the junior Sunday school classes of Oregon, Ill.; turkey for the Christmas dinner was given by Mr. and Mrs. L. D. McLain; a check for five dollars was given by Mr. and Mrs. John Sheaffer of Dixon, Ill., and desert dishes from Miss Elizabeth Ordnung.

Sunday evening preceding Christmas, the Bereans came and sang carols for the members. Again, the members were cheered by music when Mrs. Frederick Claussen came with her daughters on Thursday evening. The young ladies presented a very pleasing program of songs and instrumental numbers.

We are glad to report that Mrs. Elizabeth March, though still suffering somewhat from rheumatism, is recovering and is able to be "up and about" her room part of each day.

Happy birthday wishes go this month to the matron, Mrs. L. D. McLain (17th), and to Sr. L. E. Conner (6th).

Sr. Jessie Wilson is enjoying a visit with relatives and friends in Oakland, Calif.

Golden Rule Home Reporter.

### SAINT CLOUD, MINNESOTA

Our church (Saint Cloud, Minn.) has a new pastor. Bro. and Sr. A. M. Jones began work here the first of December. Already their interest in the people and Lord's work and their genuine love and loyalty are bearing fruit. The Church of God at Saint Cloud is reviving!

Twenty-seven adults and ten children attended Bible study and prayer services their first Wednesday with us. There were almost fifty persons at church their first Sunday morning. This was in spite of at least ten inches of snow which fell late Saturday night or early Sunday morning. Then, too, the roads and trees had a thick coating of ice, due a two-days' drizzle before the snow. Snow shovels were busy, however, as these figures testify. Those present constituted a large per cent of our regular attendance.

Bro. and Sr. Walter Skinner and son David moved to Richmond, Calif., late in November. We miss them greatly and are looking for-

ward to their return in the spring. Since Sr. Skinner was our reporter, and no other has been appointed, I thought I would volunteer.

On December 14, Rowena Randall Reeves and husband, Jerry Reeves, left to establish their home in the southland. We will miss them, but our best wishes attend them.

We have all felt drawn to the Jones's. They are very dear to us all already. We hope for a great work to be done here. There is a united, co-operative, and zealous spirit in the Saint Cloud church.

Pray for us and our work for Christ.

With Christian and seasonal greetings,  
Madge Savage.

Bro. and Sr. Harry Gockler, Hector, Minn., are at Bro. Gockler's boyhood home in Marshall, Ill. They were called there to be at the bedside of Bro. Gockler's mother, Sr. Mary Gockler, who is critically sick. Others of close kin are at her bedside, too.

## Gleanings From the Field

"The field is the world."—Jesus.

Visitors: On Friday evening, January 4, the Editor and his family pleasantly were surprised when Bro. Charles Pearson, Bro. and Sr. Timothy Pearson, and Bro. Roger Pearson called at their home en route from Omaha, Neb., to West Milton, Ohio. Inasmuch as they were planning to go through South Bend, Ind., we accepted the invitation to accompany them on Saturday, as we were scheduled to preach at South Bend on Sunday.

Bring sugar. Brother Walter Wiggins, president of the Church of God Ministerial Association, requests that ministers attending the forthcoming Ministerial Conference (January 28-February 1, Oregon, Ill.) "bring a little sugar." Also, please report if you are coming, thus assisting the "Housing Committee"—Paul C. Johnson and F. L. Austin, Oregon, Ill.

On Sunday, January 6, Bro. M. W. Lyon preached for the Southlawn Church of God, Grand Rapids, Mich.; Bro. Paul C. Johnson preached for the Chicago brethren in the absence of their pastor, Bro. Harold J. Doun; and your Editor preached for the Hope Chapel Church of God, South Bend, Ind.

We are sorry to hear that Ivan Vickery, a long-time friend of our church in Arkansas City, Kan., recently suffered a stroke and is now in a hospital.

The Back Page, presenting a message by Bro. James M. Watkins, is sponsored by the National Sunday School Association, Miss Frances Walls, president.

"The parsonage building fund has increased to \$1,214.68."—C. E. Lapp, Tempe, Ariz.

Bro. N. S. Westfall, 425 W. Water St., Troy, Ohio, enjoyed Christmas with his daughter, Mrs. J. Wesley Brower, Oxford, Mich., where also other members of his family assembled.

Bro. James Mattison reports from Louisiana: "The Bible Class in New Orleans is progressing and much interest is being shown." "Spirit" and "Soul" have been subjects of study, recently. Persons come from several denominations. Bro. Mattison reports, too, that Bro. Ivy McKiuney, a member of the Blood River Church of God, continues to think about "going to Oregon Bible College, and to the Summer Bible Training School next year."

Second Semester: The second semester of studies at Oregon Bible College will begin on Monday morning, February 4. New students are welcome to enter the School on that date. Indeed, we anticipate with joy the coming of two or three students at that time.

Sr. Lillian Dauntler and Bro. Charles Miller, members of the Dixon, Ill., Church of God, are patients in Dixon Hospital.

The Editor plans to preach for the Southlawn Park Church of God, Grand Rapids, Mich., Sunday, January 13. One or two of the College students will serve at Hope Chapel Church of God, South Bend, Ind., same date.

NATIONAL BIBLE INSTITUTION

F. G. Carpenter	\$ 2.00
Mr. & Mrs. Delos Andrew	29.00
Eleanor Reagan	1.00
Mrs. Rose Mildred Dolph	2.37
Elizabeth Ordnung	10.00
Mrs. Clara Chaffee	1.00
Mrs. Mary J. Hatch	30.00
Allinace, Nebr., Church of God	5.00
W. A. Reid	5.00
Mr. & Mrs. Edward H. Barck	45.00
Mrs. T. J. Ellis	50.00
Elsie M. Moore	5.00
Ralph Downing	5.00
Mr. & Mrs. W. H. Holland	50.00
W. Weldon Holland	50.00
Shirley Karnett	2.00
Mr. & Mrs. James H. Mattison	5.00
Amy Dunbar Frye	10.00
Mr. & Mrs. J. W. Grimsley	10.00
A Brother from Indiana	100.00
Alice L. Chase	2.50
Mr. & Mrs. V. E. Todd	10.00
Mr. & Mrs. Geo. P. McMurtrie	10.00
Mr. & Mrs. Albert Siple	50.00
Mr. & Mrs. Geo. Jones	2.00
Mr. & Mrs. Cecil A. Smead	10.00
Mr. & Mrs. W. J. Halls	50.00
Eunice Halls	50.00
J. Arthur Johnson	56.00
Enos E. Elton	50.00
Mr. & Mrs. Charles Lapp	50.00
Mr. & Mrs. Eldridge A. Ellis	50.00
Mr. & Mrs. James A. Patrick	30.00
Mrs. Jas. Galbraith	50.00
Fred C. Smith	2.00
Omaha, Nebr., Church of God	11.25
Maybelle Hanson	5.00
Mr. & Mrs. Russell Harman	60.00
Jessie M. B. Kauffman	5.00
Ivan Magaw	7.00
Helen M. Doll	25.00
Oregon, Ill., Church of God	21.08
A Pledger	2.00
Ripley, Ill., Sunday School	26.85
Merle A. Patrick	25.00
Silas M. Claypool	10.00
Maurertown, Va., Sunday School	21.27
A Brother from Missouri	102.00
Verna C. Thayer	4.00
Marion Long (in memory of Mrs. E. M. Hawxhurst)	200.00
Marion Long	200.00
An Isolated Sister	50.00
Almceda C. Wertz	10.00
Mrs. Eva Daniel	100.00
F. W. Ficken	2.50
A Sister	5.00
Mrs. Minnie Telschow	2.50
Mrs. Kate Olmstead	8.15
Mrs. Emma F. Smith	1.00
Clyde M. Long	75.00
Mary E. Howard	2.50
Bert Reighard	25.00
Mr. & Mrs. Frank C. Montross	125.00
R. H. Judd	5.40
A Sister in Christ	5.00
Brush Creek (Ohio) Sunday School	13.51
A Sister in Colorado	50.00
The Cripe Family	10.00
Mr. & Mrs. F. Carpenter	5.00
Dorothy Magaw	6.00
Dixon, Ill., Sunday School	9.24
Mr. & Mrs. Wm. Lindsay	5.00
Milton A. Becker	20.00
Mr. & Mrs. E. C. Railsback	8.25
Mrs. Mary Luman	4.00

A NEW WORK IN BATTLE CREEK

MICHIGAN

There is a small group of people in Battle Creek, Mich., who are interested in getting organized. They plan to start a Sunday school the first Sunday of the new year (January 6). From a quick survey made there, December 11 and 12, there seems to be enough interest to justify further development. We hope also to start a Berean class among the young people.

Any interested people living in or near Battle Creek are urged to let us know where you are. We invite all such to meet with us and make this new effort a success. For time and place of services, communicate with the writer or with John Cummings, 255 Oncita St., Battle Creek, Mich. Telephone 7036.

M. W. Lyon.

HERALD RECEIPTS

H. Scott Smith; R. E. Zeller, Sr. (others); Beatrice Walter; Mrs. Lela Drake; Clifford Eyster; N. S. Westfall (others); Miss Virginia Wagenaar; Arnold J. Sealine; Dora Scoggins; Roscoe V. Halstead; Mrs. Anna Eidemiller (another); John Lehman (others); E. H. Eubanks; Chas. F. Doll (another); Mrs. Walter Bostian; F. W. Ficken; R. A. Landry; Mrs. Minnie Telschow; Roscoe E. Story; Mary E. Howard; E. W. Rictour; Mrs. Ray Maysilles; Mrs. Eliza M. Cassen (another); Wm. J. Eckert; J. H. Williams (another); G. L. Cooper; Vivian Magaw; Mrs. Addie Lasley; Mrs. Vern Lansbery (another); Lonnie Anderson; W. R. Simmons; Gospel Gleaners Class (another); Charles E. Anderson; Mrs. E. M. Kirkpatrick; E. R. Smith; Milton A. Becker.

IN MEMORIAM

Sr. Marion L. Long, Wantagh, Long Island, N. Y., graciously contributed four hundred dollars to National Bible Institution for evangelism, two hundred dollars being given in memory of her mother, Mrs. E. M. Hawxhurst, and two hundred dollars being contributed in her own name. Accompanying the gift, Sr. Long wrote: "God has blessed us more than we deserve. We are making this gift to Him, therefore, trying to show in our small way our gratefulness, love, and thankfulness for the great gift He gave us in His Son. . . . May it be God's will to send His Son, in 1946, to raise the dead and to change the living. May we meet Him in the air to be with Him forever. Oh! that we all may have part in the first resurrection."

FORD-BURRS

Pastor C. Alan McLain of the Church of God in Dixon, Ill., performed the marriage ceremony, Saturday morning, December 29, 1945, that united Miss Elizabeth Ford, daughter of Mr. and Mrs. William G. Ford, and Robert E. Burrs, son of Mr. and Mrs. Ray Burrs. The double-ring service was read before the fireplace in the Ford's livingroom.

Serving as the bride's only attendant was her sister, Miss Jeanne Ford. The groom's brother, Bill Burrs, served as best man.

The bride wore a powder blue suit with black sequin hat and black accessories and a shoulder corsage of talisman roses. Miss Ford chose a brown suit with yellow accessories and a corsage bouquet of yellow roses. Both mothers wore sequin-trimmed black dresses with corsages of white carnations.

A breakfast was served at the Ford home after the ceremony for the immediate families and a few close friends. Miss Betty Walker poured and Mmes. Jerry Weaver and Jack Hayden served. Mrs. Lowell Wilson had charge of the bride's book. After a short honeymoon trip, the couple will be at home at 916 University Ave., Dixon.

Both bride and groom are graduates of Dixon High School. She has had her own beauty shop until recently and is now employed as a beauty operator. The groom served four and a half years in the army and recently returned from the Pacific after three years' service there.—Adapted.

HERALD RECEIPTS

Mrs. J. A. Renneker (another); Mrs. Ida Eastman (others); Mrs. Faye Brown (another); Eleanor Reagan (another); Mrs. J. W. Miller (others); Howard E. Huey (another); Rolland C. Stilson; Silas Claypool; Mrs. B. Cummings (others); Walter J. Townsend; John Cummings; Mrs. Leila H. Cohen; Vivian B. France (others); E. T. Renner; Mrs. G. Bottolfs (another); Elsie M. Moore; James Mattison (another); Ruth Tomlinson (others); Margaret Rankin; Mrs. George Pry; J. L. Maggard; Alice L. Chase; Mrs. M. E. Elton; George O. Renner; Mrs. V. E. Todd (another); Albert Siple; Edna L. Brewer (another); Mrs. W. W. Patterson; J. W. Lent; Mrs. Hedvie Jackson; Dewey Overmyer; Paran W. Anderson.

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MRS. JOHN WILLIAMS

Ellen Foster was born near Springfield, La., June 26, 1907. On June 25, 1925, she accepted her Lord and Saviour Jesus Christ and was baptized in His name. She became the wife of John R. Williams on December 8, 1929. To this union was born a son, John R. Williams, who is now six years of age. Ellen died in Dibert Memorial Hospital, New Orleans, La., December 15, 1945.

Those who mourn her death are: the husband, John R. Williams; the son, John R. Williams; two brothers, Elmer and Leonard Foster, all of Ponchatoula; five sisters, Mrs. Horton Jones, Fluker; Mrs. Ed. Bauerle, Hammond; Mrs. Leonard Schilling, New Orleans; Mrs. Vernis Wolfe, Hammond; Ella Lou Foster, Ponchatoula, La., and many other relatives and friends.

For over fifteen years Ellen has been an active worker in the Church of God, and the good deeds she has done are without number. Although being incapacitated by sickness the last few years, her faith in God remained strong, and continued to the end. Though she suffered unbearable pain at times, Ellen has been a constant inspiration to all who knew her, because of her cheerfulness and virtuous character. She now rests in sleep, awaiting the coming of her Saviour who will change her corruptible body and fashion it like unto His glorious body.

James Mattison.



WHEN we consider the high percentage of church membership that is a result of Sunday school teaching and encouragement, it would seem unnecessary to remind ourselves that the Sunday school IS our instrument of evangelism. Yet forgetting this fact or remembering it does more to influence our methods and our appreciation for the Sunday school than any other thing. To remember that the Sunday school IS an instrument of evangelism is to give to it the incentive of a definite aim that is necessary for the successful advancement of any program, which in turn provides the ways and means around which the Sunday school should be centered.

Modern evangelism is personal and pastoral. Evangelism as it was at one time practiced in our country is no longer possible. There

and teaches nothing is absolutely worthless if it has no church to which it may bring its members; that a Sunday school continuing on and on as a Sunday school has missed its calling when it has forgotten its aim of educating, baptizing, and developing a CHURCH membership in its community; and that a Sunday school of a thousand has no value to Christ if it is dedicated to the social graces that win everyone to fellowship but converts no one to sound, basic, life-giving doctrine.

It should serve likewise to remind us that the process of growing up begins much earlier and lasts much longer than we are prone to realize. The development of a sound personality, which is an absolute requisite for a sound religious conversion or experience, begins the day a child is born. This, then, is the

means that sound doctrine must continue to be the basis of all teaching throughout the following years, and that ways and means of self-expression should be taught and encouraged. If the older child is to offer prayer, teach, express himself publicly in class, sing in choir, serve Communion, or ring the bell, it will come only because he has walked beside the one who has made these things interesting to him and allowed him to develop himself by participation in them IN THE YEARS BEFORE SELF-CONSCIOUSNESS DEVELOPED. Educating for a place in the church means more than simply teaching a few doctrines; it means developing the activities and talents by which these doctrines may live in the life of the grown young man or young woman. Personal expression in some form

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## THE SUNDAY SCHOOL AS AN INSTRUMENT OF EVANGELISM

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was a day in which a traveling evangelist came into a community, selected the leading local minister, and challenged him to a debate on doctrinal phases of the Scripture. After such a debate, our older men usually baptized a large portion of the other's congregation, and a new church was begun. The world has changed. Whether it is for the better or the worse, I am not prepared to say; but the fact remains that it has changed and that doctrine is no longer important to the average individual. Doctrine is something that today must be accepted out of a recognized personal need or developed as a fundamental part of the growing-up process of natural child development. Unfortunately, too many of today are saying with the Laodiceans, "I have need of nothing," for the first factor just mentioned to be very effective—which, by the process of elimination, leaves the Sunday school the herculean task of instilling in the lives of the growing generation such fundamental religious principles as are necessary for eternal life and present-day welfare. It is the Sunday school alone that can be regarded as the best, and often the only, means of reaching back into the home; and the home in turn dictates the success or failure of the growing religious experience. It is the Sunday school that provides the growing youngster with a means of religious expression during the formative years of life, and through this not only develops the religious personality, but also lays the groundwork for various types of interest and activities that form the lifeblood of the successful church or devoted Christian life. The Sunday school must be kept alive not only to its possibilities, but to its purpose as well. So we ask: What is the purpose of the Sunday school?

It is strange that we should need ask such a question, but it appears obvious that many Sunday schools of today are failing in both their activities and their purpose, because they have not sat down and answered this one simple question. The answer is very simple, and makes the outline of all Sunday school effort equally simple. The purpose of the Sunday school is to educate for a place in the church. Such an aim must guide and enlarge all its activities, or it is useless. This simple fact should tell us so much about our Sunday school work. It should tell us, for instance, that union effort that satisfies everyone



The Author:  
James M. Watkins

day our Sunday school work begins. A work that must be the enlargement of a form of cradle roll effort such as we have never considered. Every new mother is interested in the future of her newborn and is most susceptible to the influence of sound tracts or pamphlets that denote a sincere interest of the church in his welfare. The first few years of life, before the child even enters a formal Sunday school, are more important as far as a groundwork of Christian life is concerned than all the future years; yet we often give them least attention. The purpose of the Sunday school is to serve the needs of these years and to encourage surrounding of the child with the forces of stable personality development, that his chance of a real Christian experience may not be completely eliminated before it is hardly begun.

Our purpose of educating for a place in the church should also serve to remind us that no child is too young to be taught doctrine. Our greatest mistake is to believe that we will give him all the doctrine he needs when he gets in the more advanced classes. The day to begin teaching a child the doctrines of the church is the day he enters Sunday school. The groundwork of all doctrine can most successfully be laid before he is seven years of age and by allowing it to grow into his developing personality, it becomes an inseparable part of his very life for as long as it shall endure. It may be repressed in later years, but never forgotten, and will, with any later encouragement of friends, forces, or circumstances, again come into full flower.

Educating for a place in the church also

must be the natural and accepted part of a child's Christian education, and must be presented as the accepted practice and never allowed to come into question as to whether or not it should be attempted. The child must be allowed to walk WITH us in our church, that he may profit from our companionship, and never be divorced from our adult church efforts.

Finally, educating for a place in the church means also the following of the task to its appointed end, a sincere conversion and baptism, without which there is no salvation. No Sunday school is fulfilling its job unless it is bringing this to pass in the life of its members. We are entirely too fearful of urging our friends, associates, and scholars to take this last, all-important step. We are so afraid that we might possibly influence them to a decision for Christ before their time. But in so doing we commit a far greater error. Our job is never completely finished even when we have launched an individual on the new life in Christ—then it has only begun. Likewise, we are constantly making the mistake of discouraging young folks in early adolescence from taking this step. We are afraid they are too young or they are not quite ready. Early adolescence is the natural threshold of the church and is the most dependable age for conversion if it is followed by the proper encouragement and opportunity for expression of personal talents. Decisions for Christ should be ENCOURAGED at this age. As early adolescence is the natural threshold for church membership, so the pastor is the representative host to receive and bring to fruition this natural interest. Our greatest common mistake is to think that the talents of the pastor must be devoted to the mature ages. His efforts in Sunday school work must never be devoted to the adult groups which have been long established in the faith, no matter how much they would like to find out what he knows by working him over in Sunday school; his place is at the door of the church, teaching the early adolescent ages.

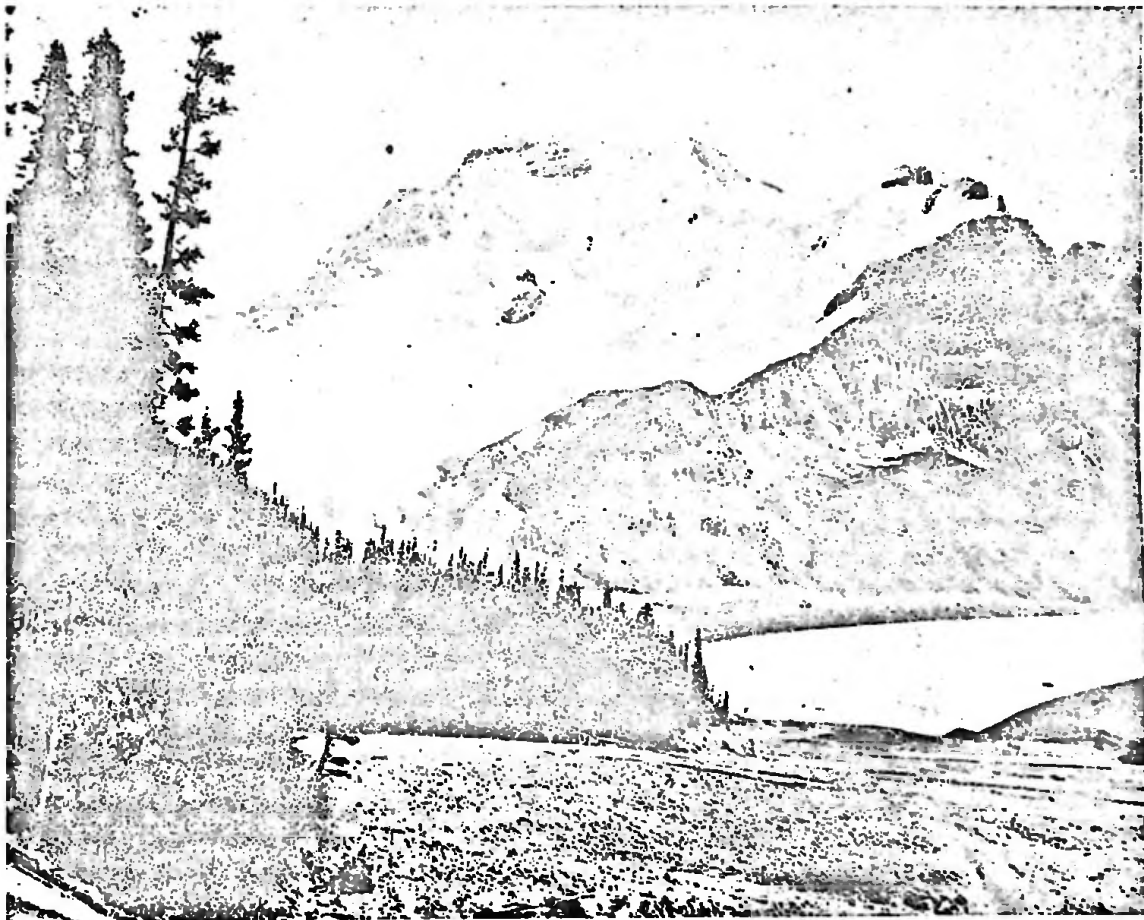
What is the purpose of Sunday schools? To educate for a place in the church by serving the interest, study, and self-expression needs of growing childhood. Say this, and you have said it all—but in doing so, you have opened a new world of Sunday school responsibility and opportunity.

# THE RESTITUTION HERALD

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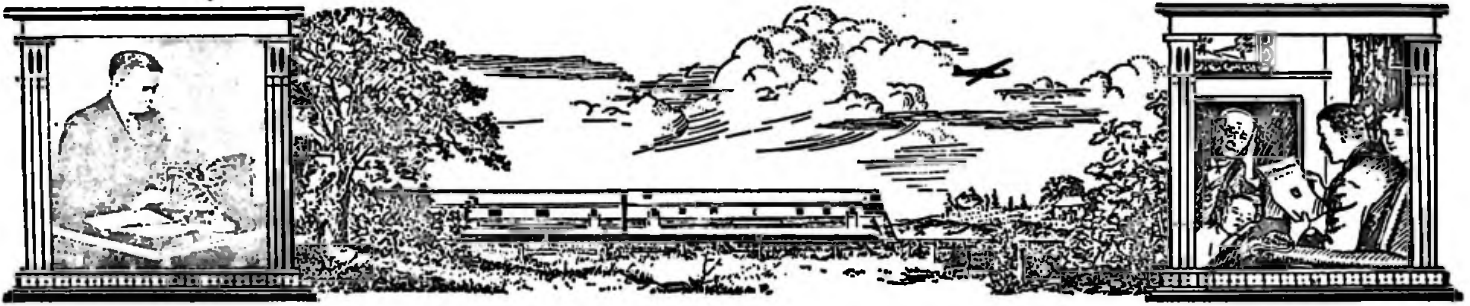
NUMBER 15



—Authenticated News Photo.

## MOUNT ATHABASKA, CANADIAN ROCKIES

Marvelous is the architecture of the world's Designer—marvelous are all His ways. . . . The picture shows Mount Athabaska and glaciers as seen from the Banff-Jasper Highway in Jasper Park, Alberta, Canada. . . . "Breathtaking in their glorious beauty, the Canadian Rockies stand sentinel over this broad park, with its majestic rises, valleys, rivers, caves, fronds. Stretched out over the mountain tops are hundreds of glaciers which feed waterfalls that cataract down to meet swirling streams, rushing over rocky beds in a cacophony of liquid music." . . . The Park is a federal preservation of natural beauty—God's beauty.



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## Faith of Babylon's Kings

Many Bible students know the Babylonian kings only as monstrously carnal and heathen men. Several incidents recorded in the Book of Daniel reveal, however, that both Nebuchadnezzar and Darius possessed remarkable faith in Jehovah.

In pride, Nebuchadnezzar boasted of having built great Babylon, though Daniel had told him it was God who gave him that great "kingdom, power, and strength, and glory" (2:37). God then humiliated him by plaguing him with a malady wherein he imagined himself a wild beast, eating grass as oxen, letting his hair grow long, and his nails becoming like birds' claws. (4:33.) In fulfillment of the prophecy of "a voice from heaven, saying . . . Seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men," seven years of this punishment continued upon the king. Then God restored him to his throne, and Nebuchadnezzar wrote:

"At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and *those that walk in pride he is able to abase*" (4:34-37).

Nebuchadnezzar had learned his lesson: there is a God, a true and living God. God exalts; God abases.

According to Daniel 6:18, Darius, another king of Babylon, *fasted* during the night Daniel was in the lions' den. Was he, possibly, appealing to Daniel's God? Early

the next morning, Darius "went in haste unto the den of lions," and cried to Daniel: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" His question was, in a sense, a confession. Indeed, his going to the lions' den shouted his faith that Daniel would be alive.

Following Daniel's release from the den, the king "wrote unto all people, nations, and languages, that dwell in all the earth," saying:

"Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions" (6:25-27).

Thus, another heathen king proclaimed throughout his world empire that Jehovah is the true God! Undoubtedly, many Babylonians obeyed the king's decree—probably better than did he.

The Babylonian world of 1946 may boast of its great achievements, may relegate faithful people into apparent oblivion, yet God sufficiently reveals Himself that rulers are almost compelled, at times, to recognize and to praise Jehovah. Had the faith of Nebuchadnezzar and Darius permeated the Babylonian Empire, that mighty power would not have fallen into disgrace. "Righteousness exalteth a nation: but sin is a reproach to *any* people" (Prov. 14:24). God grant that the legislators and statesmen of our own good nation will surpass the kings of Babylon in recognizing Jehovah. May they recognize, too, the Son of God, Saviour and coming King of the world.

## Volume 34—Indexed

Year after year, articles of lasting merit are published in THE RESTITUTION HERALD, read, then all too quickly laid away and forgotten. Occasionally, an outstanding article comes to mind, but it cannot be found easily or quickly. Hence comes the value of an index. See pages 7-10 for the index to Volume 34.

# The Impending Crisis

By Mrs. H. H. Kent (Pueblo, Colorado)

THE BIBLE teaches that many centuries ago, Noah earnestly warned the people of his generation that they must prepare to meet God, for there was coming upon them a destruction that would obliterate them if they continued in their sin.

The world of that day, we learn, had become overpopulated and the people had become so corrupt that God said they must be destroyed unless they would listen to Noah's preaching. We know, of course, the people must have laughed at Noah. There must have been many scoffers in those days. Such an idea was preposterous to them. No doubt, they had made enough progress to make them high-minded. God saw their inevitable doom, because they must have been rooted and grounded in the things of this world—things that appeal only to the natural man. Only Noah had enough faith to "see his way through." It was his faith in God that saved him.

When Christ was upon earth, He likened the inhabitants of this earth at the end of the Gospel Age, their aims in life, their occupations, and so forth, to the days of Noah and the days of Sodom. It was their lack of faith in God and their failure of "taking Him at His Word" that led to their destruction. We believe that God again will bring a world judgment upon the wicked of this age, and in that way punish our present civilization, which will be on a much greater scale, because of the size of our present world.

Some Christians indeed are slow in acknowledging that the prophecies of the Bible are converging to a point where there must be a great change in world affairs. God has been long-suffering. Even people of the world see that a change must come, but their conceit leads them to believe that man can bring it. Most mature Christians remember to that period of thirty or forty or more years ago when Christians took their religion seriously. They made it a part of their daily lives. It was lived every day of the week: they not only talked it, but they clung tenaciously to what they knew was true.

This generation has had, perhaps, more light than any other, yet we have come to the place where "the world through wisdom knows not God." So the calamity that Christ and all the prophets of old warned would come in the latter days is impending. Like beacon lights, these warnings stand out and stretch across the sands of time, telling us the many crises we have had, and that we are still facing, showing that the end of all things is at hand. Those spiritually discerned see it coming from every angle

of human society. To the wicked it comes, "as a snare" (Luke 21:35). Even Christians are admonished "to watch and pray always" that they "may be accounted worthy to escape" what is coming.

H. G. Wells, considered the world's greatest historian of modern times, in speaking of world conditions after this war, made some predictions, among which he said, "Life will never be quite the same." He warned of chaos, for he thinks no one knows what tomorrow will bring forth. He seems convinced there "is no way out, around, or through. It's the end." This also seems to be the opinion of other writers—and the Bible so teaches. We are in the clay stage of that colossal image that Nebuchadnezzar saw in his dream. It is not hard to see that the voice of the people is believed before the Word of God.

Coming down to the present time and viewing some of the world conditions, I shall relate some things I heard recently, because they illustrate the clay and iron stage that we expect at the end time, as well as showing the *trend* of our times. They were given by a world traveler and Bible teacher who had spent over twenty years traveling around the world and lecturing. He returned to the United States when the war ended.

This authority began by saying we have had a propaganda war, and now we are having a propaganda peace. One illustration he gave of this was that Americans were told (from 1917 to 1940) that Russia was composed of "bewhiskered Bolsheviks," wicked and dangerous. Since 1940, we have been made to believe that Russians are nice people, "just like us," democratic, and so forth. About 1940, we were told by the military that Russia would collapse in from six to nine weeks. Now, that the war is over, "everything is swell," he said, which is more propaganda. All these deceptions, he thought, were given to make Russia our ally, and to defeat her enemy. He said he knew enough about Russia to know it would never collapse. He also said that if ever we should get into a war with Russia, we would never win. We not only would have to fight Russia, but China, also, perhaps India, and other parts of Asia besides most of Europe—a war of the colored races against the white. We will never see our boys again if they are sent to a war with Russia. They will draw our armies in and starve them, for they will never give up. Only God knows of the terrible crimes committed in World War II. What would another war mean?

This world traveler told of one (Please turn to page 6)

# Tobacco and Morality

By Delbert Arthur Jones (Michigantown, Indiana)

**WHAT** is gained by the smoking of tobacco? Does it do me any good? Does it harm me? These are questions which each person who uses tobacco, or is contemplating using it, should ask himself. The use of tobacco is fast becoming almost universal. A person might expect to find many facts to support the usage of it, but the contrary is true.

The subject of Christianity and tobacco long has been ignored, due to the fact that so many of the "faithful" church members are afflicted with the habit. Does that make it right in the sight of God? We often hear, "The Bible does not say anything directly about smoking or the use of tobacco." To this, one may reply: "Thank the Lord, the people did not know anything about tobacco for hundreds of years after the closing of the Bible canon."

Does tobacco do anyone any physical good? There are no scientific grounds for such an assumption. Smoking does give mental satisfaction. That is conceded by all authorities. It gives the user a feeling of companionship when there is none. It gives the user something to do when bored, and it blunts the edge of hardship and worry. That is *all* that can be said on the good (?) side of tobacco.

It is the moral duty of each person to take as good care as possible of his body. When a machine wears out, it can be replaced; but man has one body only, with no possibility of replacement. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19.) Can one be moral if he defiles that which should be pure? Are we church members moral if we use money for tobacco that could be used for something else to a much better advantage?

Let us spend a few minutes getting the facts of the universality of tobacco usage in the present day. It was during the last war that America started to smoke in earnest. The consumption in 1914 was only sixteen billion units (cigarettes) a year. When this war started, it had passed one hundred sixty billion units. Between June 30, 1939, and June 30, 1941, cigarette sales shot upward thirteen per cent. If it continues at the same rate, the sales will be only fractionally short of two hundred billion units. According to surveys, draftees smoke more than a package, daily. At this rate, a pack a day of popular-priced brands would mean that he would spend more than \$4.50 a

month, which would make quite a hole in his pay, \$21.00. (*Business Week*, August 16, 1941, article, "Smoking," pp. 58, 59.)

Here are some figures for you to ponder: "At the present time, people of this country are using approximately one thousand cigarettes, sixty-two cigars, three and one-half pounds of chewing tobacco, and one-half pound of snuff per person each year. These figures, of course, are averaged over the entire population of between one hundred

twenty-five and one hundred thirty million persons, including men, women, and children." ("Science Speaks" by George Thomason, p. 60.)

Can a person be moral and deliberately take poison into his system? I am sure that you will agree that he cannot. George Thomason, M.D., F.A.C.S., in his recent book, "Science Speaks," states that according to the chemical laboratory there are many poisons in tobacco. Among them are: nicotine, pyridine, ammonia, prussic acid, collidine, furfural, carbon



Delbert Arthur Jones

monoxide, sulphureted hydrogen, and acrolein.

**Pyridine.** It is an oily liquid that is intensely irritating. When it forms with *ammonia gas* in the smoke, it is intensely irritating to the mucous surfaces. These are the poisons which are so largely responsible for the chronic congestion of the throat, the tongue, and the eyes of the cigarette smoker.

**Carbon monoxide.** One of the cigarette advertisements reads, "It's slow burning." Yes, and, in its slow burning, it develops the same deadly poison that is found in coal gas and in the exhaust from autos. The poison is developed from the slow burning of the tobacco.

The United States Bureau of Mines made a series of experiments to determine the carbon monoxide present in a confined space after intensive tobacco smoking. The maximum blood saturation of the individuals exposed to this atmosphere was only five per cent, but this will affect a sensitive person seriously. The more rapid a person smokes, the more rapid carbon monoxide is loosed into the air. Where the tobacco smoke is inhaled, the results are more serious. Science has experimented with animals—made them inhale tobacco-laden air—with the result that the animal died. The blood has a far greater affinity (two hundred times greater) for carbon monoxide than it has for oxygen.

**Nicotine.** Nicotine is by far the most harmful constitu-



ent of tobacco. In the process of burning tobacco, part of the nicotine is consumed, and some of it appears in the smoke as free nicotine. As moisture is added to the dry cigarette, or cigar, as it is being smoked, it increases the harmfulness of it.

Dr. Daniel H. Kress, M.D. (Neurologist, Washington Sanitarium and Hospital, Washington, D. C.), in his book, "The Cigarette As a Physician Sees It," states: "Repeated tests have shown that the smoker's heart beats on an average of nine beats faster (Please turn to page 6)

## "Let Not Your Heart Be Troubled"

By Mary Mae Nedrow (Oregon, Illinois)

**M**ANY PEOPLE walk today along Life's Great Highway, bewildered at what is taking place all about them. In Jesus' discourse with His disciples that last day shortly before His betrayal, He comforted them with these words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house [the church] are many mansions [abiding places]: if it were not so, I would have told you. I go to prepare a place [position] for you. And if I go and prepare a place for you, I will come again [back to earth], and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). He knew He soon would die for the sins of the world, but that God would raise Him from the dead, and that later He would ascend unto the Father and act as our advocate until God sends Him back.

The two men who appeared to the disciples (it is supposed they were angels) on the Mount of Olives at the Ascension, 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). The Prophet Zechariah prophesied of the time Jesus would return—when "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4). Strange as it may seem, there *is* a crack in the Mount of Olives from east to west caused by an earthquake some years ago. Conditions are all ready for the prophecy to be fulfilled.

Can anyone doubt Christ's return when the Bible most emphatically affirms: "He [God] shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21). When the disciples stood with Him on the Mount of Olives "a cloud received him out of their sight" (Acts 1:9). In just

such manner shall He return. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7).

Jesus is coming to receive His own. Therefore, let us rejoice, for the child of God is "kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [testing times]: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:5-7). When Jesus comes, conditions will be as in the days of Noah, but the true Christian's heart should not be troubled. Instead, he should "life up [his] head, for [his] redemption draweth nigh" (Luke 21:28). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). Some men's hearts (the ungodly) will fail "them for fear . . . and then shall they see the Son of man coming in a cloud with power and great glory" (vv. 26, 27). "Then shall he send his angels, and shall gather together his elect from the four-winds, from the uttermost part of the earth . . . but of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:27, 32).

Some students of the Bible believe there are two phases of Christ's coming, one *for* His saints and one *with* His saints, but that does not worry us. We are concerned only with His coming. Jesus' coming means joy to the Christian, but sorrow to the ungodly. Jesus has promised: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "Let not your heart be troubled," but pray daily, and "be patient . . . 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).

## TOBACCO AND MORALITY

*(Continued from page 5)*

during smoking, that his heart is much more irregular than the non-smoker's, and that after exercise his heart returns to normal much more slowly than the non-smoker's. All authorities among physiologists agree that tobacco is a heart poison. Angina pectoris and pseudo-angina pectoris occur in smokers much oftener than in non-smokers."

*Furfural.* It is a substance given off by burning tobacco. It is an acid, very aromatic and pleasant as a perfume. It is even soothing to the nerves, but it is extremely volatile and difficult to distill. When it is breathed as a perfume, it is mildly intoxicating and will put one to sleep almost like ether.

From the standpoint of poisonous properties, furfural is a drug of extreme danger. Authorities claim that it is fully fifty times as poisonous as alcohol. Even in small doses, it causes symptoms of transient irritation, while convulsions and paralysis of the breathing muscles result if furfural is taken even in small doses over an extended period of time.

*Collidine.* The amount of this poison, which is much more poisonous than nicotine, in tobacco has not as yet been measured. It may be that there is only a small amount.

*Acrolein.* It is also highly poisonous. This product is found chiefly in the paper surrounding cigarettes.

In connection with acrolein, it is interesting to read what one of the world's outstanding scientists had to say about it. This is a word by word copy of a letter that Thomas A. Edison wrote to Henry Ford.

From the Laboratory  
of Thomas A. Edison

Orange, N. J., April 26, 1914

Friend Ford:

The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called "acrolein."

It has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys.

Unlike most narcotics, this degeneration is permanent and uncontrollable.

I employ no person who smokes cigarettes.

Yours,

Thomas A. Edison.

*Amblyopia.* Teel mentions this injury from tobacco. "It produces amblyopia . . . weakness, sleeplessness, dull hearing, vomiting . . . cold sweats, feeble action of the heart, and may even cause collapse and death. . . . No doubt a large number of automobile and railroad acci-

dents could be directly traceable to the toxic amblyopia produced by this drug." ("Straight Thinking on Narcotics," by John C. Almack, Ph.D., p. 101.)

A person cannot be moral and deliberately take poison into his system. A person cannot be moral and smoke tobacco to the definite harm of his children. Yet every day people are trying to do just that. The Bible states, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19). Our "body is the temple of the Holy Ghost." Weigh carefully the scientific findings, and you, too, will agree that to be truly moral, you cannot use tobacco.

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 THE IMPENDING CRISIS
*(Continued from page 3)*

of his trips (it required eleven days) across Siberia. As he viewed the wonderful resources of that great country, he thought, "How could a country like this be conquered?" There, with over two hundred fifty million vigorous peasants of very hardy stock, "Russia will never collapse," he said again forcibly. He thinks the Russians are masters and that the world is going to hear from them, for "they will soon come back roaring." These people are giants, having tremendous reserve. They not only have survived the war, but are now becoming masters. (This reminds me that there were giants in the days of Noah—Genesis 6:4—but God knew how to control them.) They work with the sickle and hammer in one hand and have a gun ready in the other hand, in times of war.

Speaking of Moscow, the Bible teacher said he had never been there when he had not seen bloodshed on the streets. There is no freedom of press, nor democracy there, and he thought foreigners had better keep off the streets, if they did not want to get shot. They do have social equality, however, for the yellow, brown, and black races. There are over five million criminals in their labor camps. He found it very hard to get information in Russia.

One interesting fact the traveler related was that the Church of Rome had been at war with Russia for over one thousand years. Most of us, he thought, were not aware that the reason the Church of Rome failed here was because it starved the poor, peasant people to get collections to build churches. It forgot the physical needs of the people. When the revolution began in Russia, the church met the scholar, and it gradually was strangled by political power. Sometimes, the political powers snatched them from their families and the poor peasants were taken to Siberia to work. (Romanism, then, has lost its power here.) I would add that it will continue to lose its power as we near the end of this age. (*Turn to page 11*)

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43	The 1945 Summer Bible Training School (picture)		34	The Voice of Indiana (also 49)	
22	The Abrahamic Faith	A. Weldon McCoy, Sr.*	8	The Work of False Prophets	Harold Doan*
47	The Antichrist	J. M. Morgan	13	The Written Word	Arlen Marsh BP
4	The Arab Scowl	Editorial	34	Thoughts	Cecil U. Wilson BP
32	The Beauty of Holiness (two parts)	J. J. Schaumburg	29	"Thou Shalt Be with Me in Paradise"	Grace Skinner
4	The Better Sunday School	Arlen Marsh	17	"Thou Shalt Not Take the Name of the Lord Thy God in Vain"	Bernard Lobell
2	The Bible Name—"Church of God"	Editorial	23	Threats and Promises of Isaiah	Harold J. Doan
35	The Bible Versus the World	E. H. Goit	50	"Thy Kingdom Come"	T. M. Ferrell
43	The Blood Covenants	D. C. Robison*	2	Till Twelve and Past	E. H. Goit
2	The Bread of Life	J. R. LeCrone	13	Time to Serve	Linford W. Moore, Jr.
12	The Christ (poem)	Harvey U. Krogh, Jr.	41	To Test Your Knowledge and Study	James Mattison BP
12	The Christ of Our Christmas	Ellen VanFleet BE	13	To the Unknown Jew	Lyle Rankin
14	The Christ of the Cross	Mary Mae Nedrow	24	Traditions and Facts Concerning Easter	Gerald L. Cooper
12	The Church of God	Wynona Burgess			
40	The Conger Street Church of God, Waterloo, Iowa (picture)				
20	The Consecrated Life	Mary Mae Nedrow			
17	The Curse of Gobbledygook	Maury Maverick			

\* indicates picture accompanies article.

BE = Berean editorial.

BP = Berean page.



31	True Values .....	C. Alan McLain*	10	Where Is Our Junior Berean Society? .....	Ellen VanFleet BE
41	Truth in Types .....	J. H. Anderson	14	Where Is Your Treasure? .....	Harold J. Doan
13	Turning the Leaf (poem)		33	Whited Sepulchers .....	Francis Burnett
19	Twin Zephyrs Along the Mississippi (picture)		6	White Lies and Others .....	Harvey U. Krogh, Jr.
1	Uncle Eph at Church (poem) .....	W. H. C. Dodson	38	Who Are Led by the Spirit of God .....	Wiley Jones
12	Unique Testimony .....	Editorial	19	Who Is to Blame for Sinful Conditions? .....	Grover Gordon
11	Unto You Is Born a Saviour .....	Harold J. Doan	15	Who or What Is Satan, the Devil? (two parts) .....	C. R. Stearns
50	Upper Yosemite Fall, California (picture)		20	Who Will Win the Peace? .....	M. W. Lyon*
12	Victory for You .....	Harvey U. Krogh, Jr.	14	Why a Ghost Is Transparent .....	Editorial
15	Visions in Prayer .....	Editorial	2	"Why Callest Thou Me Good?" .....	G. J. Gordon
18	Wages or Gift .....	Lyle Rankin	3	Why I Believe in the Flood .....	Selected
31	Walking with God .....	Mrs. C. Alan McLain*	35	"Why Tarriest Thou?" .....	James Mattison
1	"Watch," Said Jesus .....	Lyle Rankin	40	Why the Church Will Live Forever .....	Editorial
40	Waterloo, Iowa (pictures)		25	Will We Accept Christ? .....	Clell France BP
17	Water, Plus .....	Ernest Barnum BP	17	Wisdom of the Deity .....	John Eagleston*
26	What Did Our Lord's Death Accomplish? ..	J. J. Schaumburg	30	Woman, the Church, and the World .....	Florence E. Pease
37	"What Doth Hinder Me to Be Baptized?" .....	T. M. Ferrell	17	Wonder of Nature: Jasper Park in Canadian Rockies*	
28	What Is the Soul? .....	Editorial	45	Working Like Beavers (picture)	
7	What Is Truth? .....	Herbert F. C. Hill	50	"Ye Must Be Born Again" .....	Mrs. B. E. Holt
48	What Next? .....	Otto Dick BP	46	Zephaniah's Word .....	E. H. Goit
3	What Say the Prophecies? .....	Editorial			
39	What Say Ye? .....	L. W. Moore, Jr.			
24	When Lilies Never Fade .....	Editorial			
36	When the Blind Lead the Blind .....	Glenn M. Birkey			
21	When the Morning Cometh .....	Selected			
8	"When Thou Art Converted" .....	T. M. Ferrell			
17	Where Are the Dead? .....	R. H. Judd			

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\* indicates picture accompanies article.

BP = Berean page.

BE = Berean editorial.

## THE IMPENDING CRISIS

*(Continued from page 6)*

The lecturer thought that if we have World War III (which hardly can be avoided), it merely would be the continuation of World Wars I and II. He said these two wars were caused mainly by the great oil companies who have holdings in the area of, and surrounding, the Black Sea. Aristocrats have made millions in the past from the oil, iron, and tin mines in this area. Wages are disgracefully low here; and, with the rising price of food, he said we are likely to hear of outrages and outbreaks.

At the present time, we are having a propaganda war in labor in this country. He said, "This is one that will make folks sit up and take notice before it is over." Should it affect our transportation so our food problem is involved, it might become a difficult matter. Because of the foreign element in this country, it is likely to be dangerous. The world wants peace and talks peace, but human relations constitute a smoldering volcano. Communists seem to be making every effort to enlist as many negroes in their movement as possible, promising them social equality in everything. I have heard that during the summer months, they were joining the unions at the rate of eleven thousand during some months. How truly the Bible predicts the end of the Gospel Age (our present civilization) by using "clay"!

Christians know that our Lord Jesus Christ is the only hope for our present conditions. Man has made a sad mess of things. Christ and this clay stage of civilization have nothing in common. Carnal man has removed Him from the world that hated Him. When next they meet, which we believe will be soon, He will destroy from off the earth the power of all who reject Him. He will "not acquit the wicked" (Nahum 1:13) or "clear the guilty." (Revised Version.)

*Strikes.* The growing number of strikes reveal something more deep-seated than demands for increases in wages. There is a deep-rooted unrest in labor which also is to be found among all classes of people. It is not the economic factor of a just balance between cost of living and wages, or the right of laborers to share in the profits of their own hands that is giving rise to consternation among leaders in all walks of life. It is that dissatisfaction with our way of life—a viewing that all is evil which is creating fear in the hearts of men who look after the things coming on the earth. People are having contempt for their leaders. Folks are behaving themselves strangely—so say many world leaders. Perilous times are in the offing—they are here as Scripture so long ago predicted.

—C. E. Randall.

BOOK  
PARADE

By Arlen Marsh

"The English Bible—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."—Lord Macaulay, "On John Dryden."

Dr. Richard G. Moulton agrees whole-heartedly with the conception of Lord Macaulay. The Bible, in the estimation of Dr. Moulton, is a treasure beyond price—but Dr. Moulton thinks as he speaks somewhat less of its divine origin than of its pure literary worth.

The Modern Reader's Bible is the product of many years of study and of teaching in the field of religious and universal literature. Dr. Moulton's standing in his field is unique; he has, perhaps, contributed more to the understanding of the strictly literary features of the Word of God than any other man alive.

His arrangement of the Bible is peculiarly his own. It is a difficult arrangement to use because of this. Ezekiel and Malachi and Ruth and Psalms are all out of place. But there is reason; the doctor's purpose is to demonstrate how the Bible should be read, not the chronology of its origin. He concerns himself with laying bare how the Hebrew and Greek writers intended their manuscripts to be understood; he makes drama, drama, and he makes poetry, poetry.

This is the prime flaw in most modern versions: the versification lends itself to misconstruction which has resulted in many a schism. Chapters end in the middle of sentences; verses break into thoughts. Sometimes whole ideas are lost because single verses are removed from their book-long context. Dr. Moulton seeks to correct the situation with The Modern Reader's Bible (Macmillan; \$3.50).

His translation is based upon the English Revised Version, but leans heavily toward the King James as well. Actually, the translation, like the arrangement, is his own, deliberately planned to point up the differences between stories and essays, poems and songs, plays and biography, philosophy and history. The translation, it may be added, succeeds admirably in this purpose.

The book is not recommended for general use; it is too difficult to find passages quickly. It—with the voluminous notes which accompany it—is recommended strongly, however, for anyone who is willing to do depth of 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



*"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 Corinthians 15:22, 23).*

### Out of the Garden

Adam and Eve were told to care for the beautiful garden. God said, "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).

God's promises are sure. He promised Adam and Eve they would die should they eat of the forbidden tree. We know they did not understand what things were good and evil until they ate of the tree.

The serpent said to Eve, "Yea, hath God said, Ye shall not eat of every tree of the garden?"

Eve answered that they could eat of all except one. Should they eat of it, or even touch it, they would die.

The serpent tempted Eve further. It declared, "Ye shall not surely die." Yes, evil has a way of explaining things so as to suit itself. The serpent said God knew they would be "as gods, knowing good and evil."

So Eve looked. She picked and ate of the fruit. Then she gave some to Adam who also ate.

The first man and woman did not do as God had told them. They sinned. Their penalty was death. They were sent out of the garden.

### God's "Day"

Was the serpent right? Were Adam and Eve to *live* and become as gods?

They knew right from wrong. Their eyes were opened. But they still must die.

We read that the "evening and the morning" were the first day. (Gen. 1:5.) Was that the "day" God meant when He said, "In the day" they ate of the forbidden fruit, they would die? No, they lived longer than that, but they died, finally.

In Psalms, we read: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (103:15, 16).

Also, we are told, "One day is with the Lord as a thousand years, and a thousand years as one day." God is "longsuffering to usward," said Peter. He is not willing for anyone to lose his right to eternal life.

Thus we see God extended the day for Adam and Eve. They were given a chance to redeem themselves in His sight: a period of time.

### Our Homes

We are all children of Adam. He sinned. He died. We also die, for "in Adam all die" (golden text).

That would be a very sad ending for our true story. But there is a brighter ending. If Christ tarries, we shall all die, but we need not miss out on eternal life. Through Christ we can be made alive again, at the resurrection. We are saved by grace, through faith. Let us then keep our faith steady and strong.

We are to "occupy" until He comes again. We are to do His work today. We never will be sinless in this life, except as we have our sins covered by the blood of Christ.

People are still listening to the voice of the serpent, instead of what God tells us in His Word.

### Driven Outside

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:23, 24).

They were not sent out of the Garden because there was any further danger from eating of the tree of good and evil. The danger now was that they might eat of the tree of life, and live forever in their sinful condition.

The first son of God, Adam, by creation, failed Him and brought death. Christ, the only begotten Son of God served faithfully and well. He gave Himself a ransom for many. He brought *life*. Decide to follow Him today.

### Happy Birthday Wishes

Loretta I. Poland, Jan. 24, age 13, Skelton, W. Va.  
Shirley Telschow, Jan. 24, age 9, Saint Cloud, Minn.  
Joann Lee Pearson, Jan. 25, age 13, Tipp City, Ohio.  
Wanda L. Macy, Jan. 27, age 5, West Milton, Ohio.

Send name, birth date, and age to Madge Savage, Waite Park, Minnesota, for ECE Club membership.



# BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
 38 - 39th St., S.W.  
 Grand Rapids 8, Michigan

## Advance Biography

\* \* \* *By Linford W. Moore, Jr., Macomb, Ill.*

Today is a day of criticism. Men are seeking proof for all things. The Scriptures do not escape this scrutinizing viewpoint. How can one know what to believe? Can it be proved that Jesus is the Son of God, the Messiah?

For an answer to our question, let us see how Apollos convinced the unbelieving Jews that Jesus was Christ. Acts 18:28 tells us that he showed "by the scriptures that Jesus was Christ." How can it be shown by means of the Scriptures that Jesus was the Messiah? Centuries ago, the great God of Heaven caused a biography to be written of the life of His Son. The biography was peculiar in that it was written in advance. Whoever heard of a biography being written while the individual concerned was yet unborn? Yet, that is exactly what happened.

Almost every biography begins with the person's birth and so with that of the King of kings. About seven hundred years before Christ was born, the Prophet Micah wrote that He who was to be ruler in Israel was to be born in the little insignificant town of Bethlehem, five miles southwest of Jerusalem. (Micah 5:2.) Had Micah been an ordinary man there would have been about one chance in a thousand that this would have happened, but Micah was a prophet of God. About 710 years later, an unusual round of circumstances caused a young couple to leave their home in Nazareth and journey southwest to Bethlehem. While they were there, a son was born to the woman, and she called His name Jesus. Who could have foreseen this but God? Another of God's prophets had written about the same time as Micah that the mother would be a virgin. (Isa. 7:14.) Jesus was the only One to fulfill this prophecy.

The largest portion of Jesus' biography relates to the last week of His earthly life, as this was His most important week. All know that Jesus was betrayed by one of His apostles, but did you know that 100 B.C. David had written that this would be so? (Psalm 41:9.) John's history of the Last Supper shows us the accuracy of the fulfillment. (John 13:18-29.) An ever-more striking prophecy concerning the betrayal was written by Zechariah, who lived about 500 B.C. Zechariah's portion of the biography foretold not only the exact price for which Christ was to be sold, but also the disposition that was to be made of the

money. (Zech. 11:12, 13). He was to be sold for thirty pieces of silver, and the money was to be cast unto the potter.

Matthew recorded Judas' bargain with the priests and his regret when the deed was completed. When Judas returned the money, one seemed to think that it should be put into the treasury, but another said this would be unlawful, and they decided upon the potter's field. (Matt. 27:3-7.) Do you realize that if they had not done so, God's Word would not have been a true book? The prophecy would not have been fulfilled.

In every way, Jesus fit exactly into the pattern that God had set in the advance biography of His Son. Jesus did the very things God had said He would do. He lived and died as God had planned, in short, Jesus was the One of whom the words were written. The evidence is infallible and indisputable. Jesus was and is the Christ, the long-expected Messiah. It can be proved and we can be sure that we build upon a sound foundation.

The biography of Jesus has not yet had its total fulfillment. God's Word tells us that this same Jesus is to come to earth again. He is to gather His righteous saints. He is to purge out the wicked and set up a Kingdom of heaven on earth. Rest assured that all things written of Him will surely come to pass. Prepare today for His coming!

## Treasurer's Report

Balance, September 1, 1945	\$445.51
Fieldman Fund	495.88
<b>Total</b>	<b>\$941.47</b>
Receipts:	
From National Bible Institution	\$12.55
Happy Woods (Louisiana)	10.00
Iowa State Bereans	13.75
	<u>36.30</u>
	<b>\$977.77</b>
Expenditures:	
National Bible Institution	\$500.00
Cuts for Berean page	27.20
Miscellaneous	.15
	<u>527.35</u>
Balance, December 31, 1945	\$450.42

Dues from state and local societies are due semi-annually—January 1 and July 1. Local treasurers should send one-half of dues collected to the national treasurer, if there is no state society. "When thou vowest a vow unto God, defer not to pay it" (Eccl. 5:4).

Shirley Logsdon, Oregon, Illinois,  
 Treasurer of National Berean Society.

# AMONG THE CHURCHES

## CALENDAR

January 28-February 1—Mid-winter Ministerial Conference at Oregon, Ill.  
 February 4—Second semester begins at Oregon Bible College.  
 February 16, 17—Northwest Quarterly Conference at Felida, Wash.  
 March 30, 31—Illinois Spring Conference at Ripley.

## NEWS FROM LOUISIANA

The work at Blood River is going along nicely. The pastor, Bro. Vernis D. Wolfe, his wife, and young son Duain are in Gatesville, Tex., for a two-weeks' vacation. Bro. James Mattison, who is working in Louisiana, is filling the vacancy of Bro. Wolfe each Sunday morning. We have enjoyed very much Bro. Mattison's services the past two Sundays.

The church group is making plans for a much better year in 1946. The annual church election was held the first Sunday of December. Officers elected are: elders: Clarence Barnum, Melyin Richardson, and Claiborne Lee; deacons: Tommy Robinson, Russel Lobell, Ellsworth Richardson, and Columbus Breeland; secretary and treasurer: Mrs. Columbus Breeland; Sunday school superintendent: Melvin Richardson; and Berean president: Mrs. Claiborne Lee.

Bro. Clarence Barnum and his family recently sold their home in the Blood River community and have purchased a home in Hammond. They moved to their new home January 5. They will be greatly missed in the church, as well as in the community. We pray they will attend services as often as they find it possible.

The parsonage is nearing completion, and we feel that God has richly blessed us in our efforts, as it was only fourteen months ago that we began thinking about building. Now, when we look at the beautiful structure, we feel that God's presence is surely here with us.  
 Mrs. Columbus Breeland, Secy.

## BAPTISM AT CHICAGO (ILL.)

It was our Christian privilege on Sunday, December 30, to assist William Wachtel to put on Christ in baptism. The service was conducted at 2:30 p.m. in the Austin Baptist Church.

Bro. Wachtel, now serving in the United States Navy, long has been familiar with the Church of God teachings through his mother, Sr. Ruth Wachtel, and his aunts, who have been life-long members of the Church of God. Bro. Wachtel is a nephew of the late Sr. Mary Gesin of Oregon, Ill.

We pray that Bill long will enjoy the peace, happiness, and hope that comes from serving Christ.

We are assured Bill would enjoy hearing from any young people of the Church of God. His address is: William M. Wachtel, S 1-c (S.K.T.), No. Bks. 6, Mare Island, Calif.  
 Harold J. Doun, Pastor.

## Gleanings from the Field

"The field is the world."—Jesus.

Wanted. Do any of our brethren have a copy of the poem, "Is Man a Unity or a Trinity?" It appeared many years ago in one of Bro. Thomas Wilson's booklets. The Editor had a copy of the poem some time ago, and intended to publish it, but, apparently, it "took wings" and disappeared.

Sr. Lottie Pickert, 407 La Monte Terrace, South Bend, Ind., has been sick since Christmas, but is recovering at her home.

Sr. C. Alan McLain, 412 N. Galena Ave., Dixon, Ill., is sick. Send her a word of cheer.

The Grapevine News Service: Bro. Richard Smith, a graduate of Oregon Bible College and former pastor of our churches at Blanchard, Mich., and Jordan, Mo., has accepted the pastorate at Lawrenceville, Ohio.

"The Lanings" of Ripley, Ill., are visiting in sunny Arizona. Having visited Los Angeles (Calif.) Church of God, where Bro. J. W. McLain is pastor, and the Tempe church where Bro. C. E. Lapp is pastor, the Lanings say: "It's great to learn how other folks 'carry on' the work. Maybe we can do better when we get home."

Bro. and Sr. George Siple, and their daughter Sr. Harper Koontz, all of Oregon, Ill., are visiting relatives and friends of Hammond, La., and vicinity. Enjoy the sun; it's snowing up here.

Incoming Students: Sr. Phyllis Johnson, Hector, Minn., and Bro. Floyd Kessler, Jr., West Milton, Ohio, are planning definitely to enter Oregon Bible College for its second semester, starting Monday morning, February 4. There is some prospect, too, that Sr. Ellen Van Fleet, Grand Rapids, Mich., will return to resume her college work.

Daughter Iola Magaw, 225 Prescott St., Saint Paul 7, Minn., enjoyed a belated holiday vacation, January 17-20, at home in Oregon, Ill.

Sr. Lewis Lindsay's brother, Walter Wilson of Maplewood, Mo., is visiting at her home in Oregon, Ill.

Our sympathy goes to Sr. Georgia Johnson, former employee of National Bible Institution, and to other members of her family, who are mourning the sudden death of her father, Sam Johnson, Oregon, Ill.

Send The Herald to your friends.  
 Subscription rate: \$2.50 per year.

Sr. Helen Brewer, Tipp City, Ohio, reports that her brother, Joe Smith, has returned home from Uncle Sam's service. Joe attended the Summer Bible Training School in 1941.

We are sorry to report that Bro. A. J. Hoke, Dayton, Ohio, recently suffered another heart attack. We pray him the best of the Father's care.

Index to Volume 34 of The Restitution Herald appears on pages 7-10 of this issue. If you have kept a file of Volume 34, remove this center section and place with your file.

Commenting on John 20:31—"Jesus is the Christ, the Son of God"—Bro. R. H. Judd writes: "If God always has been a Trinity of three Persons, it would follow that 'Jesus the Christ' is the Son of three Persons; one of the three, according to the ministers, being Himself. Again, I ask, Please read 1 Corinthians 1:20."

Sr. Virginia Kincheloc, Fairfax, Va., reports: "Brethren in and near the city of Washington, D.C., are meeting the second Sunday of each month (2:30 p.m.) in Pythian Temple at 1012-9th St., N.W. We welcome all church members and all friends interested in Bible study. Also, we have a Doreas Society which meets the last Tuesday in each month at various homes of its members. . . . I like Bro. Randall's page on prophecy."

"Evangelist M. W. Lyon was present at Sunday school and church last Sunday (January 6) and spoke to us concerning the evangelistic work he has been doing. A Bible class has been started in Detroit, and plans are being made to start a Sunday school later. It is not yet certain, but some work may be started in Battle Creek or Lansing, Mich., or both. This work is being financed, so far, largely by the Michigan State Conference, although, if necessary, some help will come from the evangelistic department of National Bible Institution. Pray for the new work that is being done in our State."—Harvey U. Krogh, Jr., in his church bulletin.

Bro. M. W. Lyon, National Evangelist, preached at Delta, Ohio, Sunday, January 13.

Bro. C. E. Randall, Fonthill, Ont., recently visited brethren in Grand Rapids, Mich.

Bro. and Sr. Laurence Howell, Tempe, Ariz., and Sr. Mary Laning, Ripley, Ill., attended services at Los Angeles, Calif., December 30, 1945.



**RIPLEY (ILL.) CHURCH OF GOD**

The Ripley Church of God is endeavoring to assume its regular schedule of services under the capable leadership of Bro. C. E. Randall who began work as pastor here as of September 1, 1945.

The work at Ripley has suffered the loss by removal of many of its members the past year. The first loss was that of Bro. and Sr. Laurence Howell who, as many of you know, moved to Arizona in hope of improving Bro. Howell's health. Bro. and Sr. Loren Burnett and Helen also have moved to Arizona in search of better climate for Sr. Burnett. Then, soon after the return of P.F.C. Harold C. Burnett from the armed forces (having served many months in India and Burma), he, with his brother Lozelle, departed for Arizona to be with their parents.

Besides the foregoing removals, Sr. Mary Laning is spending the winter months with her daughter and husband, Bro. and Sr. Laurence Howell.

Bro. J. W. Cooper is spending the winter with his daughters, Sr. Margaret Ward of Lockport, Ill., and Sr. Edna Powers of Joliet, Ill.

Bro. and Sr. William Densmore and daughter, Sr. Isabelle Smith, have been visiting the past few weeks with their daughters and sisters of Altona and Oregon, Ill., Sr. Phoebe Lynd and family and Sr. Vena Logsdon and family. Sr. Smith returned home on December 31.

Bro. and Sr. Frank Laning and Bro. and Sr. Wayne Laning left, December 13, for California to spend Christmas with their daughter and sister, Miss Esther Laning, who is stationed in California as an army nurse. She was granted a fifteen-day leave to be with her parents. They plan to return home by way of Arizona and are expected home in the next week or ten days.

Two new names have been added to our cradle roll, Daniel Lee and Ann Marie, twin babies of Bro. and Sr. Leonard Robins. We are expecting them, soon, as regular attendants at services.

The annual election of officers was held December 12, 1945, resulting as follows: first elder, Wayne Laning; second elder, Leonard Robins; deacons, Sam Kee and Acel Robins; deaconesses, Myra Roberts and Isabelle Smith; treasurer, Mildred Hetrick; assistant treasurer, Lucille Lewis; secretary, Helen Lewis; assistant secretary, Maggie Bray; trustees, Frank Laning, William Fey, and Herman Lewis; (Sunday school officers) superintendent, Mildred Laning; assistant superintendent, Helen Kee; secretary, Reva Hetrick; assistant secretary, Rolland Kee; treasurer, Lorone Fey; assistant treasurer, Thelma Ransom; pianist, Lucille Lewis; assistant pianist, Mildred Hetrick; librarians, John Lewis and Joan Hetrick; program chairman, Eunice Randall. Mrs. Thomas Lewis, Secy.

**NATIONAL BIBLE INSTITUTION**

Mrs. J. C. Waller	\$ 5.00
Mrs. Virda Sittler	5.00
C. E. Good	10.00
A Family	4.00
From a Friend	5.00
Mr. & Mrs. John A. Railton	15.00
Mary Kinsey	4.00
Mr. & Mrs. Bernard Lobell	15.00

**MARY JOSEPHINE GOEKLER**

Mary Josephine, daughter of James and Sarah Steward, was born in Clark County, Ill., December 19, 1879, and died January 5, 1946. On September 22, 1901, she was united in marriage to Clarence Goekler, and to this union seven children were born. Two of these, Carl and Stella, preceded their mother in death. Those left to mourn her death are her husband, Clarence; her children, Elmer of Corpus Christi, Tex., Ralph of Marshall, Ill., Harry of Hector, Minn., Mrs. Lawrence Gaskill of Marshall, Mrs. Charles Samford of Paris, Ill.; eight grandchildren; one sister, Mrs. Estella Kohl of Chicago, Ill.; one brother, Melvin Claypool of Scottville, Mich.; and many other relatives and friends.

Sr. Goekler was left an orphan at a very early age and was taken into the family of her uncle and aunt, Mr. and Mrs. John Claypool. She always thought of them as her parents and the children as sisters and brothers. In early life, she became a member of the Salem Church of God near Marshall, Ill., and remained a loyal and faithful member until her death. She loved to sing and often sang at church services.

Possessed of a sweet and loving disposition, Sr. Goekler was a devoted wife and mother, and a friend to all. She was always helping others and doing good. One of her greatest joys in later years was her grandchildren.

She bore her sickness and suffering with great patience and always had a firm faith in God and His promises. Now she sleeps in death, awaiting the coming of Jesus and the Resurrection Morn.

The above, prepared by members of the family, expresses very fittingly the sentiments of all and the keen sense of loss brought by the death of this loyal church friend, mother of our ministerial brother, Harry Goekler, pastor of our church at Hector, Minn. Services were conducted by the undersigned, January 7, from the Marrs Funeral Home in Marshall and later from the Green Moss Church near Clarksville, where she was laid to sleep to await her Saviour. James M. Watkins.

**BARBRA JEAN REED**

Sr. Claude Rinehart, Wellington, Kan., reports that sorrow has smitten again in the Reed family, her little niece, Barbra Jean Reed, Medicine Lodge, Kan., having died suddenly on December 30, 1945. Barbra Jean, a little more than five years of age, was the only child of Delmer and Pansy Reed, and the granddaughter of Bro. Mandes Reed, Attica, Kan. Her father preceded her in death a little more than one year ago.

Death came to Barbra Jean after an illness of only three hours. Funeral services were conducted in Medicine Lodge, and "she was laid to rest beside her daddy in the Attica Cemetery, there to await the resurrection morning." Surviving are her mother, her grandfather Reed, her grandfather and grandmother Fetrow, and numerous other relatives.

**HERALD RECEIPTS**

Ruth J. Anderson (others); Frederick M. Claussen; Paul Uline; Mrs. J. D. Humphreys; Mrs. John Sheaffer; Sylvan Richey (others); E. F. Marsh (another); Mrs. F. T. Blyth; Donald Klepinger; Silas M. Claypool (another).

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**ALEXANDER P. JOHNSON**

Alexander P. Johnson was born in Jefferson City, Tenn., March 1, 1861, and died, December 16, 1945. He married Nancy Riley in September, 1879. To this union were born Mrs. Clemie Cox of Kansas City, Kan., Mrs. Annie Askew and Floyd Johnson, both of Kansas City, Mo. All three children and their mother were able to attend the funeral. He leaves these and six grandchildren to mourn his death. Also, many friends will miss this humble old man.

"Old Alex Johnson," so called in a familiar way, came to Kansas City, Mo., in 1911, where he continued working at his trade until the infirmities of age compelled him to lay the hammer down and to do things less strenuous, after nineteen consecutive years in a store.

The Kansas City Church of God, "Bethel," rented a place a few blocks from his former place of business, which was its church home from June, 1942 to May, 1945, and held meetings from four to six times every week, and he attended nearly every meeting. He looked forward to each meeting with hopefulness of getting a blessing out of it, and he was not disappointed, for he enjoyed joining us in prayer, in song, in testimony, and always was edified with a godly edification as the powerful Word of God went forth in Spirit and in truth. I have seen this old man raise his face heavenward and quietly rejoice at the preaching of the wonderful rewards the Bible tells us the full overcomers will be granted in the coming Kingdom.

The "Coming Kingdom" was such a favorite of his that it was sung at his funeral. One of his daughters said, "The singing was beautiful."

Words of comfort were spoken from Job 13:1, 2; Isaiah 38:18; Ecclesiast. 9:10; Revelation 20:4-6, 11-15; and a portion of Revelation 21, by the writer.

John F. Green, Pastor.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**A SOUSE.** The question, "When is a man a souse?" has been answered by Liquor Control Commissioner for Ontario, Mr. W. G. Webster, in expressing himself on the advisability of relaxing restrictions on the sale of liquor in the Province of Ontario, and upholding the merit of the permit system in use in the Province. He said: "I don't think there is anything wrong with that system (permit plan), and it is necessary to have a record of what individuals are drinking. This is especially vital in cases of drivers having accidents. If it is found in such a case that a man has been drinking at the rate of \$150 a month, for instance, then it is obvious that he is a souse."

How can one expect any degree of efficiency in the enforcement of liquor laws when men responsible for the carrying out of the spirit of the law as well as the letter hold such saturated views?

According to Dr. Smirle Lawson, supervising coroner for Ontario, "about 25 per cent of this Province's traffic accidents involved liquor."

While it is true that people cannot be legislated into doing what is right, it is also true that legislating wrong upon a people does not remove the evil involved. Liquor is an evil and all the legislation placed upon statute books to regulate, control, or make it of free access can in no wise remove the color of its sin, or the painful effects it has on society.

**RADAR.** Radar has been invited to take a seat at the lower end of the table, and the atomic bomb has been seated at the head of the table. No doubt the entry into the atomic world is of greater importance than the discovery of radar, but we must not overlook the tremendous effect radar has on the world of today. Radar saved England from annihilation, won the battle of the Atlantic, paved the way for the successful invasion of Europe, and staved off defeat in the Pacific theater of war. Great as radar is, little is heard of the multiple uses to which it is applied. With the aid of radar, pilots were able to guide their ships of destruction through fog and smoke, darkness and clouds with "unabated vision." When D day in Europe arrived, radar experts sat in their underground offices in England and saw what the Germans were doing on the Continent to counteract the movement. Without going into too much discussion regarding this wonderful invention, all we desire is to point out this truth: if mortal man with the aid of an invention of his own making can see through clouds, fog, darkness, and otherwise impenetrable objects, it should not seem incredible to believe that the great Jehovah can see and watch over the sheep of His pasture, that darkness cannot hide from the eyes of the Lord. Neither should it longer be hard to believe that "every eye shall see him." In this end-time age, when faith is being tested as never before tried, the Lord is bring-

ing into being new evidences to support a faith that will overcome the world.

**MORAL VALUES.** What is right and what is wrong have dominated the thinking of people of all ages in respect to moral values. What is right in the mind of one person seems wrong in the views of others, and so the verbal conflict is constantly fed by these two poles of thought. In addressing the William Anson White Foundation in Washington, D. C., Dr. G. Brock Chisholm, Deputy Minister of National Health in Canada, spoke on "The Responsibility of Psychiatry for Peace," in which he urged the scrapping of teachings respecting morals and substitute instruction on how to think clearly and intelligently—permitting each one to set up his own standard of virtue. This philosophy would make conviction the basis of virtue. Thinking a thing to be right in no sense of the word makes it right. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The doctor's rule for determining true moral values is not new in philosophical reasoning. It is a close relative to the doctrine of Nietzsche "that might makes right," only in this, "rational thinking makes right." While the doctor would have us do away with "right and wrong," and denies that such would lead to "immorality, lawlessness, and social chaos," we still believe that the "abstaining from all appearance of evil," as defined in the Word is the only sure foundation for moral virtue.

**OPIUM.** Prior to the war, the civilized world had waged a winning war against the terrible opium traffic. The war brought this noble campaign to a virtual standstill. In the current issue of "Time," it is reported that the Japanese had created thirty million new addicts. In Tientsin alone, "35 per cent of Japanese capital was used to set up opium shops and dens." Reports from Chungking indicate that the Japs doped medicines and filled candies for children with opium. This was not done for commercial gain alone, but more to break and destroy the resistance of the Chinese people.

All the efforts to better the moral standards of the people throughout the world progress to a certain point, then it seems the forces of unrighteousness turn as swine and rend the gains made. A speaker addressing a funeral for John Barleycorn in Aurora, Illinois, following the adoption of the Eighteenth Amendment, said: "It seems when you put down one evil seven rise in its place." How true the words: "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

**ADULTERATED MARRIAGE.** The press is carrying reports of the eighth marriage of Tommy Manville. This so-called "play boy" is the epitome of modern people in their atti-

tude toward marriage. The sacredness of marriage has been garbed in slanderous effigy by the bulk of people of this generation who are "marrying and being given in marriage." In the short period of three weeks following his marriage, a patrolman was called to the residence of Tommy Manville to maintain order. His written report, given to the Mamaroneck, New York, police department, reads as follows: "At 7:32 p.m., I was detailed to Mr. Manville's residence. Mr. and Mrs. Manville were having a family argument, and Mr. Manville requested that I stand by for a while. On detail to 9:35 p.m." It is to my shame to report such marital rubbish, and my only purpose is that perhaps some fathers and mothers may be aroused to take an interest in the kind of company in which their children are thrust or permitted to travel, and will exert themselves to the end that their children may marry in the Lord. Parents, it will pay you big dividends!

**PRIESTS CONFISCATE.** In information supplied by Stewart W. Herman, Jr., former pastor of American church in Berlin, "Protestant Voice" charges Polish Catholics with the confiscation of Protestant churches, priests occupying parsonages, parish records, altars and altar ornaments and ministerial robes also seized and appropriated for Catholic purposes. Mr. Herman has twice visited Berlin since last August, and should know whereof he speaks.

**A DREAM.** We had the following few paragraphs of a short article appearing in the "Omaha Evening World-Herald" sent to us, which speaks volumes concerning the slender cords which suspend the hopes of men for an enduring peace in this age. It sounds childish, and the reasoning reveals a longing for something which man needs, for which he hopes, and so far, has been unable to bring into being. It reads:

"Possibly, on the other hand, we are undergoing the growing pains that attend man's entry into his new estate; into the one and brave new world wherein all men shall be brothers—because they have to be.

"One prefers to accept that alternative. And to believe that now, comporting themselves like Dead End Alley kids, we are but taking a long farewell of foolishness, shedding that foul old skin, preparing for entry into the Kingdom.

"The whole world, from China to Peru, engaged in one last long silly suicidal quarrel. The very last. To be ended while there is yet time.

"Pleasant, anyhow, to dream it, as we make ready to celebrate the advent of the Prince of Peace."

Such hopes as expressed in the foregoing quotation, are like dreams, they fly away and leave a disturbed mind. How different the blessed hope! It grows in beauty and will come to fruition when Christ returns.



# THE RESTITUTION HERALD

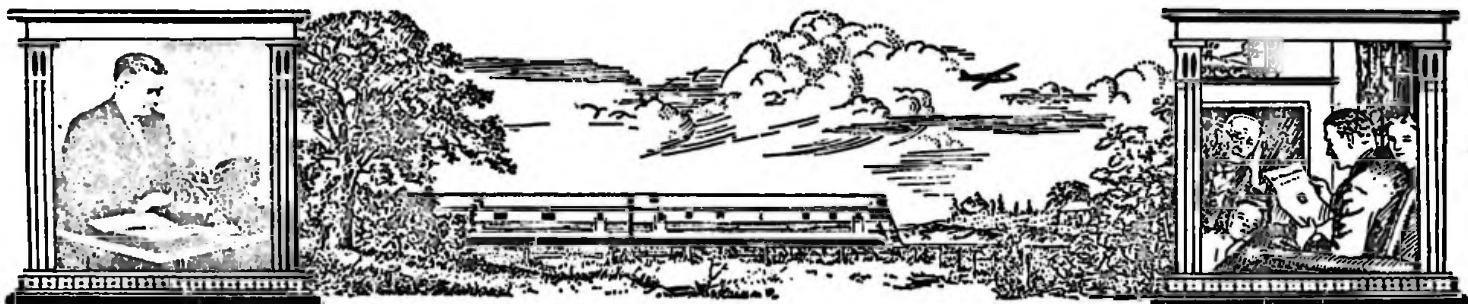
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## “The Faith”

There is “one Lord, one faith, one baptism” (Eph. 4: 5). “There’s not a friend like the lowly Jesus; no not one, no not one.” There is only one “mediator between God and men, the man Christ Jesus” (1 Tim. 2:5). There is only “one baptism”—converts being “baptized into Christ” (Gal. 3:27) when they are “buried with him in baptism” (Col. 2:12), “planted . . . in the likeness of his death” (Rom. 6:5). So also there is only “one faith.”

The “one faith” of the Bible appears in numerous ways and places. During the first missionary journey of Paul, churches were “established in *the faith*” (Acts 16:5). Paul admonished the Corinthians: “Watch ye, stand fast in *the faith*, quit you like men, be strong” (1 Cor. 16:13). Jude pleaded that Christians “earnestly contend for *the faith*, which was once delivered unto the saints” (v. 3).

When multitudes succumb to the Antichrist (Rev. 13: 16-18), certain others, in great trial, will resist the Beast, being true to “*the faith* of Jesus.” Better to starve than to “drink of the wine of the wrath of God” and “be tormented . . . in the presence of the holy angels, and in the presence of the Lamb”! (14:10.) “Here is the patience of the saints: here are they that keep the commandments of God, and *the faith* of Jesus” (v. 12).

Some men, especially in these “last days,” are “reprobate concerning *the faith*” (2 Tim. 3:8), and still others “in the latter times . . . shall depart from *the faith*, giving heed to seducing spirits, and doctrines of devils . . . forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving” (1 Tim. 4:1-3). Some Christians, having neglected their families, have “denied *the faith*” (1 Tim. 5:8). “Examine yourselves” to see “whether ye be in *the faith*” (2 Cor. 13:5).

Finally, one does well to meditate that the Apostle Paul “kept *the faith*,” his own testimony being: “I have fought a good fight, I have finished my course. I have kept *the faith*” (2 Tim. 4:7). Nor was Paul a boaster. He had “fought with beasts at Ephesus” (1 Cor. 15:32), similar “beasts” stoned him near Lystra, he was “ready to be offered” in Rome. Nothing could turn him from Christ!

## Providence

Teaching God’s protecting care, Christ said to His disciples: “The very hairs of your head are all numbered” (Matt. 10:20). God’s microscopic eye sees every detail in one’s life. Said David in prayer to God: “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written . . . when as yet there was none of them” (Psalm 139:15, 16). Following that recognition of God’s ability to see the infinitesimal parts of oneself, David exclaimed: “How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand”! (Vv. 17, 18.) Yes, God, who numbers one’s hairs, numbers also unto His every child countless and precious thoughts.

Indeed, God’s incredible knowledge is basis of God’s incredible care. A father must have knowledge far superior to that of his infant son in making proper provision for that son’s welfare and development. The parent knows his child’s weakness and talents, his likes and his dislikes. If the child becomes sick, and the parent’s knowledge is inadequate to cope with the disease, the parent enlists the aid of a skillful physician. God, though, needs no counselor, no assistant. God is God. He is more than equal to every test. He knows! Thus, God gives unto His children the blessing needed, all the blessing needed. “The blessing of the Lord, it maketh rich, and he addeth no sorrow with it” (Prov. 10:22). Is it not wonderful that God numbers one’s hairs? It is token of His Providence!

Sometimes, one sees a child unappreciative of his parents’ care—like the “prodigal son.” (Luke 15:11-32.) Similarly, one sometimes sees a Christian little appreciative of the true Father’s blessing. He prefers to “go it alone.” He seems to have forgotten that God knows all about him—knows the number of his hairs. In a sense, this one is pulling out his own hair—throwing away countless blessings. Would one choose deliberately to be bald? Or, being bald, would he boast of his baldness? Yet men turn from God and rejoice in sin. They are *spiritually bald*.

# God Spoke through Daniel

By T. A. Drinkard (Arlington, Texas)

*"God . . . at sundry times and in divers manners spake in time past unto the fathers by the prophets." "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."*

**I**N THESE "perilous times" of trouble (2 Tim. 3:1) and distress of nations with perplexity upon the earth (Luke 21:25), much interest is being manifested in the study of Bible prophecy concerning the end-time of the age and conditions prevailing at that time. We are not surprised by the conditions of earth at the present time. Man, through centuries of time, has demanded the right to set up his own form of rule and government upon the earth, and now he is reaping the full harvest for his own sins.

Being able to foresee the ultimate outcome of man's rule and authority when allowed to go to the end, God caused His chosen prophets in years gone by to prophesy of these very things for the benefit of His people. Paul said: "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). The Master said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). In other words, we find in "the law of Moses," "in the prophets," and "in the psalms," things "written" "concerning" Christ that "must be fulfilled."

As we come to a study of the prophecy of divine origin given to us through Daniel, we shall find that Christ was not only the embodiment of his prophecy, but others as well. Whatever that prophecy referred to, it "must be fulfilled." If such fulfillment cannot be found in the past, we must look to the future for its fulfillment. To us, the "sure word of prophecy" is as "a light that shineth in a dark place," and it lights the way ahead. (2 Peter 1:19.)

When Daniel was brought into the presence of King Nebuchadnezzar for the purpose of revealing to him the subject matter of his dream, Daniel said: "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2:27, 28).

Please read these words again: "And maketh known to the king Nebuchadnezzar what shall be in the latter days." It is clearly revealed here that God had chosen to make known through "Nebuchadnezzar what shall be in

the latter days" by way of a "dream." Neither he nor "the wise men" of his kingdom could tell, however, what he had dreamed nor give its interpretation.

The question Daniel asked the king (v. 27) indicates that human interpretation is unsound within itself, and only God is able to make known and interpret His plan and purpose. Another thing the question seemed to do was to sustain the king's contention that his "wise men" were deceivers, to say the least, for any "wise" man who was able to tell what had been dreamed could tell what that dream meant. The king accused them of double-crossing him. He came to a speedy decision—get rid of them! He knew absolutely nothing about Daniel's power (given him by the God of heaven) to reveal not only what he had dreamed, but the dream's interpretation. But, the question of Daniel: "Why is the decree so hasty from the king?" (v. 15), checked the king's decision to slay the "wise men" of Babylon.

We shall be able only briefly to offer a few truths that this prophecy teaches. Let us note a few things that stand out very forcibly: Nebuchadnezzar dreamed a dream. He was unable to remember it, and, hence, to know what it could mean. The "wise men" of Babylon were called in and he demanded of them this knowledge, also what it meant. They failed, and were sentenced to death. Daniel entered the picture after the "wise men" failed. He appeared before the king. The first thing he did was to ask the king to "give him time, and he would shew the king the interpretation" (v. 16). Then Daniel "went to his house, and made the thing known to" his brethren—and they held a prayer service, expressing "desire" for "mercies of the God of heaven concerning this secret" (vv. 17, 18). God answered their prayer, for verse 19 says: "Then was the secret revealed unto Daniel in a night vision." Being prepared with the necessary information, Daniel appeared before the king (v. 25), and began his speech (v. 27). Beginning with verse 31, to and including verse 45, a brief history of the rise and fall of human kingdoms and empires, from Babylon to the end of this age, is given. Not only this; but reference is made concerning the establishment of the Kingdom of God.

The king in his dream saw "a great image." The "head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs (Please turn to page 11)



# A Study of Matthew 28:19

By R. H. Judd (Colborne, Ontario)

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).*

SOMETIMES the greatest stumbling block to correct exegesis of a given difficult passage of Scripture is found to be in preconceived ideas which we have obtained by request because of the help that another has given us on previous occasion. We are likely to start our investigation with that idea already in mind, and to direct all our thoughts from that point of view.

The present writer has for many years failed to find a satisfactory explanation of the above passage of Scripture, and has sought from older Bible students any information available. While help has certainly been given, and gratefully received, he has still had to admit a sense of *incomplete* satisfaction.

Quite recently, meditating in the night watches (a not infrequent practice), the idea of studying the passage *afresh*—on its own merits of wording and context, and seeking out the key differences of reliable versions, and forgetting for the moment preconceived conclusions—took strong hold on my imagination. The following exegesis is the result, and I pass it on to others with the hope that it brings to them a similar measure of joy and satisfaction, in the realization that one is at least nearer to a correct solution than ever before; if not *the* solution.

*Matthew 28:19* is very often brought forward by "orthodox" trinitarians as demonstrable proof of their belief in a Triune God, which by some hitherto undisclosed formula is both *one* and *three* at the same moment of time; equal in all respects each to the other, having no precedence in time, no difference in authority, and no diversity in power.

In the majority of instances where difficulty has been experienced in finding a satisfactory solution to a particular text, the answer to it is largely revealed in the immediate context; other Scriptures being chiefly the means of *corroborative* evidence. Had our trinitarian advocates started their exegesis of this passage with the commencement of the verse, instead of dipping into the middle, they could not have failed to note that it is very definitely connected with prior statement which has direct bearing on the subject matter and its understanding; for the words, "Go ye therefore," distinctively point back to it. There, the connecting reason given for the command is plainly said to be because "all authority hath been given unto me

in heaven and on earth" (R.V.). Obviously, He (Christ) was powerless to issue the command until the authority had been *given* unto Him. More cogent demonstration scarcely could be supplied that the trinitarian claim of His co-equal partnership with the Father cannot be supported.

The next point of interest is the word "*baptizing*." What is the real Christian significance of that word? Surely, to the well-read Bible student, it is representative (while the believer is in this life) of the death, burial, and resurrection of the believer, both in and into newness of *life*—the life of the age to come. It stands actually for a *new* way of life—a new experience in living; hence the change of the Revised Version from "in" to "into" is pregnant with meaning, for we do not merely go *in* a new experience, we go *into* one, taking *participation* in all that it has in store in all its varied associations. We cannot enter, however, into the full significance of that seemingly unimportant change until we study the next key word, which is—"name."

Most commentators, and they certainly have not been few, have approached this word on the understanding that it has reference to *personal* names. Admittedly, the punctuation of the Authorized Version lends color to the thought. The punctuation of the Revised Version adds emphasis to the fact that it is not names, but *name* (singular). Thus, by knocking away the commas, the Revised Version has probably done better than it knew toward knocking away the props of the inexplicable dogma of Trinitarianism. It fits in, too, with the well-known fact that the Holy Spirit has no personal name, which is itself a sufficient reason for discarding the theory.

Following these remarks, the question will be asked, "In what sense, then, is the word *name* used here?" It is an important question. Indeed, a proper understanding of it is basic to the whole passage. Turning up the dictionary for definition, we have—"reputation," "character," "fame," "glory"; and I think we might add "experience." Careful consideration will reveal that it is in these as attached to any given name, and not the name itself, the true evidences of value are to be found, whether of good or of evil import. An ambassador does not come to us in the king's personal name, but he does come to us for

what the king's name represents, including his character; for, unless he partakes in measure of the king's character and the things that go with it, he is not a suitable representative of the king's *name*.

These usages of the word are well understood in the everyday dealings of man with man. The same usages occur in Scripture. In speaking of David in 2 Samuel 8:13, it is recorded, "David gat him a *name* when he returned." Again, in 1 Kings 1:47, we read, "God make the name of Solomon better than thy name." Such remarks

could have no reference to the given name of the one or the other. Similar references appear in Isaiah 55:13, and 63:12. An excellent example also is found in Jeremiah 13:11. Ezekiel 22:5 and 23:10 (see margins) are illustrative of an evil name. Several instances occur in the New Testament, such as Mark 4:16, saying, "His name was spread abroad," and John 20:31, saying, "That believing ye might have *life* through his name." Revelation 3:2 is a well-understood example of an unenviable name. Thus, we would point out that the *(Please turn to page 10)*

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## "I Will Build My Church"

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By Lyle Rankin (Cashmere, Washington)

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**T**HE WORD "CHURCH" refers to "called out" ones, called of God by the "gospel" or "word of the kingdom." (2 Thess. 2:14; Matt. 13:19.)

The church (called out ones) is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). Therefore, the chief cornerstone being Jesus indicates that the church must stand on His teaching, or doctrine, for it. The truths concerning Christ and His Kingdom, as taught by the prophets, are in the foundation, and the doctrines of the apostles are in the foundation. The teaching of the prophets was the Word of God as He, by His Spirit, moved them to speak. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). The teaching of Christ was also God's Word, spoken as Christ was also moved by God's Spirit. (See John 3:34.) The apostles were personally instructed by the Christ; and, when they wrote the letters which later were called the New Testament, they wrote by inspiration. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

They—the prophets, Christ, and the apostles—taught harmonious truths. Christ did not try to alter any truth uttered by the prophets; neither did the apostles try to change truth as set forth by the prophets or Christ. The example is clear — neither should anyone suppose to alter the truths as taught by those inspired men of God in either Old or New Testament.

Jesus called out His apostles (Matt. 10:1-4), and later commissioned them to preach the Word that would call out others. In their writings to the "called out," or church,

is found a record of the things for them to believe, obey, and teach. (See 2 Peter 1:3.)

Peter wrote: "Moreover I will endeavour that ye may be able after my decease [death] to have these things always in remembrance" (2 Peter 1:15). This inspired writer indicated the doctrine of the church was not to be changed by any one man, or set of men, after his death.

The building of the church *did not precede* the giving of the doctrine for it. The prophets wrote their messages long before Jesus said, "I will build my church." Jesus gave His teaching prior to the Day of Pentecost when so many were called out, added to the Lord, and numbered with the disciples. The apostles wrote after Pentecost, but they gave the doctrine of Christ; for Jesus said He would send the Comforter, or Holy Spirit, which would bring all things to their remembrance that He had taught them. (John 14:26.) Therefore, let no one think the church was established prior to its foundation (the doctrines upon which it stands).

God gave commandments to the Israelites and then commanded that they should not add to them nor take from them. (See Deut. 4:2.) In due time, God made all the necessary changes. Again, He has given commandments which contained some that had been in the laws given to Israel, and added new ones. These are also associated with the admonition that they are not to be added to nor taken from. (Rev. 22:18, 19.) To add to, or to take from, perverts the Word.

Jesus Christ, the Master Builder, laid down God's blueprint, and woe to those who alter it! "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 plain gospel, simple and beautiful, is basis of the church Christ is building.

# The Book of Life for Overcomers

By G. P. Lichty (Pomona, California)

CHRIST, HAVING promised to clothe His bride (the church) with fine linen and the white raiments of righteousness, assures her that the names of all so clothed will remain secure in His Book of Life. To be so inscribed permanently is to be guaranteed continual blessings and progression in, or toward, the holy of holies, or inner room of the tabernacle, which, in figure, may be described as His Holy Temple.

To be worthy of this great privilege requires more than mere belief of the gospel of the Kingdom and immersion, although these conditions are indispensable to worthiness. A Christian may claim all faith in God's plan of salvation, he may have been immersed into the saving name of Jesus, and yet fall short of the promised rewards because he lacks good works approved of God. The saints are justified by their works, but the saint who seeks to be justified, or to be pronounced "worthy," by faith alone, is like his faith, dead; for "faith without works is dead." Yes, dead as those constituting the many in Sardis; dead as those who are the many continuing in the Sardinian state even until now!

The reawakening of the Church of God and her adoption of an activated program of evangelism gives to us all an opportunity to produce and erect an acceptable work measured by individual ability and sacrifice. The only foreseeable danger may be that in our zeal we plan a program too large and too costly, beyond the ability of the church to complete before our Lord's return. Considering the inflated costs of construction today, one can hope only to receive about half of what formerly could be constructed for the same number of dollars. Readjustments may deflate present prices and losses may be incurred through revalued dollars. For this reason, it is necessary that dollars should be accumulated now for later expenditure to receive the greatest value therefor. This apparently has been considered by the committee in charge of the building program for the expansion of National Bible Institution. The growth of local churches continues to demand ever larger housing which, of course, becomes an asset of the international administration of our church. We all can take pride in the contemplated structure as a fitting memorial for the Church of God.

*Your response to this series of articles on rewards to overcomers is earnestly awaited by the writer, whose home address is 350 Chester Place, Pomona, California. We thank the many readers who already have sent letters of commendation from Oklahoma, Washington, Illinois, and California. The author is considering a revised edition to be published in book form, if sufficient interest is manifested.—*  
G. P. Lichty.

That God may bless it with endowments and contributions more than adequate is our humble prayer. Our churches, by special efforts in missionary evangelism, may increase our membership and, with many members enlisting as stewards, the burden will be lightened.

Let us present, then, the possible rewards promised to Christian overcomers who build the

church and keep themselves "unspotted from the world." Having such a good pattern, how strenuously we should follow His will and work the works of righteousness with all our might! By pursuing this course, we will be pronounced "worthy." Our faith will be perfected by our good works and in our country we shall have built on the Rock a strong foundation that will endure down through the coming eventful centuries of the Kingdom.

The victor, or overcomer, must persevere unto the end of the race, that he may be clothed upon with the white raiments. That he may be assured of the perpetuity of his clothing, that it never will wax old as garments are accustomed to do, the Spirit proclaims: "I will not at all obliterate his name from the book of life." This Book of Life is the most important of all books, for if a man's name has not been inscribed upon it, he cannot possibly be saved. It is written that whosoever of the dead, small and great, standing before God at the opening of the Book, shall not be found written in the Book of Life, will be cast into the lake of fire. These will be the ones who worship the Beast by whom the saints, betrayed, have been overcome. These are the ones who will be revealed as the unfaithful servants who hid their talents, instead of using them to the glory of the church. So, they must face the awful certainty of the second death, if they remain unpardoned and if their names are blotted out of the Book of Life.

When Jesus confesses the names left inscribed in the Book in the presence of the Father, Daniel's prophecy (12:1) will be fulfilled. This is a book of remembrance not unlike a diary or a ledger of accounts in which our works and our sins are recorded. If our sins have been blotted out and our names remain, this is to be pardoned. Hence, to pardon is equivalent to inscribing the name of the faithful one in the Book of Life.

It is by the Truth, called "the word of truth of the gospel" (Col. 1:5), believed and obeyed, that relations are established between men and God. This was the bond which impelled Paul to continue in his ministry. (See Acts 20:24, 25.) It is only through the Truth that, in our present state, we have a connecting medium which links us to God's throne. The Truth is sanctifying and purifying; and as the Truth is God's, and precious to Him, and always before His mind, the sanctified are His peculiar treasure. Their names are, therefore, inscribed in His book of remembrance by their union to the Truth in the obedience it enjoins.

We may conclude that to be in the Book of Life is to be "in God the Father and in the Lord Jesus Christ," and they in him by the Spirit—truth dwelling in their hearts. (1 Thess. 1:1; Eph. 3:17; John 6:54, 56.) As we delve deeper into the mysteries of Revelation, we are impressed with the simplicity and beauty of the *logos*, or plan, for man's salvation. May the day come soon when the Book of Life will be opened, when the world will know our God has remembered His chosen people by delivering them from the power of the grave through the resurrection; by remodeling the bodies of their humiliation, that they may become conformable to the body of His glory.

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## God Covenanting with Abram

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By E. H. Goit (Arkansas City, Kansas)

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**S**PANNING the yawning chasm of centuries, the Bible portrays God covenanting with the man Abram. The man Abram was to be Abraham. The man Abraham was no longer a foreigner, but a partaker with promise.

Now the Lord appeared to Abram when he was mellowed with nearly a century of years and said to him, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:1-8).

In the foregoing words, God presented a bilateral contract to Abraham. A bilateral contract defined in simplest terms is an agreement between two parties to do, or forbear doing, something.

### *Abram's Faith*

Abram's part in this agreement was to walk before God and be perfect. God's part was to be God to Abram and his seed, to change Abram's name to Abraham; for He had made him a father of many nations, and to give the

land of Canaan to Abraham and his seed for an *everlasting* possession. These two parts made the covenant, which is frequently referred to as the "Abrahamic Covenant" or the covenant God made with Abraham. For the covenant to be binding, Abram had to present some consideration to God. This consideration was to be a token of the covenant between God and Abraham.

God said to Abraham, "Ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you" (Gen. 17:11).

Abraham, believing God and having faith in God's covenant, sealed it. Circumcision then became the token of a faith expressed before the circumcision took place.

This sealing made the contract legal and binding on both parties. Within this rite of blood, the filth of the flesh was severed. An engraving of death and resurrection was cut in the circumcision. Abraham no longer was a foreigner to the covenant, but a partaker. Sarai was now Sarah. The birth of Isaac, the son of promise, was foretold. All these and other wonderful blessings came because Abraham believed God, and righteousness was imputed to him.

### *Our Faith*

Our faith must be the Abrahamic Faith! Our faith must precede our sealing of our covenant with God, as Abraham's preceded circumcision. It is recorded that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also" (Rom. 4:11).

Our covenant with God is the (*Please turn to page 10*)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**UNIVERSE SPIRITUAL.** It is not to be wondered at that people are so much at sea in their religious thinking as one reads the almost myriads of publications that come off the presses weekly, and nearly all of them carrying a diverse message in some respects. "Understandest thou what thou readest?" as asked of the Ethiopian, is a pertinent question today, and unless one has a guide, he is better off to confine his reading to things easy to be understood.

In the issue of January 1, 1946, of "The National Spiritualist" appeared an editorial on "The Universe Spiritual," from which the following paragraph is quoted: "And now, with the dawn of what may be the New Day, if Man so wills it, the angel world is again rapping insistently on the consciousness of Man on earth, saying to him, 'We are not dead, There is no death, As we live, so also shall you live, You are a Spiritual Being, You live in a Spiritual Universe.'"

The capitalization of "man" throughout the article emphasizes the background of the teaching, i.e., the deity of man—a spiritual being in a spiritual universe. This is but an advanced and logical teaching with the natural immortality of man as the starting point. The denial of death being a reality or what it seems is the first truth which must be set aside by belief in man's natural immortality. Belief in the partial deity of man is the root of all spiritual error in Biblical interpretation.

**RED POPE.** In commenting on the conversion of Communist Budenz to the Catholic faith, the editor of "The Western Socialist" said he merely changed allegiance from "the red Pope to the black Pope." The "northern confederacy" is to be closely allied with the Antichrist, and perhaps the curt title of "red Pope" may not be so stale after all.

**POLITICAL DISASTER.** It is not possible at the time for anyone to weigh the world-wide impact which the war has had on the various phases of world-life, but that there have been great changes wrought or set in operation which will work for good or evil is apparent to all. Time and eternity will reveal the full meaning of what has happened.

Just recently, an eminent British editorialist, in summing up the European scene, used weighty words, that, at least, reveal rising fears among those who possess political vision. He gave Churchill credit for winning a military triumph, but charged he led his country into political defeat. His words: "Half of Europe has been lost to England, as well as to Europe . . . for the first time she [England] carries little or no weight in the Eastern half of Europe . . . of the magnitude of the political disaster which had no parallel in her modern history, the public has no conception."

This "political disaster" has no reference to the last election in England, but concerns the

political revolution brought about through the machinations of Russia. To the unschooled in Biblical prophecy, the unprecedented changes in Eastern Europe appear only as "political disaster." To those who have faith in the "sure word of prophecy," they see in these changes the evil harbingers announcing the near end of Gentile times.

**DANGER SIGNALS.** "I Predict a New Gangster Era" is the title of one of J. Edgar Hoover's first articles in 1946. Writing in "Look" for January 8, 1946, he strikes a note which all prophetic students would do well to heed. He said: "In looking ahead to 1946, we must be alert for danger signals." Then, with supporting evidence, he points out a few danger signals for those on guard duty for humanity's welfare. If there are any parents who read this and who are not bringing their children up in the atmosphere of the Sunday school and church, I urge you to give double consideration to these warning signals. Mr. Hoover wrote: "We must face the fact that if America has a major crime wave in 1946, juvenile delinquency—our national shame—will be largely responsible. For mischief leads to crime, and juvenile delinquents grow into real criminals. Today, more 17-year-olds are arrested than any other age group. Youths under 21 account for more than one fifth of all arrests. They commit 62 per cent of all automobile thefts, 35 per cent of all robberies, 51 per cent of all burglaries, 25 per cent of all arson offenses. Since 1939, there has been a 375 per cent increase in arrests of girls under 18 for prostitution and other sex offenses."

**THREE SIDES.** A common expression often heard is, "There are two sides to every question." In an excellent article on "No Peace in Palestine," Frank Gervasi, writing in the January 12 issue of "Collier's," says there are three sides to the Palestine question. He lists them as being British, Arab, and Jewish. At the present, there does not appear to be any solution that will satisfy all three parties. Mr. Gervasi presents an angle to the question which most students of the situation overlook, when he states that the "opposition to the Jews has never come from the masses of the Arabs." "These," he contends, "have worked side by side with the Jews peacefully enough for centuries." He points out that "less than 2 per cent of the Arab people own all of their countries' agricultural and industrial wealth." Under the progressive and democratic policies of the Jews in Palestine, Arab workers have received pay increases ranging from 100 per cent to 800 per cent more than their brothers in other Arab states. It is this condition which alarms the ultra rich Arabs, from which opposition to Jewish immigration comes. To those who are overwhelmed with the "love of money," the welfare of humanity is of little consequence. That selfish interests

—political, economic, religious and racial—transcend all other considerations in the Palestine question is too plain to be missed. Someone not moved by such issues will have to bring the solution—and that person is none other than the rightful Heir to David's throne—Jesus Christ, the Son of God. If you would appreciate the outstanding review and analysis of the Palestine question, then read Frank Gervasi's article in "Collier's."

**DOCTRINAL PREACHING.** In addressing the Grand Rapids Ministerial Association, Dr. Robert Stenger, Detroit, president of the Michigan synod of the Evangelical and Reformed church, urged the members to "preach gospel truth" instead of individual opinions. He said: "American preaching is more practical than theological, differing from European preaching, which is more theological and which was understandable to the congregations because of their training in the churches."

"American preachers," he said, "are trained in history, science and sociology; they use secular rather than Biblical illustrations. Preaching is a proclamation; not the setting forth of the preacher's opinion, but the setting forth of a gospel truth."

There is no type of preaching comparable to "preaching the word." A "thus saith the Lord" is without contradiction and is quick and powerful. Dr. Stenger's advice to use "Biblical illustrations" is timely and those who minister in Word and doctrine would be wise to accept the counsel.

**RELIGION.** If there has been any doubt in the minds of some of the influence on world-life by the church of Rome, the Pope's recent appointments of new cardinals surely will lift such doubts. This "spiritual empire" has become the center of religious comment the world over. The impact on the religious world has been nothing short of sensational. Italian control of the College of Cardinals dates back to the 14th century, but now, they make up only 40 per cent of the total membership.

The next day following the appointment of the 32 new cardinals, the Pope made an address to the 331,000,000 Catholics throughout the world, setting forth his "moral essentials for a true and lasting peace." Among the principles set forth as a basis for an enduring peace, one very important essential was lacking—freedom of worship. "The church," said the Pope, "must be now more than ever supranational." Catholicism is becoming missionary in a new way. Lay members are taking to street-corner preaching in our large cities. Watch the Catholic hierarchy and lay membership translate the Pope's new pronouncement of putting the church "in the very midst of mankind" into a modernized form of soap-box preaching. Perhaps we can gain some valuable lessons from their new crusade.



# The Most Important Thing in Southern California

By Norman J. McLeod (Pomona, California)

**S**PEAKING facetiously, there are only two kinds of weather in California, "perfect" and "unusual." If it is not perfect, then it is unusual. But without being facetious, the weather is one of the greatest assets that Southern California has. It has made the cities of the Southwest land teem with life at all times of the year, because it has become the "playground of the nation." It is important, but not the most important thing in Southern California.

Then, partially because of Southern California's climate, the "movie" industry has become one of the most important things in that section. Millions of dollars are poured into the treasuries of the Southern California firms because of that great industry. The U.S.O. Club in Hollywood has the largest attendance of any in the United States because all the service men feel they must see Hollywood. The tourist trade engendered by the "movie" industry is also a very important item in the financial aspects of the southern part of the Golden State. But neither the "movie" industry nor the tourist trade attracted by it is the most important thing in Southern California.

The oil industry is the top industry of the State. For many years, California has been continually in the very top group of oil-producing states. Millions of dollars are pumped from such fields as Signal Hill at Long Beach, the Huntington Beach field, and a dozen other important fields in the southland. It has built cities in its wake: Long Beach was a mere village until oil made it one of the fastest growing cities in the United States. But the oil industry and its allied occupations do not compose the most important things in Southern California.

Los Angeles County is one of the richest farming regions in the United States. The orange industry, poultry farming, and raising of various semi-tropical and sub-tropical fruits has made that region one of the most sought-out sections of the country.

So we might continue at length to relate the wonders of a section of the country which has been highly advertised, in fact, advertised almost *ad nauseam*. The real estate ads and the Chambers of Commerce do not mention, however, the thing that is most important in Southern California.

At this point, most of my readers will think that I am about to say that religion is the most important thing in the region which I have been discussing. Of course, in a measure that is true. The longer I live, though, the more I think that one of the most important by-products of religion is without doubt the most important thing that can

be found. That by-product is the most talked-of, but little-practiced art of love. When a religionist speaks of love, he thinks of some fine flowery sentimentality that has no relationship to life. I have seen people who speak glibly of love as one of the three great Christian Graces, but who give it little but lip service. One such person I talked to one time thought that the "charity" of the King James had nothing to do with love. That person told me with a great deal of verve that the word should not be translated "charity" but "love." To me, that is a distinction without a difference. Love embodies practical Christianity in kindness day by day. Not to think of the disagreeable thing to say, but of the kindly thing! Not to criticize the deeds and words of others, but to think of the thing that even borders on flattery is better than to leave the kindly thing unsaid. I would rather be accused of being a flatterer than have anybody say of me that I was unkindly and intolerant. How much more important it is to be kindly, sincerely friendly, tolerant to the opinions and feelings of others, and generous in praise to those who are away from home and in need of a little boost, than it is to criticize anybody for the things that they might do that are not in accord with the little rules that we have set down in our minds for others to follow! Nothing kills the zest of life, ruins friendship, and outrules all kindness more than does criticism, even though it seems to be just.

Business recognizes that one of the most important attributes of a successful executive is his ability to hand out praise at the proper time, to give credit to somebody else than himself for the things that he might take credit for, and all the other kindly things that are found within the discussions of the books of etiquette. Many Christians in their attitudes toward other people do not even use good, ordinary, everyday manners! The rule of the lodge and club is to be sure to give praise wherever it is due, but in the church some people are afraid that somebody else might get a "swelled head" if they "dish out" the praise.

Yet those kindly things to say are more important than all of the "just" criticisms that can be imagined. Not long ago, I knew of an important executive in the firm where I worked who was "fired" because he did nothing but find fault with those under his direction. Why did they "fire" him? Because such an attitude shows a feeling of inferiority which is taken out in the form of jealousy. No such person could possibly make a good executive. Yet in the church there is none to say "no" (Please turn to page 11)

## GOD COVENANTING WITH ABRAM

(Continued from page 7)

covenant of the Lord's offering which was "shed for many for the remission of sins" (Matt. 26:28). He that was without sin became sin for us. He took upon Himself our sins (the filth of the flesh), and He severs our iniquities if we but seal the covenant. As the validity of God's covenant with Abraham depended on the seal of circumcision, so our covenant with God depends on a seal to be valid. That seal is baptism by immersion in the name of Jesus, for we read:

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ; *buried with him in baptism, wherein also ye are risen with him* through the faith of the operation of God, who hath raised him from the dead" (Col. 2:6-12).

Baptism by immersion is the only way an individual can be buried into the death of Christ with its shelter of blood and the rising forth from death unto newness of life. Unless an individual is immersed, he is not buried into Christ's death. No other mode can symbolize burial. No other mode can realize resurrection. Perhaps because leaders of Orthodoxy believe strongly in "immortality of the soul," they do not baptize by immersion, for therein "conditional immortality" is taught, and that immortality is only realized by a resurrection.

Baptism is essential to the "bride class" or the "body of Jesus." Baptism is spoken of as a means unto salvation. It is written: "Once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus" (1 Peter 3:20, 21). Baptism does not put away the filth of the flesh, but gives the partaker the answer of a clear conscience toward God. The offering of Christ alone can abolish the filth of the flesh.

### *Abraham's Covenant Ours*

God's covenanting with Abraham reaches forth to us today. For is it not written that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"? (Gal. 3:29.) The promise is yours, if you are Christ's. *It is conditional!* The only way one can be Christ's is to put on Christ and that way is baptism, for,

"As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

Covenant sharers of the body of Christ have blessed assurance through His resurrection. They have a testament of life from death and righteousness from iniquity. It was to this end that God "raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:26).

We realize that the foregoing scripture directly applied to the "men of Israel" first. Nevertheless, we also understand that Israel rejected this offer. Thereby, "salvation is come unto the Gentiles for to provoke them [Israel] to jealousy" (Rom. 11:11).

Will we hearken? Will we believe, repent, and be baptized? To do so is to lay on a solid foundation of faith to eternal life. To do so is to change your name from Sinner to Christian. To do so is to be a partaker with promise.

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## A STUDY OF MATTHEW 28:19

(Continued from page 5)

word *name* in this passage is indicative of all that is revealed concerning the life of both the Father and the Son. Naturally, the well-beloved title of "Father" must come first, for He is the Source and Giver of life, even the life of the Son, who "liveth [now] through the power of God" (2 Cor. 13:4, R.V.). The Son is the *channel* through whom that life flows—"I give unto them eternal life" (John 10:28; John 11:25). The Holy Spirit is "the power" (Luke 1:35), "full and free as a river," that proceeds from both the Father and the Son, and mentioned on that memorable occasion recorded in John 7:38, 39, when Jesus said, "Out of his belly shall flow rivers of *living water*."

The Scriptures thus speak often of God's memorial Name; and in that Name is included all the history of God's wonderful dealings with the children of men, specially those who think on His Name. It foreshadows also by reason of the past, what those dealings will be throughout the ages to come, and of the things that God "hath prepared for them that love him." The same is true of the Son. "Whatsoever ye shall ask in my name" is a statement that calls to mind all that the Son endured on our behalf, how He made known to us God's holy Name, and His promise to continue to reveal it to us (John 17:26) in the ages to come.

Thus, this short closing paragraph of Matthew 28 is far more wonderful than most of us have thought. With the background of death behind Him—"for death hath no more dominion over him"—and resurrection accomplished by the power of God, Christ looked forward to ever-expanding horizons of *new life*: horizons, not only which He shall enter in, but enter "into," continually par-

taking, and continually giving, of the joy that was set before Him of bringing many sons to glory, and He "was not ashamed to call them brethren."

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10).

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### THE MOST IMPORTANT THING

(Continued from page 9)

to such a person. Vengefulness, irritability, petty jealousies that are shown in a thousand and one ways, and all sorts of ill humor that are neither Christian nor good etiquette, are evident within the official spheres of any church. Why? Because no other organization would tolerate such people!

So, I think that the most important thing in Southern California is the possession of a kindly heart which thinks of the tolerant, Christian-like thing to say; which neither gossips nor criticizes "justly" or unjustly.

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### GOD SPOKE THROUGH DANIEL

(Continued from page 3)

of iron, his feet part of iron and part of clay" (vv. 31-33). In other words, Nebuchadnezzar saw an "image" made of gold, silver, brass, and iron, a metallic image, but the king saw something else! He saw a "stone," separate and not a part of the "image," which in the course of time "smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (vv. 34, 35).

In the "interpretation" Daniel gave to the king (vv. 36-45), the Babylonish kingdom was represented by the gold element of the image. It was succeeded in time by the silver element (the kingdom of "Media and Persia") which later was succeeded by the brass element (the kingdom of "Grecia") which was succeeded by the iron element (the kingdom of Rome). We should remember that as each kingdom succeeded the other, it took into its system the element it conquered. For instance, when the silver kingdom conquered the gold kingdom, the gold element became a part of the silver kingdom. Coming to the setting up of God's Kingdom, which will occur at the second coming of Jesus Christ, we find that "the iron, the brass, the clay, the silver, and the gold" (v. 45) are all in existence. Remember, though, that the "stone" will smite the image on the feet. (Please turn to page 15)

# BOOK PARADE

By Arlen Marsh

"Spake full well, in language quaint and olden."—Longfellow, in "Flowers."

Many a modern version has come into existence in the last half century to correct this feature of the English Bible—that it speaks full well, but in language quaint and old. Few of these versions have been of the caliber of Weymouth's New Testament in Modern Speech (Pilgrim Press; pocket edition, \$2.00; regular edition, \$3.00; leather edition, \$5.50).

The version was quite well known in England before it was imported to this country some years ago. A new edition, comprising a rather thorough revision of the old system of notes and appendices, is now available. These notes, by the way, are one of the outstanding factors in making Dr. Weymouth's work of exceptional value; they provide brief introductions—usually historic—to each book, and offer both technical and non-technical help in understanding the reasons for various changes in meaning accomplished by the translation.

Now, translating from one language to another is more than a little difficult. There is not only the problem of grammar; there is the problem of individual words, too. Spanish, for example, has a word—*simpatico*—which cannot accurately be converted into English. Spanish is merely symbolic of all other languages.

Despite this problem, Dr. Weymouth has done his work well. His version is easy to read, easy to understand, and of unquestionable scholarship. The New Testament flows along in current English—not the rather stilted current English of some modern versions, but the delightful-to-read English of a master of prose style. Only An American Translation, I think, may be considered Weymouth's equal.

The book carries modern punctuation, too—always a help in arriving at a clear understanding of what the Bible means. Punctuation in the King James has been modernized by Bible publishers a great many times, but it still remains more nearly Elizabethan than American.

It is not a loose translation; it is accurate and thorough. Subheads throughout the text split the book into logical divisions for following out whole ideas.

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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



*"There shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Revelation 22:3).*

### Mankind Is Cursed

God put a curse upon the serpent for tempting Eve to eat of the forbidden fruit. The serpent is called "the great dragon," "Devil," and "Satan." (Rev. 12:9.) The snake was to crawl upon its belly and eat dust all its life because the Devil was in this form when he tempted Eve. The woman and her children are to be enemies of the serpent for all time. Christ was "the seed" who was to win over the serpent's evil nature and crush his head. The last and greatest enemy to be destroyed is death. Death and the serpent will be destroyed, together with all the serpent's angels. (Rev. 20:10, 14; 21:8.)

Until all evil is done away with, mankind is under God's curse. Eve, and womankind, were to have their sorrows and bearing of children multiplied. They are to be under their husbands' rule. Their "desire" shall be to their husbands. There would be fewer divorces today if the men were trained to be good husbands who love their wives as their own selves. There should also be one ruler in a home. It is the husband's place, even as Christ is the Head of the church, to be the head of the home. Where the husband rules in love, there is no need for fear of dictatorship in the home, or of unfair treatment in any way. There will be peace and love and gentleness there. The Lord can dwell in such a home.

The man was cursed, also. By his strength (sweat of his brow), the home is to be maintained. It is his place to supply the needs for the home. The ground was cursed that mankind has to work to obtain food. It never before was filled with thorns and thistles, but now weeds grow more easily than do the plants for food.

The last part of God's curse was that at the final end of man's day he was to return to the dust of the ground: "for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

### A Happy Future

Today, homes are filled with sickness and sorrow. Children are sometimes born blind, or deaf, or crippled. Illness takes its toll. Children die while only a few hours old.

Men sometimes cannot secure work to keep their fami-

lies in food and clothing. Those who trust God need not worry. Christians are told to seek God's Kingdom first and the needs of life will be given.

There is a brighter day coming. When all evil is destroyed, the curse will be removed. The world will be restored to beauty and quiet. Peace will rule in love in every heart. This will even include the wild beasts of the fields. Wars will cease. Christ will reign in righteousness.

### Will You Be There?

We have the opportunity to accept God's plan for salvation. We can be saved from sin by accepting Jesus Christ, who came to save us from our sins.

Those who overcome the sins of the flesh, have faith in Jesus, and do good works for Him, today, will be saved if they obey Him.

The Lord is calling out a people for His name, today. This bride of Christ will rule and reign with Christ when He returns to sit upon the throne of David in Jerusalem.

We are saved by the grace of God. We are saved through faith in Him and His Son. If we believe, then let us work for Him now. Faith without works is dead. We cannot believe and fail to work and live for Him. Then we would only know of it. It would be no more to us than a rumor.

Let us do something about it! We should ask for Christ's Spirit in our lives. The Word promises us that if we ask for it we will receive it.

Draw near to Christ and He will draw near to you. Confess Him before men and He will confess you before His Father in Heaven.

### Happy Birthday Wishes

Glenna Rae Hoskins, Jan. 28, age 11, Sauk Rapids, Minn.  
Gerald Knapp, Jan. 31, age 12, Cleveland, Ohio.

"The inner half of every cloud  
Is bright and shining;  
I therefore turn my clouds about,  
And always wear them inside out,  
To show the lining."—Rollins.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### “How Readest Thou?”

• • •

*By Mrs. Harold Hardesty, Oregon, Ill.*

How often have you asked yourself the question, “How readest thou?”

When preparing lessons for school, we read a lesson quickly and then reread it to pick out the things we want to remember. We study the important passages so we can be ready with an answer.

How many of us pick up our Bibles and read them as we should? Many of us leave our Bibles on the shelf except Sunday when we take them down and read them as a duty. Reading God's Word should not be a duty but a blessing, for in it is the way of life and happiness. In it is found knowledge more precious than silver or gold. We gain character through study and practice of its words.

We should pay attention to the subject and read to learn. We should find out for ourselves and not go about “with father's specs on our heads!” We all have minds of our own, and we do not need to believe something because our forefathers did. Read with a desire to learn and not to contradict or to bend to suit our own desires.

A Berean's Bible never becomes dusty, because he knows John 5:39 commands, “Search the scriptures.” We want to be commended like the Bereans were by Paul: “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11). We should study and pray for wisdom to understand, for we know Christ reproved those who were familiar with the letter of the Scriptures but did not know the true meaning behind them nor the power of God. Our Saviour also called those blessed who heard the Word of God and kept it.

Are we true Bereans? Do we search the Scriptures daily? How will we answer the question: “How readest thou?”

### Installation Service at Blood River

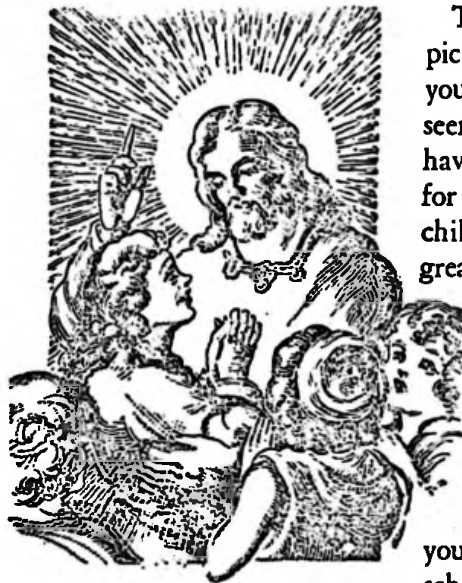
The Blood River (Louisiana) Bereans recently conducted an installation service, with Brother Vernis Wolfe as chairman. He read from the Berean Constitution concerning the duties to be performed by each elected officer.

Officers installed were: president, Mrs. Claiborne Lee; vice president, Mary Richardson; secretary, Shirley Ken-

nedy; treasurer, Yvonne Fayard; and, reporter, Ivison McKinney.

Soon we hope to have some interesting news for our fellow Bereans from “down Blood River way.”

### JUNIOR BEREAN NOOK



This week, we have a picture for you. While you may never have seen this picture, you have seen many like it, for Jesus truly loved children. Many of our great artists have made pictures of how they thought Jesus looked surrounded by the children.

Probably, one of the first verses you learned in Sunday school is Luke 18:16,

which reads, “Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.”

While it may seem like just a lot of words right now to some of you, if you will think just a little you will know that those words were written for all children. Sometimes when we go to church, it seems that all the songs and sermons are just for the grown-up people and are very hard to understand by juniors. That is why it is so nice to know that Jesus loves children, and, even when we cannot understand everything that goes on, we at least can realize that we have an older Brother who is thinking about us. Our Brother once told the grown-up people not to keep the children away from Him.

This is one of the purposes of the Junior Berean Society—to help all little Christians to understand Jesus' love for them. That is what you will learn if you attend your Vit-Em-In Club each week and listen and sing with all the other Junior Bereans. Remember to really learn and study so that we will be worthy to be taken into His arms when our older Brother comes again.

Jesus loves all of you—red, yellow, black, and white, as we sing in the familiar song.



# AMONG THE CHURCHES

## CALENDAR

January 28-February 1—Mid-winter Ministerial Conference at Oregon, Ill.  
 February 4—Second semester begins at Oregon Bible College.  
 February 16, 17—Northwest Quarterly Conference at Felida, Wash.  
 March 30, 31—Illinois Spring Conference at Ripley.

## ROCKFORD, ILLINOIS

At the annual business meeting of the Blessed Hope Church of God, Rockford, Ill., held on January 8, the secretary reported one addition to the membership list during the year (by baptism), and no subtractions.

The treasurer's report showed a balance on hand of \$2,493.59 in the building fund, and \$993.75 in the general fund. The Sunday school reported a balance of \$382.28.

Definite efforts to secure plans for a new church building were initiated, and the trustees were asked to intensify their efforts to find a suitable location for the building.

During 1946, the church will apply the amounts taken in Sunday morning offerings (above the amounts normally pledged) to four funds: one fourth to the Illinois State Conference; one fourth to National Bible Institution; one fourth to the local general fund; one fourth to the local building fund.

John Railton and Harold Starbuck were re-elected elders; Herbert W. Kasper and Gayle A. Somers were re-elected deacons; Greene Newman was elected assistant deacon; Mrs. Bess Kasper and Mrs. Mildred Somers were re-elected deaconesses; Mrs. Esta L. Starbuck was re-elected secretary; and Mrs. Mildred Somers was re-elected treasurer. Mrs. Bess Kasper was returned to the office of music director; Evan Knodle, to the office of Sunday school superintendent; Earle Mogle, to the office of trustee (with John Railton and Gayle Somers holding over as other trustees). Mrs. Marjorie Mogle was elected superintendent of Bereans.

By formal action, the Rockford church expressed itself unanimously as favoring the use of Sunday school lesson outlines prepared by a Church of God committee, in preference to the International Uniform Lesson series.

Arlen Marsh, Pastor.

"The Herald surely has good articles."—John Lehman, West Milton, Ohio.

## HERALD RECEIPTS

Mrs. Mary M. Smalley; Mrs. James Kincheloe (another); Van Parker; A. E. Shaw; Mrs. Rosa Starbuck; Mrs. Mary F. Cook; Mrs. M. E. Bray; Mrs. Nellie Ling; Glen Hoskins; Willard M. Naylor; Mrs. Eva L. Page; Lucian Murphy; Mrs. Mary Poland; Mrs. J. A. Swihart; Mabel M. Alexander (others); Mrs. E. H. King; Ruby A. Johnson; Lewis Lindsay; Mrs. M. Fetters; H. K. Elton; Mrs. Elvera Edwards; D. C. Dovenbauger (another).

## MARRIED SIXTY-ONE YEARS

Bro. and Sr. J. H. Williams, Rochelle, Ill., observed their sixty-first wedding anniversary on January 8, 1946. They are the parents of Sr. G. E. Marsh and the grandparents of Bro. Arlen Marsh. Many years ago, they were members of the old Antioch Church of God near Chana, Ill., and are now members of the Church of God, Oregon, Ill. Bro. Williams served several years as a vice-president to the General Conference.

Bro. and Sr. Williams have many friends who wish them added years of happiness together. Their strong faith in the doctrines of the Church of God is encouragement to all who know them and appreciate the faith they have so nobly supported. (See front page for picture.)

## GOLDEN RULE HOME NEWS

Mr. and Mrs. L. D. McLain, superintendent and matron of Golden Rule Home, were in Mt. Sterling, Ill., January 11-13, to attend the funeral of a friend, Mrs. C. W. Rice.

Walter Wilson and G. M. Birkey recently were dinner guests at the Home.

Elizabeth Ordnung, Reporter.

## HERALD RECEIPTS

Mrs. J. C. Waller (others); Sgt. Robert L. Jones (another); G. M. Logan (others); Mrs. Jessie K. Bullard; Beth Hardesty (another); Jennie Salisbury; Zenus Murphy (others); Shirley Logsdon (another); L. B. Hanson (another); Fred E. Hall; Clarence Moll; Willis A. Roose; Elizabeth Morse; Robert Hall.

## ILLINOIS CONFERENCE FINANCES

Treasurer Tessa Laning, Mount Sterling, Ill., Rt. 2, reports a deficit of \$32.92 for December in our State evangelistic fund. After a pleasant vacation trip to the west coast, she is now at home and will gladly receive your contributions. Paul C. Johnson, President.

## TEMPE, ARIZONA

Bro. Harold and Lozelle Burnett are visiting with their parents who recently came to Tempe.

Bro. and Sr. Frank Laning and Bro. and Sr. Wayne Laning were week-end visitors at the Howell's and at the church, Sunday, January 6.

Bro. and Sr. William Lindsay of Kewance, Ill., arrived here the morning of January 11. He bought a one-way ticket.

C. E. Lapp, Pastor.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. L. W. Moore, Jr.	\$ 10.00
Mr. & Mrs. T. M. Savage	5.00
Hillisburg, Ind., Sunday School	4.45
Mr. & Mrs. Harvey U. Krogh	5.00
Mr. & Mrs. A. L. White	4.00
N. Goodreau	6.00
Gail Grimsley	100.00
Mrs. G. W. Marrs	8.00
Irena Margraves	50.00
Mrs. Nora Johnson	40.00
Alice R. Young	5.00
Amy L. Young	10.00
Mrs. R. R. Hillard	17.00
A Brother	1.00
Mr. & Mrs. C. E. Lapp	4.14

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Otto E. Dick, Rt. 3, Frankfort, Ind., writes: "I am hoping that our whole family will be able again to attend the General Conference next summer. Our daughter Betty has not been well, but we are hoping she will be greatly improved by Conference time."

Frances Diane Landry was born, January 8, 1946, to Mr. and Mrs. Jerry Landry, Hammond, La. Congratulations!

Bro. Gail Grimsley, Little Sioux, Iowa, reports having organized a Bible study class on ship, en route homeward from the Pacific war zone. Says he: "It is easy to see that our nation is just riding on its reputation as a nation of Christians."

Bro. and Sr. A. G. Townsend and daughter Martha, Grand Rapids, Mich., visited at the home of Bro. and Sr. F. L. Austin, Oregon, Ill., January 14 and 15, en route to Tempe, Ariz., where they are visiting the Robert Townsend family.

Sr. Verna Thayer, having recently worked with both churches of God in South Bend, Ind., is working again at Sioux City, Iowa. She visited briefly at National headquarters, January 15.

Bro. Edward H. Lindsay, son of Bro. and Sr. Lewis Lindsay, Oregon, Ill., has been discharged from Uncle Sam's service. He and his wife are making their home, temporarily, in Chicago.

Mid-Winter Ministerial Conference at Oregon, Ill.—January 28-February 1, 1946.

"I cannot understand how my college instructors ever managed to treat me so decently when I 'pulled' some of my stunts [??]."—Delbert A. Jones, Michigantown, Ind.

Bro. Edwin Smith, a former student of Oregon Bible College, accompanied by his wife and his brother "Dick," visited College friends in Oregon, Ill., January 16 and 17.

FONTHILL, ONTARIO

Vacation days are over now, and during this period, one especially pleasant evening was spent in the Sunday school room. The evening began with a delicious turkey supper, then an impromptu program followed, and the climax was the distribution of presents and cards from the decorated and brightly lighted trees.

The latter part of December, Sunday school members gathered for the annual Sunday school meeting. The following officers were all re-elected to office for 1946: superintendent, W. H. Holland; assistant superintendent, Joe Fletcher, Jr.; secretary and treasurer, Maurice Anger; organist, Mabel Payne; assistant organist, Irene Holland; chairman of social committee, Wilson Kirkwood; cradle roll superintendent, Helen Beemer. May God strengthen, and truly lead, these officers during this year of work in His vineyard.

On New Year's Eve, a watch-night service was held, and the New Year was entered into by worship and prayer.

Our weekly Bible study and choir practice are both conducted on Thursday evenings during these winter months.

Bro. Melvin Haines is back from Halifax, and we are glad to have him in our midst again. Bro. Alfred Payne has returned from oversea's service. We pray for God's blessing on our young men as they return to civilian life, and their loved ones.

Bro. Howard Beemer, Jr., spent the holidays with us, and we had the pleasure of hearing him speak when he conducted preaching services, Sunday morning, January 6. He gave us a splendid talk on remembering to give thanks to God for all things. He really led us in a thought-provoking checkup on this important privilege (not duty) of giving thanks to God through Jesus. We are naturally very much interested in Howard, and are happy over the progress he is making. We will faithfully uphold him in our prayers. What a tower of strength it would be to all the students at Oregon Bible College if all the respective churches would fervently pray to that end!

A few weeks ago, Sr. Ethel Snider (recently of Fonthill, but now of Red Deer, Alberta) was so ill with pneumonia that all hope for her recovery was given up by her doctor. Our Fonthill group took Sr. Snider to the throne of grace, in both public and private prayer, and she is now home from the hospital. Today your reporter received a letter from Sr. Snider, and I am taking the liberty of quoting a few lines from her letter: "I am coming along fine. I know it was your prayers that brought me through. I guess I will come out on top with Jesus' help. We cannot get along without that."

God answers prayer, and we desire through this Restitution Herald to give thanks to our Father in heaven for the very definite answers He has given to our Fonthill group, who pray believing.

Irene Holland, Reporter.

KOKOMO, INDIANA

All members of the Kokomo (Ind.) Church, and especially the Sunday school boys and girls, were glad to have Sr. Verna Thayer to work with us during the month of December. With her suggestions and help, many improvements have been made, both in the Sunday school and Berean work.

First of all, a Sunday school choir was organized, and it has been giving special numbers for the pleasure of all present. The mid-week Bible study class for boys and girls has been transformed to a Vit-Ein-In class, and thus far two new members have enrolled each week. Increased interest has been shown in the series of "Life of Christ" lessons, prepared especially for boys and girls by Sr. Thayer.

Our regular Sunday school superintendent, Bro. Bert Maroney, requested Sr. Thayer to have a model Sunday school opening December 29, at which time she surprised parents and the congregation with the talents that lie hidden among our boys and girls. They, too, enjoyed the opportunity of sharing in the Sunday school services.

Sr. Thayer directed the play, "Christmas Windows," and took full responsibility of church decorations and preparations for same. Seeing her work with such ease and confidence of each child, gives us new zeal to work onward. Our prayer is that we may continue the work that she has planted here.

Relatives, friends, and church members were surprised, and pleased, to have Bro. and Sr. Edgar Harvey and two daughters, Barbara and Patty, and Sr. Naomi Harvey here for a two-day Christmas visit from the land of sunshine and flowers, Port Arthur, Tex., to a land of ice and snow. Come again.

Emory Maey, Pastor.

OREGON BIBLE COLLEGE NEWS

The students, at present, are all hard at work preparing for the final exams of the semester.

Boyd Davis and Clell France, who were attending high school in Oregon, remained in Washington. It would appear that the boys like the West the best.

Miss Leila Whitehead addressed the student body during chapel period, Thursday, January 10. She used as her topic, "The Life and Work of Fanny J. Crosby." At the completion of the address, the students selected and sang a group of hymns written by Fanny Crosby.

Gary France and Kirby Davis were in South Bend, Ind., Sunday, January 13. Gary conducted services at Hope Chapel in the morning and afternoon. Kirby sang at each service. Daniel Judy went last week end (January 20) to conduct services.

The second semester, judging from the courses offered, promises to be very interesting and beneficial to all the students. The instructors deserve much credit in this matter, as much work is required in "mapping out" the courses to be given during the semester.

Gordon Landry recently became the proud "uncle" of a bouncing baby niece.

All members of the College wish to thank the Dorcas Society of the Dixon (Ill.) Church for lovely drapes presented for a classroom. The appearance of the classroom is improved one hundred per cent. Once again, thanks very much. W. Howard Beemer, Reporter.

DOINGS IN MISSOURI

Our regular appointments with both Jordan and Kansas City, Mo., were filled in December and also have been this month.

We had quite a disappointment at Christmas time, because we had to "call off" our Christmas program, due to sickness. There has been much sickness in our neighborhood. The writer was sick on Christmas Sunday, December 23, and is very thankful to Bro. Richard Smith for conducting the services.

On Friday evening, January 11, Bro. and Sr. Smith were pleasantly surprised when friends and neighbors gathered at their home and enjoyed a potluck supper. It was a farewell supper in honor of the Smiths, for they plan to leave here soon and go to Ohio.

Mr. and Mrs. Edras Driskill are the proud parents of a son born January 10. His name is Melvin Thomas. Bro. Driskill is superintendent of our Sunday school.

Money is being solicited here for repair of the church. There is more than \$300.00 in the treasury. We hope soon to see quite a difference in the appearance of the church.

Mrs. Charles Shaver and son were made very happy during the Christmas season when the husband and father, Charles, came home from the army. He had been in the service for more than three years.

Francis E. Burnett, Evangelist.

PENNELWOOD CHURCH OF GOD  
Grand Rapids, Michigan

On January 1, 1943, the total amount in the Building Fund was only \$522.21. During that year \$1,542.59 was raised. During the year 1944, which was our best year for the Building Fund, a total of \$3,019.22 was contributed. This past year has not been far behind, with a total of \$2,422.39.

During 1945 a pipe organ was purchased for a thousand dollars, which left in the Building Fund a total of \$6,506.41 on January 1, 1946.

According to present plans, this represents about one half of the cost of the new church. Here is a hearty THANKS to all who have worked so diligently for the new building.

H. U. Krogh, Jr., Pastor.

Send The Herald to your friends.  
Subscription rate: \$2.50 per year.

GOD SPOKE THROUGH DANIEL  
(Continued from page 11)

Showing the glorious consummation of his prophecy, Daniel said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (v. 44). This is in perfect harmony with Revelation 11:15 and Daniel 7:27.

In connection with these scriptures, read Isaiah 2:2-4 and Micah 4:1-8, which plainly show the mighty power that the King of God's Kingdom will exercise when He ascends His throne at His second coming. (Matt. 25:31; Psalm 72:8, 9.) His overcomers, the saints, will reign with Him upon His throne. (Rev. 3:21; 2:26, 27; 2 Tim. 2:12; Matt. 19:28.) Wars will cease (Psalm 46:9), and nations "shall beat their swords into plowshares" (Micah 4:3).

NATIONAL BIBLE INSTITUTION

A Pledger	1.00
Harold Doan	4.20
C. R. Stearns	100.00
Mr. & Mrs. Irvin Ferguson	4.00
Mr. & Mrs. G. W. Reye	5.00
Missouri State Conference	30.00

# We Started Something



# Let's Finish It!

At last General Conference, we started something big. We inaugurated a plan by which enough money can be raised in one year to expand the various works of National Bible Institution and have sufficient money in balance to begin work on a new Administration building.

It is easy to start something (someone makes a suggestion, a few people raise their hands), but it is much more difficult to finish it.

As Christian workmen, we have seen a work to be done; have put our hand to the plow, and, though the goal seems far distant, we cannot, we must not, turn back. (Luke 9:62.)

"He started to sing, as he tackled the thing That couldn't be done, and he did it."

To do what we have begun, every reader of THE RESTITUTION HERALD must become a Lord's Steward. The work we have begun cannot be finished by two or three hundred people. Every person in the Church of God must feel the responsibility of aiding the national effort.

The Lord's Stewards is an organization of regular contributors who have pledged *at least* \$1.00 per week for one year. You can become a Lord's Steward and help finish the job by writing to National Bible Institution, Oregon, Illinois.

## New Lord's Stewards

Following is a list of new members of the Lord's Stewards who are helping finish the job. Are you a Lord's Steward? Sign today!

C. N. Adams; J. H. Anderson; Alfred Anthon; Mrs. Edward Berek; Loren Burnett; Mrs. W. E. Byers; J. F. Carpenter; F. G. Carpenter; F. M. Claussen; Mrs. Robert S. Costello; Mrs. Eva Daniel; H. L. Davis; Mrs. O. J. Dorsey; E. A. Ellis; Enos E. Elton; H. K. Elton; Anna E. Fales; Harvey L. Fisher; Amy Dunbar Frye; Mrs. James Galbraith; John Garard; Mrs. Mary E. Good; Gail Grimsley; J. W. Hammond; Russell Harman; Bertha and Hope Haupt; Mrs. L. R. Hillard; Irene and Weldon Holland; J. Arthur Johnson; Nora Johnson; George Jones; Jessie M. B. Kauffman; H. U. Krogh, Jr.; Chas. Lapp; W. H. Lindsay; Mrs. Nellie Ling; Clyde Long; Forrest R. Long; Marion L. Long; Mrs. Mary L. Luman; Mary Ellen Macy; E. F.



Marsh; F. C. Montross; Elsie M. Moore; Mrs. Howard Moore; L. W. Moore, Jr.; Chas. Netts; Paul Overholser; Cora G. Pace; W. A. Reid; Patrieks; Spencer Phillips; Marian R. Richards; E. Riesener; T. M. Savage; Mrs. J. D. Shelly; Emma Sissle; Cecil Smead; Mrs. John S. Taylor; A. L. White; Wayne Wilson; F. B. Winfrey; L. E. Young; Elmer H. Magaw; James Maggard; Irena Margraves; Mrs. G. W. Marrs; Arlen Marsh; Chas. G. Jones.

## ILLINOIS LEADS THE STATES

### GOLDEN RULE LEADS CHURCHES

Competition between states and churches is becoming more spirited, in the contest which has been devised to encourage action. Accurate records are being kept at National headquarters of contributions and from which church and state they come. It would help the bookkeeper and also your church and state if you would mention them with each of your contributions.

Prizes offered to winners in this contest are well worth working for. If your state should be the one from which the most contributions come, some boy or girl from that state would be given a four-year scholarship (monetary value—more than \$500) to Oregon Bible College.

Some church which really works for Lord's Stewards memberships will win \$100 in merchandise. If your church could use this prize, join the Lord's Stewards yourself and encourage your friends to join, and if enough of them do, the prize may be yours!

Let's all get behind this contest and P-U-S-H! That is the only way we can reach our goal, and it is the only way your church and state can win the prizes.

Golden Rule Church of God, leader of the churches in this contest is located in Cleveland, Ohio.

## Contributions to Date

\$12,988.06

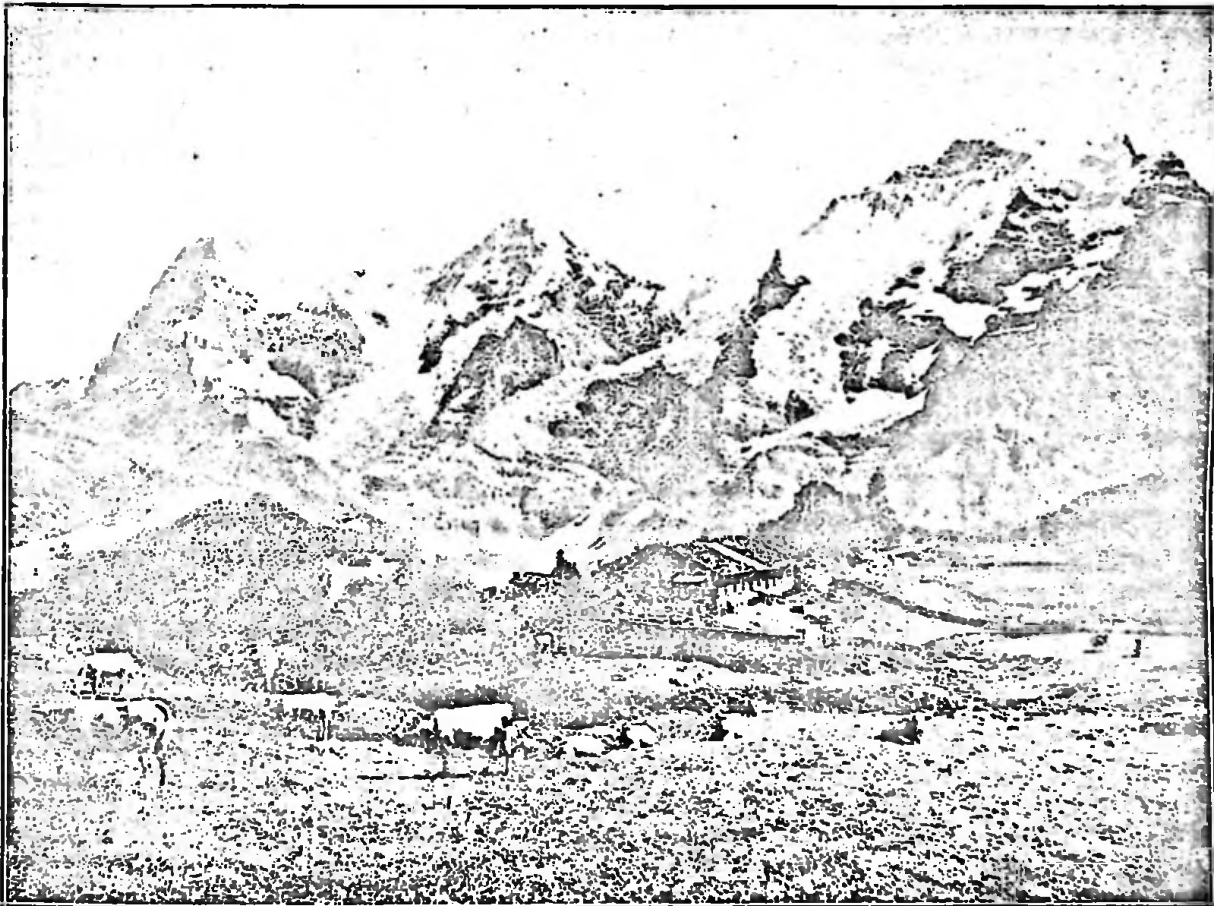


# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, JANUARY 29, 1946

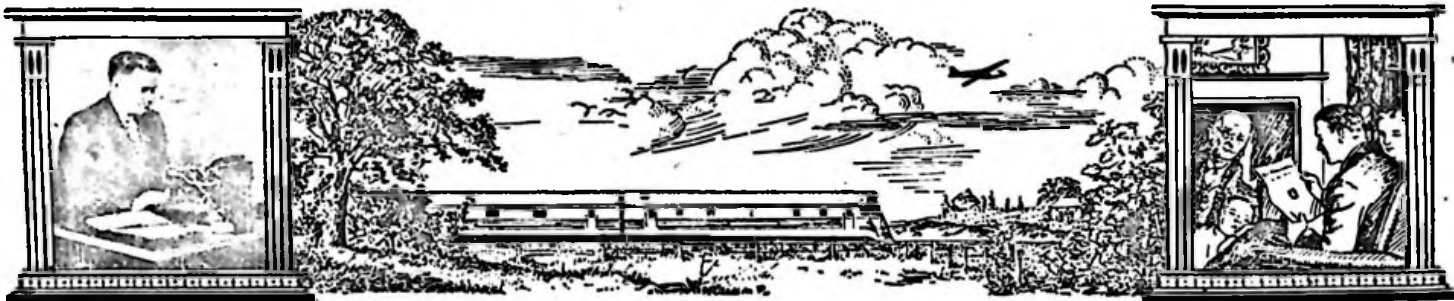
NUMBER 17



—Authenticated News Photo.

## ALPINE GIANTS NEAR INTERLAKEN, SWITZERLAND

This restful and majestic scene presents the royal Alpine trio: Eiger, Monch, and Jungfrau, peaks nearly fourteen thousand feet high and, in their snowcapped splendor, constituting one of the scenic attractions of Switzerland. As indicated by this pastoral scene, the higher valleys are rich in pasture lands. The lower foothills are adorned with numerous vineyards and orchards. The quiet beauty of this scene is emblem, too, of the people living in Switzerland. They are quiet, peace-abiding, God-fearing. As in David's words of inspiration, they testify: "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). "As the mountains are round about Jerusalem"—and as the Alps are "round about" the Swiss—"so the Lord is round about his people from henceforth even for ever" (Psalm 125:2); and "they that trust in the Lord shall be as mount Zion, which . . . abideth for ever" (v. 1).



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

## Mid-Winter Ministerial Conference

The annual Mid-Winter Ministerial Conference is in session at Oregon, Illinois. Ministers from far and near are attending. Questions of special interest to ministers—questions of Bible interpretation and church work—are studied, both pro and con, all to the end of developing unity and good will among those who lead and feed the Saviour's flock.

## France and Huffer Share in Scholarship

Brother Gary France, Wenatchee, Washington, and Brother Alva Huffer, Michigantown, Indiana, seniors in Oregon Bible College, have been granted equal honors in sharing the L. E. Conner Scholarship for the school year of 1945-46. The scholarship is based on scholastic record during the junior year, on preaching ability, and on general co-operation and deportment. Both these men completed their junior year of work with an "A-" average. Brother Huffer, in addition to his school work, is leading the work at East Oregon Mission. Brother France has been chosen upon two occasions, by vote of the students, the most ideal student in the College. Both these young men have preached upon occasion for several of our congregations; both are zealous, qualified, consecrated. They are men well chosen to perpetuate the name of Brother L. E. Conner in whose honor the scholarship is presented, annually, by the Golden Rule Church, Cleveland, Ohio.

## Did Roskovitsky Lie?

During the last several years, various religious periodicals have published the claim of one Vladimar Roskovitsky that in 1917 he and others discovered Noah's ark atop one of the mountains of Armenia. (See editorial page of *THE RESTITUTION HERALD*, March 17, 1942; also, page 12 of the *Defender Magazine*, October, 1942.)

At first thought, one may question any possibility of the ark being intact at this late date. Roskovitsky, a converted Russian, explained: "Being frozen up for nine or ten months a year, it could not rot, and it has been on cold storage, as it were, all this time." The discovery was reported to the Czar of Russia who shortly thereafter was

exiled, and the incoming government of godless Bolshevism destroyed the records.

Sensing the widespread interest of this subject, we recently addressed National Geographic Society, Washington, D. C., to learn if it has any reporters or archaeologists in the vicinity of the alleged discovery—or any authentic report. Under date of January 7, 1946, reply was made that this Society "has received a number of letters concerning the reported discovery of Noah's ark"; that it "consulted several prominent archaeologists about the find"; but that, "unfortunately," these archaeologists were "not able to furnish any information." The Society has not sent exploring parties to the Mount Ararat region, nor is it in touch with Mr. Roskovitsky.

Accompanying the foregoing reply was copy of a letter written by an authority at Columbia University, New York. We quote from this letter originally sent to National Geographic Society:

"We have made exhaustive inquiries among those who know thoroughly the archaeology of Russia, the Caucasus, and Armenia, and come to the conclusion that there is nothing in the story regarding the discovery of Noah's Ark in 1917 on a lake at the top of Mount Ararat. The story was extremely improbable at first glance, but of course there might have been some foundation to it—which required investigation. The sole foundation seems to be the following:

"The local belief is that if the hero can brave the icy crevasses and the devils that haunt them, and can scrape a little pitch from the timbers of the sacred vessel, he becomes invulnerable to the bullets and daggers of his enemies and that the hearts of the fairer sex are as wax before him."

"We suggest that you give no credence to this story, the burden of proof being on the narrator."

Well, right or wrong, here is a question that merits further study. Did Roskovitsky lie? He claims he saw the ark. Those who discredit his story have not gone to the site of the alleged discovery. Maybe the ark *is preserved*, divinely, as a proof in these "last days" of doubt, Columbia University notwithstanding. This may prove to be an instance where "the foolishness of God is wiser than men" (1 Cor. 1:25). Furthermore, and as suggested by Associate Editor, Brother Paul C. Johnson, there must be a vessel of some description up there to have given basis for the local tradition, humorous as that tradition may be.



# My Father's World

By C. Alan McLain (Dixon, Illinois)

THE SONG entitled, "This Is My Father's World," by Maltbie D. Babcock, expresses many beautiful thoughts. The first thought is one of personal regard, "My Father." The second thought is one of possessiveness, "My Father's world"; also, it shows what the possession is. The picture thus presented is one concerning relationship of the world to its Creator, and of the Creator to the world.

To attentive ears comes the melodious melody of birds declaring their Maker's praise. The majestic snowcapped mountains in their splendor bring adoration to our Creator. All nature sings our Father's praise. God is Ruler yet! "This *is* my Father's world." Men change, but He changes not. His ways are unspeakable and full of glory. We are His and the people of His pasture. Let us rejoice together; let us break forth into singing praise to our Father.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). "If I were hungry," God declares, "I would not tell thee: for the world is mine, and the fulness thereof" (Psalm 50:12). God comforted His people, saying: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:26). "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding" (v. 28). "In the beginning God created the heaven and the earth" (Gen. 1:1). All that God created God looked upon and saw that it was good. "So God created man in his own image, in the image of God created he him; male and female created he them" (v. 27).

The first two chapters of Genesis give the description of the creation. There is a disagreement among men concerning the length of time of the creation. Some say the days of creation were, actually, many millions of years, because of the earth's formation that scientists say would take millions of years to form. The diamond is a jewel, but in actuality it is carbon formed from vegetation which, according to scientists, would need millions of years to form. Of course, diamonds gain most of their value through cutting and polishing. A long time, also, is required for wood to petrify. Coal is decayed vegetable matter that took thousands of years to develop.

God in the fourth day of creation created lights in the firmament to divide the day from the night; the lights

were to be for signs, seasons, days, and years. The sun was created to rule the day and the moon to rule the night. An argument is as follows: If the sun and moon were not created until the fourth day (for it is by the sun and moon that our days and nights are reckoned), how can the days of creation be the same as our twenty-four-hour days? Yet, one of the first things that God created was light, and He called the light day; the darkness He called night. Evening and morning were considered to be a day. The Jewish time was reckoned from sunset to sunset.

Why should we think it a thing incredible that God created the heavens, earth, and all the host of them in six days according to our twenty-four-hour day? Is God measured as we measure flour? Why do we limit Him by our thinking? Is He not infinite and are we not finite? His bounds are unlimited, and His ways past finding out. His power cannot be measured as we measure ours. If God created all things out of that which was not, why do we think that it took Him millions of years to create them? Could not God with the word of His mouth create all things in a moment if He so desired?

Isaiah fitly has said, "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 the scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" (Isa. 40:12, 13.) In answer to these questions, we read: "It is he that sitteth upon 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 the princes to nothing; he maketh the judges of the earth as vanity. To whom then will ye liken me, or shall I be equal? saith the Holy One" (Isa. 40:22, 23, 25).

I believe that God created the formations in the earth as we know them today when He created the earth. There needed to be a starting place. The old question often is asked, Which was the first, the hen or the egg? The fowl was first in creation. All things were created in the adult stage. I do not disregard the different stages of growth or development in all things. God has established the laws of the universe to keep all matter within its bounds and that it might glorify Him.

Another declaration of God's infinite being was written in Psalm 19: "The heavens (Please turn to page 10)

# Chain Reaction

By Cecil A. Smead (Midland, Michigan)

THE STORY goes something like this: In trying to create a cheap source of atomic power or a new war weapon, a group of atom scientists will make a tragic blunder, costing mankind the earth. The chain reaction will go wild as each atom explodes with terrific force, setting off adjacent atoms. Atomic dissolution will flare with radio speed. In less time than required to swat a fly, the earth will blaze up to be the funeral pyre for all earthly life. It will become a new sun in the heavens, its sole use being to light up the canals on Mars. Thus will perish all the hopes and aspirations of mankind. In less than a second, all people will be struck down: good and bad, young and old, men, women, and children. Monuments, slums, inventions, books, Niagara Falls, Grand Canyon, Mount Everest, churches, homes—all in an instant will dissolve away into fire. As man has wasted the substance of the earth, wantonly cut down forests, bombed cities to rubble, so at last he will bring forth this final wantonness exceeding all but the crucifixion itself. Even Christ must weep as He looks forth on what is left of the place He knew so intimately for two millenniums.

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Why do I say that? Because God could not allow that story of universal destruction to happen. God has other plans. He has made promises to humanity—promises that came closest to failure when His Son hung on the cross. Only one heart of love stood between man's doom and his salvation, but, oh! that heart belonged to Jesus! That heart was full of infinite love. The mistakes of man cannot block or sidetrack God. His commitments require the existence of an earth that needs to be substantially the same earth as now existing, although there will be certain changes. It should have Niagara Falls, the Grand Canyon, sequoia trees, and any good thing we have known and loved during these centuries.

For example, in the time of Noah and after the Flood, the rainbow was designated to be, as God said, "the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations" (Gen. 9:12). That covenant stated that there never again would "be a flood to destroy the earth" (v. 10). Bible-loving friends and relatives early in my life taught me a deep love and respect for God's Word. Even

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"God." Ever since that beginning, God has been reacting on this earth. We are waiting now for the grand climax of the long chain of *reactions*.

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# The Teacher and the Lesson

By Arlen Marsh (Rockford, Illinois)

ONE of the most curious attitudes that has developed in the entire field of religious education is that of the average teacher toward the printed text of a Sunday school lesson. Whereas the text is planned—whether it be in the International Uniform Lesson series or otherwise—to furnish no more than a background for the study of the subject, the teacher, far too often, regards it as something too sacred to be disregarded, too sacred to be changed, too sacred not to be read in full and commented on to the last jot and tittle.

This, of course, is absurdity. Printed texts are of themselves almost worthless. The Sunday school class is organized to study the Bible, not the quarterly; and study of the Bible requires that the Bible be used, used generously. Even the daily home readings provided for all Sunday school lessons furnish background only. The important matter is not the specific text, but the theme expressed by the title and the aim.

As a matter of fact, it is the religious adherence to the printed text that stultifies, more than any other single factor, a lesson of any kind. The day school teacher who has no ideas of her own, who must rely for every word and gesture upon the directions of her syllabus or her textbook, is about as useful as a car with a broken axle. She is no more useful when she applies her questionable talents to the problems of Sunday school teaching.

With the highly specialized matter of teaching small children, juniors, and intermediates, we have here no concern. Rather, our attention is directed to the senior and adult classes and the educational questions they create. Children and those older form two separate fields, and it is impossible to treat both alike. First graders in public schools learn to read; ninth grades begin to learn algebra; college students go into the mysteries of calculus and trigonometry. They study from different texts, have teachers of different qualities, and have different experiences. Those in Sunday school vary no whit from those in the secular field.

Preparation for any given lesson is not a matter of an hour's study, nor of two hours', nor of three. It is a matter of all the experience and knowledge and wisdom that a teacher can muster from all his past life. Quarterlies cannot, should not, supply the teacher's thinking for him. He must do that for himself.

The other day, preparing for a Sunday school lesson of adults, I consulted fourteen books. Having done so, I turned to an experience I had had long before those books

were bought—and I used as the illustration I wanted a story of an event that had lain in my memory since 1931. Every teacher has experiences he can utilize; books are far less important than imagination and an ability to put Christianity down to the everyday, practical level.

The recent Christmas lesson in the adult *Truth Seekers' Quarterly* gives an excellent illustration of the need for more constructive thought among our teachers.

The aim: "To show the need for giving liberally to the work of Jesus."

The golden text: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9:7).

The printed text: Matthew 2:1-15, the story of the visit of the Wise Men to the infant Christ.

This text has been used time after time by the International Uniform Lessons and by the denominational lessons of almost all publishing houses. Yet, never once have I seen an editorial comment, in any sort of lesson help, that struck at the real root of that magian visit: the desire of the Wise Men to show their adoration by giving. Matthew 1:11 contains the word "presented"—it is never used except in relation to the giving of religious offerings; the magi, then, expressed their understanding of Jesus' religious purpose by their very mode of giving. Further, they gave the best that money could afford—gold, frankincense (which, Deuteronomy tells us, was restricted to sacrifices to God), myrrh. Is there no practical lesson here? Can it not be pointed out—without the aid of any quarterly help—that gifts to Jesus and to God should always be the very best, should always be as liberal as they can possibly be made? Quite likely, the gifts helped to finance the flight into Egypt—precisely as liberal giving in our times helps to finance the plans of God.

These things are available to any teacher. The practical aspects of the visit of the magi—typical of the practical aspects of other lessons—are open to everyone; they require no scholarly research, no pouring over numerous books, to be seen.

Lessons founded on Old Testament characters, Old Testament events, Old Testament prophecies, have precisely the same possibilities. Is it too much of a mental strain, for example, to see the close parallel between the condition of Israel as described by the prophecies of Ezekiel 7 (lesson 3, fourth quarter, 1945, *Truth Seekers' Quarterly*) and the condition of the world as a whole today? His-

tory is valueless unless it gives us some guidance for living our own lives. So is any Biblical prediction of the future.

The printed text should be merely another illustration in the course of the study of the subject. Marginal references, concordances—they cost no more for the Sunday school teacher than they do for the minister!—have alone served many an able teacher in preparation for a genuinely gripping lesson. Use the Bible—it, after all, is the center of your study.

The Church of God has its pet texts as has every other church. Some years ago, I sat in the balcony of the Oregon, Illinois, church listening to a conference sermon—and to the minister beside me outlining in advance every text that the minister in the pulpit would quote. It happens that there are some thousands of Bible texts which rarely are used; and if we believe thoroughly that *all*

Scripture is given by inspiration of God and is profitable for doctrine, there is no reason why we should ignore these texts. Sunday school lessons provide excellent opportunities for familiarizing ourselves with the places in the Bible to which we almost never refer. Ezekiel 39 teaches the restoration of Israel quite as well as does the illustration of the valley of dry bones, with which most Church of God people are already acquainted.

It is not research and helps that are needed among our teachers; it is thinking. When men came to rely upon the “helps” the rabbis gave them in the pre-Christian era, the faith that had been Biblically taught became so corrupted that it was hardly recognizable as the offspring of the doctrines of Moses. “Delightful task!” James Thomson wrote in the early eighteenth century, “to rear the tender thought.” It should be a motto for life for every teacher.

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## NAMES OF OVERCOMERS TO BE CONFESSED BEFORE GOD

*By G. P. Lichty (Pomona, California)*

**I**T IS PROMISED to him who shares in “the victory” that he will not only “be clothed” with incorruption, and “his name” remain perpetually inscribed among the deathless, but that his name will be honorably mentioned in the august presence of the Eternal Majesty of the universe and before His angelic hosts.

Only we who have become related to Christ and God through baptism can fully comprehend the stirring thought of what it means to have Him confess our names before our Father. (Rev. 3:5.) When Jesus sent out His disciples to the lost sheep of Israel to preach His Kingdom, He warned them of the trials and tribulations they would incur. Yet, He encouraged them to endure persecution and remain faithful even unto death. Men and women who refused to renounce their faith even unto death were promised, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven” (Matt. 10:32). This blessed assurance gave them added courage and strength to undertake the Great Commission. Today, Jesus renews His promise to confess our names for our testimony of Him.

Unity builds the church. Jesus prayed for the unity of His brethren that they might be one, even as He was one with His Father (God). (John 17:22.) He prayed for their perfection in oneness or unity. To be made perfect is to be raised from among the dead, and made incorruptible and deathless. When we shall be like Jesus and see Him as He is, we shall have attained unto perfection. Then will our in-oneness or unity in Him be as He is in the Father. When He is thus in us, our names will stand out confessed before the Father. (*Please turn to page 10*)

## HEAR AND OBEY

*By Lyle Rankin (Cashmere, Washington)*

**W**HEN JESUS called His disciples, He said, “Follow me,” and they followed Him. (Matt. 4:19-22.) Merely to believe Jesus to be the Son of God is not sufficient. Faith must be supported by works, or it is dead. The works must be works of righteousness, not of trembling. (James 2:15-26.)

Jesus gave a parable in which many people were called to a marriage feast, but some made light of the call, deeming their farms and other business of greater importance. The call then reached out to the highways and byways, and the supper “was furnished with guests.” The time came for the king to see his guests. One was found without a wedding garment on; and, when asked about it, he was speechless. He had failed to “put on” the required garment. The result: He was bound and cast into “outer darkness; there shall be weeping and gnashing of teeth” (Matt. 22:1-14). This one had believed somewhat concerning the wedding supper; he had heard the call, but did not put on the wedding garment. The “called” are to put on Christ. (Rom. 13:14.) To do this, one has a work to perform; not just say within oneself, “I believe that Jesus is the Son of God.” Peter taught: “He that feareth him [God], and worketh righteousness, is accepted with him” (Acts 10:35).

When John the Baptist said to Jesus, “I have need to be baptized of thee,” Jesus answered, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness” (Matt. 3:14, 15). Though Jesus was without sin, He still desired to fulfill all righteousness and insisted that John baptize Him.

To be baptized is a command. In obeying this command, one shows faith in God. (*Please turn to page 11*)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**LITTLE SINS.** More and more human values are being judged on the basis of "love of money." One of the first questions asked concerning a man's worth is, "How much does he own?" When a man dies, a foremost question is, "How much did he leave?" Moral values seem to have less worth in the minds of the masses than the fluctuating values of goods.

In addressing the Ministerial Association in Washington, D. C., on "Morality and Legislation," Philip Murray, president of the CIO, said: "For too long, we have been concerned about the little sins—the whisky drinking, the gambling, yes, even the stealing and murder. It is time we grappled with the over-all problem, the one big sin of our times when the economic environment in which a man lives refuses to recognize his essential human dignity. . . ."

"In order to wipe out the smaller transgressions of the individual man, we must stop the big sins that cause these transgressions. . . . The fundamental problem of the 20th century is to achieve equality of job and property rights."

Mr. Murray would make the "chicken in every pot," "two cars in every garage," and "an ever-normal granary" of more importance than thinking upon, and living, those virtues of life which refine the mind and heart and restrain the individual from committing both big and little sins, as he terms them. Men are still tied to the flesh pots, and hungering and thirsting concerning the lusts of the flesh.

**PRESBYTERIAN LIFE.** The Presbyterians in the United States are planning on starting a new publication to be known as "Presbyterian Life." They hope to start off with a subscription list of 100,000. When they start their every-member canvass, they intend to secure five-cents-a-week pledges for the publication. A goal of \$62,000,000 for the year beginning April 1, 1946, has been set by the leaders. This will amount to \$32 a year for each member.

**DARDANELLES.** Prophetic students have long since associated the Dardanelles with the end-time struggle that will take place between the "king of the north" and the "king of the south." That Russia is going to play an important role in the final battle when all nations will be gathered against Jerusalem—there can be little doubt. For centuries she has cast envious eyes upon this strategic waterway. In her new role as one of the Big Three, she is constantly making demands (and getting them, too) to insure her dominancy in Europe and to strengthen her position in Asia. Her demand for control of the Dardanelles is understandable within the framework of her world designs and prophetic role as the "prince that shall come."

The United States once suggested internationalizing of the Dardanelles. Recently, an Anglo-American proposition was put forth, ad-

vocating "free use for ships of all nations in peace and war; that only countries bordering on the Black Sea should have rights to bring war fleets through; that other countries should have limited transit rights under invitation of one Black Sea state." Turkey has looked upon this policy with favor. The Dardanelles will be one of the trouble spots in the Near East, and prophetic students will do well to keep close watch of this vital area.

**RECALL SUSPENDED.** Sir Frederick Morgan, European director of UNRRA, was recently called upon to tender his resignation because of his charge that there was a worldwide conspiracy on the part of Jewry to establish the homeless Jews of Europe in Palestine. He declined to resign, and Herbert Lehman, head of UNRRA, has suspended the demand for resignation, and is giving Sir Frederick the opportunity to come to the United States and prove his charge. If there is an organized attempt to facilitate the settlement of these unfortunate and homeless victims in the Promised Land, why should they be blamed? If illegal entry is sought, such should be prevented, as this will work hardship against the ones involved. Just this week a gun boat off the coast of Palestine intercepted a vessel with eight hundred Jews attempting illegal entry into the country. We feel sorry for this bloodstained people. If they could only realize their salvation was so easily attained in Jesus the Messiah, their sufferings could be brought to a quick end. May the blindness soon be lifted from their eyes with the Deliverer coming out of Zion!

**A HARD FIGHT.** The American Association for the Advancement of Atheism was organized and incorporated in 1925. The purpose of the group was to destroy faith in God. They tried hard. They dismally failed. Today they are a discouraged organization. All their efforts from attempts to get "In God we trust" removed from our money to reason away the logic of faith brought negative results. Men and nations learn, usually at a too late period, that it is hard to kick against the pricks. The AAAA is a defeated organization and is finding it hard to get sufficient support to keep functioning. May God hasten its disintegration!

**AGAINST RUSSIA.** Recently, a very dear friend and one whom I consider a very good Bible student said to me: "Why do most Bible students oppose Russia?" Then he continued: "Is it because Russia is to be the leading power of the north that will come against Jerusalem in the final war of the ago?" No doubt, the latter question indicates a strong reason for the leaning against Russia by most prophetic students. Personally, however, I am against Russia not alone on what Scripture predicts she will do in the future, but because of her attitude and actions

against the church in recent years. I am against Russia because she has been against God—not the people of Russia, but the regime that controls the national life. The same could have been said of the Nazi government. Stalin is the epitome of the Russian system of government. He said: "Christianity is an opiate of the people." During the early years of the Russian revolution, God and Christ were burned in effigy by communist mobs—government inspired. One of the official papers carried a picture of four hundred ministers that had been slain and their bodies piled up like cordwood. In this country and Canada, most of the adherents of the Russian system of government are anti-church, and anti-Christ, and anti-God. The Christian life and the Communist order are diverse in so many ways. Christians are peacemakers—Communists are agitators. Christianity will be served best by keeping it free from all "isms." "Come out and be ye separate" is a timely admonition which Christians cannot afford to disregard. The less we become entangled in the affairs of this age, the more zeal and time will we have for the things of the Spirit.

**REVELATION.** We are living in the last days when things which angels desired to look into, but were not permitted, are taking place. No people who have ever lived have seen so many prophecies fulfilled as we who are now living. These are momentous days! Days long ago foretold by prophets. Our church fathers of a half century ago would have rejoiced to have seen and heard the things which are now coming to pass, and of which we are witnesses. They stirred large audiences with their interpretation of prophetic scenes. People were moved to tears and genuine repentance. The warnings of Revelation and the predictions of Old Testament prophets put potent life in their messages. There is a message for us in the prophets and the Revelation!

The Revelation warns of the coming Man of Sin. He is pointed out as the one who will exercise domain "over all kindreds, and tongues, and nations." He requires all to worship him and receive his mark or number or be slain. The day of Christ will not come before this "son of perdition" is revealed. To what extent the rule of the Man of Sin will be extended previous to the coming of Christ for His church may be open to question, but the certainty of the establishment of the rule of the Man of Sin over the economic and religious life of the world is a sealed fact. He is coming. He is going to have great power. He is going to be Antichrist. He is going to destroy the power of the holy people (Israel). He is going to deceive those who are not the sealed of God. The regimentation and rationing of the past few years throughout the world will form a good groundwork for his policies. The time is at hand. Equip yourselves with the Word of God. Stand!

# Comparing Israel's Sins with Sins of the Church

By Gordon Shrode (Oregon Bible College)

ARE CHURCH organizations committing the same sins that the Israelites did? Are we church members to receive the same condemnations when the history of the church is ended?

Jesus enumerated in Matthew 23 some of the sins of the Israelites. He counseled against doing good works only to be seen of men. The Jews loved the uppermost rooms at the feasts and the chief seats in the synagogues. Jesus warned, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (v. 12).

We who follow Christ are not to accept the title of "Father," nor of "Master." Christ expressed the rule, "He that is greatest among you shall be your servant." Jesus demonstrated this rule by washing His disciples' feet. Humbleness means that one should not be proud or assertive. One is not to be positive that he is always right and the other fellow always wrong. Christ accused the Jews of being proud and self-righteous. *Are we?*

Again, Christ accused the Jews of shutting the door of the "kingdom of heaven against men." Are we, as Christians, emphasizing various rules and regulations that may keep others from the Kingdom of heaven? Are we so positive that we are right in our rules that we insist on others placing themselves under our interpretation, under our ethical standards, and under our measure of what is right and wrong? Are we so proud and positive that we may be doing as the Israelites did, keeping others from the Kingdom of heaven?—and perhaps ourselves also?

Christ charged the Jews of compassing "land and sea to make one convert," adding, "When he is converted you make him twice as fit for the pit as you were" (v. 15, Good-speed). Is not the church of today striving to see how many converts it can get—and then dropping them in the mire? Is our main object the growth of membership and financial support, or is it the saving of souls? Are we looking mainly for those who can aid us, or are we humbling

ourselves and extending the helping hand to the beggar? Would it not be a good idea for church organizations to exert themselves in keeping alive those churches now in existence, rather than letting them die and organizing other churches to go the same road? Which is better, to help keep a convert pointed toward the Kingdom, or to get a new convert? What did Christ say?

Again, Christ accused the Jews of paying tithes on the little things—mint, dill, and cummin—but letting the weightier things go. He named the weightier things: justice, mercy, and integrity. Justice is defined as "impartiality, equity, uprightness in rendering to every person his due right." Mercy is defined as: "Forbearance to influence harm under circumstances where one has the power to inflict it; compassionate treatment of the unfortunate and helpless; pity; and willingness to spare or help." (How our ears must burn when we hear this!) Integrity is defined as "freedom from corrupt motives and influences." Christ accused the

Israelites of not showing justice, mercy, and integrity. Can the same accusations be made against the churches of today? Are the churches of today whitewashed on the outside, but full of the bones of the dead on the inside?

Christ warned the Jews that they were descendants of the men who murdered the prophets. Some people claim that we are descendants of the Israelites. If so, the warning fits us also. Regardless of what we are, we can humble ourselves and we can show mercy. Christ said, in substance, "It is mercy that I require."

The Pharisee prayed *with himself* (not openly, for he was too smart a hypocrite for that), saying: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes." The publican prayed, "God be merciful to me a sinner." Who did Christ say was justified?

Again I ask, Is the church of today committing the same sins as the Is-

## WE INQUIRE

By S. J. Lindsay

Can there be sorrow, joy, or pain,  
Where there are no nerves nor brain?  
Can we sing and pray and hear  
Without the use of tongue or ear?  
Can there be the exercise of lust  
When the body crumbles into dust?  
Why, then, sing the songs we do  
Which with reason cannot be true?

Why "sing our Father's power to save,  
When this poor, lisping, stammering tongue  
Lies silent in the grave?"  
Or, "Shall I be carried to the skies  
On flowery beds of ease?"  
While the Bible is so silent  
On matters such as these?

Job says:

"In death the grave my house shall be,  
But Thou shalt call and I will answer Thee.  
My sons to honor come, or low,  
In either case, I cannot know.  
My bed in darkness shall I make,  
Until my Father bids me wake."  
This teaching shows my Saviour's worth—  
His power to redeem us from the earth.

Christ will come with redeeming power,  
We know not the time, the day nor hour;  
But when He comes in glory bright,  
'Twill be day to some, to others night—  
Night to those who've proudly fought  
To bring the Father's truth to nought;  
But 'twill be earth's eternal day  
To all who've learned God's Word to obey.

raelites did? When Christ comes, will our churches receive the same condemnations that those who sat "in Moses' seat" received?

Thank God for His true church!

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### NAMES OF OVERCOMERS TO BE CONFESSED BEFORE GOD

*(Continued from page 7)*

Hence, when this unity is established, whatever the Spirit confesses is confessed in them and in their midst; and He whom they have praised and honored in word and deed, in the present state, will celebrate their excellency in the future. The name to be confessed before the Father is one that is "holy and unblameable and unproveable in his sight." It is representative of one who has continued "in the faith," being "grounded and settled, and . . . not moved away from the hope of the gospel." The subject receives the name to be confessed when he is "immersed upon the name of Jesus Anointed into remission of sins." By baptism we are grafted "upon and into the name" which becomes our designation before the Father.

Many inherit the name of a distinguished ancestry, which may be brought into contempt by their misdeeds. So, many have disgraced the Name more exalted than any other name, having abused the privileges to which they were introduced. Their character has not been conformed to the divine Example incarnated in Jesus, who, "though he were a Son, yet learned he obedience by the things which he suffered." Having been obedient even unto death on the cross, His name became most illustrious. In keeping that Name, after its being named upon them, many people have so sorely erred as to cause that Name to become a byword and reproach.

How can such ones hope to have their names confessed before the Father, unless they turn back to the Christian path and by their good works receive pardon for their disobedience of His commands? The undefiled of Sardis, however, even as those who now continue in the selfsame Sardinian state, were not such. They preserved the Name unsullied, and in the name of Jesus confessed it and kept it as their own to be celebrated by the Spirit, in the presence of the Father, and in the presence of angels—the messengers of God's power.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

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

### IS MAN A UNITY OR A TRINITY?

(This novel verse appears as the result of a recent inquiry for same, coming from Bro. A. C. Boyer, Stephens City, Virginia. It first appeared many years ago in one of Brother Thomas Wilson's booklets. The author is unknown.)

"Is Man so much a mystery as theologians teach,  
Possessing other entities the eye can never reach?  
The outer man of dust was made, in this 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, that centers everywhere;

For in the outer man there dwells a mystic man, the soul,  
Likewise, a third, the spirit man, that 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;

And so must Cain for six thousand years in this condition dwell—

One Cain in dust, one Cain with God, the other Cain in hell."

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"Be patient . . . brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

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### MY FATHER'S WORLD

*(Continued from page 3)*

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" (vv. 1-6).

"This is my Father's world," though the wrong seems more manifest. God is still on His throne ever caring for His own. Men fail, but our Father never fails. The wickedness and strife in the world is the result of man's disobedience. Men have failed to recognize that this is God's



world, and that they have desecrated it. They will not escape the judgment of God. This is the dispensation of grace. Now is the time to be reconciled to God through repentance and through faith in Jesus Christ, His Son, that through obedience you might have a place in His new and glorious world where there will be no unrighteousness. Opportunities for accepting Jesus soon will be gone, and hope of being in the new world will be gone, also. The days are few before Jesus comes to establish the new world.

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### CHAIN REACTION

(Continued from page 5)

The atomic bomb is said to be a peacemaker through fear. God is a peacemaker through love. I insist, the power that builds is greater than the power that destroys, even as love is stronger than hate.

Therefore, be not afraid. Take care, rather, that in fearing what man is doing to the earth you should be found to forget your faith in God.

All over the earth, people like you and me can see what is coming, for we are looking through God's spy glass, the Bible. We look on the great excitements of these last days not with the unsure fears typical of man, but with the confidence born of a true knowledge of what God is doing. The rest of the world may tremble and fear. We can say to them that we hear only the voice of Jesus as He walks upon the waters: "It is I; be not afraid" (John 6:20).

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### HEAR AND OBEY

(Continued from page 7)

To teach that any this side of the cross can be saved without baptism is to disregard the command of Jesus (Matt. 28:19; Mark 16:15, 16), and the teaching and practice of the apostles (Acts 2:38; 10:47; 1 Peter 3:21).

The righteous works of one does not stop with belief of the gospel, repentance, confession, and baptism. The performance of these simply gives one a start toward the promised life; and, if one continues in the hope of eternal life, he will have the work to perform of purifying himself. John taught: "We know that, when he [Jesus] shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he [Jesus] is pure" (1 John 3:2, 3).

The called out ones must "put on" Jesus before it can be said they have donned the wedding garment. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:26).

# BOOK PARADE

By Arlen Marsh

Time was when the fourteen books of the Old Testament Apocrypha were a component of every edition of the King James Bible. Only the passage of many decades served to eradicate them. Indeed, it was not until the last half century that most large pulpit and family Bibles began omitting them.

Because of this omission, the large majority of modern Christians are totally unfamiliar with the books, which bridge the gap between Old and New Testament times and provide traditional "filler" for some of the Biblical books which began their appearance in the days of the judges. Not since 1611—until now—has a translation of the Apocrypha been made into English; and *never* before now has a translation of the Apocrypha been made from the original languages into English.

Dr. J. Edgar Goodspeed, famed for his work on the New Testament American Translation, has given us a thing of beauty and a joy forever in his rendering of the Apocrypha (University of Chicago Press; \$3.00). The language, like the language of his New Testament, is sparkling, yet devout; easily comprehended, yet accurate; vital and gripping, yet composed with astonishing care.

The Story of Bel and the Dragon is for every detective story fan; it has even appeared in detective story anthologies. But it is part of the Apocrypha. The biography of the Maccabees is a tale of sublime faith and courage and devotion to a purpose, of horror and treachery and bloodshed. The old versions of the Apocrypha read like Shakespeare at his worst; Dr. Goodspeed's Apocrypha reads like your current magazines.

Frequently, the New Testament writers alluded to Apocryphal books. The reference in Jude 14 to Enoch, for example, is to a book which the Jews of Jude's day did not consider inspired, but which they included in their religious literature. Enoch now, because only fragments of it remain, is omitted from the Apocrypha.

For history alone—the history, in general, is reasonably accurate—the Apocrypha is a worth-while addition to any Bible reader's library. As the *Presbyterian Messenger* suggests, "no serious student . . . can afford to neglect" it.

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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



*"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians 1:9).*

### God Looked upon the Earth

God looked at man. He had made man of the dust of the ground. He had given him life. Yet man disobeyed God from the beginning. Instead of thanking God for life, man thought only of himself—of his own selfish way.



As God looked upon the earth, He saw one man who was different. That man was Noah. God knew Noah was worthy of life. So God told Noah to build an ark. He told him exactly how to do it. Noah preached to those about him as he built the ark. He preached and pounded for one hundred twenty years. Only eight people were saved from the Flood: Noah, his wife, his three sons, and their wives. God shut the door of the ark.

You know the story of the Flood.

After the Flood, Noah remembered God even more, no doubt. He made an offering to Him when he left the ark.

### The Son of Righteousness

God is still looking upon the earth. Do you think He is grieved at the wickedness He sees? How long will it be before He sends Christ for His people?

Christ is the Light of the world. He is our Ark of safety. Only those who are "in him" when He returns will be the ones safe from God's wrath. God is to rise and shake the earth. Do we have earthquakes today? Cannot God, who has no limit to His power, shake the whole earth?

The earth that now exists is to be purified. The old will be destroyed. The new life in the Kingdom of God will not have mine explosions, strikes, hunger, or sickness. There will be no more death, for it is the last enemy to be destroyed.

### Accept the Saviour

Our Ark, Christ Jesus, can still be followed. You can still accept His mercy.

Peter often faltered. He sinned, but Christ prayed for him. If we begin the Christian way of life, we have

Christ's promise that He will tell God about us. He will be our friend and ask God to forgive us when we sin.

When "sudden destruction" comes, there will be no more time to repent and accept His mercy.

### God Still Sees the Earth

God watches the earth. He still sees the Noahs and Davids and Peters of earth. What does He see when He looks into your life and heart? What does He see when He watches you go about your labor of love for Him?

May each of us be found working in His vineyard when He looks at us! May He find us working in love, and not for fear of the terrible things which will come upon the earth.

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).

So, if the peace which passes all understanding is in your heart, there need be no fear for the things coming upon the world.

Rather, there is the feeling of gathering more into Christ's fold that none be lost because we fail to work while it is day. When our day is finished and night comes, we can no longer work. Work with Christ today!

### Happy Birthday Wishes

Mary Overholser, Feb. 12, age 7, San Gabriel, Calif.  
Rebekah Jane McLain, Feb. 15, age 9, Los Angeles, Calif.  
Sara Beth Savage, Feb. 15, age 11, Waite Park, Minn.  
Wayne Thoms, Feb. 15, age 13, Eden Valley, Minn.  
Dale L. Larington, Feb. 15, age 1, McCook, Nebr.  
Tommie A. Kennedy, Feb. 16, age 8, Hammond, La.

### Watch Your Words

"A careless word may kindle strife;  
A cruel word may wreck a life.  
A bitter word may hate instill;  
A brutal word may smite and kill.  
A gracious word may smooth the way;  
A joyous word may light the day.  
A timely word may lessen stress;  
A loving word may heal and bless."



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
38 - 39th St., S.W.  
Grand Rapids 8, Michigan

### Berean-Minded Ministers

This is a special article addressed to the attention of our ministers, in particular, in preview of a letter they are soon to receive from the editorial department of the National Berean Society.

Last year, on Berean Day, in the course of our annual business meeting, one minister commented that he never realized articles and lessons written by adults were welcome on the Berean page. As a young people's society, we have been criticized somewhat for spurning the advice of our elders in the Faith. Perhaps it is natural for youth blindly to ignore the experience of those who have gone before. We do not commit this error meaningly, but it comes as an outgrowth of our youthful zest and vigor.

As a result of this Conference, the editorial committee immediately made plans to contact each minister for help in developing a more united national group—this to be accomplished, in some part, by the Berean page. While we realize what a busy group of people our ministers are, we are sure they will welcome this opportunity to assist our young people in learning to write and report for the Berean page, thus increasing the interest of each group in its fellow societies.

Please be "on the lookout" for this forthcoming letter and its enclosures, accepting them with a willing heart and mind. We will appreciate the co-operation, too, of each Berean with his pastor in this project and anticipate that it will develop closer ties between the Berean Society and its elders in the Faith.

### Bereanism in Oregon in 1945

For several weeks, we have heard rumors about the activities of the Bereans in Oregon, Illinois, about the things they were accomplishing, but this is the first complete report we have received. Nadine Lippert reports the group's spiritual and social accomplishments during the year just past. We are looking forward in the future to hearing from them more often.

The Oregon Bereans have been busy during the past year. Along the social line, there were sleigh rides, hay rides, roller-skating parties, and picnics.

On Easter morning, the Bereans joined the union church young people's service and breakfast at the Pines. In fact, we outnumbered the entire group of young people

from the other churches. A breakfast was given along Rock River on National Berean Day. Once, during the summer, we had a picnic supper at the Pines, followed by a Berean lesson. A spooky Halloween party was planned under the direction of Shirley Logsdon. This was given for all members and friends in the church.

We also have been ambitious by helping to clean the church; and, during the summer, the Bereans and the Summer Bible Training School students cleaned the conference dormitory. We really appreciated this opportunity to help.

For several years, the Bereans have had charge of the church service the third Sunday evening of each month. We plan to continue this plan through 1946.

In September, the Bereans decided to meet each Tuesday night to do things they wanted to do. Once, we went to Castle Rock where we sang songs and had a prayer service. It was dark and the sky was streaked with lightning, but we felt close to God. Another time, we had a candlelight prayer and song service at the church.

During October, November, and December, the Berean group made stuffed animals and dolls and dressed other dolls for small children. Little yarn dolls were made for coats, too. There were about one hundred fifty gifts in all. These were presented at a Christmas party.

Before Christmas, our Berean class presented a Christmas pageant and went caroling. We are thankful to the Lord for the opportunity He has given us for service this year and we are looking forward to one just as full, if not more so, in 1946.

### JUNIOR BEREAN NOOK

We do not have a story for you this week nor a news story about some other society, but recently we discovered a verse in the Book of Proverbs which we thought you might find helpful. It reads: "Even a child is known by his doings, whether his work be pure, and whether it be right." The words may look strange and hard, but it means that we do not have to wait until we grow up before we do good things. We all know other children who are selfish and unkind, and no one likes them. They may think that in a few years they will suddenly be good, but we know they must start when they are very small. Jesus expects us to set a good example for all our young friends even as our mothers and fathers do for their friends.

# AMONG THE CHURCHES

## CALENDAR

January 28-February 1—Mid-winter Ministerial Conference at Oregon, Ill.  
 February 4—Second semester begins at Oregon Bible College.  
 February 16, 17—Northwest Quarterly Conference at Felida, Wash.  
 March 30, 31—Illinois Spring Conference at Ripley.

## COMING TO MINISTERIAL CONFERENCE

Ministers who have reported planning to attend the Ministerial Conference are: John L. Denchfield, L. W. Moore, Jr., A. M. Jones, Francis Burnett, Walter Wiggins, James Mattison, Harry Gockler, C. R. Randall, Emory Maey, E. O. Routson, T. A. Drinkard, M. W. Lyon, James M. Watkins, T. M. Ferrell, C. Alan McLain, Robert Hardesty, Harvey U. Krogh, Jr., C. E. Randall. We are hoping, of course, that many others will attend—and possibly get a bed.

## OREGON BIBLE COLLEGE NEWS

The week of January 21 to 25 was one of great activity—of a mental nature—for the students. The students are now recovering from this ordeal. Our major worries now are the "results."

January 23 is a date remembered each year by one student at Oregon Bible College. The other students enjoyed this January 23rd, also, largely due to the ice cream and cake served at a birthday dinner, but it was of special importance to Gordon Shrode, it being his birthday. Many happy returns, Gordon!

Several members of Golden Rule Home were present during the public speaking examination of the freshman class, the test consisting of speeches by class members. Mrs. Margaret Magaw and Mrs. Ruth Hoskins were present during the homiletics "exam." Mr. and Mrs. Logsdon attended both sessions.

Milton Hall conducted services at South Bend, Ind., Sunday, January 27, preaching at both Hope Chapel and Morning Star Churches of God. Dean Moore expects to conduct the services, Sunday, February 3, at South Bend.

The second semester at Oregon Bible College will begin on Monday, February 4. Ellen Van Fleet, Phyllis Johnson, and Junior Kessler are expected to commence their studies at that time. All students are looking forward to the time they will be with us.

W. Howard Beemer, Reporter.

**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.

## GLEANINGS FROM BRUSH CREEK

(Near Tipp City, Ohio)

Bro. A. J. Hoke was at church Sunday, January 20, for the first time since his recent illness. We have missed him greatly.

Bro. and Sr. Charles Netts and Bro. and Sr. Clark Ballentine of Springfield have been regular attendants at the evening services here for the past few weeks. They have not yet found a house for their incoming pastor, Richard Smith, so his work there has not yet started.

Sr. Anna Eidemiller of West Milton, who is eighty-four years of age, suffered another fall recently which, while not resulting in broken bones, has put her again in bed. During the past couple of years, Sr. Eidemiller has had several similar accidents.

Sr. Ruth Magaw has been ill the past week, but is recovering.

G. E. Marsh, Pastor.

Send The Herald to your friends.  
 Subscription rate: \$2.50 per year.

## NATIONAL BIBLE INSTITUTION

A Brother	\$ 1.00
Blessed Hope S. S. (Niagara Falls)	10.00
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Michigan Conference	125.00
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Elsie M. Moore	3.00
Detroit Arca	8.59
Omaha Church of God	8.75
An Isolated Sister	15.00
Mr. & Mrs. Zenus Murphy	10.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

We are sorry to learn of the death of Bro. Almer Oliver (eighty-three years of age), Attica, Kan., January 10, 1946.

Bro. James M. Watkins, Director of Evangelism, Radio, and Pastoral Aid Department of the Illinois Conference, last week conducted "70" Club classes in Dixon, Ill., visiting, too, in Oregon, Ill.

After long absence, Bro. C. A. Smead, Midland, Mich., returns this week to columns of The Restitution Herald. You will enjoy his message on page 4.

"Bro. and Sr. Kendall Coats and son Carlton of Hastings, Mich., arrived here January 13. We hope they will be so benefited by the climate they will want to stay permanently." —C. E. Lapp, Tempe, Ariz.

Sr. Jennie Thompson, 1111 Blaine Ave., South Bend, Ind., a long-time and faithful member of the Church of God, was buried on Tuesday, January 22, Bro. F. L. Austin officiating.

## LARSEN-ELLIOTT

A pretty wedding took place on New Year's Day at two o'clock at the Church of God in Blanchard, Mich., when Miss Phyllis Jean Larsen, daughter of Mr. and Mrs. Fred Larsen, became the bride of Lauren Elliott of Detroit, son of Benjamin Elliott of Vestaburg, Mich. The writer performed the double-ring ceremony. Bridal music was played by Miss Helena Mason of Blanchard, and Miss Frances Jean Snyder sang "O Promise Me" and "Because."

The bride was given in marriage by her father. She was gowned in white satin, lace and net, styled with long tight sleeves, fitted bodice, sweetheart neckline, and a full skirt which fell into a train. Her fingertip length veil of bridal illusion was held in place by an arm bouquet of white mums tied with blue satin ribbon.

Gertrude Tolksdorf, sister of the bride, was Miss Larsen's only attendant. The best man was John Lemon of Royal Oak, Mich.

Immediately following the wedding, a reception was held in the church basement, where the bride and groom received many beautiful gifts. Then the couple left for a wedding trip, after which they will make their home at 27 West Grand, Highland Park 3, Mich.

The bride is a member of the Blanchard Church of God and has attended the General Conference at Oregon, Ill.

Ellsworth Routson.

## BRUSH CREEK (OHIO) CHURCH OF GOD

Our Fall meetings were opened by Bro. G. E. Marsh on the theme of "Home, Life, and Happiness," which proved to be the ideal setting for the sermons offered by Bro. Sydney E. Magaw as he continued with the meetings until the close. All the messages were of a revival nature by the renewing of our minds to our daily domestic and spiritual obligations.

A Thanksgiving and praise service was participated in by a large number of thankful people. Bro. and Sr. Magaw and their three youngest children arrived that evening and were gladly welcomed by their many friends.

On the last Friday evening of the two weeks' meetings, the opening service was conducted by our assistant pastor, Bro. Edwin Smith, in which all former Summer Bible Training School students and Oregon Bible College students were asked to take part. Bro. Magaw, dean of the College, gave us an enlightening verbal view of functions of the College as it operates now and visions of what they hope later to offer and accomplish.

One example of the accomplishments of the meetings was realized in the baptism of Sr. Floebe Kessler, daughter of Bro. and Sr. Floyd Kessler of Ludlow Falls, Ohio.

The spiritual, life-giving messages given by both Bros. Marsh and Magaw will long sustain those who were fortunate enough to hear them and take them unto their own edification. Mrs. E. J. Demmitt, Secy.

**LOS ANGELES, CALIFORNIA**

On Sunday, January 6, 1946, under the chairmanship of Mrs. Emma C. Railsback, assistant pastor, the Los Angeles Church of God held its annual-business meeting. The following officers were elected: trustees: Ezra C. Railsback for three years, J. H. Overholser for two years, C. L. McCallister for one year; elders: Ezra C. Railsback, 1020 S. Burlington Ave., Los Angeles 6, Paul Overholser, 1011 Ramona St., San Gabriel; deacons: Carl A. Carlson, 435 N. Ave. 51, Los Angeles 42, Wayne Thompson, Rt. 1, Box 135, Tulare, Dr. Philip Meyers, 218 N. Central Ave., Glendale; deaconesses: Mrs. C. L. McCallister, 6817 Holmes Ave., Los Angeles 1, Mrs. Paul Overholser; secretary: Mrs. John A. Richards, 3973 Sixth Ave., Los Angeles 43; treasurer: Mrs. J. H. Overholser, 4114 Charlene Dr., Los Angeles 43.

On Sunday, December 30, 1945, the following Sunday school officers were elected: superintendent: Paul Overholser; assistant superintendent, Mrs. S. T. Stantial, 2335 S. Highland Ave., Los Angeles 16; secretary-treasurer: Carl A. Carlson.

We feel wonderfully blessed in having Bro. J. W. McLain as our pastor. In him we have a strong spiritual leader and an experienced organizer. Since his arrival in September, many progressive movements have been inaugurated and more are being planned.

Our pastor is publishing a weekly church bulletin, in order that the members who live at great distances, and those who are physically unable to attend services regularly, may keep in close touch with our work. This bulletin contains announcements and news items, as well as food for spiritual growth.

In November, Bro. McLain organized a class for teacher and worker training which meets with him during the regular Bible school hour, Sunday, at 10:00 a.m. This is a most forward-looking plan to provide for future leadership, and it is enthusiastically received.

A Youth Guidance Movement has been started in which young people of junior and high school age meet with the pastor Sunday nights at 6:30. A social hour with refreshments is followed by devotional of songs and Bible study, after which educational films are shown. As soon as the pastor's garage has been transformed into a class and recreation room, a recreation hour will be added to this program. The remodeling has been authorized and is under way.

We propose to departmentalize our Berean class to accommodate three groups: adult, young people, and primary. We are planning auxiliary Bible classes to be held in outlying communities where they will serve the most people.

An evangelistic fund is being established to aid local missionary expansion as well as the national missionary work.

A trip to our ports when ships arrive bringing service men and women from overseas, and a casual look-in at our Union Station give proof that the long-prayed-for end of the war has come. Our housing problem is great and can be solved temporarily only by home sharing.

We thank God for the safe return of two of our members, Cecil U. Wilson and Carl A. Carlson, Jr. Carl was given a warm welcome when his parents entertained with a delight-

ful supper and social evening in his honor, January 2.

The church has been honored by many visitors—those from afar being: Harry Brocklebank, Wenatchee, Wash.; T. Sgt. and Mrs. L. E. Strickland, Santa Maria, Calif.; Mr. and Mrs. D. H. Blackwell, Toronto, Can.; Mrs. C. J. Fletcher, Omaha, Nebr.; Ross Edward Hurd, Des Moines, Iowa; J. Edward McDowell, Indianapolis, Ind.; Vaughn Vance, Texas; Mrs. Mary Laning, Mr. and Mrs. Wayne Laning, Mr. and Mrs. Frank Laning, and Lt. Esther Laning, all from the Ripley (Ill.) Church of God; Mr. and Mrs. Herman Laning, Champaign, Ill.; Mr. and Mrs. Ray Bigelow, from Southlawn Park Church of Grand Rapids, Mich.

Marian R. Richards, Secy.

**LOUISA BELL FRIER**

Louisa Bell Frier was born in Clinton County, Ind., October 3, 1864, and died January 3, 1946. She was the daughter of James and Eliza Michaels Graham.

At an early age, she was married near Michigantown, Ind., to George Frier, who preceded her in death in 1932. Five brothers also preceded her in death: Alfonso, Frances, Charles, Otto, and William. She is survived by her two sisters, both of Kokomo, Ind., Mrs. Josephene Brubaker and Mrs. Rosa Beaman (at whose home she died), and a host of relatives and friends.

She was baptized many years ago by W. F. Waggner, near Michigantown, and her membership has been with the Hillisburg Church of God of Abrahamie Faith. Until death overtook her, she remained very active in church work.

Like Boreas of old, Aunt Lou has left many beautiful pieces of needlework in many a home that testify of her willingness to work.

The writer, assisted by Bro. O. J. Parker, held preliminary funeral services in Kokomo at the Eller Funeral Chapel at 11:00 a.m., January 6, for the benefit of friends and relatives who deemed it impossible to go to the Hillisburg Church. Bro. Delbert Jones conducted the funeral services at the Hillisburg Church at 2:00 p.m.

Aunt Lou was laid to rest in the Plummer Cemetery, near the Hillisburg Church, there awaiting the call of the Lord on the resurrection morn.

Emory Macy.

**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.

**JOSEPH ELSHAW**

Joseph Elshaw, son of Mary Ellen and Joseph Elshaw, was born in Sheffield, England, April 11, 1884, and came to the United States in 1897. He was united in marriage to Eveline Wood on June 29, 1914. To this union four children were born: Ernest and William, both recently having been honorably discharged from the service; Albert who is still in service being stationed, at present, in Belgium; and Beatrice who will graduate from high school this month and is at home with her mother. All the family, including a little granddaughter, Noreen Lyn Elshaw, are left to mourn the loss of a kind and devoted husband, father, and grandfather, who will be greatly missed in the home. Besides these, a host of friends and members of the Golden Rule Church of God, of which he was a member, having been baptized in the name of Jesus Christ on April 5, 1931, by M. W. Lyon who was then pastor, will miss him.

Mr. Elshaw had been in failing health for a long time, suffering from a serious heart ailment. He was taken to the hospital on December 6, 1945, where he was given the best of care. He was very patient in suffering, never complaining, but always cheerful and considerate of others. In spite of all the care that loving hands could give, he died January 6, 1946. The end came very peacefully.

Words of comfort and hope were spoken at the funeral services which were conducted at the Melbourne Funeral Home on Euclid Avenue, Cleveland, Ohio, by the writer. Bro. Elshaw was laid to rest in the Lakeview Cemetery to wait for the resurrection.

G. J. Gordon.

**WILLIAM PLATTS**

William Platts, son of Martha and William Platts, was born in Fonthill, Ont., October 8, 1877, and died, January 12, 1946, at the Welland County Hospital, Welland, Ont.

He was married to Myrtle Rice, on October 9, 1901, at Pelham Corners. To this union two children were born, one boy, Charles Marshall, who died at the age of fourteen months, and Mrs. Violet Berg who, with the wife and mother, still survives. There are also seven grandchildren and other relatives and a host of friends who mourn their loss. He was the last surviving member of his family. His mother and father died some years ago, and an only brother died about a year ago.

Mr. Platts was baptized when a young man and became a member of the Fonthill Church of God. He now rests in the hope of the coming of Christ and the resurrection of the dead. He was a kind and devoted husband, father, and grandfather, a true friend and neighbor who will be greatly missed in the home and community.

Funeral services were conducted in the home at Pelham Corners (near Fonthill) by the writer, assisted by Stanley Van Avery, minister of the Friends Church, a neighbor and friend of the family since boyhood. Words of comfort were given from the Scripture, and the "blessed hope" of the coming of the Redeemer to the earth in the latter day, to raise the dead, was pointed out to a very attentive audience, after which Brother Platts was laid to rest in the Fonthill cemetery to wait for the call to life.

G. J. Gordon.



# 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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Resurrection, S. E. Magaw	8	.10	.60
Baptism, S. J. Lindsay	8	.20	1.20
Pleasures of Youth, J. B. LeCrone	8	.20	1.20
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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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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
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## BOOKS

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The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
The Student's Textbook, board cloth, Wilson	200	.45	2.66
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Senior Berean Book Five (The Church of God)	50	.20

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, FEBRUARY 5, 1946

NUMBER 18

## The Essential Fact

By G. E. Marsh (Tipp City, Ohio)

**YOU BELIEVE IT!** I believe it! We all believe it! Jesus Christ is coming back to this earth again! We may have somewhat different ideas as to how He is coming, and when, and why, but insofar as the great central truth itself is concerned, we are agreed: *Jesus Christ is coming back to this earth again!* And, after all, that is the *essential* fact.

A few people in this world want Christ to come. A few other people do not want Him to come. But the great mass of humanity apparently is wholly indifferent to His coming. They have never given the matter a serious thought. They know nothing whatever about it, sad to say.

Some people believe, erroneously, that Christ comes when men die to take the righteous immediately away into the presence of God and the angels in heaven, and to consign the wicked to endless torment in a hell of literal fire forever. But they believe He is coming again. That is the essential fact.

Others believe that our blessed Lord will come at the end of the world, and when He comes the earth and all that is within it will be burned up; and that the righteous only will then be saved. But they, too, believe He really is coming again. And that, I say, is the essential fact.

Another group of Christian people, to which most of us belong, believe that the Lord is coming back to this earth, personally, visibly, bodily, just as He went away; and when He comes He will raise all those who sleep in Him, immortalize the living saints, and, eventually, bring the whole wide world into submission to God His Father, so love and brotherhood, prosperity and peace, shall reign from pole to pole, and from sea to sea forevermore! So we, too, together with all other Christians, believe that Jesus Christ is coming back to this earth again! And that, I insist, is indeed the one great essential fact.

We have known for a long time that Jesus Christ is coming back to the earth again. Our fathers told us about it, as their fathers had told them. And we, having been given no reason to doubt their word, believed that this, too, was true.



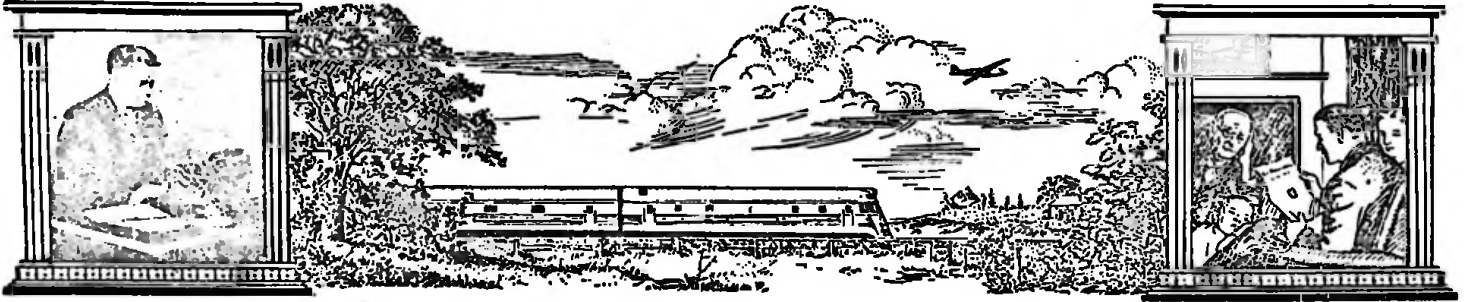
G. E. Marsh

In addition to the testimony of our fathers concerning it, we found that the most Holy Book in the world confirmed their conclusions. No one who believes the Bible, no one who loves its teaching, doubts that the Lord is coming again. No one can do so and believe the Bible, and no one who believes the Bible wants to doubt for one moment that the Lord is coming back to the earth again, for this is the most inspiring promise in the Sacred Book!

Our souls are sick, our hearts are sore; for the disease of sin has sapped our strength and we do not know what to do. We cannot help ourselves—the world cannot help us. But Jesus is coming! He is coming again!

At the very thought we stand enthralled! New courage and new hope are born within us; Now we can go onward—onward without fear! For we know that He will solve every problem—supply every need! That is the Saviour that is coming again. No wonder that we want Him to come, for He is the great Inspirer of confidence! In His presence there can be no doubt, no fear, no anxiety! No matter what may threaten, no matter what may happen, Jesus is coming and we shall lay our troubles at His feet, our burdens on His shoulders forevermore!

When Jesus comes, there shall be “no more curse: but the throne of God and of the Lamb shall be in it”—in the New Jerusalem—“and his servants shall serve him . . . there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign for ever and ever” (Rev. 22:3-5).



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## An Excellent Conference

Twenty-one ministers of the Church of God (headquarters—Oregon, Illinois) assembled from far and near for their Mid-Winter Conference at Oregon, Illinois, January 28 to February 1, 1946. Never was a conference more occupied: discussions of difficult texts, considerations of church problems and opportunities, preaching of the Word, all blended into a meeting that will be remembered long as one both interesting and profitable. Though one of the most tragic problems in the history of our church arose for consideration, there was heartening unanimity of thought. There was more spirit of devotion, more meditation, more prayer, more meaning expressed even in the singing than in previous similar conferences. It appeared, indeed, that the gravity of the problems considered brought us all closer to the Lord and into closer ministerial fellowship.

We regret, of course, that many of our faithful ministers throughout the land were unable to attend, but our interest and prayers reached outward to them. According to present plans, a record of the Conference will be mailed, shortly, to all ministers of the Association. We trust that every minister of the Church of God will keep in mind, and keep in prayer, the needs of the Lord's flock, feeding the flock as loyally as possible, leading onward and ever onward until the "chief Shepherd shall appear," when every faithful servant "shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

The young men studying at Oregon Bible College to become ministers attended the Ministerial Conference, adding youth's spirit to the Conference. They profited much from the more mature thought and counsel of their senior fellow ministers. Those attending the Conference, both students (marked "\*") and ministers, were:

F. L. Austin, Oregon, Illinois;  
 W. Howard Beemer\*, Saint Catharines, Ontario;  
 Francis Burnett, Jordan, Missouri;  
 Kirby Davis\*, Wenatchee, Washington;  
 John Denehfield, Saint Cloud, Minnesota;  
 T. M. Ferrell, Holbrook, Nebraska;  
 Gary France\*, Wenatchee, Washington;  
 Harry Gockler, Hector, Minnesota;  
 G. J. Gordon, Cleveland, Ohio;  
 Roy Graham, Fredericktown, Missouri;

Milon Hall\*, Caledonia, Michigan;  
 Robert Hardesty, Omaha, Nebraska;  
 Alva Huffer\*, Michigantown, Indiana;  
 A. M. Jones, Saint Cloud, Minnesota;  
 Daniel Judy\*, Banning, California;  
 Harvey U. Krogh, Jr., Grand Rapids, Michigan;  
 Gordon Laundry\*, Hammond, Louisiana;  
 M. W. Lyon, Oregon, Illinois;  
 Emory L. Macy, Kokomo, Indiana;  
 Sydney E. Magaw, Oregon, Illinois;  
 James H. Mattison, Hammond, Louisiana;  
 C. Alan McLain, Dixon, Illinois;  
 Dean Moore\*, Mineral, California;  
 Linford Moore, Jr., Macomb, Illinois;  
 C. E. Randall, Fonthill, Ontario;  
 C. R. Randall, Ripley, Illinois;  
 Ellsworth Routsou, Blanchard, Michigan;  
 Gordon Shrode\*, Young America, Minnesota;  
 James M. Watkins, Eldorado, Illinois;  
 Walter Wiggins (Pres.), Eden Valley, Minnesota.

## The 1946 Summer School

The Summer Bible Training School for 1946 will convene, the Lord willing, July 1-26. Though plans are in their early settings, we are glad to announce one of the most important details, the names of the instructors. The two leading instructors will be Brother F. A. Stilson, South Bend, Indiana, and Brother James M. Watkins, Eldorado, Illinois. Brother Stilson will have charge of the senior department (the Teacher-Training Department), and, in all probability, he will be dean of the entire School. Brother Watkins will be in charge of the junior department.

Whether it is intuition or faith in the Lord, we are led to believe that the forthcoming Summer School will be well attended and a monument in our program of service to the Lord. Ministers and other leaders of the church at large can help materially by scattering afar any and every encouraging word to draw and to lead young men and young women to the Summer Bible Training School. Persons planning to come are asked to report their intention, immediately, or as soon as possible, and a list of these prospective students will be published. Who will be first?

Tuition? It is set at only thirty-five dollars for the entire course. Come to Oregon Bible College for this summer session, where you can study for Christian service and meet with others of like precious faith who assemble here from many states.

# Strive to Enter the Strait Gate

By H. Gary France (Oregon Bible College)

*"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18).*

**G**OD'S MERCY and patience are vastly superior to man's. Indeed, one discovers he scarcely can comprehend these characteristics of God. The popular conclusion concerning divine leniency is that God will save anyone who desires to follow His will. "If a person really wants to do the right thing, I think God will save him." The scriptures teach, however, that this thought is not entirely correct. 1 Kings 13 tells of a prophet who apparently "wanted to do the right thing." The Lord gave this man specific orders, but an older prophet lied to him by saying God had canceled the orders. The trusting young prophet believed the lie and acted on his belief. God slew him. This man had been working for God, but this particular mistake cost him his life.

One cannot be careless in his service and depend upon God's mercy and patience to save him. A crown of life is to be guarded with diligence. Paul said, "By grace are ye saved through faith" (Eph. 2:8), but he was not conveying the thought that one is given salvation if he has not done his best. Paul taught here that even our best is very little in God's sight. John H. Vincent said, "Reach up as far as you can, and God will reach down all the rest of the way." Hear the voice of Isaiah:

"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. 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: for the mouth of the Lord hath spoken it" (Isa. 1:16-20).

God is "not willing ["wishing"—A.R.V.] that any should perish" (2 Peter 3:9). To expect God to save when one has been exerting anything less than his utmost effort, however, is futile. Actually, to inherit salvation is difficult, for it requires complete denial of oneself.

Peter asked, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18.) Foremost thought of the verse is that the ungodly and the sinner will be lost, but the thought of keener interest to Christians is that the righteous *scarcely* will be saved. This indicates that it is difficult for those who have made Christian effort to be saved. The desire to do good is

commendable, but one must "strive" to enter Christ. God does not expect the impossible, but He does expect the possible.

"Many are called, but few are chosen" (Matt. 22:14). One's having his name on a church membership list does not constitute "salvation insurance." Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Those who are calling, "Lord, Lord," include the Christians of our body. Not everyone making that call will be saved; the criterion for salvation here given by the Lord is doing God's will.

The Parable of the Vine and Branches teaches that some branches will be severed from the True Vine. (John 15:2.) This parable concerns not those outside the church, but the branches—those who profess Christ. Any branch that does not produce fruit will be destroyed.

The Parable of the Steward and His Servants teaches that much is required of those to whom much is given. One's responsibility is increased with his knowledge. Christians know that Jesus commanded love for God, brothers, and enemies; therefore, it is the responsibility of Christians to conform to this commandment. Salvation is as difficult as obedience to the divine will is difficult.

Is there one who has been neglecting his relationship with God? Do we consult God in prayer? love our enemies? follow the example Jesus set when He prayed in agony for His persecutors, saying, "Father, forgive them; for they know not what they do"? (Luke 23:34.) "How shall we escape, if we neglect so great salvation?" (Heb. 2:3.)

Paul wrote that in the last days men would be having "a form of godliness, but denying the power thereof" (2 Tim. 3:5). Members of our body believe that these are the "last days," so one may suppose this particular condition is present. The Church of God has a form of godliness. Is it the true form, or does our body deny the power of God?

How can one come closer to God with assurance that his steps are in the right direction? Repent and intreat God through prayer to forgive our sins. Work with increasing intensity and fervor, using love as our guide and Christ as our Example. Live by faith in Jesus our Saviour. Strive to enter the strait gate. "Draw nigh to God, and he will draw nigh to you" (James 4:8).

# G O D

## The Hebrew Word "*Echad*"

By R. H. Judd (Colborne, Ontario)

*"He that hath my word, let him speak my word faithfully" (Jeremiah 23:28).*

IT MAY BE WELL, before leaving certain Hebrew words which have been made to have unusual and considerable importance by trinitarian advocates, to review some claims made on behalf of the Hebrew word *echad*, meaning "one."

No institution for the training of theological students for service in the churches, and for missionary enterprise, is better known than the Moody Bible Institute of Chicago, Illinois. It has been the leading center for the past two generations for advocating the doctrine of the *Trinity*, and the doctrine of "*eternal conscious torment*" for the unregenerate portion of mankind. Probably no name is more widely remembered in connection with it than that of "the hell-fire evangelist" (note the combination of contradictory terms) R. A. Torrey, onetime Dean of the Institution. When a man of his temperament realizes the protection that convention affords a speaker in the pulpit against opposition, he usually has little difficulty in attracting large audiences, and any work from his pen will find phenomenal sale—at least for a time.

Mr. Torrey's book, "The Fundamental Doctrines of the Christian Faith," was enthusiastically welcomed and distributed by the great denominations and missionary societies, probably because the author took upon himself the task, and the responsibility, of stating their doctrines with a bluntness of manner which they were reluctant to do. The copy belonging to the present writer was obtained from Evangelical Publishers, Toronto, and carries their label. The author has made the work copyright, which is evidence to our mind that he had no real heart belief in its message. Had he truly believed the awful fate which he describes as awaiting the ungodly, he would not have restricted the sale by a single copy.

It is his third chapter which concerns us at the present time, the subject matter of which is carried under the following heading: "The Christian Conception of God—The Infinite Perfection and Unity of God."

After dealing with the various phases of the perfection of God, Mr. Torrey begins his second section of this chapter with the heading, "There Is One God." Opening his subject, he says: "One more fact about the Christian's conception of God remains to be mentioned and that is: *There is but one God.*" He puts these words in italics just as we have transferred them from his book. Next, he calls attention to the fact that "the Unity of God comes

out again and again in both the Old Testament and the New." These remarks are immediately followed with quotations from Deuteronomy 4:35; 6:4; 1 Timothy 2:5; and Mark 12:29.

There can be no disagreement with his statements thus far, for the passages selected, taken at their face value, emphatically teach that "there is but one God." His remarks, however, clearly reveal that he does not believe them as written, nor does he intend that others should do so. In proof of this, we would point out that his next sentence commences with the qualifying word "but." "But we must bear in mind the character of the Divine Unity."

He says, "First of all, *the Hebrew word translated 'one' in these various passages given denotes compound unity, not simple unity*" (italics are his). As the reader will notice, out of over five hundred occurrences of the word *echad* to choose from, he mentions only one "in these various passages given," and that one is Deuteronomy 6:4. Deuteronomy 4:35 does not contain the word. It says, "Jehovah he is God. There is none else beside him" (Mr. Torrey's own quotation). Human language could not more plainly deny the "plurality of Persons" that R. A. Torrey is so desirous of establishing.

The readiness with which other trinitarians have grasped this gentleman's lead hardly will be credited. Societies which publish the names of eminent persons on their boards have given strong backing to its publication, and individual correspondents of the present writer—some of them widely known personalities—have innocently asked if the problematical difficulties so common to the doctrine of the Trinity have not now been solved. Veritably this little Hebrew word *echad* has given a flicker of hope to many a trinitarian who was puzzled as to where to turn next for defense of his theory.

The Biblical Research Society, having offices in various leading cities, including one in Toronto, gives official recognition to a pamphlet entitled "Life from the Dead," by Elijah Jacob Baron. Mr. W. Hamilton, president of the Toronto branch, wrote the foreword, and the subject matter bears the impress of style from the founder of the Society, Dr. David L. Cooper, Th.M., Ph.D., who is given credit for being a Hebrew scholar and author. Many other names of wide repute, such as P. W. Philpot, D.D.; H. A. Ironside, Lit.D.; Canon F. E. Howitt, and A. I.



Brown, M.D., are connected with it. The avowed objective of the Society is that of influencing "the people of Israel" to accept "the Triune God as a basis of faith"—"Father, Son, and Holy Spirit."

The pamphlet referred to consists of thirty-six pages suitably bound and well printed; and carries a signed full-page portrait of the author. The first printing comprised an edition of ten thousand copies. The early portion of the booklet is mainly autobiographic of the author. That is followed by a section to which has been applied the high-sounding heading of "*Infallible Proofs*," with a subheading "*Elohim*" and "*Echad*." The gentleman evidently thinks that a striking title and strongly worded phraseology are substitutes for sound logic and truthfulness of statement.

This may seem to be a regrettable strong charge, but we believe it will be seen to be amply justified as we proceed. The copy from which these notes are taken was anonymously sent by W. E. Hodgson to Temple Baptist Church, Toronto. A challenge to written debate on the subject of the Trinity in any magazine of his choice, was more than once offered, but without success.

Continuing quotations from the pamphlet, the author says: "It is incontestably true, and proved beyond doubt, that *echad* means 'one' in the sense of compound unity." Before examining some of his "proofs," we will quote Bible passages which very plainly expose the fallacy of his sweeping assertion. Following are a few selected from the concordance at random: "*One* of his ribs" (Gen. 2:21). "There remained not *one* locust" (Ex. 10:19). "*One* loaf of bread, *one* cake" (Ex. 29:23). "*One* day" (Est. 3:13). "The name of the *one* was Orpah" (Ruth 1:4). In all these (scores more could be quoted), *echad* unquestionably denotes simple unity. Indeed, we go further and state that *echad* is a numeral representing "one" in its absolute sense, and is the basis of reckoning for every numeral that follows. Scripture records some things that God "cannot" do. He cannot lie. (Titus 1:2; Heb. 6:18.) We think we may also reverently add that He cannot alter numerical values, else nothing in the whole universe could be computed.

One world-renowned trinitarian preacher and author, Herbert Lockyer of England, known to many on both sides of the Atlantic, publishes a booklet through the Zondervan Press, Grand Rapids, Michigan, under the ego-

tistical title, "Herbert Lockyer Writes on the Trinity in the Scriptures." Three times in the first three paragraphs the doctrine is stated to be a "mystery," which makes one wonder if the number of occurrences is accidental or designed. That is another mystery! Turning over the leaf, the author says: "This is a Divine riddle, where one makes three, and three makes one." In the same paragraph, he quotes the question of another, and asks, "Do you expect to understand the arithmetic of heaven?" We should like to know on what authority he suggests that the arithmetic of heaven is any different to that of earth. So far as we have studied Scripture there is no difference. Turning to another page, Mr. Lockyer says, "The Trinity is purely

an object of faith." Again, he says, "It cannot be demonstrated by reason." Still further, he says, "Study reveals the Trinitarian view as transcending reason." In Proverbs 4:7, we read: "Wisdom is the principal thing; therefore get wisdom: *and with all thy getting get understanding*." Mr. Lockyer has tacitly admitted that the trinitarian doctrine is *not understandable*. Any right-minded person will admit that there is *no reason* for believing that which cannot be made subject to reason.

We will now put to the test examples put forward by Mr. Baron in proof of his assertion that, "It is incontestably true, and proved beyond doubt, that *echad* means 'one' in the sense of compound unity."

*Genesis 11:1*. "The whole earth [*eretz*, land] was of *one* language, and of *one* speech," or, as Mr. Baron

phrases it, "*one* kind of words." There is nothing here to convey the idea that the numeral (*echad*, one) is in any way altered. It is *one* (kind of) language as against two or more languages; *one* (kind of) speech in contradistinction to two or more kinds of speech. Indeed, we are ready to go further and state emphatically that the numeral *one* is never under any conditions changed in value. Being the basis of all calculation, it invariably remains the same.

Even when fractions are considered, the numeral still retains its unalterable status of reckoning, as, for instance, "*one* half," "*one* third," "*one* fourth." It is true that in every language there are ideas needing to be expressed by words which, for convenience of understanding, justly may be said to have a compound sense inherent in them, as, for instance, "nation," "group," "assembly." These words, and others, which (*Please turn to page 10*)

#### GOD'S HANDIWORK

"God, the creator of all the earth,  
The mountain, the valley, the plain;  
God manifest in everything,  
The cloud, the sunshine, the rain.

"God in the rainbow that brightens the sky,  
Emblem of promise to man;  
God's handiwork formed river and sea,  
In the world that the blue skies span.

"God in the forest cathedral of trees,  
God in the blossoms and leaves,  
God in the fruit of tree and earth,  
God in all man receives.

"God in the tiny crystal of snow,  
God in the song of the bird;  
God in the voice of wind and wave,  
In varied melodies heard.

"God in the sunsets that color the skies;  
His work is seen everywhere;  
Nature in all her vestures and moods,  
His wisdom and glory declare.

"God, the source of the universe;  
Made earth our dwelling place;  
Its beauties and our substance  
To His handiwork we trace."

—Elizabeth Mae Crosby.

# TIME

By J. R. LeCrone (Woodstock, Virginia)

**A**MONG all the elements which make up the lives of men, time is the one most definitely beyond his power to control. Though men have devised wonderfully accurate means for measuring its passing, they cannot speed it up nor slow it down. The rich man cannot buy more of it, nor the poor man cannot be robbed of that which he has. It cannot be hoarded in banks nor stored for future use in cellars, storerooms, or warehouses. Yet, time is regarded by all men as precious, and business men spend millions of dollars in devising means to use it to better economic advantage.

While the amount of time available to mortal men has definite limitations, the immortal God has unlimited amounts of it at His disposal. This sharp contrast and the effect that it will have upon the thoughtful mortal is beautifully set forth in Psalm 90. In his prayer to God, David acknowledged the Father's command of time with the words: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Then, contrasting this with man's relationship to time, he added: "All our days are passed away in thy wrath: we spend our years as a tale that is told. 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."

The consideration of these unalterable facts led David to a supplication which is as appropriate for us in our lifetime as it was for him in his. "So teach us to number our days, that we may apply our hearts unto wisdom."

The contrast between the wisdom of God and that of man is as sharp as that between man's threescore years and ten and God's eternity. Indeed, the Apostle Paul declared that "the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25).

Though it is generally conceded

that man today possesses more knowledge than ever before, there is grave doubt that his wisdom has increased proportionately. Becoming increasingly impressed with his own knowledge, man has displayed an increasing tendency to classify the eternal wisdom of God as foolishness. The Scriptures (the source of all true wisdom) foresaw that this would be the case. "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

The searching of the Scriptures is the means provided to teach us to count our days that we may apply our hearts to wisdom. In them, we frequently find a pronounced difference of opinion between God and man as to the proper way for man to apply his heart to wisdom. Among

men, the man who succeeds in surrounding himself with the greatest possessions and accumulating the most wealth is likely to be regarded by his fellows as possessing the most wisdom. This is a point of view with which Jesus violently disagreed. In His Parable of the Rich Man who had accumulated great possessions and was preparing to retire and devote the balance of his life to enjoying them, the rebuke is strong and unmistakable. God said to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" The next sentence makes clear that the Lord was not criticizing the gathering of wealth as such, but rather the fact that it had been accomplished at the expense of something vastly more precious. "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20, 21).

To be rich toward God is to bear spiritual fruit for Him. Jesus made this clear in His Parable of the Sower. In comparing the Word of God to seed that is sown and the different types of Christians to various conditions of the soil, He said: "That

## WHO AM I?

By J. R. LeCrone

'Tis often said men can't conceive my beginning or my end.  
I am man's most destructive foe, and yet his dearest friend,  
For more of me and what I give most busy persons groan.  
Yet women oft will not admit how much of me they've known.

In equal shares I'm rationed out to rich men and to poor.  
The poor can't sell that which they have, the rich buy one bit more.  
Still, I am spent with lavish hand for noble ends or sordid.  
To save me men will spend great sums, and yet I can't be hoarded.

I am the stuff of which the lives of men must be constructed.  
And those who will build wisely must of Jesus be instructed.  
The sum of me that you have had, from day to day is mounting.  
Of how you build and to what end, you must give an accounting.

That you may have the whole of me in a world that knows no strife,  
And use me for eternity, the Saviour gave His life.  
To save the Faithful Ones from death, our God His Son is giving;  
For using endless gifts of me requires eternal living.

Now of the use you make of me, my friend, be very careful.  
And ere you use your portion up, be thoughtful, friend, and prayerful.  
For I'm a gift the Father grants to men of every clime,  
And trusts me to their stewardship. My name, dear one, is Time.

which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14).

"Be not deceived," warned Paul, "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit

reap life everlasting." To this he added the admonition, "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:7-10).

Yesterday belongs to the limbo of time that has passed. It never can be reclaimed and used again. Tomorrow is  
(Please turn to page 11)

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## Psalm Thirty-Seven

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By Glenn M. Birkey (Rochelle, Illinois)

**F**RET NOT yourself because of evildoers, be not incensed because of wrongdoers; for they will soon wither like grass, and fade away like the green herb" (Psalm 37:1, 2, Smith and Goodspeed Translation). The heading of this Psalm in the Catholic Version reads: "An exhortation to despise the world; and the short prosperity of the wicked; and to trust in providence." The version reads: "Be not emulous of evildoers; nor envy them that work iniquity. For they shall shortly wither away as grass, and as green herbs shall quickly fall."

We seem to be living in that time mentioned by our Lord when men's hearts are failing "them for fear, and for looking after those things which are coming on the earth." The whole thirty-seventh Psalm is a contrast between the righteous and the wicked. It contains words to comfort those who trust in God, and it tells the fate of those who do not.

In this Psalm, we are told to "trust in the Lord and do good; inhabit the land and feed in security. Take your delight in the Lord, and he will give you the desire of your heart." Again, it says: "Cease from anger, and forsake wrath; fret not yourself; it does nothing but harm; for evildoers shall be cut off; while those who wait upon the Lord shall possess the land." Again, notice the contrast between the saints and the wicked: "The wicked shall perish; and the enemies of the Lord, like a brand in the furnace, shall vanish in smoke." There is no mention of eternal torment here, while on the other hand we read still further in the Psalm: "They are kept for ever, but the offspring of the wicked is cut off. The upright shall possess the land, and they shall dwell therein for ever." There is no mention of spending eternity anywhere but on the earth.

You will profit by reading this entire Psalm and meditating upon it, for there is much there in the way of comfort during these days when the newspapers and the radio tell of so much evil and unrest in the whole world.

It is true, we are of the carnal nature, and it is very easy to fret and worry when we are in contact with the world. We have the promise, however, that the Lord will never leave nor forsake us, and the only real worry for us is, Are we living as He wants us to live? Are we doing what He wants us to do? Are we always in places where we would want Him to find us should He appear in person? God promised the Israelites prosperity and security if they did as they were told; but, when they did not obey, then trouble without end came upon them. Only when they turned to Him again would peace of mind and prosperity return. We, as individuals, can receive a valuable lesson from this record in the Bible of the Israelites. Now, during the trying days that are about us, and no doubt will become much more troublesome as the consummation of the age draws to a close, Christians will have peace if they trust in God.

By way of suggestion to avoid fretting, maybe the prescription a doctor gave to a patient who came to him with her nerves very much upset would benefit us. He looked at her kindly and suggested that she go home and read her Bible one hour each day for thirty days and then come back to tell him how she was "getting along." The remedy worked, and she was very happy about it and wondered how he knew what was the cure for her trouble. The doctor was a Christian man and had tried the remedy himself so was in a position to prescribe for others. God has promised to be a great help to us in time of trouble.

We can become acquainted with God by a careful study of His Word. The Psalmist was inspired to write these words in his first psalm: "How happy is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of scoffers! But his delight is in the law of the Lord, and in his law does he study day and night." Try reading God's Word if you are inclined to fret, and see the results.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario).

**BLESSING OF WORSHIP.** Few of us realize the blessings of normal worship, where we can use all our physical faculties to express our desires and feelings in our worship services. Not until we have lost some of these faculties do we sense our loss, and how such loss diminishes our enjoyment of worship!

In Toronto, Ontario, there is a congregation of worshippers, who worship in spirit, even though they are void of these faculties or senses that we use in our worship. The Evangelical Church of the Deaf, of which Alexander McGowan is pastor, is made up of people who are unable to hear, and some who can neither hear nor see; but who regularly worship the God from whom all blessings come. The minister speaks to them in the sign language. The congregation sing their hymns with signs rather than vocal sounds. It is said that their hymns are very expressive and clear, with sign movements that are rhythmically worshipful.

It will be a blessed day when those who love the Lord with all their hearts are able to worship God with their voices and hear with their ears and enjoy to the full the songs of Zion and the truths of the everlasting gospel.

**POWER.** This is a power age. The world is power drunk. We all respect and more or less reverence power. Unless there is power in a thing or a movement, we are not particularly concerned about it or in any way moved to action by what it does or the objectives it has.

As Christians, we are moved and influenced by the power of love. It was the power of love that caused us to yield in obedience to our heavenly Father, as it is written, "We love him because he first loved us." However, the great mass of people are not moved by this power to worship or yield their lives in obedience to God. It is only the power of material force or judgment that will cause the masses to walk in obedience to God. This truth has been abundantly illustrated in recent events. The discovery of atomic energy and the great unknown power which it unleashed is a force that is causing many people to believe that the world soon is coming to an end.

Just recently a poll was taken in Canada. This Gallup Poll queried the Canadian people as to whether they believed the discovery of the atomic bomb would have any effect upon the end of the world. It is reported that eight per cent of the Canadian people believed the discovery of the atomic bomb would bring the end of the age, but the most interesting thing about the poll was the attitude of the people in respect to what they would like to be doing when the world came to an end. It is said that about a third of those polled expressed desire to be in prayer, reading the Word, or at worship when the end comes. A second class was undecided as to what they thought they would want to do or would do when such an epochal event occurred. The third and last group replied that they would

like to get drunk, go to a dance, or do something of similar nature.

This reveals one great truth that the majority of people will not be moved to accept the Lord until His judgments are in the earth. Human nature today is much the same as in the days of Hosea, when the Prophet said: "In their affliction they shall seek me early." This may be a tragic condition, but nevertheless it is true, as expressed by David: "When he slew them, then they sought him: and they returned and enquired early after God." Perhaps it would not be amiss for us to pray that God's judgments might soon be in the earth.

**UNITY OF SPIRIT.** It has been our practice to report activities and happenings throughout the world, and, while our recent Mid-Winter Ministerial Conference may not reach the headlines of world news, yet to us who are members of the Church of God, the recent meeting was of much interest and value.

While there may not have been any startling decisions reached during the several days of our Conference, yet the spirit that prevailed and the general conclusions reached, by more or less common consent, will have more effect upon our ministerial and church life than would be the case if a lot of resolutions were passed.

Year by year our spiritual leaders are coming to a more unified body and are able to discuss and weigh the various Scriptural and church problems that come before them with an ease and quietness that can come only where the unity of the Spirit is maintained in the bond of peace. Usually people expect some definite decisions and actions to come out of such gatherings. Unless some are forthcoming, it is felt that the meeting was more or less a failure. In our case, our objective is to come to a united understanding of our problems by discussion, meditation, and prayer without the force of resolution or motion. Agreement born of understanding, sympathy, and Christian love is of the kind that will bind us together unto the ages.

**FELICITATIONS.** We extend our congratulations to members of the Nazarene faith in the United States who, during the last year, contributed the highest per capita amount to the furtherance of their denominational work of twenty-four major Protestant denominations who reported to the United States Stewardship Council. Their per capita giving amounted to \$55.75. It would be interesting to know how our per capita giving compared with this average. At any rate, we do not wish to diminish from the honor belonging to this people for their loyalty to the cause which they have espoused.

**FAMILY ALTAR.** It is seldom that mention is made of the family altar in these days, but once in a while someone is awakened to the realization that the broken-down family

altars have contributed immensely to the present condition which Scripture well defines as "perilous times."

It befell the lot of Lt. Commander Harry Swanson, Navy Chaplain, to unmask some of the hypocrisy which seems to be so deeply entrenched in present-day Christendom. In speaking in Boston, this fiery Unitarian charged that lack of true religion in the home had bred "morally rotten" servicemen. This is a far-reaching and desperately serious charge against home life.

It is not my purpose to question the accuracy of his charge. As a matter of fact, the breakdown in home life, disordered divorce problem, the spreading juvenile delinquency question, and the ever-increasing army of non-church-going people would seem to confirm the truth of his statement. If one would read Paul's written picture of last-day times as recorded in 2 Timothy 3, he would be inclined to accept the chaplain's indictment.

The lesson which I would like you to get from this blistering indictment of our national home life is the immediate need of a revival of home worship and the restoration of the broken-down altars long since forgotten in the majority of homes. The admonition of the messenger of God to consider your ways merits our careful consideration of this important question. We owe it to our God to build spiritual firesides from which the glow and warmth of spiritual life will ever radiate.

**A GOOD BOY.** Recently, while traveling aboard a train, I overheard a conversation among some returning soldiers in which one of the boys was relating some of his loose practices while in the service. He said something to this effect: "Now that I am going home I will have to straighten up some, for my folks still think of me as being a good boy." I have thought of this a good deal. Oftentimes parents are unaware of what their boys and girls do. Some parents are ignorant through inability to know. Others are ignorant because they do not care what their young folks do or where they go. As more and more of the boys come home, I realize what General MacArthur meant when he said, "Take care of them."

It is going to be a big and extended task to bring many of our boys and girls who have now returned from the services back into normal civilian life, but especially into a satisfactory spiritual life. Much prayer, patience, sympathy, and example will be needed in many cases. Take care of them!

**SEEDS OF TROUBLE.** The "Esperio Popular," a Spanish paper, states that 50,000 Nazis trapped in Southern France enlisted in General Franco's army and have taken out citizenship papers. This is a potential force of evil, that some day may form a great propaganda machine that will incite more trouble for a world already plagued to its limit.

# God's Plan of Salvation

*By Mary Mae Nedrow (Oregon, Illinois)*

**N**OWHERE in the Bible does one find a record of the pre-existence of Christ. God did have, however, a Saviour in mind from the time Adam and Eve sinned. Adam and Eve, we believe, were created innocent. We mean not to imply that they were incapable of sinning, for they chose to do that which was wrong from the very beginning. It seems strange that they, under favorable conditions, should choose to do that which was wrong, while Christ under adverse conditions chose to do that which was right. Adam was condemned for his disobedience, while Jesus was commended for His obedience. Though Adam and Eve forfeited their lives through sin, God, in His infinite mercy, made coats of skins to cover them, necessitating the sacrifice of animals. (Gen. 3:21.) Death was pronounced upon man. We believe God told Adam a Redeemer would come some day who would restore that life to him which he had forfeited through sin. This knowledge must have been passed down by word of mouth to Adam's posterity. That Adam and Eve accepted the coats of skins God provided proves they repented and that they were sorry they listened to the Serpent's lie, "Ye shall not surely die" (Gen. 3:4). God made a covenant with Adam whereby his life was extended for a while. It was sealed with blood. "Without shedding of blood is no remission" (Heb. 9:22).

According to the Record, Abel, the son of Adam and Eve, was a righteous man. Cain was evil. (1 John 3:12.) Abel believed and offered a blood sacrifice for sin, acknowledging the fact that he was a sinner and needed an atonement for sin. Self-righteous Cain offered "of the fruit of the ground," proving he did not believe in a promised Saviour to which all these blood sacrifices pointed. Cain's "works were evil, and his brother's righteous" (1 John 3:12).

Noah and his family were "saved by water," the "like figure whereunto even baptism doth also now save us" (1 Peter 3:20, 21). Noah believed God when He told him to build an ark, and he was sheltered from the Flood. The ark typified Jesus, who is our ark of safety if we only will believe and obey.

God called Abram from Ur of the Chaldees and promised to give him and his seed the land of Canaan for an everlasting possession. Abram was promised many blessings. God told him that through his Seed (through the Christ) all nations of the earth would be blessed. The Apostle Paul in his letter to the Romans called Abraham "the father of all them that believe" (Rom. 4:11). He

had the faith to believe, though his own father was an idolater. (Josh. 24:2.)

When Abram was ninety-nine years of age, God said to him, "Walk thou before me, and be thou perfect." God changed his name to Abraham, meaning "father of a multitude," and said: "This is my covenant, which ye shall keep." Every man child was to be circumcised. This covenant was to be kept, and unless they obeyed this sacred rite, "that soul [would] be cut off from his people," for he had broken God's covenant. (Gen. 17.) It was the seal of faith. This covenant was reiterated to Isaac and Jacob. God showed Abraham that this promised inheritance would not come in this life, but by a resurrection from the dead. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19). This wonderful gospel message of a resurrection from the dead, and an inheritance in the earth, was the gospel that God "preached [to] Abraham" (Gal. 3:8).

Before coming into Christ, we were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope . . . but now in Christ Jesus [we] who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:12, 13).

We must have faith as did Abraham, and then exercise that faith in baptism, if we would hope for life immortal when Jesus comes. Baptism is Christian circumcision. The patriarchs of old all knew that salvation centered about this promised Seed.

Jesus did not pre-exist! When the hypocritical Jews were boasting about Abraham being their father, Jesus said: "Before Abraham was, I am" (John 8:58). Jesus was telling them that, before He was born, He (Jesus) was in the mind of God; therefore He was greater than Abraham. Not understanding, they picked up stones to throw at Him.

Truly, God sent His Son "into the world," but He was sent when He was grown to manhood; after He had "increased in wisdom and stature, and in favour with God and man" (Luke 2:52). Not until after His baptism and His temptation in the wilderness did God send Him on His mission to a sin-sick world. John the Baptist, too, as the Record states, was "sent from God," but these texts do not prove the pre-existence of either Jesus or John the



Baptist. John the Baptist was the Herald sent ahead to "prepare the way of the Lord." In Jesus' intercessory prayer, He said: "As thou hast sent me into the world, even so have I also sent them [the apostles] into the world" (John 17:18).

Jesus was the "seed of the woman" (Gen. 3:15). He was the seed of Abraham, as recorded in Galatians 3:16. He was the "root and offspring of David" (Rev. 22:16). He did not pre-exist, but was born of a virgin. (Matt. 1:21; Luke 1:32.) God spoke, and by this power emanating from God, Mary, a virgin, conceived, and bore a Son whom she called Jesus, meaning Saviour. With God, nothing is impossible. On different occasions, God testified that Jesus was His Son.

Thirty-three and a half years later, Jesus, who knew no sin, died on the cross at Calvary for your sins and mine and for the sins of the whole world. He knew His mission. At the beginning of His ministry, there was "delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:17-20). Jesus was telling the Jews that He was the promised Messiah of whom all the prophets had written. They understood not.

Then again, when Christ was on trial for His life and they had opportunity to release Him, they chose to free Barabbas, a thief, instead. Not one came forward to His defense. Nearly two thousand years have passed since Jesus, who knew no sin, took upon Himself the sins of the whole world and died upon the cross of Calvary. They buried Him in the tomb of Joseph of Arimathea, and the third day God raised Him from the dead, to live forevermore. Jesus was not immortal, but acquired immortality at His resurrection. He was the first to rise—from this death state. For forty days He talked and sometimes ate with His disciples, and once cooked a meal for them. On one occasion He was seen by over five hundred people. Then, one day, He led His disciples to the Mount of Olives, and while He talked with them, a cloud received Him out of their sight. He ascended into heaven and now is seated on the right hand of God. He is the Christian's Advocate, Mediator, and High Priest.

Someday God will send Him back to earth to establish a Kingdom of righteousness that never will be destroyed. Only those who accept God's plan of Salvation as set forth in the Scriptures can hope for life immortal and an inheritance in the Kingdom when Jesus returns. If we continue faithful to the end, some glad day, whether we sleep in death or are alive at His coming, we shall hear His call, and then obtain the great salvation.

## GOD

(Continued from page 5)

the reader will doubtless be able to recall to mind, indicate a number of individuals considered collectively; but, when we speak of "one nation," "one group," "one assembly," the value of the numeral (*echad*) is never altered a single iota. This we believe to be an indisputable fact that the trinitarians cannot answer. In their eagerness to be seemingly learned and intellectual, they actually have overshot themselves and have chosen a line of argument that has not anything of value to recommend it. Those who consider these remarks of ours carefully, with a single eye to the truth, soon will realize that the claim of Mr. Baron with regard to the word *echad* is absolutely without foundation.

His next reference is to *Jeremiah 32:39*: "I will give them *one* heart and *one* way." Here again we state without fear of successful contradiction that the numeral is expressive of simple unity, for the *one way* referred to is undoubtedly "*the way of righteousness.*" See *Proverbs 8:20*: "I lead in the way of righteousness."

We now come to *Ezra 2:64*. Mr. Baron places his argument in this instance under the reference of *Ezra 2:64*, but it should be pointed out that this verse merely states the number of the whole congregation, namely, "forty and two thousand three hundred and threescore," and that the text quoted in part by Mr. Baron does not occur until chapter 3:1, six or seven verses further on. To avoid any possibility of misrepresentation, we herewith reproduce the example as it is given by Mr. Baron: "The whole assembly was as *one.*' The assembly referred to contained 42,360 people . . . and the word used to express their unity is *echad.*" He scarcely could have expressed his exegesis of this passage more briefly, yet it would be difficult to conceive of a more deliberate misrepresentation so artfully packed into so small a space. It may seem paradoxical to say it, but it is quite possible to express an untruth without putting it into words. We would call special attention to our remark that Mr. Baron's quotation was, in the foregoing instance, "in part," and would point out that Mr. Baron has deliberately omitted the word "man" with the obvious intention of intimating that it does *not* occur in the original!! (Exclamation marks are not out of place in reference to such an action.) He also has failed to note the significance of the qualifying word "as." Surely he must have known that the words "as *one*" clearly indicate that the sentence is incomplete, and that the comparison referred to *must* be stated in connection with the numeral, and that the numeral in this instance has primary reference to the word "man."

But there is another fact which Baron has not noticed. The word "man" here is from the Hebrew word *ish*, an *individual* (see Young's Concordance). So strongly did

the Revisers recognize that *echad* is a numeral representing absolute unity that in Isaiah 51:2 they have substituted the words "but one" for the word "alone" of the Authorized Version.

It is difficult to realize that these facts were not known to Mr. Baron. For him to follow up such an argument with the remark that his "position is incontestible and can only be avoided by one who has a motive to avoid the truth" is, in view of all that we have said, a reprehensible and false accusation of those who differ with him. Such language is permissible only when truth deliberately is ignored, and then only when the motive and the error are unquestionable. Though Mr. Baron passes as a Hebrew and a Hebrew scholar, there are other portions of his argument that are plainly mistaken even on those assumptions. Mr. Baron makes one more remark which he evidently wishes the reader to accept on his authority:

"If it were intended that God should be represented as an absolute oneness, the word *yachid* would have been used." We submit that his statement is incorrect; for, according to Young's Concordance (a recognized authority), *yachid* is never rendered in the Scriptures as a numeral, but is in every instance translated by the word "only," and occurs, so far as we know, not more than half a dozen times in the Old Testament.

It may be of further interest that another writer puts forward Numbers 13:23, "one cluster of grapes," as proof that *echad* (one) denotes compound unity. A moment's reflective thought, however, will show that the direct reference of the numeral is to the *cluster* and not to the number of grapes contained in the cluster. We certainly marvel that prominent leaders, such as those we have mentioned in this article, should have failed to notice so patent a fact, and actually do their best to lead their readers to a definitely wrong conclusion.

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## TIME

(Continued from page 7)

still in the hands of God. Whether or not we will be permitted to share the time that it measures we do not know. Today is the only time that is definitely in our hands to do with as we will. In recognition of this indisputable fact, Paul advised Christians to concentrate upon making the best possible use of today. "He 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" (2 Cor. 6:2).

If we would "sow unto the spirit," "bear fruit an hundredfold," and become "rich toward God," now is the time when we must do so. If we permit our allotment of time to run out unused for the purpose for which it was given, we cannot expect the Father to grant us an eternity of it.

(Please turn to page 15)

# BOOK PARADE

By Arlen Marsh

During the period of the Babylonian captivity—which, except for a few thousands who returned to Canaan under Ezra and Nehemiah, extended for centuries rather than for seventy years—the Jews built up a system of commentaries on the Old Testament Scriptures which were destined to influence their religious thinking almost more than the laws of Moses.

This system of commentaries was the Babylonian Talmud, the product of rabbis who were undergoing the influences of pagan philosophy while they prepared their written teachings on the doctrines of God. The consequent conflict of theologies resulted in the adoption by many Jews of belief in natural human immortality, and brought about a strange conglomeration of ideas which sometimes have small semblance to any product of real intelligence.

Take, for example, this: "Egypt is four hundred square parsangs. Now Egypt is one sixtieth of Ethiopia, and Ethiopia is one sixtieth of the world, and the world is one sixtieth of the Garden, and the Garden is one sixtieth of Eden, and Eden one sixtieth of Hell. Thus we find that the whole world is like the lid of a pot to Hell. Though this is not so."

Not all the Talmud, fortunately, possesses this quality so reminiscent of Gertrude Stein in her worst moods. Part of it is genuinely instructive. Much of it explains why the Jews thought as they did think in Jesus' day, and why they think as they do now. As a source book of Hebrew doctrine, the Talmud is without a peer.

Leo Auerbach has translated selected portions of the Babylonian Talmud (for there was a Palestinian Talmud, too, which had much less power in molding Jewish thought) for the Philosophical Library, New York (\$3.00). Enough of the original Aramaic and Hebrew has been rendered into English to present an excellent cross section of the full sixty-three books of the commentaries. Mr. Auerbach's preface alone is worth the price of the translation for any serious student; its picture of the evolution of Jewish religious practice is a marvelous bit of condensation. A glossary to explain unusual terms is included in the back of the book.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Hebrews 11:4).*

### Abel's Offering Accepted

Cain and Abel had been taught how to make offerings to God.

We are told that without the shedding of blood there is no remission of sins. (Heb. 9:22). Abel brought of the first fruits of his flock. His offering was then a sin offering. He shed blood to kill the lamb for the offering.

Cain brought of his first fruits, also, but he did not shed blood for his gift. He brought the first fruits of the harvest. He not only did not shed blood for his gift, but his heart was not right in God's sight. He did not offer the kind of offering God required for a sin offering. He went his own willful way.

God would not accept the offering Cain made. God's rules or laws must be obeyed to be effective. To break one of His rules or laws is to sin. Cain sinned in his heart. Then the evidence of his evilness was shown to us. He killed his brother. He could not keep his evil deed from God.

The Lord God said, "Where is Abel thy brother?"

Cain replied, "I know not: Am I my brother's keeper?"

God said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." So God put a curse on Cain.

### Acceptable Offerings

One of the very first requirements of offering to God an acceptable sacrifice is to offer it with a pure heart. We are told to judge ourselves. We should be strict in condemning ourselves. We are not to judge others, however. It is true that the Word of God plainly condemns certain sins. We should keep ourselves from these evils. We are not to choose our friends among those who do evil which the Word plainly condemns. (See Rev. 21:8; Gal. 5:19, 21.)

Another requirement is to know the kind of offerings that can be offered to God. There are offerings of praise. (Hebrews 13:15.) There are offerings of giving (gifts of money). (Phil. 4:15-19.) All the offerings we can give are a part of our lives. We are to be *living sacrifices*, or offerings, to God. (Rom. 12:1.)

There is no more need for us to make a sacrifice of shedding blood. Christ offered His life, His shed blood, for us. (Heb. 7:27.) "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (10:12).

When one accepts Christ and obeys Him, there is no need for him to offer a sin offering. We read: "Now where remission of these is, there is no more offering for sin" (Heb. 10:18).

So let us offer the sacrifice of thanksgiving (Amos 4:5) and praise, and giving of gifts to our God, with a pure heart and humbleness of mind. We are told that God loves a cheerful giver. (2 Cor. 9:7.) God also loves those who are merciful. (Rom. 12:8.)

Dear God of all,

Help me to do Thy will,

And in my yielded heart

Thy righteousness instill.

In Jesus' name, Amen.

### Happy Birthday Wishes

Lee Philips, Feb. 5, age 11, Hammond, La.

Ruby Wendroth, Feb. 5, age 5, Eden Valley, Minn.

Dorothy Richardson, Feb. 10, age 11, Hammond, La.

### Fond Friendship

"Make new friends, but keep the old;  
Those are silver, these are gold.  
New-made friends, like new-made wine,  
Age will mellow and refine.  
Friendships that have stood the test,  
Time and change, are surely best.  
Brow may wrinkle, hair turn gray.  
Friendship never owns decay;  
For 'mid old friends kind and true  
We once more our youth renew.  
But, alas, old friends must die:  
New friends must their place supply.  
Then cherish friendship in your breast;  
New is good, but old is best.  
Make new friends, but keep the old;  
Those are silver, these are gold."

# Berean Department

ARLEN MARSH, Guest Editor



Unselfish liberality is a trait we acquire when we are still young. Rarely indeed does anyone begin demonstrating the habits of an Abraham before Melchizedek when he has spent the most of his life in the likeness of a Scrooge.

"God loveth a cheerful giver," Paul insisted. The tabernacle was built, at Jehovah's express command, only by materials freely offered by the people. Returning to God a fair portion of what He has given us is nothing more than reasonable service.

What if your income is small? If you received ten cents this week, you still can drop a penny in the offering. If you received a dollar, your ten cents for God hardly will bankrupt you. Remember the story of the widow's mite—a gift of a quarter cent that won Jesus' approval far more than the extravagant donations of the wealthy Pharisees.

Join the Ten Per Cent Club *now!* You cannot, in the words of the play, take it with you—but you can do your part, however small it may be, toward acting on the only plan God ever suggested for financing His activities on earth.

"Where your treasure is, there will your heart be also." Jesus said that, and He meant exactly what He said. Invest in the work of God; you will find your interest and your satisfaction in your religious faith will increase in proportion.

## The Four Freedoms

"Men," wrote Lincoln to Thomas Weed on March 14, 1865, "are not flattered by being shown that there has been a difference of purpose between the Almighty and them."

The purposes of God always have been at variance with the purposes of men. As Jehovah Himself put it, "My

thoughts are not your thoughts, neither are your ways my ways."

For something more than six years, the attention of a large segment of earth's population has been riveted on the possibilities inherent in the four freedoms of the Atlantic Charter: freedom from want, freedom from fear, freedom of speech, freedom of religion. And herein men have demonstrated the truth of both Lincoln's utterance and God's.

God's purpose is not the securing of freedom for mankind. God's purpose is wrapped up in Zechariah 14:16: "Every one that is left of all the nations . . . shall even go up from year to year to worship the King, the Lord of hosts."

Men, as always, have been thinking too much of their personal desires, too little of their need for God. Freedom of religion has become, in the mouths of politicians and diplomats, not a symbol for paying respect to the Creator, but a symbol of individual license, a shibboleth to call the masses to the colors of the United Nations.

To worship God—that is the whole duty of man. That is the whole meaning of creation. That is the whole purpose behind the coming Kingdom. There will be no "freedom" in the Empire of God—there will be only knowledgeable reverence which will of itself bring the satisfactions which men now selfishly seek.



There is no easy road to learning. To acquire an education in any field is at best a long and exceedingly laborious process.

The three R's of Christianity are no exception. To gain approval from God, we know we must have faith in Him, faith which is developed only by an ever-increasing knowledge. To gain approval from God, we know, too, from what Paul said to Timothy, that we must study.

Bereans long ago adopted the slogan, "Search the Scriptures daily," as their guiding star; but like many another slogan, it has too often been allowed to evaporate in the heat of other daily tasks.

"Seek, and ye shall find." There, in the Sermon on the Mount, is the entire principle of Bible study. In no other way can we discover the depths of the riches both of the wisdom and knowledge of God; in no other way can we successfully prepare ourselves for positions as kings and priests in the Kingdom. The three R's—knowledge—are the basis of Christianity.

# AMONG THE CHURCHES

## CALENDAR

- February 16, 17—Northwest Quarterly Conference at Felida, Wash.  
 March 30, 31—Illinois Spring Conference at Ripley.  
 June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.  
 July 1-26—Summer Bible Training School at Oregon, Ill.  
 July 30—August 11—General Conference at Oregon, Ill.  
 July 30—August 11—Illinois Bible School and Conference at Oregon, Ill.

## SIoux CITY, IOWA

After ten days of working with Mrs. Verna Thayer again, we are more convinced than ever what a prize evangelism has by having her in the work. Every minute of her time is used to a good advantage. The secret of her success is, "Her heart is in the work."

If you isolated members could realize the pleasure and satisfaction in starting a new work, I am sure the demand would soon be so great that it would be necessary to have other such workers in the field.

The attendance here in Sioux City continues very well, though the new has worn off by now. Our group is operating just as any church would, and already we have some of those faithful few, who are always there and ready to help in any way they are needed.

God is good and will bless all our efforts. So, let us all put forth more efforts in spreading His Word. Mrs. Joe D. Lawrence.

**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

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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 2:24) and a consecrated life as essential to salvation.

## REPORT FROM MINNESOTA

The Minnesota State Conference is branching out in the evangelistic field. Bro. John Denchfield of Saint Cloud, Minn., has been hired as State Evangelist. He began work on January 1, 1946. Most of the month of January was spent in the White Pine area near Blackduck and northern Minnesota, and the report of the work there is most encouraging. After attending the ministerial conference at Oregon, Ill., Bro. Denchfield plans to begin work in Jenkins, Minn.

The members of the State Conference are to be commended for the splendid support shown through the month of January. Let us continue that support and pray constantly that this fine work may continue.

S. O. Ross, Secy.

## OREGON BIBLE COLLEGE NEWS

Tuesday morning, January 29, Ministerial Conference began, with many ministers attending from various sections of this country and one minister from Canada. The students attended Tuesday morning, but, as some of them work in the afternoon, the ministers were practically left alone.

Wednesday afternoon, five of the student ministers elucidated upon subjects selected by themselves. They were asked to limit their talks to fifteen minutes, there being allowed only an hour and a half for the entire period.

On Friday morning, two of the four remaining students expounded thoroughly upon other subjects. Constructive comments were offered by the senior ministers both days.

Four of the ministers—Bros. A. M. Jones, John Denchfield, Emory Maey, and Ellsworth Rontson—slept at the College throughout the week.

Kirby Davis celebrated his nineteenth birthday on Wednesday, January 30. Since cake and ice cream were served after supper, the students enjoyed the birthday as much as did Kirby himself.

Dean Moore preached on Sunday, February 3, in South Bend, Ind., at both the Hope Chapel and Morning Star Churches.

Gordon Laundry, Reporter.

## HERALD RECEIPTS

Mrs. Inez Titus; Walter C. Kuhlmeier; Mrs. Emma Claypool; Almeda C. Wertz; James Kessler; J. S. Lyon; Mrs. Annetta Hoffman; W. F. Bradley; Gospel Gleaners Class; Mrs. Victor Peterson; William Kilfoyle; Mrs. Lela Peterson; Sarah B. Mannwal; Beverly Phillips; Mrs. F. Hamm, Jr.; Walter H. Weinberg; Mrs. Lena Drew; Mrs. B. E. Holt; Helen McInturff; Mary E. Elton (others); Mrs. Henry McCann; P. D. Chout; Claude B. Sandifer; Anna Cochran; Gerald K. Niles; Mrs. Jesse A. Maey; S. H. Boyer; Mrs. W. H. Holland (others); Mrs. Charles Warren; Alice A. Dlyth; Mrs. C. S. Prime; Peter B. Ingram; Frances M. Gillespie; Forest Bales; C. Alan McLain; Gordon Laundry; Mrs. Wm. Black; Mrs. Andrew Forsberg (another); Dorothy Demmitt (another).

## NATIONAL BIBLE INSTITUTION

Verna C. Thayer	\$ 4.00
Mr. & Mrs. Harold T. Smith	100.00
Little Rock, Ark., Church	20.00
McGintytown, Ark., Church	21.40
Mrs. R. E. Murdoch	5.00
Mrs. A. E. Karnett	5.00
Mr. & Mrs. Bernard Lobell	10.00
Oregon, Ill., Church	23.15
Almeda C. Wertz	1.50
Jessie M. B. Kauffman	5.00
Mr. & Mrs. Robert D. Lindau	5.00
A Brother	1.00
Helen McInturff	4.00
Missouri Conference	30.25
Mr. & Mrs. S. O. Ross	25.00
Maurertown, Va., S. S.	20.31
Anna Cochran	2.50
S. H. Boyer	15.00
Delta, Ohio, Bereans	30.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

According to present plans, there will be a joint session of the executive boards of the General Conference and the Illinois Conference at the Illinois Spring Conference at Ripley, March 30, 31, 1946.

Bro. Vivian E. Kirkpatrick, an instructor in Oregon Bible College, being required to move and unable to find suitable residence for his family, is rooming temporarily at the College, while his family is visiting Sr. Kirkpatrick's parents, Bro. and Sr. H. Scott Smith, London, Ark.

Sr. Verna Thayer, at home in Oregon, Ill., during the recent Ministerial Conference, attended at least one of its sessions.

To anyone planning to visit Los Angeles, we would say that the Los Angeles Church of God is located at 230 W. 103rd St.

Bro. William Huffer, Michigantown, Ind., reports that he conducted funeral services for Mr. Joseph H. Coy of Michigantown, who died on January 23, 1946, at the age of ninety-six years.

Sr. Grace Wiggins and Bro. and Sr. Glen Hoskins accompanied Bro. Walter Wiggins, Eden Valley, Minn., to the recent Ministerial Conference at Oregon, Ill. The two ladies served as cooks for the gathering. Bro. James Mattison was accompanied by his wife and her mother, Sr. G. G. Laundry, Hammond, La. Sr. T. M. Ferrell and children, Sr. L. W. Moore and son, Sr. C. R. Randall and son, and Sr. Harvey U. Krogh and children also visited in Oregon.

"Charlotte Ann arrived on January 8, 1946, to brighten the home of Mr. and Mrs. James Robinson. Both mother and daughter are 'doing well.' Mrs. Robinson is the former Orine Richardson."—Mrs. Columbus Breeland, Hammond, La.



## ILLINOIS NOTES

## Bro. James M. Watkins Activities

Director of Evangelism, James M. Watkins, conducted "70" Club classes at the Dixon church the week preceding attendance at Ministerial Conference in Oregon. As the classes progressed, interest and attendance increased.

Following the Conference, Bro. Watkins left for his appointment at Casey, February 3. He works in the Casey-Marshall neighborhoods over the first and third Sundays of each month. The second Sunday of each month is scheduled for Hedrick, Ind. On February 24, Bro. Watkins is to be with the Southlawn Park Church in Grand Rapids, Mich.

If you are interested in personal evangelism, get in touch with Bro. Watkins at 2234 Saline Ave., Eldorado. He can conduct classes on personal evangelism methods between Sundays.

## Spring Conference

Illinois Spring Conference and joint-meeting of the executive boards of the State and National organizations are planned for March 30, 31 at Ripley. Sister Tessa Laning writes: "Ripley is happier than ever over the Spring Conference. Invite anyone you think would enjoy it." No one ever attends this annual gathering without enjoying it! Plan to attend!

## Illinois Conference Finances

As these lines are written, Treasurer Tessa Laning is in a quandary, not knowing how to pay our obligations to the two churches which are receiving state aid and our Director of Evangelism. We believe, however, that as soon as everyone realizes the opportunity and obligation (see back page) that are before us that funds will be forthcoming to cover fully all needs. Send a generous contribution to Sr. (Mrs.) Tessa Laning, Mount Sterling, Rt. 2, at once. She needs it now!

We wish to express thanks to the Ripley, Rockford, and Oregon churches for their one-a-month contributions toward State Evangelism.

## Sorrow and Determination

This is a time of sorrow to all Illinois churches because of the fall of one of our leaders. May we, however, remember that the work of God and of His Son must go on. The Eleven did not quit because of the failure of the one.

## Encouragement

Because the question of validity of baptism has come into the minds of many, Bro. James M. Watkins offers the following statement:

"To those whose hearts may be troubled by the question of their personal baptisms since the tragedy that has befallen us, may we give more earnest consideration to this direct and simple statement of Scripture:

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase' (1 Cor. 2:5-7).

"Our only concern is the sincerity of faith by which we approach God. The failures of the instrument by which we attained that faith in no way jeopardizes faith's promised rewards."

Let us more diligently "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Paul C. Johnson, President.

## FACTS ON THE SIPLE CASE

Oregon, Ill., January 31, 1946.—Readers of The Restitution Herald, no doubt, have been wondering why no mention has been made heretofore, in The Restitution Herald of the F. E. Siple case. The truth is that until now there were only rumors. Now, however, the true nature of the case has been made known, due to Mr. Siple's confession as stated later in this letter. Following is a report made public today at a session of the Ministerial Association:

Here are the facts about what happened, as nearly correct as can be ascertained thus far.

On December 31, 1945, at 7:30 p.m., Bro. F. E. Siple and Bro. Lyle Doan left the Siple home in Grand Rapids, Mich., in Bro. Doan's car, ostensibly to keep an appointment with one Cleon Bliss, to discuss plans for a new church building. About five minutes later, Bro. Doan appeared at the G. C. Nichols' home (total strangers), bloody and frightened and begging refuge. Mrs. Nichols says she is sure she heard the running footsteps of more than one person just before Mr. Doan burst in the door. The police were called, and Mr. Doan was taken to a hospital. He suffered a severe wound of the right side of his head and damage to the ear. After two weeks, he was able to be around again, and is now active in church affairs.

He says that Bro. Siple, carrying a 14-inch length of pipe, a set of church plans, and a yardstick, got into the rear seat of the car, and, about a block from Siple's home, suddenly struck him over the head with the pipe, that he leaped out of the car, with Siple pursuing him, that they struggled, and he escaped, leaving his overcoat in Bro. Siple's hands. Seeing a light at the Nichols' home, he fled there for help.

A short time after this, Bro. Siple was found by his wife. He was lying unconscious on the basement floor, with the gas on. He apparently had taken a quantity of 1½-grain pheno-barbital tablets. An emptied envelope so marked was found in the waste basket near by, and an unopened envelope on the laundry trays. He was taken to the hospital, remaining unconscious for thirty-six hours. On regaining consciousness, he was arrested and charged with the attempted murder of Bro. Doan. He has since been confined in the Kent County jail in Grand Rapids, Mich., with bail set at \$10,000.

Bro. Siple's story is that he was taking the pipe to the church to make an extension for the short-handed shaker on the furnace. He says he got into the back seat to better accommodate the long roll of plans and the yardstick. He denies any recollection of what happened in the car, in fact, of anything that happened since leaving the house.

Bro. Doan further charges that, over a period of more than a year, Bro. Siple had attempted to do away with him by offering him various articles of poisoned food, candy, a sandwich, and pie. He believes that his critical illness of two years ago was the result of eating some of this poisoned food. He became afraid for his life and convinced that Bro. Siple meant to kill him.

A sample of the candy in question, upon testing, was found to contain pheno-barbital. Bro. Siple denies any knowledge of the poison candy.

On January 30, 1946, it was learned that

the prosecutor ordered the body of Dotsy Ann Siple, who died in 1939, exhumed. On examination, it was found to contain poison. Bro. Siple then acknowledged responsibility for her death.

In view of developments in the case of F. E. Siple, we, members of the Ministerial Conference assembled January 28 to February 1, 1946, believe it only fair to make this report to all parties affected, which, in a great measure, involves the Church of God everywhere.

Therefore, we submit the foregoing brief statement of the truth, as is thus far known, to be read by ministers to their congregations in the various places.

This should be done not for the purpose of spreading gossip, but should be given clearly and truthfully for the purpose of teaching a lesson and to exhort the church not to lose faith in God, because of what man has done, but to look beyond the man who ministers in God's Name to our great example, even Christ.

We recommend that, following the reading of the statement of facts as known up to the present time, there should be a time of prayer and meditation, and that a lesson be prepared and given which will tend to strengthen faith in Christ, and showing the necessity of being very careful not to do anything that will bring reproach on the name of Christ and the church.

As new facts are brought to light, ministers will be notified, that they may continue to inform their congregations.

We submit the foregoing with a sense of deepest regret. Since we stand for the truth, however, we try not to "cover up" for any member of this organization, but are only deeply sorry that such conditions do exist.

At a session of the Ministerial Association today, the recognition of F. E. Siple as a member of this Association was unanimously revoked, his conduct, being entirely out of keeping with Scriptural teachings and, therefore also to this organization.

Let us all pray that he may even yet seek and obtain from God forgiveness for his doing. Let us pray, also, for God's help for all of those who are most closely related to him.

Ministerial Association  
of the Church of God.

## HERALD RECEIPTS

Andrew Story (others); Mrs. John Pifer; Mrs. Lola Clark; Mrs. Elizabeth Reighard; Silas Claypool (another); Mrs. F. M. McCrory; J. H. Anderson (another); Ada F. Upelike.

## TIME

(Continued from page 11)

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:14-16).

Weymouth's Translation makes this passage even more forceful: "Rise, sleeper: rise from the dead, and Christ will shed light upon you. Therefore be very careful how you live and act. Let it not be as unwise men, but as wise. Buy up your opportunities, for these are evil times. On this account do not prove yourselves wanting in sense, but try to understand what the Lord's will is."

# Is This Present Life Enough?



## Evangelism!

### Today's Only Promise of Eternal Opportunity for Tomorrow's Child

If we are to meet the demands and opportunities of this state-wide effort, not only continuance, but enlargement of this Department of Evangelism is necessary. Failure to meet these needs means that our church will be extinct in the near future. Illinois Evangelism is re-opening old fields; preparing opportunities for new fields; giving full-time pastors to the weaker fields; training and building personal evangelists in all fields; and rendering personal services at every opportunity throughout the State, carrying a message of salvation to those who otherwise would have no chance. *The Spirit of Evangelism* alone stands between these children of our State and the loss of their eternal opportunity. Help us to build that spirit in every village and hamlet in the State that the strength of unity and growth may guarantee our future. . . . Only your interest and contributions will make this possible. Join with other individuals, churches, and organizations in the State who are making regular contributions to this worth-while effort. . . . Hand to our Director, James M. Watkins, or mail to our Treasurer, Mrs. Tessa Laning, Mount Sterling, Illinois, Route 2. . . . The crisis is now! Help as soon as you can.

**Illinois Department of Evangelism**



# THE RESTITUTION HERALD

VOLUME 35

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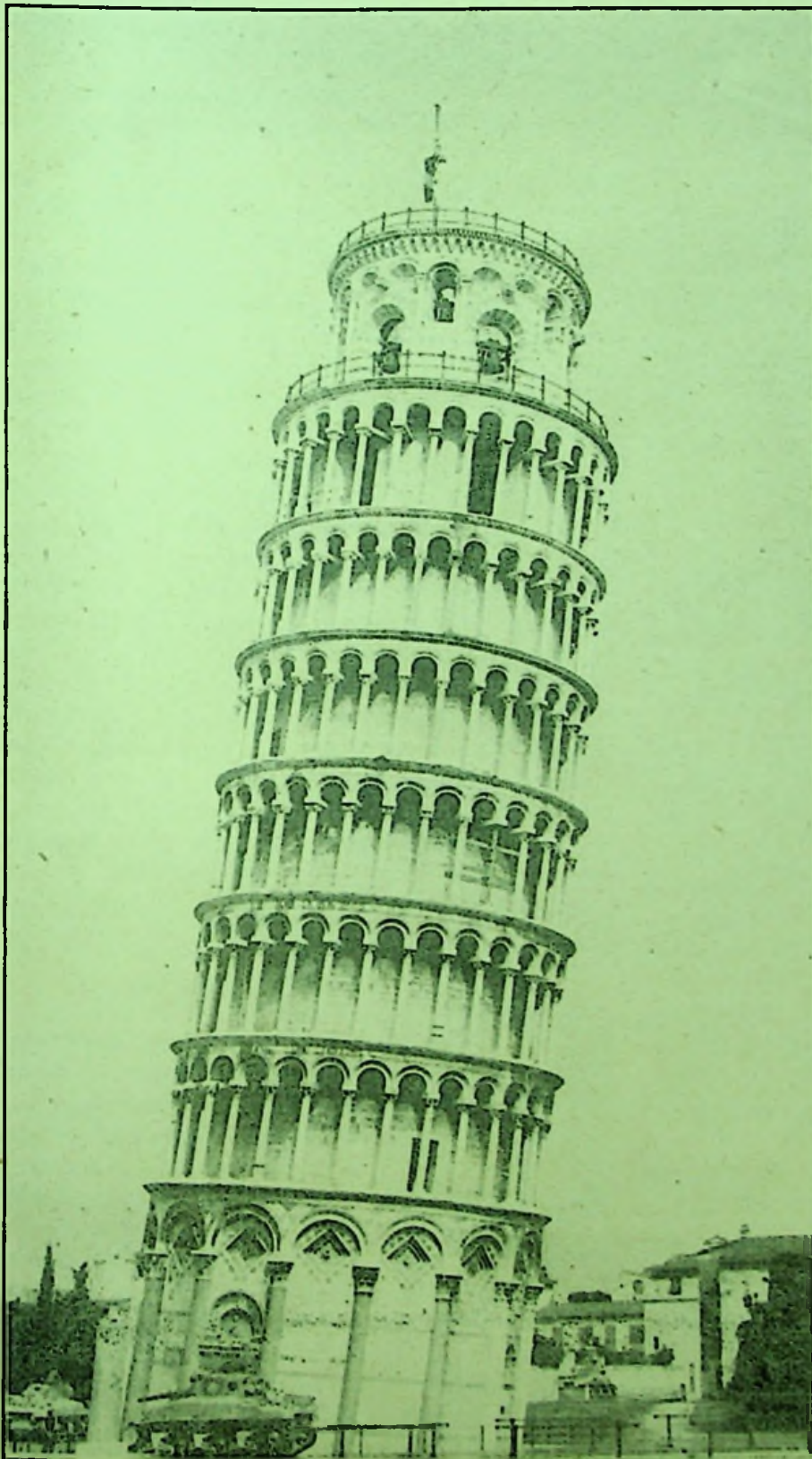
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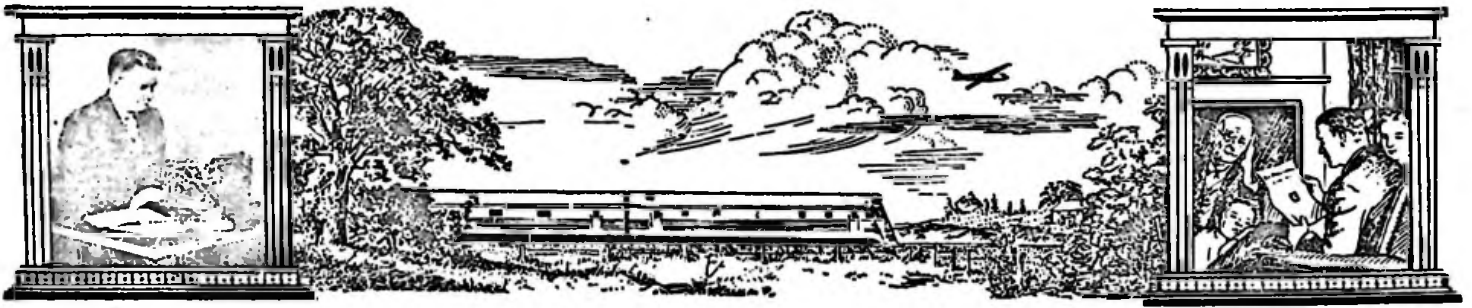
## The Leaning Tower of Pisa

**B**UILT of white marble, and rising spectacularly one hundred eighty-one feet high, the Leaning Tower of Pisa (Italy) is one of the world's best-known curios. After one hundred seventy-six years of intermittent construction, this eight-storied bell tower was completed in 1350, though repeated efforts to correct its tilt had failed. Today, it leans sixteen feet out of plumb, its clay foundation slowly playing traitor to the exquisite superstructure. Unless razed purposely, the Tower is doomed to fall!

From the top of this Tower, famous Galileo (1564-1642), proved, by dropping various objects, that the velocity of a falling body is determined, not by its weight, but by gravity and time — all objects falling, therefore, at a constant velocity unless hindered by atmosphere (as is a feather or leaf) or by other extraneous force. An equation resulting from Galileo's experiments is: Velocity = the acceleration of gravity (approximately 32 feet per second) x time (in seconds). Thus, maximum velocity of a body falling five seconds will be  $5 \times 32$  ft. sec., or 160 feet per second.

More practical lessons, too, may be learned from the Leaning Tower of Pisa. Build on the rock foundation of Christ, not on the slipping, crumbling sands of wealth, fame, or pleasure. Moreover, Adam having "tilted" at the beginning, man is now helpless to correct his frailty. You and I are doomed to fall, unless we accept salvation provided by the Great Adjuster. Only in Christ, greater Tower than Pisa, can mortal man be reconciled.





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Sydney E. Magaw, Editor

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## Towers

When, in 1173 A.D., builders began to erect the Leaning Tower of Pisa, they supposed the structure would be perfectly upright. Soon, however, the structure began to lean. Effort was made to correct the tilt, but all in vain. Work was discontinued. Finally, the builders decided to complete the structure, knowing full well that it could never be vertically erect. During the last century, its tilt increased about thirteen inches, and it is now sixteen feet out of plumb. Attempting to save the beautiful Tower, Mussolini, in the year 1932, ordered strengthening of the foundation. Accordingly, more than one thousand tons of high strength cement were injected into the foundation through three hundred sixty-one holes, each hole being two inches in diameter. Try, though, as man may, scientists are agreed that the gradual eastward tilt of the Tower cannot be stopped, and that, eventually, *the Tower will fall*.

Similarly, God planned that man should be upright—vertically erect in character. Soon, however, God saw His creation leaning out of plumb. Said Solomon: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29)—man's worst invention being his stooping to sin. Nor can he be stopped! Notwithstanding towering beauty or towering might, century after century he leans farther and farther away from God. Said David: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away and, lo, he was not: yea, I sought him, but he could not be found" (Psalm 37:35, 36).

Fortunately, though, the Word of God reveals more than the frailty of man. It tells of *The Rock* "that is higher than I" (Psalm 61:2). It tells of a *Shelter* that is "a strong tower from the enemy" (v. 3). God Himself is a Rock, a Shelter, a Tower that will never fall. Our Saviour, too, is one who stands eternally erect, exalted "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come" (Eph. 1:21). Jesus, too, is a "rock that is higher than I," a "hiding place from the

wind," a "covert from the tempest," a "great rock in a weary land" (Isa. 32:2). Jesus never will fail nor fall. He is "alive for evermore" (Rev. 1:18).

"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" (Psalm 146:3, 4), but, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (v. 5). Put not your trust in towering, leaning mortals who eventually will crash to the dust from whence they came (Gen. 3:19), but put your trust in God and in His Son. "Come unto me," invites the Christ, "and I will give you rest" (Matt. 11:28). He is "the way, the truth, and the life" (John 14:6).

"Mark the perfect man, and behold the upright: for the end of that man is peace" (Psalm 37:37). He is stayed by Power incredibly superior to a thousand tons of high-strength cement. Loved of God, reconciled by the blood of Christ, he, through faith, is accounted righteous, upright, not an inch out of plumb! "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8). Discouragement may rain upon him, threatening floods temporarily may engulf him, winds of persecution will test him, but he will stand erect, for he is "founded upon a rock" (Matt. 7:25).



1809 - 1865

## Lincoln's Religion

Though Abraham Lincoln made only little profession of Christianity, he was deeply religious. In youth, the Bible was his textbook. He believed in God, in Christ—in prayer. He practiced the Golden Rule. Not by crafty politics, but by absolute integrity, he won the name of "*Honest Abe*." Analysts of racial problems today may question your wisdom, Abe, but all America knows the Emancipation Proclamation issued from the bottom of your heart in honest fulfillment of promise to God. . . . May we, too, pay our vows to God.



# RECONCILIATION

By Paul M. Hatch (Oregon, Illinois)

**G**OD AND MAN become estranged through man's disobedience to God's law. This disobedience is termed sin and its penalty is death (cutting off of life that man received from God). Instead of man coming to God and acknowledging his wrong, he hides himself from God. God then seeks out man and penalizes him.

From Adam's day to this, man has been evil intentioned and there has been no union with God, because God cannot tolerate sin or a sinner. Still, God has been merciful and has pleaded with men, in numerous ways and by many means, to come to Him and be saved.

One of the ways that God accepted to close the breach was the acknowledging on the part of man, sin to be transferred to an innocent victim and the victim slain as sacrifice. Probably the thought contained in the rite was that the animal or bird selected substituted for the guilty life of man and God was appeased. This was, in a measure, conciliation for a while, but was not entirely satisfactory to either side. Although this act on man's side was a form of faith by man and God's acceptance of the act was a temporary means, it sufficed for the while; but it did not entirely free man of sin or the eventual penalty of sin. Man was in a quandary, or a dead-end street, and was unable to do anything of lasting benefit for himself.

The animal sacrifice for atonement was only a temporary measure, as the sacrifice was made dead only in substitution for man's sinful life. God requires not only sacrifice but also sinless life. Therefore, the dead sacrifice was only a temporary measure.

God, noting this extremity of man, finally sent His only begotten Son in the likeness of sinful flesh (in Him is no sin), and because of sin condemned sin in the flesh.

God took the longest step toward man in sending a Son in man's likeness, and He, being a man, demonstrated that God's law could be kept. He endured all temptations that men are subject to but did not fall into the snare of sin because He kept inviolate the law of God. Thus, He became victor over sin, that is, sin common to man, and became the inheritor of God's new life.

Christ was raised from the dead and came into the likeness of the Father. Thus, He experiences, in full, man's likeness and God's likeness, and so becomes the arbiter or mediator between man and God.

Christ, then, again connects man with the unapproachable God in the sacrifice of Himself for man's sin. God has been reconciled to man again through Christ. God has taken His step in the conciliation by accepting Christ

and designated Him as the mediator. Man has now to take the step in acknowledging Christ as the mediator of reconciliation. His plea is, "Be ye reconciled to God."

It appears to the writer that this appeasement or reconciliation of God and man was typified, or foreshadowed, in the atoning sacrifice performed once a year by the children of Israel. Man, in the ceremony, brought to God an atoning sacrifice indicated in the offering of two goats. Lots were cast upon the goats to determine the one to be slain as sacrifice, and the other goat was to be taken into the wilderness by a proper man. The goat determined by lot to die was brought into the tabernacle, and the sins of the people were placed upon its head by the high priest. The goat was then slain and the blood sprinkled upon the furniture of the most holy place as an atonement. This was called a reconciling ceremony. (See Lev. 16:20). Then the carcass of the beast was burned on the altar of sacrifice.

The other goat then was taken, and the high priest made confession upon its head of all the iniquities of the children of Israel and the goat was taken into the wilderness by a proper man and left there.

Under the shadow of things to come, to which the ceremony undoubtedly pointed forward, we may view the whole in a form of a triangle—God avenger, man the fearful and repentant one, and the victim of sacrifice which was accepted in conciliation.

To demonstrate the shadow, it was necessary to use two goats in the ceremony as the victims. To understand the purport of this, we have to look to the antitype for the explanation. The antitype for all this was in the man Jesus who became Christ. He was offered as the atoning sacrifice and, since there could be no value in killing a man as an atonement, it was necessary that the sacrifice live again. This was accomplished by the resurrection of Christ.

Now, in the ceremony of actually killing the goat, it would be impossible to bring the goat back to life again. A second goat was used to denote resurrected life, or life again, and this was taken into the wilderness as an atonement or conciliation. Theoretically, it was sins sent to heaven before God on the head of the live goat. Man's sins were sacrificed and Christ's life, bearing the sin, was sacrificed and both, becoming dead, were raised together. This is an odd way of looking at it, but it denotes the anticipation of man in being freed from sin through Christ, who bore away our sin into the wilderness. (*Turn to p. 11*)



# G O D

By R. H. Judd (Colborne, Ontario)

*"He that pleadeth his cause first seemeth just; but his neighbor cometh and searcheth him out" (Prov. 18:17, R.V.).*

IN THIS ARTICLE, we shall consider briefly one or two of the common arguments in favor of Trinitarianism based on the two words of "us" and "Godhead." We say "briefly," because we think readers will agree that while it is advisable—indeed necessary—that they be answered, they are of such nature as to be worthy of only slight attention. They do not enhance the standard of Trinitarian reasoning; and, when examined, we think that none but the most superficial of students would recur to such shallow thinking.

*Genesis 1:26.* "Let us make man in our image," with the emphasis on the word "us," is often cited by ministers holding highly responsible positions as proof that God consists of a "Trinity of Persons." This attitude is not taken by men who are ignorant of the fact revealed in Job 38:7 that angels pre-existed man, and, therefore, come within reasonable possibility of being the persons addressed. (See Psalm 103:20.) So intent on upholding a doctrine which has been proclaimed by them as fundamental to belief, and reluctant to make known their error, they have not hesitated to charge the Almighty with inconsistency of speech. Thus, Dr. R. A. Torrey, using his high position as Dean of The Moody Theological Institute of Chicago, says in his work—"The Fundamentals of the Christian Faith," p. 70—"God *Himself* uses plural pronouns in speaking of *Himself*" (italics mine), and straightway gives Genesis 1:26 as an example. Had anyone accused the author of this ridiculous proposition with such perverseness of language, he would have expressed justifiable indignation; for it would have damaged his reputation as a scholar. It becomes a crime when such is ascribed to God Almighty; for, in the immediate context, every pronoun used is in strict accord with correct grammatical usage. The dictionary informs that this plural pronoun "denotes the person speaking and others associated with him." In the multitudinous instances throughout Scripture where pronouns are applied to God, they are invariably in agreement with correct

language. If Genesis 1:26 proves that God is a *plurality of Persons* as Trinitarians in general aver, then when the statement is made that "God said," or "God spake," we reasonably may conclude that a plurality of Persons did the speaking at one and the same moment of time; for this much is certain, beyond dispute, that if God is a trinity of Persons, He has never ceased, and will never cease, to be such. Hence, independence of action on the part of any member of the Trinity becomes an impossibility.

*Isaiah 6:8* is given, also, as an example in favor of Trinitarian teaching. If the same reasoning is applied here as in the former instance, the same confusion will result. When taken in their proper grammatical implications, there is no confusion. The gross absurdity of giving the same value to the pronouns "I" and "us" (for that is what the Trinitarian reasoning amounts to) and making them equally representative of *one* Personality cannot be too strongly condemned. Further, in this connection, it may be pointed out that the word in verses 8 and 11 is *Adonai* (Lord, not LORD) which, according to some interpreters of the passage, has reference to the seraphim mentioned in the preceding context. Thus, the need

for any ungrammatical use of the pronoun simply does not exist. This thought is confirmed by the fact that the Revised Version has deleted the mark of a new paragraph from verse 5, and has commenced verse 8 with the word "and" instead of "also," as in the Authorized Version. Smith and Goodspeed give us the word "then." Other passages are cited, but we pass on to a consideration of the word—

## Godhead

E. D. Gifford says: "This is a strange word, and why our translators ever put it into our English Scriptures we cannot tell, unless they wanted to 'darken counsel by words without wisdom.'" To the Trinitarian "orthodox" mind the word conveys the idea of three infinite Persons in one God. The Presbyterian Creed states: "In the unity

### I SAW GOD WASH THE WORLD

"I saw God wash the world last night  
With His sweet shower on high;  
And then when morning came  
I saw Him hang it out to dry.

"He washed each tiny blade of grass  
An every trembling tree;  
He flung His showers against the hills  
And swept the billowy sea.

"The white rose is a deeper white;  
The red a richer red,  
Since God washed every fragrant face  
And put them all to bed.

"There's not a bird, there's not a bee  
That wings along the way,  
But is a cleaner bird and bee  
Than it was yesterday.

"I saw God wash the world last night;  
Ah, would He had washed me  
As clean of all my dust and dirt  
As that old white birch tree."

—William L. Stidger.

of the Godhead there be three Persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost." With this definition, the Methodist Church and the United Church of Canada are in accord. The dictionaries define the word as "Divine essence, nature and attributes," which cannot be made to harmonize with the statement made above. Young's Concordance and modern translations of the New Testament agree with the dictionaries, as we shall observe by reference to the only three passages where this word occurs in the Authorized Version.

This word "Godhead" appears first in our English Bibles in Acts 17:29. In the Revised Version margin, it is rendered as "that which is divine." Smith and Goodspeed's Translation renders it as "divine nature"; while Young's Concordance is identical with the Revised Version margin already quoted. It may be of passing interest to notice that here the word is in the neuter gender. In Romans 1:20, it is in the feminine gender and means "Divinity," according to Young's Concordance and the Re-

vised Version text. E. D. Gifford renders it "divine quality," while Smith and Goodspeed translate it as "divine character," accompanied by the personal pronoun "his." In Colossians 2:9, E. D. Gifford states: "It simply refers to the quality or substance of God, and not to personality at all." Smith and Goodspeed and Weymouth practically are identical in their translations of this passage, for they translate it as follows: "It is in him that all the fulness of God's nature lives [Weymouth, "dwells"] embodied." In other words, God was "*manifested* in the flesh" (see R.V. margin of 1 Tim. 3:16) through Jesus the Christ. The Trinitarian interpretation of Colossians 2:9 would result in the absurd conclusion that the whole Trinity dwells bodily in Christ. The fact is that this word "Godhead" breathes of *mystery* to such an extent that we have yet to meet the person who does not use it without a baffled sense of awe as to its true significance. It has been dug up from the hoary pages of heathen antiquity and idolatry, and should be banished forever from any translation of the Word of the Living God.

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## Notes in an Old Bible

The "Little Horn" (Daniel 7:20, 21; 8:9)

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By Alfred Anthon (Corvallis, Oregon)

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**I**N FULFILLMENT of Daniel 8:8, the Grecian Empire crumbled and fanned out into "four notable" divisions "toward the four winds of heaven." From one of these divisions sprang a "little horn" that waxed exceeding great: "toward the south, and toward the east, and toward the pleasant land" (v. 9). That "little horn," representing Rome, waxed great even against the "host of heaven"—against the Israelites. It (Rome) cast down some of the stars of Israel to the ground.

Yes, Rome magnified herself even against Jesus. From Jesus the daily sacrifice was taken away, and the place of Jesus' truth was cast down. God gave the host of Israel to Rome because of Israel's transgression against Jesus' daily sacrifice. Rome "cast down the truth to the ground," and Rome "practised, and prospered" (v. 12).

Note carefully, Rome here (v. 8) is spoken of as a "little horn" kingdom that was to crumble and fan out until, at its end, it would be in ten divisions, or kingdoms, among which a "little horn" kingdom would spring up, making eleven kingdoms; but this "little horn" kingdom would uproot three of the ten. This leaves seven kingdoms, and itself (enlarged) makes eight. The "little horn" of 8:8 is prophetic of the whole Roman Empire;

the "little horn" of 7:20, 21 is one of the end-divisions of the crumbled and fanned-out Roman Empire.

Let us refer to the little horn of Daniel 8:8 (the whole Roman Empire that sprang up from crumbled Greece) as "Little Horn No. I," and to the little horn of Daniel 7:20, 21, that is to spring up from among the ten divisions of the crumbled Roman Empire as "Little Horn No. II." Little Horn No. I was nearly full grown in the year 63 B.C. Little Horn No. II is not yet (1946 A.D.) born. Little Horn No. I has crumbled, however, and rising from the debris is an empire having eleven divisions, or senate seats. Today, this new empire, UNO, has five permanent seats and six non-permanent elective seats: total eleven. The first five and permanently seated nations are the United States, England, Russia, China, and France. The six other nations are Australia, Brazil, Egypt, Mexico, the Netherlands, and Poland.

Somewhat paraphrasing Daniel 7:21, 22, we foresee the Little Horn No. I making war with the Jews and prevailing against them until the Ancient of Days comes. Power to judge will be given to the saints of the Most High, and these saints will possess the UNO. Similarly paraphrasing verses 25-27, Little Horn (Please turn to page 10)

# The Problem of Drink and Close of the Age

By James M. Watkins (Eldorado, Illinois)

OF THE MANY-SIDED problems of strong drink with which we easily may concern ourselves in this broadcast, we of necessity must ask ourselves, To what best possible use can we put these few minutes we are privileged to have together? We must separate the wheat from the chaff. We must determine which of all the undermining effects of liquor consumption is the most permanent and devastating in its application. After that, this message must be offered so as to serve some concrete good in the lives of those who not only indulge, but who tolerate the public menace of liquor.

I have learned in the short period of my own lifetime that there is no greater wisdom to be applied to any problem, whether it be business, social, national, or personal, than that wisdom written in the Scriptures. The only way I am interested in giving consideration to this problem, as well as any other, it to apply to it the sound principles and deep-seated wisdom of Scriptural application. The time has come in the history of the world when each individual must, in some such fashion, decide for himself the fundamental issues upon which this problem is based. It no longer can be ignored. Its far-reaching effects on the world today are too clearly recognized in the religious, medical, social, and law-enforcement sections of our composite existence. It must be given a more profound consideration in the thinking of all individuals, if not for a religious reason, then at least for a sound businesslike appreciation of enduring social principles.

"By their fruits ye shall know them." This is the one infallible yardstick that the Scripture has given for the judgment of any theory, person, or practice. This, in turn, gives us two alternatives by which we may judge the drink problem—first, by the effects it has upon our ability to attain the most deep-seated and abiding satisfaction from the life we now live, and, second, by the effects it may have upon our more far-reaching, eternal opportunities.

The first of these is so clearly recognized and accepted by the mind of every sound thinker that it rarely should rate any recounting in our considerations. The undermining effects of liquor on the spirituality of this present age is so obvious that it is no longer open to question. Yet, the intangible foundations of spiritual principles, whether they be an outgrowth of religion or atheism,

*The accompanying article was originally given by Brother Watkins as a W.C.T.U. broadcast over Station WEBQ, Harrisburg, Illinois. We are glad to present it here.*

are absolutely necessary for a more productive national and social life.

We all waited for a period of many hours for the announcement that this last bloody conflict had come to an end, yet it is almost appalling that we could ignore so completely the text of General MacArthur's statement when it finally came. His words should be etched deeply in the minds of every individual who remotely has been affected by the events of the past few years. "We have entered a new era," he said. "It must be of the Spirit, if we are to save the flesh." Think, if you will for a moment, of the full import of those words. Here is a man dedicated to the prosecution of all the aspects of war, that the principles of the things we hold to be just and right might be enforced in the world. Yet, born of his close association of the ravages of Manila, of the heartaches on Bataan, and the bloody conquest of Iwo Jima and the Coral Sea, and the last great blaze of mystery that ushered into the world the destruction of atomic energy, he unconsciously paraphrased a great Leader of nearly twenty centuries ago: "Except those days should be shortened, there should no flesh be saved." MacArthur's only solution to the prospects of the future suggested by these problems was that we must incorporate in our lives the values of a new spiritual awakening and sound Christian principles. If we are to endure and preserve ourselves physically alive for any time, this is our only hope, according to this great army leader.

Yet, what was our reaction to this statement? We immediately committed ourselves to the very forces of destruction by accepting whole-heartedly, and within the same hour, the greatest destroyer of the spiritual things of life the world ever has known. In every city, village, and town, great crowds of those who professed the greatest interest in keeping alive the things for which their friends and loved ones had bled and died wasted no time in taking sufficient drinks to break all resistance and inhibitions and "set out" down the street to hug, kiss, and paw in maudlin pleasure every member of the opposite sex they met. This was the ushering in of the age which must be "of the Spirit," if any flesh is to be saved upon this earth. It was the assertion and our answer to the necessity of spirituality in our national life.

One finds it hard to believe that every young man and young woman who participated in this sex-arousing orgy

participated out of choice and had no regrets afterward. Some of the responsibility for the destruction of the better spiritual fiber of many persons' lives, and such a wholesale casting off of all restraint, must be laid squarely at the door of the contribution made by a "few drinks." The facts of such an event should serve to warn us of the possibilities on a public scale when inhibitions and restraints have been broken down by drink. If our national, personal, and religious tolerance continues to allow such demonstrations, at least we will have the fulfillment of General MacArthur's awe-inspiring words upon which to "sober up."

As the question of drink is so important to our very existence, should it be necessary to repeat the many evidences we see in everyday life of its devastating effects?—the destruction of family life; the ruination of business; the loss of jobs and personal happiness; the appalling increase of crime which the Federal Bureau of Investigation assures in every report is transpiring. Add to this the

very shortening of human life that is caused by indulgence of this habit, and we have cause enough to rate it far more highly than we do as a national problem.

Far more important than all this is the eternal effects which it may have over an individual. As the few years of this life cannot be compared to eternity, so also the importance of the effects of drink in the things of this present time become obscured by eternal comparisons. Can anyone question that a new era is dawning over the world? that the time wherein no flesh will be saved unless it is terminated by the very hand of God is fast approaching? It seems equally obvious that the very circumstances in which we find ourselves must, for the sake of mankind, be cut short by the coming of Christ. Every prophetic student in the world sincerely believes this age is fast drawing to a close. Continuing faithful to God, for man's short remaining period of time, then becomes a very important thing. Likewise, the things that would undermine our faith; or destroy our *(Please turn to page 9)*

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## "Methuselah Was a Piker"

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*By Gerald L. Cooper (Tempe, Arizona)*

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A RECENT advertisement of a church in Phoenix, Arizona, presented the statement, "Methuselah was a piker." The authors followed that absurd statement by adding, "if, as oft contended, Christ's Kingdom is yet to come." "For," said they, "Christ promised that some of His age would live to see the coming of His Kingdom." The contention is, of course, that some would still be living who would be 1946 or more years of age. As Methuselah lived only to be nine hundred sixty-nine years of age, he, therefore, would be a "piker." Let us examine these scriptures to see if the theory is correct, and if Methuselah was really a "piker."

The occasion mentioned in both scriptures is the same. In Matthew 17, immediately following, is described the Transfiguration of Jesus. When this momentous event occurred, it was witnessed by Peter, James, and John, all three of whom heard Jesus speak the quoted words about not dying until they saw the Kingdom. That Peter believed the Transfiguration to be a "preview" of the coming Kingdom is evidenced in his statement in 2 Peter 1:16-18, which reads: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in

whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." In Mark 9:1, it is even more obvious that Jesus referred to the Transfiguration, as that great event is recorded in the next several verses.

Further support of the false contention mentioned in the first paragraph is that "Christ's Kingdom came with Power, A.D. 33." Mark 9:1 is coupled with Acts 1:8 to show that Jesus was referring to the time the Holy Spirit would fall upon the church. Also, these critics attempt to support their theory by contending that "Christ's church and Christ's Kingdom are identical." The Scripture used for proof is Colossians 1:13, which reads, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." I think I could find stronger scriptures, myself, to support their idea than this one!

It is not my purpose to write endlessly in regard to these things, as there are many of our writers who are more able to do so than I. Rather do I wish to show the trend of churches, in many cases, today. To me, this advertisement was almost blasphemous in its attempt to belittle those who look for, long for, the coming of the Kingdom of God, with Jesus as King.

Personally, I believe that Methuselah's record is still good!



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**ENCLAVE.** The committee elected to select a permanent site for the home of the UNO has made its choice and is back in London to report to the parent organization. Its first choice for a location covers an area of about forty square miles near New York City, but located partly in New York State and partly in Connecticut. If this site is finally approved by the UNO, it will become an Enclave, which is a foreign territory within the United States; and as such, will not be subject to the laws of the nation, save criminal offenses. Should the United States become involved in war with a member or members of this world government, it must still grant free passage to its enemies to and from this world capital when on missions related to the world government.

I believe it has been somewhat a surprise to most prophetic students that the capital of this first world government should be located on this Continent. The full meaning of this colossal undertaking will not be fully apparent until time gives a more detailed picture of the scope and power of the organization. Many students have anticipated the rebuilding of ancient Babylon, which would become the mother of this world government. At any rate, things of tremendous importance are happening, and the locating of the world capital in the United States may mean that the time has come when she will have to drink of the wine cup along with all nations. Jeremiah 25:15-33 may be calling for the last round in God's controversy with the nations, and if this should be the case, the lull will be followed by a "great whirlwind."

**TOO MUCH.** The "Charlotte (N. C.) Observer" has become greatly perturbed over "too much" divorce. Within four days, one of the courts in that city granted 451 divorces to set a new high record for the city. In commenting on the situation, it said: "too much love at first sight, distaste at second, and hatred at third; too much marrying in haste and repenting in a hurry." Just too much of everything but the right thing. The old world is not what it used to be, and the horse and buggy days of morality are a thing of the past. Society is permitting its conscience to be seared with a hot iron, and there is only one antidote, and when given a reasonable chance, it has always proved successful—genuine Christianity—the only remedy.

**MY HOUSE.** When Jesus came into the Temple and found the open desecration "going on," He acted with great fervor and righteous indignation. He set Himself to the task of driving out the desecrators. We often have wondered what He would do if He were to attend some of the functions of present-day churches.

The Methodists in London were asked to give over one of their church buildings for the use of the UNO for this present session, which

they gladly did, but with the reservation that there was to be no drinking of liquor in the building. This request was honored. Just across the street the Anglican church was also acquired by the UNO. However, their attitude was different. Apparently it was their feeling that these thirsty delegates should be given drink, for they tore out many of the fixtures and installed a bar, which is said to be one of the best stocked bars in the country. Certainly the church house becoming a "pub" will not have a very wholesome influence on spiritual life. There may be a "form of godliness" in such places of worship, but surely, there cannot be much spiritual power. Turning the house of prayer over to such vulgar and sinful practices seems almost wicked enough to cause the righteous dead to awaken from their peaceful sleep and cry out in holy wrath against wickedness in heavenly places.

**GOING MY WAY.** Such is the title of a recent book by Thomas R. Murphy, assistant pastor of Saint Canice's Roman Catholic Church near Pittsburgh, in which he cries out against much of the modern type of preaching. His advice to fellow priests can well be studied and applied by Protestant ministers. He says: "Social contacts help, but they are secondary to good preaching. . . . Most priests are still trying to give a formal speech—introduction, body, and conclusion." Then he gives several samples of what he terms proper sermons for our times. Then he says: "The sermons in my book have very short introductions. I believe that if people go to church they are already in the mood for instruction. . . . The spectacle of a vain young man talking down to people who perhaps are leading far more heroic lives than he is, may make the audience think that our seminaries should have intelligence tests along with dogma exams."

**SPEAKING OUT.** Robert Root, who has been investigating church conditions in Germany, stated in a recent speech that "German churchmen today are confessing guilt that they did not speak out more loudly and effectively against Hitler's extermination policy." The church should always be militant in condemning the wrong as well as emphasizing the right. It is disastrous to the church to condone evil. The church of today is winking at the ghastly sins which are committed right in its midst. This condition has led to what a leading Presbyterian has said of his communion as quoted by Bernard Iddings Bell, in "Atlantic Monthly," when he states concerning union of the Presbyterian and Episcopal churches: "Well, sir, if the Episcopal Church is as weak morally, as confused intellectually, and as dead spiritually as is the Presbyterian Church—and I am persuaded that it is just that—I cannot for the life of me see any particular use in tying up a couple of corpses."

Unless the Church of God cries out against modern evils which are creeping into the

church, we, too, will have a confession to make about being "spiritually dead."

**JOINT STATEMENT.** In a joint statement issued in Cairo, King Ibn Saud of Saudi Arabia and King Farouk of Egypt declared: "Palestine must remain an Arab country." This statement was made as the Anglo-American Joint Commission completed its hearings in Washington and made ready to go to England and the Middle East to carry on its studies.

There is a movement on foot to have the UNO take over all mandates, and if this is done, the Jewish question would be thrust upon this world organization, and, of course, another long delay would be occasioned by further investigations. It does not appear at present that there will be an immediate settlement of this vexing problem. Israel is not going to be delivered from the "hissing and byword" condition prior to the fulfillment of the "times of the Gentiles" and their mourning for the Messiah, who was wounded in the house of His friends.

**TWO ISMS.** Catholicism is "squaring around" for favorite position in a certain struggle with Communism. These two great systems are bound to clash. In a recent national gathering in Boston, the Knights of Columbus heard its leader, Judge John E. Swift, challenge them to rise up and check the threat to Christian civilization which Communism is making. He said: "Has not the time arrived for some group or some leader to arise in the forum of the world and in challenging tones cry out to Russia: 'Thus far shalt thou go, and no farther'? All the world knows that godless Russia has torn the Atlantic Charter to tatters, and enslaved millions of our fellow Catholics."

The isms and ideologies of men are so diverse and their ambitions at cross-purposes in so many fields, the best that one can hope for is a short-lived cleaving together. If Jeremiah were living today, he could well repeat his charge of men saying; "Peace, peace, when there is no peace."

**PEACE.** In a recent interview with President Truman, Dr. J. W. Behnken, president of the Missouri Synod of the Lutheran Church, quotes the President as saying: "The only thing that can bring peace and stability again to Europe is the Bible." There is much truth in this statement, and yet, the way men use the Word of God, its peace-making qualities are largely lost. Men must live the Bible if it is to be of value. Its precepts and claims upon men only can be fulfilled through the grace of our Lord Jesus Christ. The Bible can bring peace if people will apply its teachings without reservations. Setting aside sayings which are hard to live in everyday life makes meaningless and useless the transforming Word of God.



## PLANNED PROGRAM

By Arlen Marsh (Rockford, Illinois)

NOT LONG AGO, a man who had attended General Conferences since 1921 said to me a little disgustedly, "The General Conference isn't a conference; it's just a business meeting."

With this statement, no one familiar with the history of the Conference over the last twenty-four years could take exception. Church members have used the Conference, thus far, solely as a means for conducting business; even on the rare occasions when meetings have been thrown open to general discussions, there has been no concerted movement to make use of the opportunities.

Of necessity, the Illinois State Conference has provided the Bible School. This is as it should be as long as the present arrangement of joint meetings persists. After all, the General Conference intruded upon the time of the Illinois Conference, brought hosts more to the meetings to be fed, and did not compensate—proportionately, at least—for the extra cost to the State organization. The daily program for classes should be under State control.

As the general church body now stands, attendance at conference sessions is more and more confined to official delegates. These delegates represent, supposedly, the basic thought of their local groups. They should, therefore, be in a position to discuss problems of church administration, of development of church activities, and of church methods in a reasonably intelligent fashion.

Up to this time, they have had no chance to do so. A few classes have been opened for study of Sunday school teaching by the Illinois State Conference; and the National Berean Society and the National Sunday School association have provided special forums on special problems. The National Ministerial Association has given the clergy sessions to talk over the clergy's peculiar questions. But open discussions of church problems as a whole have not been held, nor has any effort been made to arrive—as the early Christians at the Jerusalem conference arrived—at any fairly uniform system of church practice.

This is a General Conference matter. A planned program should be arranged to allow for the consideration of those things which affect us all. Impromptu criticisms from the floor are not enough; thoughts are improperly assembled, arguments poorly presented, and personalities frequently flare into open fire. A pair of leaders, each with an opportunity to prepare his case, should present the pros and cons of debatable questions; and the floor then should be left open for questions and discussion.

How may THE HERALD be improved? What kind of pictures, what kind of articles, what kind of equipment, what kind of layout, what kind of editorials and departments and news notes are needed? Should the minister be head of his church board, or should there be an espe-

cially chosen chairman? Should those who have been divorced and remarried be deprived of places on church boards? How should Bible classes for adults be taught? Is the midweek prayer meeting worth while? What kind and quantity of advertising should a church use? How may church records best be kept? What sort of tracts and books are needed, and how should they be printed?

These are *church* problems, not Berean or Sunday school problems. Carefully planned forums on questions of this type should be of a value that would increase over the years. Because the ministers have taken time out in their own private meetings to discuss such matters, the charge has been made that the "ministers are trying to run the Conference." Someone has to take the questions of church administration into consideration; if the church members themselves will not, the ministers must.

Exchange of ideas makes a conference. Voting yes or no and writing names on ballots do not.

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## THE PROBLEM OF DRINK AND CLOSE OF THE AGE

(Continued from page 7)

will, loom very important indeed when considered as a death-dealing instrument to our hope of eternity.

In this connection, I would like to read a portion of Scripture from 2 Thessalonians as recorded in Goodspeed's American Translation of the Bible: "As to the coming of our Lord Jesus Christ, brothers, and our assembling to meet him, we beg you not to let your minds be too easily unsettled or wrought up, by any message of the Spirit or any utterance or letter purporting to be from me, to the effect that the Day of the Lord has already come. You must not let anyone deceive you at all. For that is not until the rebellion takes place and the embodiment of disobedience makes his appearance—he who is doomed to destruction, the adversary of every being that is called a god or an object of worship, and so overbearing toward them as to enter God's sanctuary and take his seat there, proclaiming himself to be God—do you not remember that when I was with you, I used to tell you this? So now you know what it is that is holding him back from making his appearance before the appointed time arrives. For disobedience is already secretly at work, but only until he who is now holding it in check is gotten out of the way. Then the embodiment of disobedience will make his appearance, and the Lord Jesus will destroy him with the breath of his mouth and annihilate him by his appearance and arrival. The other's appearance, by the contrivance of Satan, will be full of power and pretended signs and wonders, and full of wicked deception for men who are going to destruction, because they refused to love the truth and be saved. This

is why God sends upon them a misleading influence, to make them believe what is false, so that all who have refused to believe the truth but have preferred disobedience may be condemned" (2:1-12).

The great threat to the eternal well-being of individuals, as it is reflected in the closing days of the age, according to the Apostle Paul, is the spirit of disobedience. That same spirit of disobedience that was found secretly at work in Paul's day was to grow and enlarge until finally it will find its embodiment in a certain world ruler who will have no respect for anything, not even God. This man will find favor with mankind as a whole, because he has the ruthlessness and ability to endorse publicly the thoughts and desires that have been lurking privately in the lives of so many who secretly have revolted against God and the things for which He has stood. Because such men have preferred the spirit of disobedience rather than the believing of the truth, God finally will turn His back upon them and allow them to follow their own misleading inventions and be condemned. This is the substance of this prophecy of the closing days of the Gospel Age.

Notice how importantly the spirit of disobedience reflects itself in this scripture. Then consider that the greatest instrument for disobedience that the adversary possibly could have is strong drink. It is the substance of man's revolt against society, against environment, and even against his own personality. Young people are in revolt against their environment and parental influence; married people are in revolt against their marriage vows; middle-aged are in revolt against the restrictions of social morality; parents are in revolt against the responsibilities of their children; mankind in general is in revolt against God and His moral codes; womanhood is in revolt against conventions, and manhood against responsibility and common decency, and there behind it all, and feeding the fires of outright rebellion against all that is worthwhile, is the corner dispensary or the shady roadhouse.

God's judgment will be upon the people of this age—and many of them professing Christians—because of their backhanded approval or utter indifference to such practices. The spirit of revolt or disobedience becomes operative only when personal restraint and inhibitions have been broken down by such an agent as drink. The deceiving elements are for those voluntarily going the way of destruction, according to Paul, those who have no interest in the truth or the elements of salvation. Because of this, many will be deluded into following these deceiving elements to the very uttermost of destruction.

If there is any question in our minds as to whether or not we are following the Pied Piper of destruction, we have only to observe a few facts and figures. The average drinking individual who, incidentally, probably had fits and blind spells when his wife dropped a quarter in the church collection, paid an average of three dollars per day,

day in and day out, last year for liquor. The average contribution to church was less than two cents per day. Should we be surprised if God loses His patience with such overwhelming support for His adversary? The State of California alone has the doubtful honor of consuming seven and one fourth million gallons of distilled spirits in a period of four months—enough we should say to inspire no little revolution of its own. In this same State, nearly one million dollars was paid to the federal government last year in taxes upon gambling devices which are absolutely illegal in the State and which the authorities cannot seem to think exist. The only answer to such a condition is to be found in revolt, a revolt of society against the very laws they enacted, as the only decent expression of a public interest in their welfare. This is an example of what I mean by the growing spirit of disobedience—disobedience against any rule, whether it is for our own good or otherwise. It is no mere circumstance that it occurs in exactly the same proportion as the consumption of liquor. What is true in the case just cited is also true in increase of delinquency, crime, immorality, and divorce.

Whether we accept the dictates of General MacArthur or the prophecies of the Apostle Paul, the fact remains that our current disregard for the spiritual things in life eventually will have a very unsatisfactory conclusion. Unimportant as it may seem to us, our very attitude toward this matter of drink, and the very spirit of rebellion it may inspire in ourselves or our friends against the ways of eternal life, may be the difference between a place with Christ throughout eternity or the loss of the very thing that is to be most desired by mankind.

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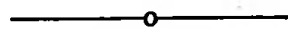
#### NOTES IN AN OLD BIBLE

*(Continued from page 5)*

No. I will speak great words against the Most High, and will wear out the returned Jews of Palestine, for these will be given into his hand until a time and times, and part of a time. But the judgment will sit and the saints will take away Little Horn No. 1's dominion, to consume and destroy it unto its end at the end of the Millennium. The kingdom and dominion, and the greatness of the dominion of the UNO under the whole heaven, shall be given to the immortalized saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him forever and ever. It will require the whole Millennium to get the UNO subdued and all the dead resurrected and judged. Therefore, God's Kingdom will not have complete and perfect control until after the Millennium, for there will be sinners and rebellious ones yet on the earth at the end-day of the Millennium. (Rev. 21 and 22.)

Next, we shall study Daniel 8:13, 14. "How long?" cried a saint. Another saint replied that the vision referred to a period of twenty-three hundred days (LXX, 2,400 days). Verse 17 makes it seem that this question and answer had reference to the *very last days of uncontested UNO power*, for verse 17 says, "Understand . . . for at the time of the end shall be the vision" (of 2,300 days). According to verses 24, 25, Little Horn No. II's power "shall be mighty, but not by his own power" (God will supply it), but he (No. II) "shall be broken without [man's] hand." (Ezek. 39:1-16.)

To me, this seems to say that Little Horn No. II will not continue at the height of his power except for a time, times, and part of a time—forty-two months, or twelve hundred sixty days, or three and one half years. This No. II Horn will be crushed by Christ coming *with* His saints. Therefore, it seems that Christ will have come *for* His saints before the "time, times, and part of a time." Daniel 8:14 (cf. King James and Septuagint Versions) says, however, that the over-all period will be twenty-three hundred to twenty-four hundred days (six to seven years). This makes it seem that Little Horn No. II will reach the height of his power *after* he has been in existence three to four years. It seems that he will be the dominating character of the Great Tribulation, according to testimony in the Revelation. Therefore, we anticipate that there will be twenty-three hundred to twenty-four hundred days between *rapture* and *revelation* of the saints.



HOME GROAN

"There'd be less fuss in married life  
 If husbands would extend  
 The selfsame courtesy to a wife  
 That they do to an average friend;  
 Or even a little less  
 Would be O.K., I guess."

—W. E. Farbstein.



RECONCILIATION

(Continued from page 3)

Baptism is also a figure of the same thing. We are slain and buried with Christ in the figure. We are resurrected again into new life. We are no longer under the domination of sin. Christ, in sacrifice, has made atonement, and God and man are reconciled. We do these things in faith, believing that ultimately the full graciousness of God may be manifested to believing man in actual forgiveness and physical resurrection in renewal of life.

WHAT DIFFERENCE DID IT MAKE?

By S. J. Lindsay

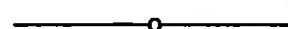
TO THOSE who believe in the immortality of the soul, we wish to make this proposition and to ask a question:

If the soul is immortal and the REAL man can never die, but at the death of the body must go either to heaven, if good, or hell, if bad, we will make this proposition:

Then Abel went to heaven, and Cain to hell; David to glory and Saul to torment; Moses is alive in Paradise and Pharaoh in hell, and so forth. Then Christ came into the world. Since that time, the good have been going to heaven and the bad to hell. If this be the case, what difference did the coming of Christ into the world make? Notwithstanding this line of reasoning, the heaven and hell belief is the popular one in spite of the fact that Peter said on the Day of Pentecost: "David is not ascended into the heavens" (Acts 2:34), "for David is both dead and buried, and his sepulchre is with us unto this day (v. 29). Then, according to John's account (John 3:13) of Christ's view of the matter, Christ is authority for the statement that no man has ascended into heaven. 1 John 1:5 says that God is light and in him is no darkness at all. The foregoing proposition is not gospel and it is no part of the gospel. In 2 Corinthians 4:4, we read: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." They who believe the proposition as stated are still in darkness. There is no light in them. What is the light of the gospel? Jesus came into the world to save from death the world of mankind who had no power of life in them. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give a ransom for him . . . that he should still live for ever, and not see corruption" (Psalm 49:6-9).

In death, men "know not any thing" (Eccl. 9:5): "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). Jesus came into the world to undo the work of Satan in retrieving from the grave all who have been overcome by death, and this He does by the means revealed in the gospel.

We ask our readers to examine this truth, for we believe that life depends upon right faith toward God and His promises.



OLD, BUT VERY TRUE

"'Tis better to buy a cheap bouquet,  
 And give to your friend this very day,  
 Than a bushel of roses, sweet and red,  
 To lay on his coffin when he is dead."

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" (Genesis 7:1).*

### Noah Found Grace

How wonderful it was for Noah that he found grace "in the eyes of the Lord"! Had he lived differently, Noah would not have found grace in God's eyes, for God repented that He had made man. He looked with sorrow and knew man had to be destroyed, but Noah found grace!

Grace is favor—unmerited favor. Try as we can, our own goodness cannot give us eternal life. Our own righteousness is only for the day of this life, but God's righteousness brings hope of eternal life.

What did Noah do to cause God to look with grace, or favor, upon him? "Noah was a just man," we read in the Word. He was fair in his dealings and generous in his daily judgments.

"Noah was perfect in his generations," we also read. As God looked at the people on the earth, He saw Noah as "perfect." Noah was trying to serve God. He was trying to please Him.

"Noah walked with God." That is the reason he was *just* and *perfect*. He did not walk with evil companions. He did not choose drunkards for friends. He walked with God.

We can be perfect in God's sight if we walk with Him. Do you know how to walk with God? As you grow older, you will learn to walk closer to God if you try. Study the Word. Pray and worship. Attend classes where the Word is taught. Do good deeds every day for those about you. Be just and fair at all times in your games and school or home work. Then, when God looks at you, we trust He will find you perfect in your generation.

### Come into the Ark

God told Noah how long and how wide to build the ark. He was told where to put the window and door. God said it was to be built three stories high.

Noah built it exactly the way God told him. Noah had much faith, because it had never rained since he was born. He had to believe God would send a flood as He told him.

Today, many people do not believe the Word that is

God's message to us. The Word says: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). We read that "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (v. 12).

We do not need to be fearful of these things. Noah was not afraid because he knew that God was sending a flood to destroy life upon the earth. Noah had an ark of safety.

We, too, have an ark of safety. We can go in. God will close the door. We can dwell there safely until all the destruction is past. Do you know about our ark of safety? It is Christ.

We look for new heavens and a new earth, wherein God's righteousness shall dwell. "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 3:13, 14).

Paul said he counted all things as loss for the excellent knowledge of Jesus. For Him, Paul lost or gave up all things of material value to win Christ and to be found "in him."

"As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). We are all God's children by faith in Christ Jesus. Put on Christ; live by faith. Above all, having done the required obedient steps, then keep trying to be more like Christ every day. Pray that when God looks at us He will look with grace and love because He will see us "just" and "perfect" through Christ.

### Happy Birthday Wishes

Earl Poland, Feb. 21, age 10, Shady Springs, W. Va.  
Norma Sue Richardson, Feb. 23, age 6, Hammond, La.  
Charlotte Boyer, Feb. 24, age 11, Waterlick, Va.

"Much, certainly, of the happiness and purity of our lives depends on our making a wise choice of companions and friends."



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Writing for God

By Arlen Marsh, President National Berean Society

Thaddeus is almost forgotten, but Paul—who became a Christian much later—is known all over the world.

Paul *wrote*. Thaddeus did not. That is the difference. Written words carry a message that spoken words cannot. Written words send a message to generations in the future.

Writing is the easiest way of all to teach. The Church of God needs better writers; it needs more writers; it needs more and better literature.

It is easy to write for the Berean Page. News items, short articles about a lesson or an idea you got from recent reading, comments on Berean activities—these are simple to prepare. *And they are important.* They help others by giving others your ideas; they help you by forcing you to express your thoughts in words, by building your interest in the church and in its work.

**Mechanical Requirements:** Berean page editors say they prefer items of around 150-300 words. They prefer type-written, double-spaced copy; but they are always glad to receive handwritten copy, provided it is legible, spaced out well on the page, and in ink—not pencil. Paper should be 8½ x 11 inches (standard stationery size), and only one side of each sheet should be used.

**Topics:** A news item should not be just names or “we had an interesting meeting last week.” A news item should carry at least some of these qualities: newness—a new idea or a new activity; unusualness—a lesson or a program that is different; personal interest—names of people who are doing things or who have been chosen to do things, or events or ideas that will interest many people. Report specific things: elections, methods of conducting opening exercises, methods of dividing classes. Do not lay much stress on parties—everyone has them, and they are not the chief function of a Berean group, anyway.

Articles are easy, too. Summarize a recent lesson; tell what you think the young people should do in regard to church activities; write about what Christians can and cannot do. You have ideas; tell them to others!

The above article was written for the purpose of explaining what we want when we ask you or your society to write for the Berean Page. Whether you are asked di-

rectly or indirectly to contribute copy for the page, please remember that the need is great.

Perhaps you have hesitated writing an article, story, or news item because you did not know what was expected. The above article is the first tangible thing that has been done to clarify this situation, which we feel sure is one of the main reasons so little material has been contributed. “Writing for God” has been printed in tract form by the National Berean Society and copies will be furnished upon request. Read the article again, now, please, and hesitate no longer to do what you can to make the Berean Page more interesting, for it may depend upon you.

### Attention, Vit-Em-In Leaders, Please!

Please do not be offended by this little note, but we wish to remind you that we are very much in need of material which will prove interesting to our Junior Bereans. The comments concerning our first attempts to print a Junior Berean Nook were favorable, but to make it interesting to children we need much more than comments. We must have news items and your co-operation in helping your juniors to contribute stories they have written.

Several churches now have Junior Berean Societies or Vit-Em-In Clubs, but we cannot know about them without the information from you. If you found the reports that have been presented interesting, why not make the page interesting to someone else by telling them about your society, via the Berean Page. Your contribution may well lead to numerous other selections from every society.

Please do not think you are expending this effort for the editors, but remember it is for the children. One thing always leads to another, and as we help our Junior Bereans to become familiar with the Berean Page, we are insuring their interest in our national work. Plans are being made to include a program for them at our next Berean Day. Of course, they will enjoy having you tell them about it at their meetings, but we feel sure they would also enjoy reading it for themselves in their own nook on the page. If we do not have something to offer them each week, their Berean Page reading habit will never be formed.

### Change of Address

Your editor again has returned to Oregon Bible College for continued study, so please note the change of address at the top of the page when sending written material.



# AMONG THE CHURCHES

## CALENDAR

- March 30, 31—Illinois Spring Conference at Ripley.
- June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30 - August 11—General Conference at Oregon, Ill.
- July 30 - August 11—Illinois Bible School and Conference at Oregon, Ill.

## HOLBROOK, NEBRASKA, NEWS

A good attendance was present February 3, at the first Sunday-of-the-month services at Holbrook Church of God. This Sunday was Dollar Day to raise a fund to send one or more students to the Summer Bible Training School at Oregon, Ill.

Some added improvements are being considered for the church, among them being cathedral glass for the windows.

We were glad our pastor, Bro. Terry Ferrell, and family could attend the Minister's Conference at Oregon.

Bro. and Sr. Irvin Lathrop are home again after visiting several weeks in California with relatives.

Sr. James Stedman is slowly improving at her home after an illness of several weeks.

Jeel Stedman, Secy.

## RIPLEY, ILLINOIS

The Ripley church people are enjoying the newly installed pews for which we have waited so long. They are, aside from being much more comfortable than the old ones, an added beauty to the appearance of our church.

Our attendance is a bit on the incline after "a round" of illness among our members. Sr. Emma Swan and daughter Ruth and Sr. Laura Mae McDaniel of Quincy, and Bro. and Sr. Lewis Ralston and two daughters of Ray were attendants at our services on Sunday, February 3.

Sr. Merle Vann and family have gone to Washington, D. C., for an indefinite stay.

The time for the spring quarterly conference will soon be here. We are looking forward to having the best one yet. We extend a hearty welcome to the college students and delegates from all the churches in Illinois and others who can, and desire, to come.

Mrs. Thomas Lewis, Secy.

## BURR OAK, INDIANA

We are sorry to report that Mr. Chris Emigh's house burned down, Saturday, January 19. Mr. Emigh, now eighty-two years of age, and several members of his family have been long-time workers at the local Church of God.

Our Sunday school attendance, January 20, registered forty-two. Bro. Harry Sheets has been preaching for us the first and third Sundays of each month. He preaches wonderful sermons.

Russell Currens.

## POMONA, CALIFORNIA

Sunday, January 20, I spoke at the Pomona Church of God, taking my turn with Bros. J. E. Adamson and Norman McLeod—so you see the church has a variety of food to stimulate activity.

Bro. and Sr. Norman McLeod celebrated their twenty-fifth wedding anniversary on January 1, 1946, with "open house" to all their friends. They received many beautiful gifts of silver.

Bro. Malcolm McLeod, recently discharged from three years of radar service in the Southwest Pacific, is enrolled in Pomona Junior College.

Bro. Richard Rahn, recently discharged from the Navy, will locate in Pomona. His parents, the George Rahn's, live in Cabazon, there operating a large motel. They are able, occasionally, to attend the church services in Pomona.

Bro. John Adamson is a lieutenant with the Marines out on Tinian Isle. The Pomona Church has twenty-two blue stars on the service flag, and all the boys thus represented are unharmed, to date.

G. P. Lichty.

## GOLDEN RULE HOME NEWS

Golden Rule Home is much improved in appearance: the two living rooms recently having been painted and papered.

Bro. and Sr. Alan McLain and Bro. Robert Hardesty roomed at the Home during the Ministerial Conference.

The Home enjoyed "open house," Sunday, February 3, because of the birthday anniversaries of three of its members. Mrs. Olive Wood was eighty-eight years of age on February 3, and Mrs. Clara Chaffee and Mrs. G. H. Loudenslager celebrated on February 6.

Elizabeth Ordnung, Reporter.

## NATIONAL BIBLE INSTITUTION

Mrs. Vera Lewis	10.00
Mrs. Melvin Smitley	17.00
Hope Chapel, South Bend, Ind.	10.00
Alta King	10.00
Lillian King	30.00

## THE RESTITUTION HERALD

Published by

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

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

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Plans are developing for the Summer Bible Training School at Oregon Bible College, July 1-26, 1946. There will be two departments: 1) a senior department in charge of Bro. F. A. Stilson, South Bend, Ind., and 2) a junior department in charge of Bro. James M. Watkins, Eldorado, Ill. Tuition (including board and room) will be \$35.00. Who will be first to report planning to attend? Names of prospective students will be published in the order they are received.

**Subscription Rally:** During the next few months, there will be a concerted effort to increase the subscription list of The Restitution Herald. Please, Bro. and Sr. Dewyerpart, send The Herald to your friends!

**Church Addresses Wanted:** The Editor hopes soon to publish in The Herald a list of all our city churches and their addresses, thus facilitating visiting brethren to attend worship services. Secretaries or pastors of city churches are asked, therefore, to inform us of their church addresses. Thank you!

"Student ministers from Oregon Bible College are very promising—at least, the ones who have come to Hope Chapel have been very good."—Lottie Picklerl, 407 LaMonte Terrace, South Bend, Ind.

"Sometimes a compliment from an unexpected source is a glint of light through the dullness of duties performed. I hold the same view on immortality that you hold. I particularly liked the article by R. H. Judd, January 8, on 'God.' I like your church name, your Conference methods, and your general aggressiveness. Also, I commend those articles which have condemned Christmas, Easter, Lent, and 'Reverend,' and other usages not Biblical."—W. Alford, 44 Malvern St., Rochester, N. Y.

Accompanied by our daughter Iola, we visited the brethren at Graytown, Wis., Saturday and Sunday, February 2 and 3, preaching twice on Sunday. Cold up there? A contemplated Saturday evening service was abandoned when, after the furnace roared for two hours, plus, the temperature upstairs registered only fourteen degrees above zero!

"The Restitution Herald has been a real blessing to me."—Selma Peterson, Hector, Minn.

"Again there is joy in the Church of God at Corvallis, for Leslie Hoover Emigh was baptized today—on January 28. He may be addressed at 420 N. 16th St., Corvallis, Ore."—Alfred Anthon, 435 Kings Rd., Corvallis, Ore.

Bro. William Nedrow, recently discharged from "Uncle Sam's" service, accompanied by his wife and child, are visiting at the home of Bro. and Sr. Floyd Nedrow, Oregon, Ill.

OREGON BIBLE COLLEGE NEWS

Students of Oregon Bible College resumed classes Monday, February 4, with the addition of three more students—Ellen Van Fleet, Grand Rapids, Mich., Phyllis Johnson, Hector, Minn., and Floyd Kessler, Jr., West Milton, Ohio. This addition again brings the number of students up to twelve. We are happy to see more young people interested in the College and hope that future years will bring many more of America's young men and women. The students who began in September have already learned much and are "increasing in the knowledge of God" (Col. 1:10). We have hope that these new students (and this applies to whomever may come to Oregon Bible College in the future) will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

One course of special interest to everyone this semester is "The Life of Christ," being presented under the able guidance of Bro. F. L. Austin.

The Oregon Bereans obtained the local Coliseum, Tuesday, February 5, for a skating party. Many tumbles "were taken" by the amateurs. Leading the way in these "tumbles" was your reporter, who spent about half the evening in a horizontal position.

Gordon Landry, Reporter.

NATIONAL BIBLE INSTITUTION

Mrs. Richard Pascoe	\$ 10.00
Mr. & Mrs. Harvey U. Krogh, Jr.	5.00
Maybelle Hanson	20.00
Ella M. Siple	46.00
A Worker	30.00
Dorothy Magaw	3.00
Mrs. John S. Taylor	4.00
A Pledger	3.00
Mr. & Mrs. E. C. Railsback	100.00
Ohio Sister	25.00
Mrs. Mary L. Lumian	22.00
Ohio Sister	20.00
Elmer H. Magaw	8.00
Graytown, Wisconsin	19.50
Iola Magaw	2.00
A Sister in the Faith	53.00
Mr. & Mrs. Charles Netts	5.00
Mrs. L. Drake	2.00
Mary E. Elton	150.00
Marion L. Long	10.00
Anonymous	25.00
A Sister	50.00
Mrs. Kenneth Brewer	4.00
Golden Rule Church, Cleveland, Ohio	50.00
Tempe, Arizona, Church	16.43

HERALD RECEIPTS

Mrs. Flora Anthon (another); Mrs. Otis Lippincott (another); Mrs. Richard Pascoe (others); Mrs. R. S. Cooper; Mrs. Isabel Perkins; Dorothy Magaw; Mrs. James R. Lambert; Clint Scott; Mrs. Lottie Pickler (another); B. C. Cummings; Mrs. Ray Saylor; Mrs. Guy Wrenn; Howard H. Moore; Luther R. Bengt; Pearl E. Kellogg; O. H. Berry; S. E. Magaw (others); Theron Murphy (another); Mrs. Clarence Dimmick; Mrs. R. Overholt; Mrs. Earl Pearson; Mrs. Olive A. Deek; Leroy Hiott; Mrs. Mina Crosby; Mrs. Ralph Kennard (another); Mrs. Arthur Otto; Mrs. Thomas Lewis; Mrs. H. L. Davis; Laurel Macy; E. E. Rogers; Mrs. Eska Evans; Mrs. Mauvine Greene; F. Carpenter; Hubert B. Chout; Harvey L. Fisher.

TO THE ILLINOIS MEMBERSHIP AND WORKERS

The Department of Evangelism of the Illinois State Conference has on hand the following helpful booklets of suggestions on Christian service and personal problems. These booklets will be sent on request to anyone for a loan period of two weeks. Members of the "70" Club will be given first preference in filling these requests, after which each request will be filled in its proper order. If a large waiting list develops, additional copies will be secured so no one will be required to wait too long for a copy of any booklet. We ask only that they be returned promptly at the end of two weeks and, if possible, that a small contribution be made to help cover the postage.

"Evangelism in the Local Church" (Massee): Suggestions on introducing the spirit of evangelism to various departments of the local church.

"Training for Service" (Sharp): A course of instruction on the foundations on Biblical understanding for teachers. Good for class or home study.

"Constructive Evangelism" (Berry): Sound suggestions on methods of personal evangelism.

"100 Ways to Improve Your Sunday School Teaching" (Shaver): The Sunday school is our evangelistic opportunity. These are simple, sound suggestions for teachers.

"The Beginner, Bible Teacher and Leader" (Grogg): Presented as a twenty-hour course for practical study in teaching beginners.

"The Art of Teaching Intermediates" (Lambdin): Similar to above, but for intermediate teachers.

"Working with Primaries":

"Working with Juniors": Suggestions for these departments.

Address requests to: Department of Evangelism, Illinois State Conference, James M. Watkins, Director, 2234 Saline Ave., Eldorado, Ill.

JENNIE B. THOMPSON

Jennie B. Thompson of 1111 Blaine Ave., South Bend, Ind., was born in Marshall County, Ind., September 24, 1862, and died after a short illness, January 19, 1946.

Her marriage to Albertus C. Thompson was in 1885 in Plymouth, Ind. He succumbed to death in 1937.

She leaves a daughter and her husband, Mr. and Mrs. W. I. Hunt of above address, and three grandchildren: William T. Hunt of Gary, Ind., Pfc. Albert C. Hunt, in the Japanese area, and Irma Jane Hunt at home.

Mr. Thompson was a member of the Hope Chapel Church at South Bend, always true to duty.

She was buried in Plymouth Oak Hill Cemetery, following funeral services conducted by the writer in the Hay Funeral Home of South Bend.

The deceased was a firm believer in the gospel of Jesus the Christ, always awaiting the promise of His second coming and the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

May her ever-pleasant sunny face shine as a rose in the resurrection morn.

F. L. Austin.

WILDA FLETCHER

It was a heart-rending shock when word was passed around that Sr. Wilda Fletcher had died at Welland County General Hospital, early Tuesday morning, January 22. Wilda was in middle life, being only fifty-two years of age. It was only last fall when she and her husband, Bro. Joseph Fletcher, Jr., celebrated their twenty-fifth wedding anniversary. For years, Wilda has been an active worker in the church, and for the past twenty years was a faithful member of the choir. She sings no more, yet her voice still will chant in our lives the melody of faithfulness. She was very sincere in her consecration and devotion to the Lord and His church. For several years she felt insecure in her former immersion, and on November 26, 1944, the writer re-immersed her. This service gave her peace of mind for the remainder of her life.

She leaves her husband, two daughters, Rena Payne and Mahel Payne—who married brothers—and two sons, Joey and Arthur, all living at home. Besides the immediate family, she leaves her mother, Sr. Emily Blackwell, Los Angeles, two brothers, Douglas, Toronto, and Allen, Detroit, and three sisters, Rena Taylor, Fontana, Calif., Nina Olson and Betty Hummel, Los Angeles.

Funeral services were conducted by the pastor from the Fonthill Church, Bro. and Sr. William Holland accompanied by Sr. Charles Page, rendered three hymns, all favorite numbers of Sr. Wilda. She was laid to rest in the local cemetery to await the resurrection out from among the dead. In this case it is truthful to say, "We need not sorrow, even as others which have no hope." May God's comforting blessing and hope be the continuing benefit of those who mourn.

C. E. Randall.

SARAH E. SMITH

Sarah Elizabeth Barber was born March 8, 1855, at Eagleville, Mo., the daughter of Joshua and Catherine Houghman Barber, and died on September 16, 1945, at the home of her daughter, Mrs. Frank Wadsworth at De Lake, Ore.

She was united in marriage to the late H. N. Smith at McPherson, Kan., April 19, 1888. Fifty years ago the couple came to Oregon to make their home. To this union, two children were born: Walter Gabriel Smith, deceased, and Mrs. Sadie Wadsworth. Other surviving relatives include three sisters—Mrs. M. C. Joseph, Salina, Kan.; Mrs. Rachel Burton and Mrs. Clara Hunt, both of Conway, Kan.; seven grandchildren, and fifteen great-grandchildren. Mrs. Edith Wilson-Barber of Corvallis, Ore., is a sister-in-law.

Sr. Smith was a faithful servant of her Lord and Master, loving to tell others of the Abrahamic promises and how they, too, could share them. She was baptized by Bro. Orem.

Funeral services were held at De Lake and burial was made in Rose City Cemetery, Portland, Ore.

"Christ arose, and those who love Him  
From the grave shall rise again:  
Hallelujah to the Saviour  
Who invaded death's domain!  
Hail, O hail the glad evangel,  
Sent to us from heaven above!  
Hark! while resurrection angels  
Speak of hope, of life, and love."

Gladys Barber.

# “GO YE”



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# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, FEBRUARY 19, 1946

NUMBER 20

## Man's Work in Contrast to God's Work

*By Dean Moore (Oregon Bible College)*

**T**HOUGH men today are very intellectual, they fail to realize the importance of knowing God. Men can see only the material things of life. Because they cannot see the Creator of the universe, they believe all things came into being by "happen-chance." They worship only the work of their own hands. Since man disobeyed God and ate from the tree of knowledge of good and evil, there is almost no limit, it seems, to his ability to learn. The modern world has come out of the unknown, due largely to man's ability to learn. Like men of old, however, the wisdom of man today is bearing him up to soaring and dangerous heights.

Genesis 11:4-9 records a historical event that well typified the actions of people today. Men said to themselves: "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the earth." In verse 5, we read, "The Lord came down to see the city and the tower, which the children of men builded." God was angry, and because men sinned against Him, He punished them with the very disaster they were trying to prevent. "The Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel" (vv. 8, 9). "Babel" means confusion. Because the people were exalting themselves, the Lord confounded their language. The people then were thrown down from their great height and scattered over all the earth.

Can we see confusion in the world today? Is not man again raising himself into dizzy heights? My first observation of Chicago impressed me very much. That city provides an excellent example of human progress. The gigantic skyscrapers, escalators, subways, and elevated trains, all formed an impression that I should like to relate. The train I rode into the city was a Twin-City Zephyr. Having stepped into the train, I walked up the aisle and took my place in a vacated seat. I sat comfort-

ably in my seat, noticing interior beauty of the car, when suddenly I saw the landscape quickly passing by. The train had started and gained considerable speed without my noticing it. I leaned back in the soft, spongy seat and enjoyed the trip.

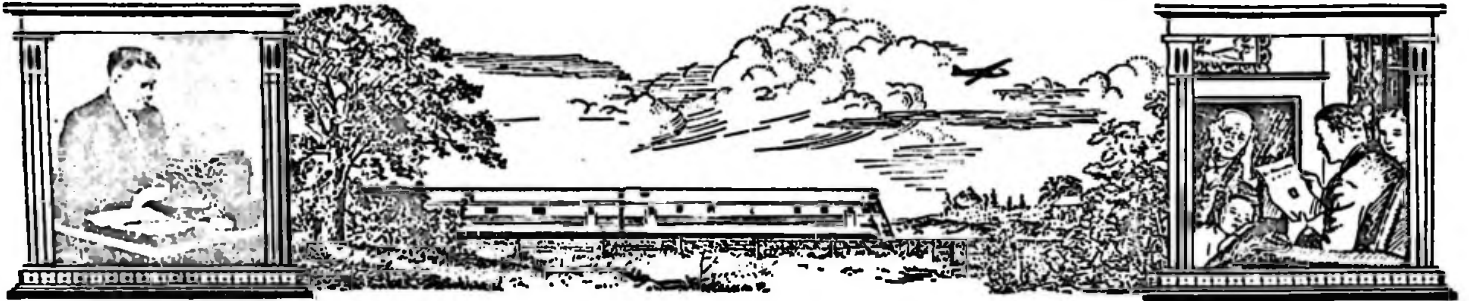
As I walked through the gate at the Chicago Union Station and stepped into the main room, I had to stop and view the mammoth size of the Station. The main room alone was at least three hundred feet long and almost equally as wide. The ceiling hovered possibly a hundred feet above. The size of the structure and the vast amount of space it enclosed made me feel most small.



Dean Moore

Outside the Station, I saw many other towering buildings that stood like giants above people who appeared as ants in comparison. I was walking toward the center section of town (the "Loop") and started to cross a large bridge, when I heard the loud clanging of a bell. The bell rang fast and sharp. I had no idea why it was ringing until I noticed people hurrying off the bridge as it slowly began to move. I knew then that it was a draw-bridge, and that a boat on the river below wanted to pass. The bridge parted in the center and the boat passed. When the halves had settled back into position, people, automobiles, and streetcars began crossing again.

I walked on down the street along the base of the many high buildings that formed a man-made canyon. The sun did not shine on the street, because the buildings were so high the sunlight was withheld. Though the sights about me were the greatest work of man I had ever seen, I thought to myself that the snowcapped mountains, the deep blue lakes, and the green valleys of God's creation are far better than this. The sounds of roaring elevated trains, clanging bells of streetcars, racing car motors, screeching tires, the continual honking of horns, the mad rush of a multitude of people scurrying everywhere presented to me a typical scene of confusion. (Turn to p. 9)



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 Lord's Spirit—and Baltimore's

An angel said to Zechariah: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Thus was Zerubbabel assured of success: not by human genius or massive force, but by the Lord's Spirit. That principle is true today.

Even in the physical world, the greatest powers are invisible, such as gravity, electricity, and atomic energy. In the religious realm, invisible forces are doubly strong, such as the forces of love, truth, right. Love never fails. Truth is eternal. Right makes might. Though all statesmen and all armed forces of this world "take counsel together against the Lord" (Psalm 2:2), pledging their allied strength against Christ's being established as King upon God's "holy hill of Zion" (v. 6), God will there establish His Son, giving Him "the heathen for [His] inheritance, and the uttermost parts of the earth for [His] possession" (v. 8). How? By the Spirit of God: by that power transcending the powers of gravity, electricity, atomic energy, love, truth, right, combined; for the Spirit of God is power immeasurable, equal to every requirement arising.

Man, through faith, consecration, and prayer, can "plug in" to this terrific voltage of God's Spirit. Indeed, unless one is led and blessed and empowered by this Spirit of God, and especially if he trusts, contrarily, in self, organization, alliances, he will accomplish very, very little in any effort for the Lord. It must be by the Spirit of the Lord that the Lord's work succeeds. "Hid . . . from the wise and prudent," God has "revealed" much of His truth and power "unto babes" (Matt. 11:25), and, "out of the mouth of babes and sucklings thou [God] hast perfected praise" (21:16). "Thou knowest not what is the way of the Spirit" (Eccl. 11:5), for it is immeasurable, accomplishing the otherwise impossible. Ah, frail, puny man who looks to his own ways, who flounders in his own weaknesses! Closely at hand, available to every man, is the Spirit of God that "helpeth our infirmities," making "intercession for us" when in our bewilderment we know not even for what to pray. (Rom. 8:26.)

A few days ago, there came a letter from Brother Wal-

ter Croxton, pastor of the Church of God at Baltimore, Maryland. It contained Money Orders, as gifts from members of his congregation, amounting to \$356.00, this sum to be placed in reserve for the contemplated Administration Building of National Bible Institution. We are grateful to the contributors: Brother and Sister Gordon L. Toney; Brother and Sister William C. Poland, Sr.; Brother and Sister Vernon Hilton; Brother and Sister Roy Capps; Brother and Sister Lon Capps; Sister Mary Poland; Brother and Sister Clyde Poland; Brother and Sister Arnold Capps; and Brother and Sister Nolan Orr.

We are interested especially, however, in the spirit prompting the gift. Apparently, these people love the work of the Lord. They want to see the Lord's work prosper. That love for the Lord and His work has contacted them with the Spirit of God, and the Spirit of God, in turn, has been revealed through them as though they were wires charged by the electricity of God. Would to God that all our brethren, through faith and consecration and prayer, similarly would contact the dynamo of God's Spirit! Thus, we would become charged with that power surpassing the might and power of man, and we would accomplish any and every good work for the Lord. There is work to be done, and it will be done when we get more of the right spirit, the conquering spirit, even the Spirit of God. "Not by might, nor by power, but by my spirit, saith the Lord of hosts"! (Incidentally, contributions made expressly for the new administration building, and thus held in reserve, now total \$1,958.08.)

## "One Baptism"

Occasionally, a member of the Church of God questions his baptism by reason of error discovered in the life of the minister who officiated. We have been requested by the Ministerial Association to present a brief statement in THE RESTITUTION HERALD, assuring our brethren that our ministers are united in the belief that a re-immersion is by no means required for such reason. Faith in the true gospel of the Kingdom (Acts 8:12) and repentance (Acts 2:38) are the Bible requisites for the "one baptism" (Eph. 4:5). Converts are baptized *into Christ*. (1 Cor. 1:12-15.)



## "Not of the World"

By P. W. Buzek (Cleveland, Ohio)

**G**OD wants "a peculiar people, zealous of good works" (Titus 2:14). A Christian should be different from the man of the world. The sad thought is that there is not enough contrast between a Christian and a man of the world. The way of Christ and the way of the world are directly opposed to each other. Christ, speaking to His disciples, said: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). Jesus prayed to His Father, saying: "I have given them thy word; and the world hath hated them, because they are *not of the world*, even as I am *not of the world*" (17:14).

When we who are Christians were baptized, we buried sin to put on a new life—the life of Christ. Paul taught: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:6, 12, 15). Having buried the past—our old ways and sins—we are to separate ourselves from the world. Verse 15 very explicitly says that Christians are not at liberty to disobey God's commandments and then expect the Lord to forgive them.

Are we willing to sacrifice our worldly pleasures for Christ? We cannot serve God and the world. John warned of the futility of serving the world, saying: "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). We are admonished in James 1:27 "to keep [ourselves] unspotted from the world." "Whosoever therefore will be a friend of the world is the enemy of God" (4:4). Paul said: "What fruit had ye then in those things whereof ye are now

ashamed? for the end of those things is death" (Rom. 6:21).

Persons who have learned the way of righteousness and been baptized, who also then turn away from the Christ are in sadder plight than they were before. 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). . . .

We who are of the truth, professing Christ, are like an open book to be read by all men. Said the Apostle Paul to the Corinthians: "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:2, 3).

When a man of the world looks upon us who are Christians, and upon the title "Christian," he may ask: "Are the words and teaching of

Christ truly written upon their hearts?" He expects to see something better than another worldly individual. Our actions speak louder than our words.

When a Christian is tempted to partake of the sins of the world, he will do well to consider Jesus' words: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7:17-20). Jesus also said that we who are Christians will be held accountable for the words we speak. "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). Yes, we (Please turn to page 9)

### COUNT THAT DAY LOST

"If you sit down at set of sun  
And count the acts that you have done,  
And counting, find  
One self-denying deed, one word  
That eased the heart of him who heard;  
One glance most kind,  
That fell like sunshine where it went—  
Then you may count that day well spent.

"But if, through all the livelong day,  
You've cheered no heart by yea or nay—  
If, through it all  
You've nothing done that you can trace  
That brought the sunshine to one face—  
No act most small  
That helped some soul and nothing cost—  
Then count that day as worse than lost."

—George Elliott.

# Overcomers to Be Pillars in the Temple of God

By G. P. Lichty (Pomona, California)

THE SPIRIT'S MESSAGE to the early church at Philadelphia promised even greater rewards than the messages to the overcomers in Ephesus, Smyrna, Pergamos, Thyatira, and Sardis. Surpassing in shining splendor the gifts of the tree of life, the crown of life, safety and escape from the second death, the hidden manna, the white stone, power over the nations, the morning star nature, white raiments, and their names inscribed in the Book of Life and confessed before God, we see the Spirit proclaiming the gift of perpetual security wherein the victor will become a pillar in the Temple of God. Upon these faithful overcomers will be written His new name, the new Jerusalem. The attainment of all these gifts or rewards is to serve as the basis for the reception of the final supreme gift of sitting with Jesus upon His throne.

Although we have wanted to study at length and in detail the many interesting bypaths of the Apocalypse in chapters 2 and 3, we have refrained from doing so that we may concentrate on the rewards only, with the purpose of renewing our spiritual energy by a fuller comprehension of the great promises made to those who willed to overcome the evil in whatever form it tempted them. Those who have experienced the joy and contentment in their power to overcome sin could help us to develop a study course in which we could portray the actual steps, attitudes, and decisions necessary to overcome. By thus presenting a brief outline of actual victorious experience, others would find the way easy to accomplish. If you will share with us, even anonymously, your experiences in confidence, our effort will not need to be confined to the writer's personal effort.

After exhorting the faithful to hold fast the gospel of the Kingdom and name, the Spirit said, "I will make the victor a pillar in the temple." In thus saying, "pillar" evidently is representative of a saved person. Therefore, to make such a pillar in a temple of God is to make him an integral part thereof; and for a saint to be part of the temple indicates that the temple is composed of persons. Now a temple is a dwelling: not a common dwelling, but a habitation of God. A temple composed of the saints (Church of God) is a habitation of God, which the Lord pitches and not man. Upon this principle, the pillars and the house, temple, dwelling, or habitation become identical and inseparable.

The idea of a pillar being a house of God is traceable to the conception of Jacob who doubtless initiated it under inspiration, as we find its origination in Genesis

28, that chapter recording Jacob's dream of the ladder connecting earth and heaven. This he commemorated by erecting a monument or stone pillar as typifying a house of God which will be set up at the time of his awakening or resurrection. What Jacob saw in his dream he then will see in fact—"heaven open, and the angels of God ascending and descending upon the Son of man" (John 1:51).

There is a sense, however, in which Jacob's pillar of the stone exists as a house of God even now and in intimate connection with the house he will see when he awakes from his present know-nothing state. Paul presented to us this sense in the saying that "the house of God . . . is the church of the living God, the *pillar* and ground [stay or habitation] of the truth" (1 Tim. 3:15). This pillar and habitation is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22).

As a monumental pillar, the inscription upon it is "The exceeding great and precious promises," believed by each saint or living stone of which the pillar is composed—"promises" concerning the Kingdom and Name made to Abraham, Isaac, and Jacob, as narrated by Moses the prophet and priest. This pillar was anointed on the top of it on the Day of Pentecost when the Spirit was poured upon the apostles. That anointing was perpetuated in "the testimony for Jesus" which has reached even to us, and with which every true believer is anointed. The church, however, is not only a pillar inscribed with the truth, but is a habitation of the truth. It is a material thing made up of "children of God," according to 1 John 3:2 and Psalm 82:6. These are anointed with the truth and, therefore, they are a God-habitation of the truth. They thus become the Temple of the Living God.

The church in the aggregate is the pillar of the stone to be placed in Zion and a House of God, as Jacob termed the type he set up at Bethel. It is through the church as symbolized in the temple with its many pillars that God proposes to rule the world during the thousand-year reign of Christ—a Christ consisting of the Seed of Abraham, Jesus and the saints, everyone of whom is a "*pillar*"; and collectively, the *temple* of God from which He shall not at all go away any more.

To perceive the force of these words, we must remem-

ber that "the temple of God" exists in two states—the present and the future. When the present becomes the future, the Father will have prepared His House of many mansions—or many dwellings—from which and through which He will rule the world and dwell in the hearts of all the peoples on earth. Paul referred to this in 2 Corin-

thians 6:16, saying: "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. . . . 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. 6:16-18).

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## Righteousness or Sin

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By Glenn M. Birkey (Rochelle, Illinois)

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IN PROVERBS 14:34, we read: "Righteousness exalts a nation; but sin is a people's ruin" (Goodspeed). How true these words are, for we, at this time in the earth's history, can see the results of sin! An article in the *American Christian Signal* recently "caught my eye," and I quote it:

"Abraham Lincoln expressed himself on this subject with clarity and vision in the dark days of the Civil War. He said: 'It is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth announced in the Holy Scriptures and proved by all history that these nations only are blessed. And, inasmuch as we know that by His divine law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people. We have been recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand that preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior virtue and wisdom of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behooves us to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.'"

Lincoln's reasoning well could be adopted by the rulers of today and *should be* adopted by them, but in all the maneuvering for world peace of late, it appears that no

call has been made to God for guidance in man's deliberations.

I recently was quite interested in an article taken from *Signs of the Times* (Canada) about Prince Edward Island located at the northeast tip of the United States, with only New Brunswick between it and the State of Maine. The title of the article was "Blessed Isle," and here is what was said about it:

"Prince Edward Island is Canada's most blessed province. It has no unemployment and very little poverty. Though it permits divorce and has a divorce court provided, the court has never had a session, and only one divorce has been granted in sixty years. It is reported that, since 1927, in the whole province there has not been a single case of assault on wife, indecent assault, desertion of family, neglect of children, or cause contributing to the delinquency of a child. There are no highwaymen, no gangsters, no commercialized vice, no real crime problem, and no penitentiary. There are only thirteen policemen for ninety thousand people, and it has not had an execution in forty years. Per square mile, the island has twice as many people, four times as many cattle, eight times as much poultry, as any other province in Canada. Its per capita savings are greater than any other Canadian province; and for its size, it has more railways, more post offices, more telegraph lines, and more churches than any other province.

"It is estimated that there are ten thousand motor cars on the Island, and the roads are very winding and dangerous, yet in some years there are as low as two motor car accidents. Is Prince Edward Island heaven? There must be some catch in all this. No, it is simply that the Islanders adopted prohibition many years ago (in the year 1900). They believe in prohibition and practice it, and have let it 'work out' its own consequences. Prohibition does prohibit, but first it must have time to educate and train, and its sponsors must not vote dry with a wet breath."

The God-inspired statement that (Please turn to p. 9)

# From the Natural to the Spiritual

By Alta King (Palo Alto, California)

*"As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Corinthians 15:49).*

THE "earthy" mentioned in 1 Corinthians 15:49 is, according to the immediate context, Adam, the first man, who was made a living soul, of the natural order, of the earth earthy, in whose body and mind there was the corruption of mortality. By his begetting power and through natural birth, the race is bearing his image. Each of the race is as he was. As a stream does not and cannot of itself rise above its source, so man does not and cannot of himself rise above his progenitor.

The "heavenly" mentioned in 1 Corinthians 15:49 is the resurrected Jesus, the second Adam, made a quickening spirit, the Lord from heaven, in whose body and mind there is the incorruptibility of immortality. By His quickening power, we shall "bear the image of the heavenly." As a stream can be lifted above its source by an applied uplifting force, so man can be lifted above his natural progenitor by the applied uplifting force of the resurrected Jesus who is the progenitor of the spiritual man. When talking to Nicodemus, Jesus declared that an "again" birth, a birth from above, is the prerequisite to seeing and entering the Kingdom of God. (John 3:3, 5; and marginal rendering.) Peter and James, speaking of this birth, ascribed it to the power of God's Word. John ascribed it to the power of love; and all three, as they unfolded their thought, ascribed it to Jesus.

## *The Birth from Above and the Word of God*

James said that God of His own will begets believers with the Word of truth, that they "should be a kind of firstfruits of his creatures" (James 1:18). Peter said the begetting word is the incorruptible Word of God which is preached by the *gospel*. (1 Peter 1:23-25.) The Word that has the begetting power which results in the "again" birth is the Word that reveals God's grace and love outgoing through Jesus, for the *gospel* is the good news of God's grace operating through Jesus to man's salvation.

All the words of God, taken by themselves, do not have begetting power. Only the word revealing God's truth and grace working the salvation of man has inherent within itself this quickening power, and this word has such power only because the grace and truth it expresses are living, active forces from the resurrected Jesus, who is the Word made flesh, the fullness of the glory of which is grace and truth. This fullness (grace and truth) is in all God's Word, but before the Word was made flesh by

the work of the Holy Spirit in the conception, birth, and development of Jesus up to and through His resurrection, the quickening power of its fullness lay dormant in law, prophecy, type, and shadow, except as regards those minds which looked through and beyond them and to some degree beheld that fullness made flesh, living and effectively active in the person of the crucified and resurrected Jesus. It had no begetting power in those minds whose vision stopped at type and shadow—the picture, and heard only the "letter" of the word of prophecy and of the command to love—truth in the abstract. Life is begotten only of previous life even in the natural order. So type and shadow and written word stating the fact of God's grace and love, and His command to love, must become alive in the person of Jesus, that grace and love might have begetting power within the natural man. The resurrected, glorified Jesus is the medium through which God's life force and its saving power flow effectively to and into man. They flow thus by means of His words and deeds, by means of the very outgoing of His personal love and wisdom and healing power reaching man with quickening power. Engrafted in his thinking and experience they generate a thought power that is of the spiritual order, of God's order of love. This thought power is the embryo of the new creature in Christ Jesus. As it develops, it renews the mind and transforms a being conformed to the flesh order into a being conformed to the spiritual order. The life force of the spiritual order (grace and love) crucifies the instinct life force of the flesh order and its selfishness. The instruments of the body become the instruments of righteousness (love). Sin does not reign in mortal body under this life force, though it still resides there. Through physical death and physical resurrection to life in Christ the sin life force is eliminated and the spiritual life force is crowned with immortality of the body and by the spiritual life force the body is glorified even as the body of resurrected Jesus is glorified.

## *The Birth from Above and Love*

John said, "Every one that loveth is born of God" (1 John 4:7). In verses 8-21, he showed that the love which makes one a born "again" person is the love of God manifested through Jesus. He said that God manifested His love toward us by sending His only begotten Son that we might live through Him. "Herein" (in this fact) "is love,

not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." God's love and its manifestation through Jesus is the source and the beginning of love in man's heart for this reason: man knowing that God thus loves, he knows that he ought to love, and loving with that love which is a response to God's love, he knows that he dwells in God and God in him, God having given him of His spirit. That is, God gives of His spirit (love) to man when man (made conscious of need) receives the knowledge that God sent His only begotten Son to be his Saviour, that he might live. The love of God received thus, through belief in Jesus in the light of His Saviourhood, begets in man a new creature, a creature whose life force is God's Spirit (God's love).

The birth from above is nothing more and nothing less than the reception of, and response to, the love of God revealed through Jesus, but the simplicity of this nothing more and nothing less encompasses the depth of the

riches both of the wisdom and knowledge of God, and also gives the mind of man contact with the unsearchable judgments of God and with His ways that are "past finding out." (Rom. 11:32-36.) He who is begotten of the power of God's love enters, as did Paul, a life that is full and deep and rich.

### *The Birth from Above and the Death of Jesus*

Jesus is the last Adam not only in order of existence as contrasted to the first man Adam, but in Him the old man of the flesh met final defeat and death: for, "God sending his own Son [Jesus] in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). This condemnation was carried into effect during and through the life and death of Jesus. Jesus' victory over each temptation under the power of the Spirit was God's enactment of His condemnation of sin in the flesh, not only in Jesus, but in the (Please turn to page 11)

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## The Unpardonable Sin

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By Mrs. B. E. Holt (Morristown, Tennessee)

JOHN wrote, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (1 John 5:16). This verse tells us two things: 1) There is a sin worthy of death. 2) It is committed by a brother.

Mark 3:28, 29 tells that "all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Luke 12:10, likewise, states that whosoever "blasphemeth against the Holy Ghost, it shall not be forgiven."

Now, these are statements of very serious truths: so serious that an honest truthseeker should not remain in darkness concerning them. Neither does the Bible leave one in darkness!

Hebrews 10:26-29 records: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. . . . He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Jesus said, "No man, having put his hand to the plough,

and looking back, is fit for the kingdom of God" (Luke 9:62).

In Hebrews 6:4-6, we read: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Second Peter 2:20-22 likewise says: "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 ways of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Consider, too, Solomon's words: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16).

Let us not forget that "it is a fearful thing to fall into the hands of the living God." Let us "be not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:39).





## News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**BIBLES.** Nearly every year there are comments about the Bible being the best seller of all books. It is encouraging to know that year after year the Bible holds first place in the minds of the purchasing and reading public. The fact that the Bible is the best seller is no indication of the extent to which it affects the average life. According to "Pentecostal Evangel," in a recent Gallup poll of "7,600 average middle-class homes, 40 per cent do not possess a Bible."

It must be apparent to all that in homes where there are no Bibles, love for the "word that is sweeter than honey" is practically extinct. Forty per cent of the homes without the "Word" which is "spirit and life" tells a story all its own. Is it a wonder that there is a breakdown in home life? This is not the whole picture. Back in 1942, at the request of the American Bible Society, a poll was taken on Bible reading in the homes. It was found that "three times as many persons who are 50 years of age or older read the Bible daily as men and women between the ages of 21-29. More than one half of those under fifty had not looked at a Bible in the past year." This last percentage was true of only 29 per cent of those over fifty years of age.

It is certain that those who are not "hiding the word in their hearts" will have little oil in their lamps when the Bridegroom returns.

**FELL SHORT.** Some months ago, we reported the Southern Baptists as having an objective of 1,000,000 new members for the current year of 1945. They failed to reach their goal, but did add 400,000 to their membership during the year. It was a worthwhile campaign, and the emphasis on personal evangelism will do them much good. So many church members today look upon soul-winning as a sole work of the ministers of the gospel. This should not be. In the early church, every member was a missionary. Winning people to Christ is a work for every member of the body of Christ. It is a healthy work for the spiritual life. "Go ye" applies to everyone whom "God hath set . . . in the body."

**MORTAL DREAD.** One of the witnesses which testified before the Anglo-American Committee since it began work in Palestine after completing its work in Washington, was Major General Sir Edward Spears. Sir Edward, who served as British High Commissioner to Syria and Lebanon, said: "The Arabs are in mortal dread of the Jews in Palestine." There is no doubt but what the witness was in position to speak with a goodly measure of authority on the attitude of the Arabs. But why should so many millions of people "mortally dread" so few? There are 50,000,000 Arabs in the Levant States and only 600,000 Jews in Palestine. Should these few be such a menace to the whole Arab world? We believe not. Not long ago we mentioned that the opposition to Jewish set-

tlement in Palestine was coming largely from the feudal lords in the Levant States. It is to this "land class" that Sir Edward belongs, and naturally would view the situation from the point of view of the same class among the Arabs. The industry of the Jews in Palestine and their higher standard of living over their Arab fellows, who are more or less vassals to the feudal estate owners, is causing the Arab slave world to resent their subjection to these large landowners. The common Arabs are not afraid of the Jews—it is the large landowners. Everywhere the cries of "those who have reaped down" the fields, and whose hire has been "kept back by fraud" are becoming louder. The Jews are setting the pattern for free men in Palestine, and this the Arab overlords resent. Every development in every part of the world is fitting into Biblical description of the very "last days" of Gentile times. "Watch, for ye know not what hour your Lord doth come."

**ANOTHER RECORD.** Miami, Florida, has hung up for itself a new record. Last year there were 6,000 applications for divorce filed with the courts in the city. It ranks next to Reno for divorces granted. The legal grist mill has been turning out so many decrees for the separation of family ties, professional and civic organizations are uniting with the ministers of the city in sponsoring a course in education on married and family relations. The Ministerial Association in New Orleans is undertaking a similar program.

As time moves on, it is becoming easier to understand what Jesus meant when He said that in the end time people would be "marrying and giving in marriage" as was done in Noah's day. At least, there is not much occasion for people to twit believers in the second coming that "all things continue as they were from the beginning of the creation."

**FAMINE MARCHES AGAIN.** It is hard for us who are well clothed and "sumptuously" fed to realize the stark realities of famine, hunger, and starvation that are stalking millions upon millions in Europe and Asia. Jesus associated "famine" with "wars and rumours of war" in His signs-of-the-times talk with the disciples. Most of the children in Europe are suffering from malnutrition, and this situation is more acute in large areas of Asia.

Writing in Collier's, Jacqueline DeMauduit says: "When the soldiers have finished eating, they scrape the remainders of their meals into children's pails. Most soldier's meals are eaten to the accompaniment of screams and yells from the children. When the meal is over, sometimes Army cooks bring huge kettles from the kitchens and set them on the ground. When that happens, the lines of children turn into shrieking, biting, kicking wolf packs and the thin veneer of civilization vanishes."

This is the product of our twentieth century civilization. Man in his pursuit of selfish and carnal objectives is oblivious to, and heartless concerning, the effects his work has on humanity. The spirit of every man for himself is about the same as when "every man's sword shall be against his brother."

President Truman has called for voluntary rationing of certain foods to the end that some of the teeming people who are starving might be saved. The least we can do is to share a little that others might have the crumbs from our tables to keep them from starvation and renew their hope of better things to come.

**TWO WITNESSES.** The two witnesses of Revelation who are to "prophesy a thousand two hundred and threescore days" are yet to come. These two witnesses are two individuals who, at the close of their ministry, will be slain and their dead bodies will lie in the streets of Jerusalem for three days and an half. The city where they are to be killed is spiritually called "Sodom and Egypt, where also our Lord was crucified." "Where . . . our Lord was crucified" settles the place without room for question. The personality of the two witnesses is as genuine as that of any other Bible characters if language can be taken at face value. Their message will be accompanied with the performance of miracles. This exercise and manifestation of miraculous power appears to be for the purpose of offsetting the miracle-working power of the Antichrist, who deceives the inhabitants of earth by the means of "those miracles which he had power to do in the sight of the beast." As to who these two witnesses will be, of course, is open to question. I know of no definite proof that will settle the identity of these two messengers of God. From a rather circuitous way of reasoning, Enoch and Elijah seem to be the two witnesses. Malachi 4:5, 6 makes it plain that Elijah will come before the "coming of the great and dreadful day of the Lord." The work of the two witnesses will be close akin to what Elijah did previous to his translation.

There has been a slackening of prophetic study among us the past few years. The potency of prophecy has been overlooked. (2 Peter 1:19-21.)

**IMMIGRATION RELAXED.** Britain has relaxed her ruling on Jewish immigration into Palestine by permitting 1,500 certificates for entry to be issued monthly pending the report of the joint Anglo-American Committee studying the Jewish question. The Arab High Committee has placed the Jewish question in the laps of the UNO now meeting in London. Along with this, Syria has requested the UNO to review the question of British and French troops remaining in the Levant States. It all totals up to make the Near Eastern question more and more perplexing all the time.

## MAN'S WORK IN CONTRAST TO GOD'S WORK

*(Continued from front page)*

The modern world is in a state of confusion exactly as were the people who built the tower of Babel. Both instances show man glorifying himself. He attempts to work without God; to govern and care for himself. The creature is saying to the Creator, "I have no need of thee."

People are in such a mad rush today that they have no time to notice the incomprehensible examples of the work of God. Few people carefully have examined a small flower to behold its wondrous beauty. Seldom does a person notice the architecture in a leaf. Many people think that a leaf is just a common, dull, uninteresting piece of vegetation. True, scientists have been studying leaves and blades of grass for years, but, other than by the hand of God, they are unable to account for what they see. Beyond elements, molecules, atoms, and electrons, man finds God.

I formerly lived in the Sierra Nevada Mountains of Northern California. Within twenty miles of my home was the active volcano of Mount Lassen. Its latest eruption occurred in 1914. The mountain is now comparatively inactive, though steam still rises from its peak. As one nears a volcanic area, he can smell a strong sulphur odor—much like that of rotten eggs. About the base of Mount Lassen are many volcanic areas. In dim-winter, when snow sometimes reaches the depth of thirty feet, these areas remain completely uncovered because of the tremendous heat in the earth. At one of these places, a small cave sends forth clouds of steam that burst out and billow up into the sky, providing a beautiful picture for the photographer. At one end of the area is a small lake that has a dull green color, much resembling the color of pea soup. We also see boiling mud pots, hot water springs, and hissing steam vents. Often, a person could put one hand in ice cold water and the other in boiling hot water. Certain sulphur springs produce water suitable for drinking. Travelers often bring lemons and oranges with them to mix those juices with the water, otherwise it has a tangy, biting, sulphur taste. The low gurgling sound of the hot water springs, the popping noise of the boiling mud pots, and hissing of escaping steam easily can portray to an imaginative person the kitchen of the Devil himself. Man may think himself pre-eminent, but David said concerning God: "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke" (Psalm 104:32). A person cannot begin to tell of the greatness of God. Man's work is not worthy to be compared to that of God.

After trying partially to realize the creative work of God, it is overwhelming to think that we can scope only a small field of it. Our ears can hear no more than eight octaves of sound. The piano has seven and a quarter oc-

taves. Therefore, any sound in the eleventh and twelfth octaves—as heard by many of the insects—is not detected by the human ear. A dog can hear more octaves of sound than can a man.

Next, let us consider man's range of sight. All things that one can see, such as the landscape and the colors, are confined to one octave of light, and that octave is not complete. Our range of sound is very limited, but it is fully eight times greater than that of sight. There is a field of color in the ultraviolet region that cannot be seen. Also, below red, is a region called infrared that is invisible. How many fields are there below the infrared field? or how many above the ultraviolet region? Similar questions can be asked about sound. Our limited scope of sense can be compared to our lives, which are merely parentheses in eternity.

How true is the thought in 1 Corinthians 1:29: "No flesh should glory in his presence"! "He that glorieth, let him glory in the Lord"! Let each of us realize more fully the power of our righteous Father and the love that He has for us. In recognition of that love, may we show our love for Him by serving Him in all sincerity.

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## RIGHTEOUSNESS OR SIN

*(Continued from page 5)*

righteousness exalts a nation is true. Righteous living and temperate habits, prompted by obeying God's laws as He has given them to us as a rule of practice, will end the many human woes we see on every side. From the foregoing statement about Prince Edward Island, we can see that what happened in a limited way on that island will happen in a universal way when our Lord returns to hold the reins of all government. Hasten the day!

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## "NOT OF THE WORLD"

*(Continued from page 3)*

know that it is necessary that Christians work and mingle somewhat with the world, or our light could not shine into the world, but we must not become a part of the world. We are "in the world," but "not of the world." Christ mingled with sinners, but He did not commit sin. Christ was sent into the world to be an Example and Pattern for us to follow. Let us constantly be asking ourselves, therefore, these two questions:

*What would Jesus say?*

*What would Jesus do?*

The world is full of bewildered people who need help, troubled people who need comfort and encouragement. We who are Christians, therefore, should live as closely as possible to Christ that we may introduce Christ into these many troubled lives.

# FORGIVEN

(An Editorial Reprinted from *The Restitution Herald* of October 10, 1922)

By F. L. Austin (Oregon, Illinois)

What meaning to this word, "Forgiven"!

By whom?

By the one who has the power. By the one who has been wronged, even grievously wronged.

To whom? To the one who is powerless; who is wholly at the mercy of another. To the one who has injured; who has put self under obligation.

Forgiveness is a necessary provision of God. Without it the world must forever grope in wretchedness. Without it there can never, throughout any time, be "peace on earth." Forgiveness is as essential to the achievements of God's purposes as is resurrection.

Sin is the necessitating cause. As "all have sinned," therefore all stand in need of the revivification that results from forgiveness. Also, all need the benefits that accrue from the exercise of the power to forgive another.

Forgiveness is the key that unlocks the great door that opens the age of restitution. God, through Jeremiah (31:31-34), announced a new covenant unto "the house of Israel and the house of Judah." Under that new covenant, "They shall all know me, from the least of them unto the greatest of them, saith the Lord."

Why so? Because his "law is in their hearts"?

No. Hear Him. "For I will forgive their iniquity and I will remember their sin no more."

Read again of this largeness of God's mercy: "I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned and whereby they have transgressed against me" (Jer. 33:7-9). Surely all these sins and iniquities which they have sinned are not some which they will have committed after the new law is "in their heart." No, Jehovah will first cure them. "Behold, I will bring it health and cure, and I will cure them and will reveal unto them the abundance of peace and truth" (v. 6). "Cure them"? Cause "captivity . . . to return"? Build them? Cleanse them? Pardon iniquities? Surely by such time all, from the least to the greatest, should "know the Lord," and should receive his "law in their heart."

See the great work accomplished in the breadth of its results, once forgiveness becomes effective upon Judah and Israel. In no other way can Christ ever hope to "reign

over the house of Jacob." It is unthinkable that He will reign forever over an unrighteous nation. They are powerless to right their own wrongs. But God avouches, "I will cleanse"; "I will cure"; "I will pardon"; "I will forgive"; "I will remember their sin no more." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none; and the sins of Judah, and they shall not be found" (Jer. 50:20).

Why?

"For I will pardon them whom I reserve" (v. 20).

Not only will the great good of this fruitful forgiveness bring joy to the once rebellious, iniquitous race of Israel; its brilliancy will radiate around the earth. And God's Name will be greatly praised. "It shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it" (Jer. 33:9). (See also vv. 10-18.) Little wonder that the voice of gladness shall proclaim, "Praise the Lord of hosts: for the Lord is good: for his mercy endureth for ever"!

But without Jehovah's word "forgiven," no such fruitage could possibly result—to Israel or to nations or to individuals.

And Jesus, the coming recipient of David's throne over Israel, proved Himself in fullest accord with this, the Father's purpose, when He, in His own stead, breathed forth that wonder prayer of the ages: "Father, forgive them, for they know not what they do."

Forgive whom?

The few who executed the will of many of Judah and the many who were represented by the few who wrought the rejection and crucifixion of Judah's promised Messiah.

This, too, was a necessity to the coming establishment of God's Kingdom. For how could God forgive and rule a nation in mercy through a king who in his own person might refuse, or even refrain to forgive said people? Surely, Christ's power and service and forgiveness were essential!

Was His prayer answered? Were they forgiven? Yes. From Him the forgiveness was immediate, though for the moment, like a parent's love enveloping a wayward, heedless child, it fell upon hardened, impenetrable, and unreceiving hearts. Forgiven by Him, but not received

by them. Fifty days later, however, on the Day of Pentecost, about three thousand of them "were pricked in their hearts" and, first repenting, received the proffered, waiting gift.

Now God reveals a plan to include others with His Son in the forgiveness, restitution, and reign of His Kingdom subjects of the Coming Age. Those thus included to "reign with him" are now being made ready to be presented to Him, "a glorious church without spot or wrinkle, or any such thing." Surely, for such perfect cleansing the word "forgiven" must abide indelibly upon the memory of each one. By no other possible means could one of them be spotless, "for all have sinned."

"Forgiveness," then, is a key (*Please turn to page 15*)

## FROM THE NATURAL TO THE SPIRITUAL

(*Continued from page 7*)

world. Of His last and final victory on the cross, Jesus said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" (John 12:30-32). On the cross the prince of this world was cast out, completely and for all time. His will had been cleanly and finally broken when Jesus said, "Not my will, but thine." The prince of this world being cast out of the man Jesus, the man Jesus was lifted up from the earthy order into the spiritual order with power that shall draw all men unto Him. This drawing power is love—God's love made manifest and victorious in Jesus. It is the drawing power of this love that Jesus pits against the drawing power of the natural order, and mighty as is the power of the latter, the power of this love is mightier. It suffered no defeat in His personal life, when in conflict with the flesh. It is suffering no defeat, nor will it, as He uses it to combat flesh life force in men over whom God has appointed His judge. He has been given authority to execute judgment, "because he is the Son of man" (John 5:27). Being the Son of man, Jesus is able to contact man's need in such a way that man is conscious of His wisdom and understanding and, through such contact, His judgment. The true judgment of the Son of God not only condemns, but saves, for stronger is He that is in the believer's heart than is he that is in the world.

### *The Birth from Above and Propitiation*

Jesus "is the propitiation for our sins; and not for our's only, but also for the sins of the whole world," said John. (1 John 2:2.) He is such propitiation because He has the wisdom and love, the active, outgoing power to destroy in man the source of sin, the "old man" of the natural order. Destroying the source of sin, He takes away the sin of the world, as John the Baptist declared concerning

Him. God, being righteous, could accept no other propitiation for sins than that which puts an end to sin un-faillingly. God has accepted Jesus as such propitiation and His acceptance is His seal that Jesus can and will make good the propitiation, not through substitution, as pagan propitiations were supposed to work, but through His power to teach, lead, love, and redeem: His power to beget and give birth to a new creature who lives by the power of God's love.

### *The Two Births Contrasted*

God is the Author of both the natural birth and the "again" birth from above. In the first, His power operates through the medium of the flesh and its will in man. In the second, His power operates through His own will of love through the medium of the fullness of His Word, which fullness is grace and truth made flesh in Jesus. The medium of the natural birth plays no part in the birth from above. It is not of blood, nor of the will of the flesh, nor of the will of man. (John 1:12, 13.) As the mediums through which the two births are accomplished are different, so the processes and results are different. The first has its beginning in the flesh in the physical embryo, and its completion in the mental and emotional activity of mature flesh being—the "spirituality" of the flesh order, all prompted and controlled by the selfishness of instinct life inherent in the flesh. The second has its beginning in the realm of thought in a mental and emotional activity rooted in the incorruptible Word of God which is preached by the gospel revealing the grace and love of God in and through Jesus. Its completion is the physical body glorified at the resurrection by the complete indwelling of the Spirit generated by that revelation. The ultimate result of the first is the natural man basically impregnated in body, mind, and spirit by the selfishness of instinct life. The ultimate result of the second is spiritual man basically impregnated in body, mind, and spirit by the love of God, the very life of God Himself.

Thus, man leaves the natural order in which he is by natural birth through Adam and is good, and thus he enters into the spiritual order into which he is born through Christ and is in the perfection of God's spirituality through the resurrection. This passing from the natural order into the spiritual by the uplifting power of grace through Jesus working the birth from above, is God's evolution of man. This evolution is a self-development, the inevitable heritage of which is self-pride and the sin of self-pride. God's evolution of man is His development through the power of grace with the rich heritage of beauty and harmony that are inherent in grace. This evolution is man's salvation and the world's to the glory and honor of the Creator who is also Father through the "again" birth of love from above through Jesus.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).*

### Noah Offered Thanks

The terrible Flood was over. God spoke to Noah. He told him he could leave the ark. Noah was to let the animals out of the ark, too. They were to be let loose that they might raise more of their kinds to again have many beasts on the earth.

They all went out of the ark. What was Noah's first deed? He must have become a pretty good carpenter, working on the ark for one hundred twenty years. Did he say to his wife and sons, "Now we will have to hurry and get material for our homes. We must have fine dwelling places, so we can bring up our families in the best possible way"?

No, Noah's first thoughts were of thankfulness to God for delivering him and his loved ones from the Flood. We hear it said that our deeds today are our thoughts of yesterday. Noah's first deed was to build an altar. On this altar, he made not only one offering to God, but many. The Word of God states that he "took of every clean beast, and of every clean fowl" and offered burnt sacrifices to God. Noah's thanks were many and loving and willing.

When we stop to consider how many clean beasts and fowl there are, we should pause a while and think of our "thank offerings." Are they many? Are they willing? Are they given with praise? If so, they cause God to love you truly, for God loves a cheerful giver.

### Noah Was Humble

Noah's heart was pure in God's sight. He did not get all "puffed up" in his mind because God had chosen him and his family to be spared to continue the human race upon the earth. No, Noah still walked before God humbly, reverently. We know that God was pleased with Noah. He accepted Noah's offerings and vowed He never again would curse the ground. He never again would kill or, as is stated, "smite any more every thing living" as He did when He sent the Flood. The heavens are the Lord's, but the earth God has given to mankind, said the Psalmist David. (Psalm 115:16.)

We know that when Jesus returns the heathen nations are to be converted if they will accept His teachings. There will be homes and crops as there now are. Chil-

dren will be born in this thousand-year reign. So we can look back into the Word and find God's promise that "seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease" while the earth remains.

### Let's Be Thankful

Why do we need to be told to be thankful? So many times we are asked to "give thanks," to "be thankful," and to offer the gift of "thanksgiving" to God. Could it be because "the imagination of man's heart is evil from his youth"?

Could it be because men are "unthankful, unholy"?

Yes, we need to be told often that we are our brother's keeper. Yes, we are to love our neighbors as well as we do ourselves. We need to be told to do the things we ought to know and do from the study of Christ's life of love for us. There should be no limit of good we should do. If our hearts hold no limit for the good we try to do, God will dwell in our "temples" and will bless us as He blessed Noah and his family. Offer only the best, the first, to God if you wish to receive a blessing.

### The Apple of His Eye

"He that toucheth you toucheth the apple of his eye" (Zech. 2:8). That little crystalline lens, so delicate and fine that the point of a needle would destroy it, but guarded by nerves so delicate . . . that the moment danger comes near, the eyelid and eyelash are warned by signals along the nerve lines and, long before that particle of dust can get in, they shut down and guard the apple of the eye. God means that He will take care of His own just as the eyelid takes care of the crystalline lens. . . . He has a set of nerves that can communicate with every organ of your being and every moment of your life, and He can sense your perils by night and by day.—A. B. Simpson.

### Happy Birthday Wishes

Sally Lee Shellhaas, Feb. 26, age 10, West Milton, Ohio.  
Russell H. Magaw, Feb. 28, age 12, Tipp City, Ohio.  
Stephen T. Ferrell, Mar. 2, age 1, Holbrook, Nebr.  
Dean G. Pearson, Mar. 2, age 11, Tipp City, Ohio.





## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Berean Horticulture

When Jesus related the Parable of the Sower who went forth to scatter seed and the difficulties he encountered, the picture was painted so vividly that all listeners could see themselves in the same role. The geography of their land was such that they saw themselves having difficulty in finding good ground in which to plant their seeds which would result in a harvest of rye, oats, and so forth. They could find, however, no relation in



the story to their lives as followers of Christ. Jesus had to present the explanation.

Now, can you find any comparison in the above paragraph to your own present-day lives? As you read the Parable of the Sower, or any other parable Jesus presented, can you find a practical application? Unlike all the stories we hear on our radios today, Jesus told stories that had a purpose and lesson. His stories were given not to hear Himself talk but to help His listeners better to understand God's plan and purpose. Because we can draw the same lessons from our studies, these stories were recorded and preserved for us.

Since we have the picture of a sower before us, let us consider it in relation to our Christian labor. As a Berean, have you ever considered yourself in the light of a sower? When you asked several of your friends to attend a Berean Bible study class and only one person accepted the invitation and became a real Berean, did you ever stop to analyze what had happened? Is it not possible that, like the seeds of the sower, one of your invitations reached a person who was willing and happy to come and made plans to that end? Then he told some un-Christian friend about his plans, and that person, unable to bear the thought of someone having something better than he, persuaded your prospect to give up his plans. Perhaps another invitation was like the seed which fell on rock. The prospect attended two or three meetings and seemed

filled with enthusiasm. Then he found that the class meeting interfered with some worldly pleasure and yielded to the temptation of that pleasure. Another invitation may have been extended to a person who tries for a while to combine study of God's Word with his worldly cares and schemes. For a time he seems to find time for both but, eventually, like the thorns which choked the seed of the sower, your prospect gradually gives in to the worldly problems and cares in preference to Bible study.

Jesus taught that we should not become discouraged when our ratio of those converted is limited; but, rather, we should be full of joy that the seed which really fell on good ground would grow and produce, making up for that seed which was wasted.

Do not delay becoming a sower of seed for your Berean society. Unlike most seeds, there is no season set aside for planting; but any day, hour, or minute in which you can sow seeds of the gospel will be a proper sowing season. Remember that if we work and experiment to become Berean horticulturists, planting and watering our crops, God will give the increase in the form of strong, fruitful Berean societies.

### Literature for Bereans

One of the main purposes of the Berean Society is to prepare and distribute literature in the form of study and lesson books for Bible study, and tracts written in an interesting manner, these all for use of Berean societies and their members. Each year a Publishing Committee is appointed by the National Berean Executive Board to fulfill these duties.

There is nothing more discouraging to the Committee than to find that their products are not being used. Lesson study books have not been newly printed for some time, but the ones we have in stock have received so little use that our writers hesitate to prepare a new one without some assurance that it will be put to good use by all the societies. While some adult societies may be very familiar with the Berean study books now in print, yet surely the same condition cannot exist among the young people's group. Perhaps leaders, themselves being familiar with the books, do not realize that their students were not of an age to study when the books were last used. The same situation also applies to tracts. Let's see that Berean literature reaches its destination—Bereans.

# AMONG THE CHURCHES

## CALENDAR

- March 30, 31—Illinois Spring Conference at Ripley.
- June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30-August 11—General Conference at Oregon, Ill.
- July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.

## TEMPE, ARIZONA

On Sunday, February 3, the church and friends took baskets and went to the desert for a fellowship dinner. People born in thirteen different states were present. Mr. and Mrs. William Gearhart of Dayton, Ohio, surprised us. They came to Phoenix, February 1. Mr. and Mrs. Don Mumford of Kewanee, Ill., are now permanent residents of Tempe. Our Sunday school attendance has reached sixty-five. We are thankful for this steady increase.

C. E. Lapp, Pastor.

## ELDORADO, ILLINOIS

The Restitution Church of God at Eldorado, Ill., was very pleased to welcome Bro. and Sr. Walter Wiggins and Bro. and Sr. Glenn Hoskins of Eden Valley, Minn., on Sunday morning, February 3, when, also, Bro. Walter gave us an excellent sermon based on Hebrews 12. We all miss having regular preaching services and are always glad to have a visiting minister.

We were glad that Bro. and Sr. Hoskins could come along, and we extend a hearty invitation for them to come again sometime.

We are beginning to look forward to having a quarterly conference in June and a daily vacation Bible school next summer, with Mrs. Verna Thayer as leader in the Bible school.

The local church extends Christian greetings to all the brethren everywhere.

Virginia Davenport, Reporter.

## OREGON BIBLE COLLEGE NEWS

All the College students and the Logsdons thank the Ripley (Ill.) Church of God for gifts of delicious apple butter, pears, and pear honey. We are enjoying them!

During chapel hour on February 12, the students were favored with a talk by Sr. F. L. Austin. She related to us the background for many of our best-known hymns. Sr. Leila Whitehead accompanied her at the piano.

On February 14, Joanne Blanchard and Dudley Lippert had a Valentine's party for the Oregon Bereans. Everyone enjoyed it immensely.

Phyllis Johnson, Reporter.

## ABNER M. OLIVER

Abner Marion Oliver, son of Stephen C. and Elizabeth Oliver, was born at Parkersburg, Iowa, December 30, 1862, and died January 8, 1946, in Wesley Hospital, Wichita, Kan.

He came to Attica, Kan., January 20, 1882. In 1883, he pre-empted the homestead one mile west of Attica. He made this farm his home until three years ago, when, due to failing health, he went to live with his children.

February 2, 1888, he married Olive J. Watson, who died April 28, 1821. To them were born six children, all of whom lived to maturity. He is survived by three children: Mrs. Hazel E. Hatcher, El Paso, Tex.; Howard C. Oliver, Wichita, Kan.; and Mrs. Letha B. Steele, Phoenix, Ariz.; one foster daughter, Mrs. Mildred Hostetler, Wichita; three brothers, Charles of Attica, Emery of Wichita, and Frank of Los Angeles, Calif.; ten grand-children and five great-grandchildren; besides several nieces and nephews, and a countless number of friends.

The three children who preceded him in death were Mrs. Ruth Steadman, Mrs. Cecile Faulkner, and Ralph I. Oliver.

In December, 1924, Mr. Oliver married Mrs. Rachel Irvin, who died in December, 1942.

In his early manhood, he accepted the faith of the Restitution Church of God in which he was a firm believer until his death. He died in the full conviction that "we shall rise again in the resurrection at the last day."

Funeral services were conducted at the Assembly of God Church, Thursday afternoon, January 10. The sermon was preached by an old-time friend, J. W. Williams of Gladbrook, Iowa. Burial was made in the family plot in the Attica cemetery.—Adapted from "Attica Independent."

Send The Restitution Herald to your friends.  
Subscription price—\$2.50 per year.

## 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.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

**Special Issue:** Next week's Herald will be a special edition planned by the publicity directors of the General Conference budget and new-building project, Bro. Arlen Marsh being editor. He's working hard.

Bro. M. W. Lyon, national evangelist, having completed his work at Grand Rapids, Mich., is working again at Lansing, Mich., where, during the rest of this month, he may be addressed at 1026 Eureka St., Lansing 12. We pray him success in Michigan's capital city.

**Are You Coming?** Are you coming to Summer Bible Training School? "Say Yes." The dates are July 1-26. Bros. F. A. Stilson and James M. Watkins will be the instructors, and something tells us that the next Summer School will be "the best yet."

**Judd's Articles Appreciated.** Bro. R. H. Judd's recent articles have been appreciated. One W. A. Weir addressed Bro. Judd, saying: "I have enjoyed reading the series of three articles in copies of The Restitution Herald which you sent me. It was particularly interesting to read your analysis of Elohim. It gave me new light on the subject. Thank you. I am letting a young friend of mine read the articles, too."

Bro. Lyle Rankin announces a three-day series of meetings for the Cashmere (Wash.) brethren, February 22-24.

"In death there is no remembrance of thee [of God]: in the grave who shall give thee thanks?" (Psalm 6:5).

**Thank You.** We are in receipt of a kind letter from Mr. Clarence H. Hewitt, executive secretary of the Advent Christian General Conference, expressing sympathy to the ministry and laity of the Church of God for recent tragedy in our work.

Bro. Kirby Billingsley, Wenatchee, Wash., recently has been in Washington, D. C. We would be happy for you, Bro. Billingsley, to visit headquarters en route homeward.

Sr. James Delozier, Box 761, Auburn, Calif., would appreciate information on the question: "What became of the Levites when the children of Israel were dispersed among all nations?" Possibly, she has answered her own question in the words "dispersed among all nations."

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4).

**TO THE ILLINOIS MEMBERSHIP AND WORKERS**

The Department of Evangelism of the Illinois State Conference has on hand the following helpful booklets of suggestions on Christian service and personal problems. These booklets will be sent on request to anyone for a loan period of two weeks. Members of the \$70 Club will be given first preference in filling these requests, after which each request will be filled in its proper order. If a large waiting list develops, additional copies will be secured so no one will be required to wait too long for a copy of any booklet. We ask only that they be returned promptly at the end of two weeks and, if possible, that a small contribution be made to help cover the postage.

- "Evangelism in the Local Church" (Massee): Suggestions on introducing the spirit of evangelism to various departments of the local church.
- "Training for Service" (Sharp): A course of instruction on the foundations on Biblical understanding for teachers. Good for class or home study.
- "Constructive Evangelism" (Berry): Sound suggestions on methods of personal evangelism.
- "100 Ways to Improve Your Sunday School Teaching" (Shaver): The Sunday school is our evangelistic opportunity. These are simple, sound suggestions for teachers.
- "The Beginner, Bible Teacher and Leader" (Grogg); Presented as a twenty-hour course for practical study in teaching beginners.
- "The Art of Teaching Intermediates" (Lambdin): Similar to above, but for intermediate teachers.
- "Working with Primaries":
- "Working with Juniors": Suggestions for these departments.
- "Managing the Sunday School": Suggestions for the Sunday school superintendent.
- "The Young People's Bible Teacher and Leader" (Welshimer): Presented as a ten-hour course of sound wisdom for teachers of this group.
- "The Young People's Society": Organizing and developing a young people's society.
- "Building a Successful Men's Bible Class" (Fife): Suggestions for forming of a workable men's Bible class.
- "Timely Thoughts for Church Bulletin Boards": Using your bulletin board as an instrument of evangelism to awaken gospel interest.
- "The Amateur Choir Director" (Hjortsvang): A handbook for developing effective methods of choral leadership.
- "Guiding the Adolescent": Government bulletin on all phases of this important subject.
- "Your Child from One to Six": Another government bulletin covering all phases of the child's care and development at this age.
- "Life's Intimate Relationships" (Johnson): A personal help book covering problems that arise from marriage, parenthood, and personal and family life.

Address requests to: Department of Evangelism, Illinois State Conference, James M. Watkins, Director, 2234 Saline Ave., Eldorado, Ill.



*IT TAKES A REAL CHRISTIAN TO FORGIVE HIS ENEMIES.*

**FORGIVENESS**

(Continued from page 11)

also that opens the door to all who have "boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us." None can enter there with sin, and none can be freed from sin without "forgiveness." Nor is that "new way" for any who refuse from the heart to "forgive every one his brothers their trespasses."

The power to forgive is needed by everyone who would unite with the King of kings to forgive, restore, and reign.

Provision for all this has been completed by our Saviour.

Across the archway of heaven, awaiting reception by whomsoever will accept, stands recorded one of the sweetest words for mortal lips, one of those dearest to mortal life:

**"FORGIVEN."**

It is as essential as life itself. In fact, resurrection holds no assurance to you, or to me, unless one word—"forgiven"—has been accepted from the "Giver of every good gift."

Would-be-Christians, taste oft the sweetness of one word passed from your lips to the weak, yea, weakest of erring souls. Turn, then, often to the heavens of God and with vision clear and bright discern the beautiful radiance of that same word passed on to you—Forgiven!

This day truly, fully, pass it on to every soul! This day accept it unto yourself from God and His Son.

'Tis the greatest comfort to the pillowed head at even, 'tis the gladdest light of the dawning morn—

**"FORGIVEN."**

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**National Bible Institution, Oregon, Illinois**

*The*  
**RESTITUTION HERALD**

VOLUME 35

OREGON, ILLINOIS, FEBRUARY 26, 1946

NUMBER 21

## Why a Conference?

Why have a General Conference? What is its purpose? What is National Bible Institution? This edition of THE RESTITUTION HERALD has been prepared specifically to answer these questions and to acquaint you with the responsibilities that we *cannot*, that we *dare not*, that we *must not ignore!* The writers of the material found in this HERALD fully understand and realize the importance of the various phases of this, the Lord's work.

You, Church of God members, are the ones upon whom the support of this work depends! Let all of us be honest with God and give Him an acceptable portion of our gifts from Him. It will require consecrated effort and sacrifice from all; but if we treat the Lord's desires as we do our own, we will be amazed at the ease by which the far-reaching program herein outlined will be accomplished. To receive a blessing one must give with a willing heart!

*Dale R Dunbar*



# In Time with the Time



*Guest Editor Leland T. Hanson, president of National Bible Institution, sets out the value of General Conference activities and the need for keeping them expanding, progressive, in time with the time.*

To evaluate the worth of National Bible Institution to the country as a whole is not an easy task. To begin such a study, one must first learn the objectives of the Institution, and then try and discover if these objectives are being carried out so as to benefit the country at large.

As to the purposes of National Bible Institution, they are clearly stated in the Working Rules of the General Conference of the Church of God. You will find them dealing with six types of religious work, namely: evangelism, education, publication, benevolence, Sunday school, and Berean. The latter two were recently added during our last conference meeting in August, 1945.

One who understands the history of our organization will realize that we are a small denomination. Our membership is widely scattered. We have many isolated and small groups throughout the United States and Canada. This very fact is not necessarily a weakness. In union there is strength. No individual or small group would be able to carry out a program of any size, but by uniting

ourselves into one organization, the brethren can carry on a program which can reach all of our people.

We are able through financial cooperation to send literature out to any part of the continent, and even to the world. For a member to be able to read THE RESTITUTION HERALD or to use our Sunday school literature should be of considerable worth.

What is true in the department of publications is also true in the other departments. The brethren, by pooling resources, are able to educate young ministers and church workers who, in turn, will go out into the world and win people to the Christian way of living.

As National Bible Institution develops and sends people out to work for the ideals Christianity stands for, the value of the Institution will increase more and more.

Do you want to have a part in this great work? Do you want the worth of National Bible Institution to increase as time passes? If you do, support the work by your prayers and your finances. "Be strong in the Lord" (Eph. 6:10).

## FAITH

IT WAS the week end of the fourth Sunday of May, 1920, at the May Meeting of the Church of God at Fonthill, Ontario, that Brother J. W. Williams, then of Ripley, Illinois, having been engaged for the above meeting, arrived at the home of the writer in Fonthill. Almost the first proposition propounded by him was that a General Conference of the Churches of God in the United States and Canada should be promoted. He solicited the writer's aid to that end. The writer was not at all interested. His previous experiences at three or four state conferences made him undesirable of being instrumental in any such work.

But Brother Williams persisted. The last thing before leaving for home on Monday was another repetition of the request. While traveling homeward, he wrote back. On his landing in Ripley, still another letter followed. Finally the writer agreed to consider the matter at the approaching Iowa Conference in August. Brother Williams arranged to get a few people together in a family tent to talk it over. The writer stepped into the tent about the last, and before sitting down, he moved Brother Williams to be chairman, this to avoid the possibility of the seat himself. Then Brother Williams moved F. L. Austin to be secretary.

Such was the pre-dawn of the General Conference. Little tent meetings were held. Suggestions were discussed.

A meeting was called for September at the Y.M.C.A. in Chicago to the same end. Present at this meeting, among others, were J. W. Williams, O. J. Allard, S. J. Lindsay, and F. L. Austin. Here again the matter was talked over and propositions made. Some headway was achieved.

Pursuant to notices sent out to over seventy-five members of the Church of God—ministers, evangelists, officers of the various state conferences, and recognized earnest workers in the church—the following answered the call and were present at Oregon, Illinois, from November 9-12, 1920, to consider the proposal: T. A. Drinkard, Nebraska; M. D. Newell, Nebraska; J. W. Williams, Illinois; F. L. Austin, Ontario; R. Hightower, Illinois; Mr. and Mrs. J. A. Railton, Ontario; Mrs. T. J. Ellis, Iowa; Mrs. Florence Allard, Minnesota; Mrs. Lydia Railsback, Indiana; Mrs. Mary Woodward, Michigan; Mrs. G. P. Allard, Iowa; Mr. and Mrs. G. E. Marsh, Iowa; Miss

*Now faith is the substance of things hoped for, the evidence of things not seen.*

*Hebrews 11:1*

By F. L. Austin



## DID THE WORK

Leota B. Hanson, Missouri; Albert Siple, Louisiana; Miss Alta King, Nebraska; F. E. Siple, Illinois; Mrs. Flora H. Prior, Indiana; H. S. Hunt, Iowa; S. J. Lindsay, Illinois; A. M. Jones, Iowa; Lyman Booth, Illinois; J. A. Patrick, Minnesota; D. E. Van

Vactor, Indiana; Miss Anna Drew, Illinois; J. S. Lyon, Alabama.

"The purpose of the gathering was for considering the state of the church, its needs, and the conditions that confront us. Two days were spent in study of the Scriptural injunctions and examples of church organization and government with the idea of conforming in every detail to Scriptural patterns in any plan of organization we might effect, approve, or recommend." (THE RESTITUTION HERALD, November 20, 1920.)

"In all matters up for discussion there was entire unanimity of decision. A spirit of love and deference was manifested by all in attendance.

"To carry on the work of this meeting, prepare and send out reports, devise ways and means for securing the accomplishment of the work desired, a committee of ten was chosen, as follows: J. W. Williams, chairman; F. L. Austin, secretary-treasurer; D. E. Van Vactor; Mrs. Grace Marsh; J. A. Patrick; F. E. Siple; J. S. Lyon; Rolla Hightower; Alta King; Leota Hanson.

"A fund of \$80.00 was pledged at the meeting for the expense of the committee for printing and publicity.

"Representatives of three of the church papers were present and approved plans for unification of effort." This report was sent to THE RESTITUTION HERALD by J. S. Lyon.

The committee of ten called a meeting at Marshalltown, Iowa, at the home of Brother and Sister G. E. Marsh, for April 26-28, 1921. Throughout the winter months, the secretary-treasurer, F. L. Austin, contacted by postcard every name of the Church of God that he could find. As responses came, these names were listed by card index not only for a mailing list, but that information might be had as to approximate membership in the various churches throughout the United States and Canada. This labor was aided greatly by a number of young people of the church at Fonthill. At the Marshalltown meeting, the work accomplished throughout the winter was reviewed; and the conditions manifest were taken into consideration. A tentative effort was approved with Brother James A. Patrick as chairman and F. L. Austin as secretary-



The Author  
N. B. I. Secretary  
1921 - 1931

treasurer. At and following the meeting, arrangements were made for sounding out the various state conferences and isolated churches relative to the undertaking. Arrangements were also approved and advertisement was made of a meeting to be held at Waterloo, Iowa, from August 28 to September 4, 1921. Prior to that date, approval or adoption of a proposed constitution for general organization had been sent in by the conferences of Minnesota, Michigan, and Indiana, and by several individuals, including some pastors. "Of all the replies received from individuals, above 90 per cent gave sanction to the aims proposed and spirit of the work," according to a report published in THE RESTITUTION HERALD, August 16, 1921.

When the assembly had gathered at Waterloo, Iowa, there was called together representation from seventeen states and one province of Canada. "Ten conferences and one church sent representatives."

"Final decisions throughout the meeting were made without dissenting voice." That is, no question was settled without unanimous decision. Declaration of understanding of what Scripturally constitutes a conference was largely completed, and

by common consent the subject of policy was next considered. Out of a great diversity of views and judgment as to what should constitute a proper policy, kindness of spirit and careful and considerate discussion perfected a policy that was unanimously approved. The foundation of the present constitution of National Bible Institution was perfected. Those present at the meeting to represent the several conferences were C. E. Randall for Minnesota, Mary A. Woodward for Michigan, D. E. Van Vactor for Indiana, A. Siple for Louisiana and Mississippi, S. J. Lindsay for Illinois, G. E. Marsh for Iowa, A. Adams for Omaha, Nebraska, Leila Whitehead for National Berean Society, E. W. Moses for Texas Conference, and A. B. Wilson for Holbrook, Nebraska, Conference. Later, L. E. Conner arrived for Garfield Boulevard Church of God, Cleveland, Ohio. One of the outstanding decisions made with reference to the conduct of conference business was that decisions should be made only by unanimous voice. That is to say, when a good majority vote was taken, motion was made and carried that the same be made unanimous. Not that such procedure meant that the negative voters changed their minds quickly; rather, it meant that the negative voters did not bolt or sulk because the motion was carried over their judgment. Such an unanimity simply meant unity of working spirit regardless of negative judgment.

The first regular officers were then chosen. The ballot for president resulted in J. A. Patrick having a one vote majority over J. W. Williams. On motion of J. W. Wil-

liams and E. W. Moses, J. A. Patrick's election was made unanimous. L. E. Conner was chosen first vice president; J. S. Lyon, second vice president; F. L. Austin, secretary; and G. P. Allard, treasurer. These officers constituted the council board of the Conference.

Oregon, Illinois, was chosen as headquarters, reserving the right to meet at other places from time to time as might be determined. "For purposes of conducting the business of this General Conference, this council board [later called executive board] shall be incorporated under the name of NATIONAL BIBLE INSTITUTION." "The financial policy of National Bible Institution shall be based wholly upon the principle of voluntary contribution. The executive board shall be governed in the work undertaken by the voluntary support of those interested."

"During the recesses of General Conference, the president invited representatives present from the various state conferences and National Berean Society to meet in advisory capacity to consider new business. About twelve members assembled. This board unanimously urged the executive board to promote the work without delay, be-

lieving that the general proceedings of this General Conference were such that the brethren throughout the country were ready and anxious to approve of the effort and to give a hearty support thereto.

"In brief, the board advised that we at once proceed to create national literature for dissemination among the people.

"It was further considered that in order to prosecute these labors efficiently, some one person should be engaged to act as general manager under the executive board. The advisory board advised the executive board to endeavor to secure the services of F. L. Austin for such labor.

"The board requested F. L. Austin to act as executive secretary in charge of the work for the board. This was taken under consideration with promise to reply at earliest possible date.

"Especially, numerous suggestions were offered with reference to the creation of a proper literature. Brother Aslaksen proffered his library as a gift for the general headquarters. Mrs. Woodward also proffered an encyclopedia and other books for same purpose. Certain desks and cases were also tendered.

"For the carrying forward of the work, about \$600.00 was pledged and partly paid by those who were in attendance on Friday and Saturday.

"An editorial committee composed of J. A. Patrick, S. J. Lindsay, and F. L. Austin was appointed to pass upon such literature for circulation by National Bible

Quotations in this history of National Bible Institution are drawn from various issues of The Restitution Herald. The author edited this paper from 1922 to 1931. He now is pastor of the Oregon, Illinois, Church of God.

Institution if, in their judgment, it would carry out the purposes and intent of the General Conference."

The work of the General Conference and National Bible Institution, together with the Declaration of Understanding, Working Rules, and Constitution, were by the Conference all referred back to the people of the church for their approval or rejection with the provision in the Working Rules that not until 1,000 persons, including at least three conferences, had approved the work done, would the General Conference become effective.

"Previous to the adjournment of the General Conference, the officers of the National Berean Society gave approval of the work of the Conference; and the officers of two or three state conferences gave personal judgment that their respective conferences would ratify the work of the General Conference immediately. Individuals present were also in favor of personal ratification. So large was the sentiment in favor of the ratification of this work, that it was felt certain that many more than the 1,000 ratifications required would be forthcoming."

While the General Conference at Waterloo signified its desire for Oregon to be the headquarters location, yet the executive board gave consideration and study to the solicitations of some other localities for same. Consideration was given Plymouth, Indiana, and Cedar Falls, Iowa.

THE present writer having accepted the position as executive secretary, he moved from Fonthill, Ontario, to Oregon, Illinois, in April of 1922, and opened an office on the second floor of The Restitution Herald Building, using a handmade table for a desk and an empty orange crate for a typewriter desk. Soon Miss Margaret Hatch, now Mrs. S. E. Magaw, was engaged as typist, and she placed her feet within the orange crate beneath the typewriter.

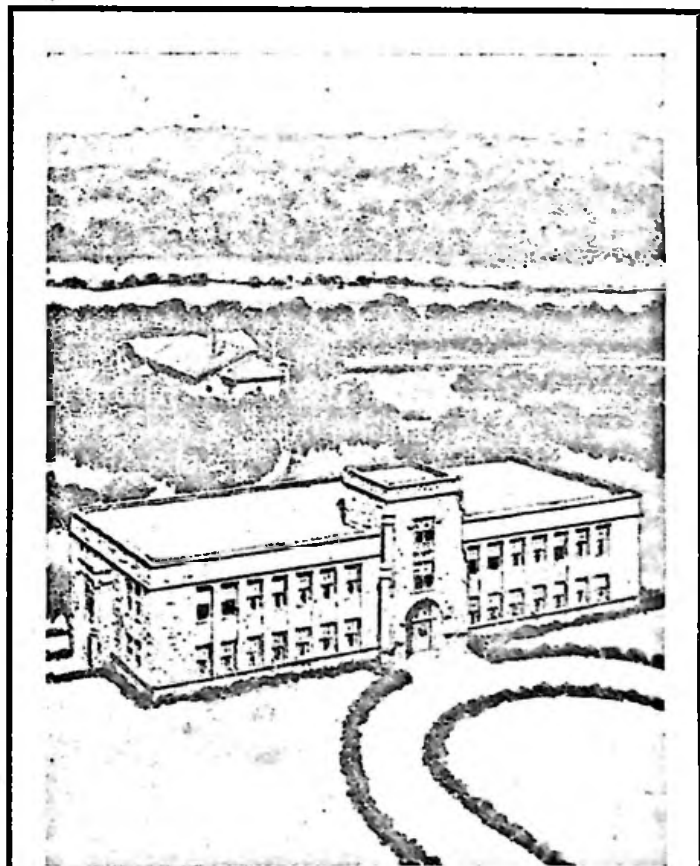
The first real meeting of National Bible Institution was held at Oregon, Illinois, August 17, 18, 1922, in connection with the Illinois Bible School and Conference. At that meeting, the matter of confirming the selection of Oregon as locality for headquarters, or else selecting a different locality, was brought up. The same was given for consideration to a committee consisting of F. V. Blakely, Grand Rapids, Michigan, chairman; L. E. Conner, Cleveland, Ohio; F. L. Austin; G. P. Allard, Fort Dodge, Iowa; and J. E. Cross, Oregon, Illinois. The Iowa Conference offered to purchase the site for National Bible Institution, provided the site considered in Cedar Falls should be approved by the committee. After weighing all phases of the matter to the best of their judgment, it was felt that Oregon was probably the most favorable location.

In October, 1922, the survey committee reported to the executive board that they recommended Oregon for the final location. Accordingly, the executive board pro-

ceeded forthwith to consider the properties offered for the site of Golden Rule Home. The choice was finally that of the Gilbert home on Franklin Street, the purchase price being \$11,000.00.

Appeals were made to the church throughout the country for funds with which to make the purchase. During November and December, the contract was made and papers signed. On Sunday, December 31, the people gathered together in that which was to be Golden Rule Home. Prior to the dedication, the choice of name was put up to the assembly. Unanimous desire was that of "Golden Rule Home."

Sister Clara E. Chaffee had arrived at Oregon on Friday, December 29, also Sister Lila Maring, and were present at the dedication services. By way of emphasis, the Scripture read upon that occasion was John 19:26, 27: "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, Behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple



### PROPOSED NEW HOME FOR NATIONAL BIBLE INSTITUTION

A far cry from the orange crate and packing box era described by Mr. Austin. This building was recommended by the 1945 General Conference as essential to the welfare and progress of the Institution. Construction will not be started until all necessary funds are available.

took her unto his own home." Under the spirit of this quotation, remarks were made suggesting that for the mothers and fathers aged or somewhat disabled in life, it was only proper for the strong and robust in Christian service to assume partial care, that they might enjoy the comforts of home, which comforts might otherwise be denied them. Brother and Sister Ransom Lake of Milbrook, Michigan, had been engaged to work as property manager and matron. They were present, having arrived December 27.

**G**ENERAL CONFERENCE for 1923 was called August 7-9. Gathered at that conference were several young men who for a year or more had ardently waited to receive assistance by way of a Bible Training School, to aid them for the ministry.

A decision was made to put forth the effort to start the Bible Training School at the earliest possible time. On Monday, November 6, the school opened with Paul C. Johnson, Melville W. Lyon, J. Arthur Johnson, Cedric Pope, Leland Hanson, and later Charles Fletcher.

The officers elected for the coming year were: J. A. Patrick, president; L. E. Conner, first vice president; Mrs. T. J. Ellis, second vice president; F. L. Austin, secretary; and J. E. Cross, treasurer.

In the following fall and winter, a Wince Memorial Fund was started with a view to enable Brother J. A. Bookmaster, Bangs, Ohio, past 69 years of age, homeless and helpless, without money, to enter Golden Rule Home. The Lee Avenue Church of God, Cleveland, Ohio, initialed this fund with a \$100.00 contribution. On September 11, 1923, the fund totaled \$1127.50 and \$1100.00 was transferred to the maintenance fund of Golden Rule Home for Brother Bookmaster's home membership. The Wince Fund was continued for several years to a new height of some \$4000.00.

At the conclusion of Conference, 1923, the total assets of National Bible Institution were computed at \$42,184.15, with liabilities of \$20,130.09.

**E**ARLY in the year 1923, Sister Mattie Benjamin of Rensselaer, Indiana, provided for a large three-bed room in Golden Rule Home in memory of her mother and father, Brother and Sister Jared Benjamin, including also the memory of her mother's brother, Elder D. T. Halstead. In memory of Brother John L. Wince, a room was set aside. A third room was chosen by the Niagara Falls, New York, church, and furnished. Another room was named and furnished in memory of the Shellenberger Parents by the estate. The interest which was thus manifested not only provided timely funds at the Home, but aroused interest among the brotherhood at large, and thus the work was moved forward at greater speed. It took some little time, however, to get it into

the minds of people that the money subscribed for the purchase of the properties did not finance the operating expenses, and so the burden continued to be more or less heavy.

February 28, 1923, at a consideration of \$13,000, of which \$8,000 was applied to a dwelling house and four acres of land, the greenhouse property was taken over, this with a view to having garden grounds for Golden Rule Home. It was also thought by the one who was selected for managing the Home properties that there should be additional employment for students in the Bible Training School. Therefore, it was thought that the greenhouse would serve a double purpose. Soon after, it was discovered that this was largely an error in judgment. The greenhouse made fair profits until the General Conference later voted an additional house unit to be built, together with additional heating equipment. From that time on, the greenhouse was oversize for the town and its surroundings.

With the close of August, 1922, Brother S. J. Lindsay, having resigned, completed his work with the Restitution Publishing Company. The board of directors of the Restitution Publishing Company during the recent conference had arranged to turn the company's properties over to National Bible Institution. It was then thrown upon the executive secretary of National Bible Institution to take over the editorial work of THE RESTITUTION HERALD. This added load was of itself too great for one person to handle. Nevertheless, on top of this added work, the Bible Training School was six weeks later placed upon the same shoulders.

It was during the conference session of 1923 that a sudden hailstorm broke over Oregon, demolishing approximately 4,400 square feet of glass at the greenhouse. In connection with the greenhouse, the General Conference at its August session had acted upon the proposition of renting a floor for a floral shop on a business street of Oregon. To this place, the general offices of the Institution were moved, and to the floral display was also added a gift shop of quite some stock.

**O**N SUNDAY, August 17, 1924, a service was held at which Brother H. A. Sheets, Blanchard, Michigan, and Brother M. W. Lyon, Citronelle, Alabama, of the Bible Training School, consecrated their lives and powers to the service of God in the ministry of the gospel of Jesus Christ. The General Conference issued letters of temporary commendation of these brethren to the brotherhood, this while they continued their studies.

After a few years, Brother Sheets' voice gave out and he felt compelled to drop steady public speaking. However, laboring now at Aurora, Illinois, he continues non-resident pastoral work at Burr Oak, Indiana, serving two

*(Please turn to page 15)*



## An Educated Clergy

By H. J. Doan

Oregon Bible College '45

THERE is a crying need in this post-war world for an organized effort by educated men to reveal some hope for the future. The church alone can supply a solution to the problems of the world, by preparing a body of believers to watch and work for the second coming of Christ.

The church, however, is facing the greatest problems in its history. Rapidly lowering morals, scientific skepticism, divorce, war neurosis, vice, gambling, anti-Jewish, anti-Christian national movements, racial hatred, and greed today envelop the world in a blanket of sinful darkness. Only educated, trained clergy can lead the church through this darkness into the light of a new day. Only men with a knowledge of the world, its teachings and its reasoning, can meet and defeat the forces of evil by adding to this knowledge, wisdom through God's Word.

The need for training and education in the Lord's work has long been recognized by God and man. It was partially because of a lack of knowledge that Israel and Judah went into captivity. They had forgotten the importance of study and of training their priests and children in the law of God.

We know from Scripture and from secular history that the prophets of old Israel were trained in schools, much like the theological schools of this day. The schools had enrollments of from fifty to 400 scholars who studied music, poetry, and the law.

It is a fact that the apostles must have had at least elementary education, for education was in those days compulsory as now. Each community of ten families was compelled to operate a school for its children and parents were forbidden to move into any locality where there was no school. We know that the Apostle Paul, who seems to have been chosen to bring the gospel to the well-educated ruling class, was a university man who had taken post-graduate work in Jerusalem.

The need for an educated ministry has increased, as education for the masses has increased. Until the advent of state colleges and universities, all the large schools of higher education in this country were established and operated by church denominations. Harvard University was the first, and one of its early published principles was this, "Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to know God and Jesus Christ, which is eternal

life; and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning." Princeton University was founded by ten ministers. Dartmouth was established by Pastor Wheelock "for the spread of the Redeemer's Kingdom," and almost every private school known was begun in like manner by church groups or by clergymen. These schools are a monument to the belief of laymen who furnished the capital, that the clergy must be educated to do its best work.

Every minister should be *trained* and *thoroughly educated* in a school of his own denomination. His education should be liberal and cover a wide range of subjects, yet be centered on the Bible. In the Christian atmosphere surrounding a religious institution, the student minister should be educated to cope with the problems of other educated men and women in a way which Christ would recommend.

Aside from the curriculum, there are many other advantages to be derived from attending a denominational school, advantages which can come from no other source. They are: (a) benefits derived from chapel service; (b) a thorough knowledge of the workings of the organization of the church; (c) practice in Christian discipline; (d) witness of examples of Christian benevolence; (e) training in Christian service; and (f) building of a Christian personality.

Training for the ministry is more difficult than training for engineering or some other profession. The ministerial student is working with intangible studies, and there is no definite standard by which his aptitude and progress can be judged. Like all students his age, the ministerial student is also very susceptible to doubt. If such a student is placed in a school where he cannot agree with the lessons taught, or is constantly subjected to the opinions of skeptics and higher critics, the result is likely to be a confused, neurotic minister who is more harm than good to his calling. This is another reason why *every* minister should be trained in a school where he can learn both secular and religious knowledge, and still keep peace of mind.

Another advantage which should be seized by the potential minister is that of quiet hours, prayer times, and worship services observed at small denominational schools. A man training for the ministry should have time alone to meditate and learn more of himself. A recent survey showed that 90 per cent of the inmates of reform schools did not like to be alone with their thoughts, while 90 per cent of those people in high positions in life liked time alone to meditate. Such planned periods can be found only in church-supported schools.

Oregon Bible College, organized and operated by the Church of God, is a school for educating ministers. Small though it may be, it offers to (Please turn to page 15)

IN the days of our grandfathers, evangelism was active in the Church of God. Fifty and seventy-five years ago, the grand old preachers of the faith traveled all over the land and baptized multitudes of people. They planted new churches in many places. Many of our old and well-established churches can trace their beginnings to the labors of these preachers.

But there was no organized replacement. Evangelism was neglected for many years, save only for individual preachers who went out on their own initiative, and some feeble efforts of state conferences. Many of those early churches, once flourishing and with large memberships, have declined to a fragment of their early strength, and some have disappeared entirely.

Now a new day is dawning in evangelistic effort. It began not many years ago, with the formation by the Ministerial Association of what was first called the Home Mission Board. It started with nothing, and gradually built up a modest treasury, enabling a small work to be begun. Soon after, this work was taken over by the General Conference, and it grew steadily. It was a great day in our united effort when financial support made it possible to put a full-time worker into the field. The first full-time worker was Brother J. W. McLain, under whose wise administration and faithful labor over several years a strong work was built up. This work was incorporated as a full-fledged department into the General Conference. It was soon possible to employ a second full-time evangelist, Brother Francis Burnett. Many churches were strengthened and new works established. Much of the work was done in state areas, particularly Arkansas and Missouri, where regular preaching services were provided for several churches and the state conferences were greatly strengthened.

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Evangelism and Oregon Bible College work together as a team. Evangelism will open up the new fields to absorb the graduates of the College. The more new fields that are available, the greater will be the attraction for young men to enter the College and the ministry, and the larger the area from which they may be drawn. It takes a period of years to train a minister; it takes a much longer period of years to build up a church congregation large enough to support a pastor.

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## Teaching Thy Ways

By Verna C. Thayer

N. B. I. Child Evangelist

IN the days of our grandfathers, evangelism was active in the Church of God. Fifty and seventy-five years ago, the grand old preachers of the faith traveled all over the land and baptized multitudes of people. They planted new churches in many places. Many of our old and well-established churches can trace their beginnings to the labors of these preachers.

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Quoting Jesus, the secretary of the General Conference tells us to

## “Launch Out into the Deep”

**T**HOUGH the disciples, fishing in Galilee, had “toiled all the night” and had “taken nothing,” Jesus on the morrow said to Peter: “Launch out into the deep, and let down your nets for a draught” (Luke 5:4). Peter first questioned the wisdom of Jesus, trying to argue with his Lord, but soon thereafter, and with a little faith, replied, “Nevertheless at thy word I will let down the net” (v. 5). Then “they inclosed a great multitude of fishes: and the net brake.” So bountiful was the haul that two boats were filled until “they began to sink.” Then doubting Peter “fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished.”

Well, Jesus did not *depart*. Instead, He drew nearer to Peter and called him to become a disciple. Peter had learned that Christ could see where he could not see, that Christ was correct though His command seemed incredible. Then Peter and his companions “forsook all and followed him” (v. 11). Blessed of the Lord, resigned to His command to “launch out into the deep,” they began to evangelize the world. True evangelism is continuing to “launch out into the deep” unto this day.

Brethren of the Church of God, you and I, like Peter, are unable to see very far, or very deep. We “paddle around” near the shore of the great world-sea of opportunity, mending worn-out nets that would have been discarded years ago by better fishermen. Sometimes, we



Sydney E. Magaw  
N. B. I. Secretary

even may argue against the evangelistic spirit of the Christ who says, “Launch out into the deep.” We persist in the attitude of, “We have toiled and caught nothing.” What of past failures? Jesus commands, “Launch out.” Christianity is built on faith and Christianity grows on faith, not on yesterday’s successes or failures. Peter doubted too, but Peter soon became astonished. Out in the deep—in cities and counties and states and nations where we have never “fished”—are waiting shoals of people whom only the Lord now sees, but to

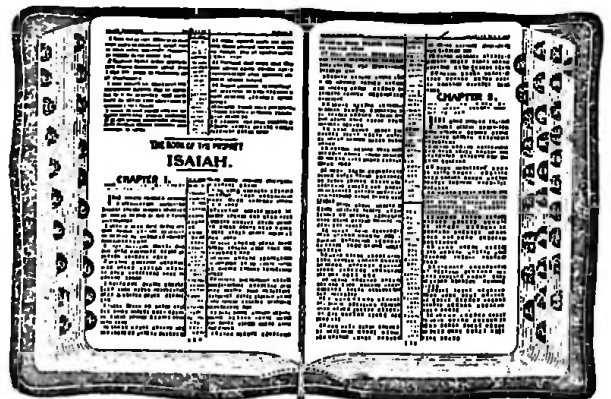
whom He bids us go. “Go ye”! “Teach all nations”! “Be witnesses . . . unto the uttermost part of the earth”—out into the deep of our own nation, beyond our borders into Mexico and South America, into Europe and Africa and Asia, and unto the remote islands of the sea!

Some of our nets, brethren, are almost past mending. It is time to expand in our printing facilities, in our educational and missionary endeavors. The spirit of “it can’t be done” never did anything, but “Jesus never fails”—Jesus is never wrong. Come, let us “launch out into the deep” and see what happens. If we cannot trust the Christ, we may as well “fold up” and quit, but “we are not of them who draw back unto perdition” (Heb. 10:39). There is only one way to go: *forward!* More, in that direction, Christ will go with us and Christ will make us more-than-successful “fishers of men.” He promises: “Lo, I am with you . . . to the end of the world.”

*2 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.*

*3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*

Isaiah 2.





## News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**INDUSTRIAL RELATIONS.** The social policy of the Catholic Church in respect to changed life in modern times is founded on the pronouncements of the popes in their numerous encyclicals and speeches. This single source in policy making has in many respects taken the Catholic Church out in front in social welfare.

At a recent gathering of Italian industrialists and workers, Pope Pius counseled both groups to "infuse the breath of spiritual and moral life into the very framework of industrial relations." "There is an erroneous doctrine," said Pope Pius, "which affirms that you representatives of labor and you possessors of capital are destined, as if by natural law, to be in reciprocal combat in bitter and implacable struggles, and that industrial peace can be secured only at this price."

This sounds pretty good to the casual reader, but coming from this source loses much of its worth when one realizes that in the countries where Catholic faith is preponderantly strong, the plight of the workers is at its worst. In these countries, the common people are vassals.

It may not be necessary for capital and labor to be pitted against each other in class struggle if the hearts of men would be controlled by "love thy neighbour as thyself." In this age of selfishness, this idealism will not be realized regardless of what pronouncements come from church and social leaders. One of the evils which will riot in the last days to make them "perilous" is "lovers of self." With greed on the rampage, "the hire of laborers" will be kept back by fraud and the "eries of them which have reaped" will continue to be heard. There is only one solution—the coming of the Prince of Peace.

**FAMILY LIFE.** At a Catholic conference on "Family Life" held at Catholic University of America, President Truman revealed himself a little more as the "family man" which he has so often been called, when he stated: "The measure of a civilization is the measure of its family life." Then he continued: "The conviction has grown on me consistently that many things in our civilization are working against the family life."

It is not hard to see what the President has discerned. It is a round-robin affair—civilization is producing destructive forces of the home and broken homes are destroying civilization. The mother plagues the child—the child torments the mother. The sanctity of the home must be kept inviolate, with the responsibility of the parents in giving Christian leadership constantly before them. Only as Christ is lived in the lives of the parents will the homes become safe to and for the children and for civilization.

**UNCHURCHED INCREASE.** Dr. E. P. Allredge, of the Southern Baptist Convention, is reported to have said, according to

"The Watchman and Examiner," that "the unchurched masses of earth are increasing 6,000,000 faster each year than the membership of all the churches combined. That is to say, from 1890 to 1935, the unchurched heathen population of the world made a net gain of 270,000,000 over the gains of all the churches combined, or an average annual gain of 6,000,000 for this 45-year period."

A few years ago at a ministerial conference held at Aurora College, Dwight Banks, missionary to India for the Advent Christian brethren, in a series of talks on "Missions" pointed out this condition with similar statistics.

To those who have been looking for the conversion of the world and the gradual establishment of the Kingdom of God, the picture must be disconcerting. Not so with the premillennialists! They accept the prophetic prediction that "evil men and seducers shall wax worse and worse, deceiving and being deceived." Further, instead of the world of mankind being new creatures in Christ Jesus at the return of the Saviour, little faith is to be in evidence. (Luke 18:8.)

**POLITICIANS PRAY.** Wherever the gospel has gone there will be found some "salt" that is savoring the lives of people. Strange! No, it is the natural result of the gospel being sown. The "Pentecostal Evangel" carries an interesting item concerning a prayer meeting that has been conducted more or less regularly since 1887, and in a place where most people would least expect it—a committee room for politicians. Concerning this prayer meeting, Lord Robertson is quoted as saying: "I first attended this prayer meeting over thirty-six years ago, when a member of the House of Commons. I was present again today, when it fell my lot to lead it. This weekly gathering has been held, with more or less regularity, since 1887, and continues to be held when the Houses of Parliament are in session."

There is also a daily prayer session held by some of the Congressmen in Washington. In every field of service, God has His witnesses, who daily feel their need of heavenly strength and divine guidance. The light of faith and trust will always be kept aglow by some whose hearts are fixed on God. God bless such leaders!

**VOICE OF ISRAEL.** For centuries the elders of Israel have accepted their lot beside troubled waters with patience—appealing for mercy and help and their old homestead, but not resorting to open warfare to obtain their ends. The camps of Buchenwald, Krakow, and Lublin, with many others, have created a spirit of revenge and bitterness toward a world that has persecuted or stood by and held the clothes of those who did torment the sons of Israel. The counsel of the elders is giving way to the insistence of the young

men that they rise in rebellion against what seems to be a "virtual death warrant."

One of the means employed to bring their case before the court of world opinion is a secret radio station called the "Voice of Israel." This station located somewhere, but where no government seems to know, is daily broadcasting news which censorship has kept from the world. "Kol Israel" is the voice of the Jewish underground resistance movement centered in Palestine, but supported, according to reports throughout Europe. Gerold Frank, writing in "Liberty," predicts that "Step by step it's coming—an uprising in the Holy Land that will rock the Empire. The English are expecting it; in fact, they forecast it. Here's why an explosion is certain . . ." He then proceeds to tell how it will happen. Events are fast shaping for the final "controversy" that is to take place on the "mountains of Israel." We are not wise enough to predict "times and seasons" according to the calendar, which, of course, is under ban of Scripture, but we do believe the "hour of his coming" is nigh at hand—even at the doors.

**SEX EDUCATION.** Nearly every issue of leading digests and magazines carry something about sex education, and the trend toward enlightenment on the subject. Much of what is appearing in print concerns the control of venereal disease. The approach to these questions is becoming so frank there is little modesty left. The matter-of-fact presentation of control methods encourages license to wrong doing rather than virtue. The war which has just come to a close has almost obliterated the sense of right in respect to chastity.

Chaplain Lawrence L. Lacour's article in the Des Moines (Iowa) "Register and Tribune" on "Sex Laxity in the Navy," and which has been reprinted in numerous digests and magazines, unmasks libertinism with such force that one can hardly believe that leaders of a so-called Christian nation would or could become so calloused to standards of decency, let alone principles of virtue. Chaplains in the Canadian forces are telling similar stories of adulterated living.

These conditions can be expected in the end times. How can our young people be safeguarded against such evil? Not by merely telling them plain blunt facts. The indwelling of the Christ-life is the only protection. Make it complete!

**SOME THINGS.** Some things to bring to church each Sunday:

1. Bring yourself—come;
  2. Bring your spirit of worship;
  3. Bring your reverence for God and His house;
  4. Bring your offering (the tithe plus);
  5. Bring your spirit of love and fellowship.
- Alabama Baptist.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."*

### God Talked to Noah

God promised Noah and his sons that He would not curse the ground any more on account of man. God said



He never again would destroy (smite) all living things upon the earth. (Genesis 8:21.) Noah and his sons must have rejoiced when told by God that there never again would be a flood to destroy the earth. (9:11.)

As we look about us, we can see that God has kept all His promises. Never once has He for-

gotten a promise! We do, sometimes, don't we?

Study the picture above. What is the man doing? While we sow our grain with machines, still it is planting grain in the earth. We could not do that if God did not still send us "seedtime and harvest" as He promised Noah. (Gen. 8:22.) Men who believe God's Word plant in faith, knowing God is able to make the crops grow. Then, when harvest time comes, they cut the grain. Those who use the best seed and plenty of it receive more for their labor at harvest time than those who plant sparingly. The same is true in Christian work.

### Is the Rainbow Seen?

Did you ever see the rainbow? Yes, of course! And when you were smaller, perhaps you started down a road, going to find the "pot of gold" that is sometimes said to be at the end of it. We know there is no such thing. God's rainbow, however, is a golden token or sign to us. We often see it after a rain. Perhaps many of us are looking at it at the same time.

### Make Known Your Hope

When you are playing with your friends and see the rainbow, it is a good time to tell of God's part in it. Perhaps some of your playmates do not know of God's promise to Noah. You remember that it never had

rained until the Flood. God watered the earth with a heavy dew. Sometimes in the summer we cannot go into the garden to work very early in the morning because of the dew, but our crops need rain, too, to grow.

Use all yourself in telling of God's promises. See the right things, and live so others can see your Christ-like life. Tell the good news of Christ's Kingdom. Listen to hear what others read or tell you of God's Word. Go only to those places which help draw you closer to Christ. If you are in doubt, ask, "Is that a worldly or spiritual pleasure?" "Will it help me to grow in God's grace and love?" "What would Jesus do?" Remember selfish, doubtful things are wrong. There is no middle road. It is either narrow or broad, straight or crooked. One other part of yourself must be used in God's service. It is your heart and brain: or inmost self. If we separate the heart and mind in service for Christ it may become lip service. God's Spirit must dwell in us if we are Christ's.

So, again, look at our picture. See yourself sowing the Word. We never know where a word for Christ will bear fruit for Him. Look for that "blessed hope"—"the glorious appearing" of Christ. Sow by "living and giving."

### The Thankful Heart

"For all that God in mercy sends—  
For health and children, home and friends;  
For comfort in the time of need,  
For every kindly word and deed,  
For happy thoughts and holy talk,  
For guidance in our daily walk—  
In everything give thanks."—E. I. Tupper.

### Happy Birthday Wishes

Shirley Robinson, Mar. 4, age 8, Hammond, La.  
Marine Barnett, Mar. 4, age 13, Hickory Ridge, Ark.  
Shirley Ann Saatzer, Mar. 4, age 9, Saint Cloud, Minn.  
Anita J. Litchfield, Mar. 4, age 2, Macomb, Ill.  
Iris M. Hamilton, Mar. 6, age 7, Watkins, Minn.  
Barbara Ann Litchfield, Mar. 6, age 12, Macomb, Ill.  
Ronald Randall, Mar. 7, age 11, Saint Cloud, Minn.  
Sylvia Ballentine, Mar. 8, age 13, Springfield, Ohio.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
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### Bereans and the Conference

\* \* \* *By Arlen Marsh, National Berean President*

The National Berean Society grew out of state Berean organizations: those in Iowa, Illinois, Michigan, and Indiana. Prior to 1913, when the Society was created, the four state groups had co-operated in publishing lesson material; but this co-operation was found not to be enough.

In 1888, a General Conference of the Church of God was held in Philadelphia. The effort was more or less a failure, and nothing came of it. Only the Bereans found it possible to prove that unity could exist among the Churches of God—and to prove that unity, as the Psalmist had suggested long before, was indeed a blessing.

Several years of practical experience with the Society led a number to believe that a permanent general organization of the church was both possible and practical. Nearly all those whose names appear in the early history of the General Conference, as it is outlined by F. L. Austin in this issue of *THE HERALD*, had at one time or another been actively associated with the National Berean Society.

As Mrs. Austin—long associated with the Society as a committee worker and officer—once declared, it took the enthusiasm and the experience of the Bereans to prove a General Conference could be formed—and then to form it.

### Our Berean Heritage

Rare is the family having a lineage containing the names of individuals outstanding in ability and accomplishment who do not regard them with pride. Not in the light of vain pride, but pride in the privilege of being able to list themselves as descendants! Especially is the privilege appreciated when the descendants themselves are noted for ability, for they have kept the name of their family untarnished.

As a family, the National Berean Society is no exception. As suggested in the foregoing article, the names of nearly all prominent leaders in the early history of the General Conference appear on our family tree. From them we have received our heritage—that of an active, alive society, wielding a united Christian influence among young people. The pride that we have in our family tree is not vain but humble, for we realize the love and effort expended in making our society what it is today.

We particularly are proud of the fact that the present

Berean Society is still very much alive and that we can feel that our founders have not been betrayed by any lack of interest or activity on our part. While some of our state Berean societies have ceased to exist, the transferring of their interests to the local societies has made united effort as a Christian young people's organization much more possible.

As is usually common among youth, we are not prone to dwell on what has been accomplished in the past, but are much more interested in what will occur in the future as far as growth and Christian development are concerned. We are particularly interested in evangelism at this time—as are all departments of the General Conference. While as individuals we have done little in the field, yet our director, Sister Verna Thayer, has spent much of her time these past months in the interests of Bereanism, especially among the junior age. Practically all the new societies which have been established this past season are of the junior age.

As a Society, God has richly blessed us with founders, present-day leaders and sponsors, as well as active young people, ready, willing, and able to devote their lives to service to Him. We, indeed, have a heritage and one that we must all invest well and what better return are we receiving than a Society which is growing, not only in numbers but in the grace and knowledge of Jesus Christ!

### “Thumbs Up,” Please

Authorities tell us that no problem should be attacked from the negative side but always the positive. In presenting this illustration, however, we wish only to bring to your minds the financial set-up of the National Berean Society. Our funds are entirely dependent upon dues contributed by the state and local societies; and, without the co-operation of these units, we cannot continue to operate.

We feel sure that no Berean member or society is desirous of having “thumbs turned down” upon one of our evangelistic efforts by reason of lack of funds. If everyone is faithful in seeing that the dues reach us regularly, we will have no reason for concern. We are confident of your assistance.



# AMONG THE CHURCHES

## CALENDAR

- March 3-7—Special meetings by T. A. Drinkard near Beaumont, Tex.  
 March 30, 31—Illinois Spring Conference at Ripley.  
 June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.  
 July 1-26—Summer Bible Training School at Oregon, Ill.  
 July 30-August 11—General Conference at Oregon, Ill.  
 July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.

## SUNDAY SCHOOL ORGANIZED McCook, Nebraska

Sunday afternoon, February 10, we met with the McCook brethren and organized a Sunday school to meet Sunday afternoons at the Burnt Hill Schoolhouse about fifteen miles north of McCook. Officers elected were: Leon Larrington, superintendent; Mrs. Devere Larrington, assistant superintendent; and Rosecene Larrington, secretary and treasurer. Mrs. Ferrell and I are helping with the teaching and leadership until they are well established. At our first regular meeting, Sunday, February 17, there were twenty-five in attendance, fifteen being children. Pray for the success of this work. T. M. Ferrell, Pastor.

## ACTIVITIES OF BETHEL Kansas City, Missouri

Believing that those of "like precious faith" scattered throughout the world are interested in the activities of local churches wherever they may be, we endeavor to reach as many as possible by different means, especially through The Herald. Through its columns, we give here a brief report of the work at Bethel.

I am very grateful to my heavenly Father for the activities throughout the some forty-five years preceding my connection with the Kansas City group, and fully believe that in these activities the greatest assemblage of doctrinal truths was laid since the great apostasy of the primitive church. A comparatively short time after my being baptized (February 24, 1935), the aged servant God used was laid low by death. Limited activities were continued, however, and today the light is shining brightly for all who have ears to hear, and eyes to see, what God is doing. With only few in number, Bethel is still letting the light shine as in a dark place, though men love darkness rather than light. (John 3:19.) Our irregular church services are attended with good interest, and we are preaching two and three times a week for a newly organized group on the Kansas side. We plan to rent a place and to move before long.

In the February 12 issue of The Herald there is a request for church addresses. We not only give you ours, but also extend a hearty invitation to all to visit us. Our address is 6216 Peery Ave., Kansas City, Mo. Phone number, Chestnut 6326.

John F. Green, Pastor.

## BOOSTING HERALD SUBSCRIPTIONS

With very little additional work, and at very little additional expense, The Restitution Herald could be mailed to hundreds and thousands of people throughout this nation, and throughout the world, who are not now reading it. Boost The Herald subscription list by being a missionary via The Herald. By sending it to your friends, you can help the ministry to sow the seeds of gospel truth.

Sr. Virda Sitler, 550 Surf St., Chicago 14, Ill., recently manifested this missionary spirit by sending The Herald to four of her friends: two of them living in Missouri, one living in Iowa, and one in southern Illinois. Fifty times during the year, The Herald will travel to each of these new readers, totaling two hundred evangelistic trips and many thousands of miles!

Sr. Sitler writes: "I want to tell you how much I am enjoying The Herald these days, and I want others to enjoy it, too."

Mail your gift, subscriptions to National Bible Institution, Oregon, Ill. The price is \$2.50 per year.

## MORNING STAR CHURCH OF GOD South Bend, Indiana

We truly have been given a feast of good things here at Morning Star Church of God, South Bend, Ind. Sr. Verna C. Thayer organized a Vit-Em-In Bible class on Sunday evening, December 9, 1945, with an initial attendance of ten. We are happy to state that we now have an average of twenty-five present. She then left us, but returned December 30 for additional work. When I say "work," that is just what I mean. I have been privileged to work with many of the brethren, but I have never met any who exceeded Sr. Thayer in zeal and Christian effort.

It was our privilege to entertain Sr. Thayer at our home, and each moment was an inspiration. She is a human dynamo, and you can't be near her without catching some of her enthusiasm. After working all day—and this usually meant until midnight—she would often awaken about 2:00 a.m. and work until 5:00 and then apologize because she was a little late for breakfast. This was common during the two weeks she was here. How she "keeps going" is almost a miracle. Truly God is with her.

We had heard of her success with children, but we were pleasantly surprised at her ability to "carry over" into the pulpit. Common comment after her first sermon was, "I could listen for hours." One man said, "She appeals to both children and grown-ups." Perhaps we are all children at heart. May God bless her and keep her in the work. Dale E. Rouch.

## HERALD RECEIPTS

Frank Bales; Norma Kirkpatrick; Forest C. Stilson; Mrs. Harper Koontz; Mrs. Virda Sitler (others); Mrs. Rose Barton; Mrs. W. H. Holland (another); Mrs. Clarence Doll; Mae Magnus (others); W. P. Corbaley.

## CLEVELAND, OHIO

The young people's classes of Golden Rule Church of God Sunday School, Cleveland, Ohio, held a Valentine party, Friday, February 15, at the home of Bro. and Sr. H. W. Stadden. About nineteen young people attended and all enjoyed a good time. Before they left, each added a line or two to a letter to the last member of the class to go into Uncle Sam's service. Bill Halls.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Bro. James M. Watkins, Illinois Director of Evangelism, is expected to be with us from February 18 to the 24th."—Bulletin of Southlawn Church of God, Grand Rapids, Mich. . . . Bro. Cecil Smead, Midland, Mich., also, recently preached for the Southlawn brethren.

"We are glad to announce that Mrs. Milton Hall, Oregon, Ill., was baptized last Sunday (February 17) following the morning church service here. Although she had confessed Christ as her Saviour several years ago in another group, she since has come to understand more fully the things concerning the Kingdom of God and the necessity of obeying in baptism. We pray that she with her husband will lead many others to the Master."—Harvey U. Krogh, Jr., pastor of Pennellwood Church of God, Grand Rapids, Mich.

Students of Oregon Bible College will preach for the Southlawn Park Church of God, Grand Rapids, Mich., the first two Sundays in March—3rd and 10th.

"Several members of the Louisiana churches may attend the next Summer Bible Training School. We are trying to help some to 'work out' their problems, so they can come."—James Mattison, Hammond, La.

Bro. T. A. Drinkard, Box 387, Arlington, Texas, announces that he and Sr. Drinkard will leave home on March 1 for several weeks in southeast Texas near Beaumont. He writes: "This is a new field where an effort will be made to get gospel work established. Several members of the Faith live there. I expect to conduct several meetings in the South before going to Moorefield, Nebr., for a meeting to begin there about May 19."

Send The Restitution Herald to your friends.  
Subscription price — \$2.50 per year.

Sr. Jeanne Hall, secretary of the Chicago Church of God, writes a word of appreciation for assistance from the General Conference, adding: "We are working hard to become established somewhere in a residential neighborhood, where we can really grow. Bro. Harold Doan surely is doing a wonderful work here, and we appreciate him more all the time."



**FAITH DID THE WORK**

(Continued from page 6)

week ends each month. Brother Lyon is now general evangelist organizing new churches and aiding churches everywhere. Some twenty-five graduates of the Bible Training Class and Bible College are now in our pulpits.

With the close of September, 1923, the full responsibilities relative to operation of the printing plant were taken over by National Bible Institution. Brother Cross had been requested to continue as manager until that date. At once Brother Paul C. Johnson was requested to act as assistant manager and as such to look after the property, mechanical operation, and matters relative thereto. It was not until the last days of February following that Brother John Railton, who had been earnestly recommended by Brother J. A. Patrick, was given a position in the office.

During the year, also, a Schiller piano had been placed in Golden Rule Home by Sisters Evelyn Harseh and Leila Whitehead in memory of Miss Harseh's father, Amos P. Harseh, and Miss Whitehead's mother, Ruth W. Whitehead.

It was June of 1924 that the management, with the advice and consent of Brother Cross, treasurer, engaged John Bergstrom, an experienced florist, to superintend the greenhouse and farm. On September 26, 1924, Brother and Sister Lake resigned and Sister Glendora Musselman was engaged in their places at Golden Rule Home.

(The conclusion of this condensed history of National Bible Institution will be presented in the next issue.)

**AN EDUCATED CLERGY**

(Continued from page 7)

the potential Christian worker the advantages listed in the foregoing. To grow in this age, or even to maintain its present status, the Church of God must thoroughly educate its clergymen to meet the problems of a complex, chaotic world. Education in arts, sciences, and philosophies is essential if we would convince the world that we know its blessings; and a thorough working knowledge of the Bible is essential if we would also convince the world that we have something additional, something that will bring eternal life.

The words of W. H. P. Faunce aptly close these observations: "To plan and nourish such schools, and to send to them the choicest of its young people, will always be the ambition of a far-seeing church."

**NATIONAL BIBLE INSTITUTION**

Delta, Ohio, Bereans	\$ 30.00
E. F. Marsh	10.00
Frank Partlow	15.00
Mrs. R. A. Robinson	5.00
Mr. & Mrs. G. H. Loudenslager	50.00
Dorothy Magaw	3.00
W. P. Corbaley	5.00
Harold Doan	2.40
Omaha, Nebr., Church of God	24.25
Hope Chapel, South Bend, Ind.	100.00
Morning Star, South Bend, Ind.	10.00
Mr. & Mrs. C. E. Lapp	5.00
Mr. & Mrs. L. D. McLain	5.00
Jessie M. B. Kauffman	5.00
Chicago, Ill., Church	25.00



**Special Sunday  
March 3**

Sunday, March 3, has been authorized as General Conference Sunday. It is requested that each member church of the General Conference center its services of the day on the work and needs of National Bible Institution.

The purpose of this special day of services is to acquaint the many members of the Church of God with the work being done and the needs to be met. By centering the messages of THE RESTITUTION HERALD and the pulpit on these subjects, we hope to make larger numbers conscious of the part they can play in spreading the gospel.

Ministers, Sunday school workers, church and Berean officers, all are requested to co-operate in calling the value of united, progressive effort on an international scale to the attention of the laity.



# The Lord's Stewards

- Members pledge an amount of their own choice each week—at least \$1.00.
- The National Bible Institution sends a reminder and a reply envelope to each one every four weeks.
- Membership lasts for one year, beginning with the date of enrollment. A membership card is furnished to each member.
- Regular contributions make it easier for you to apportion your offerings fairly.
- Regular contributions make it easier for the Institution to plan its work.

Mail the coupon below at once. Fill in whichever paragraph you wish.



National Bible Institution  
Oregon, Illinois

Please enroll me as a member of The Lord's Stewards for the next 12 months. Send me my membership card. I will contribute at least \$..... each week (payable every four weeks) during the year. My first contribution is enclosed.

I prefer to contribute at different intervals. I enclose a contribution now of \$.....

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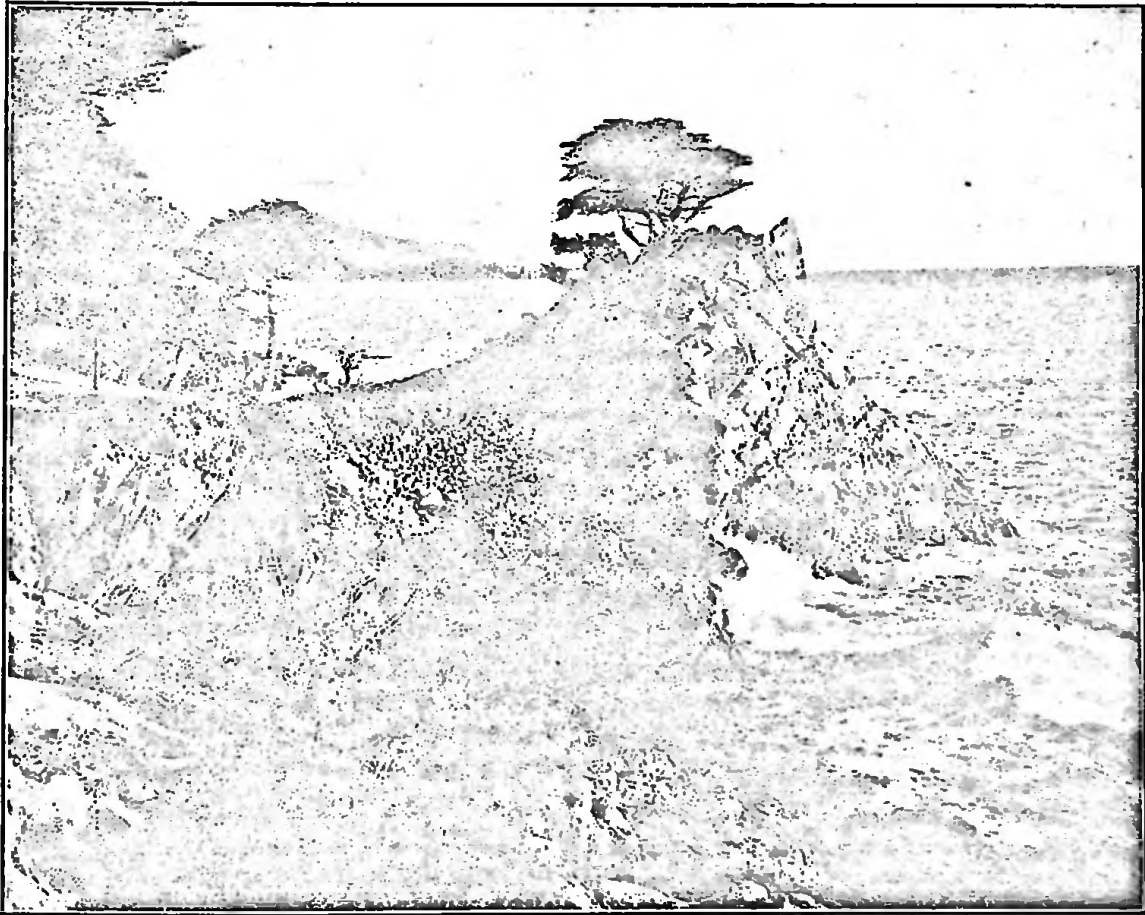
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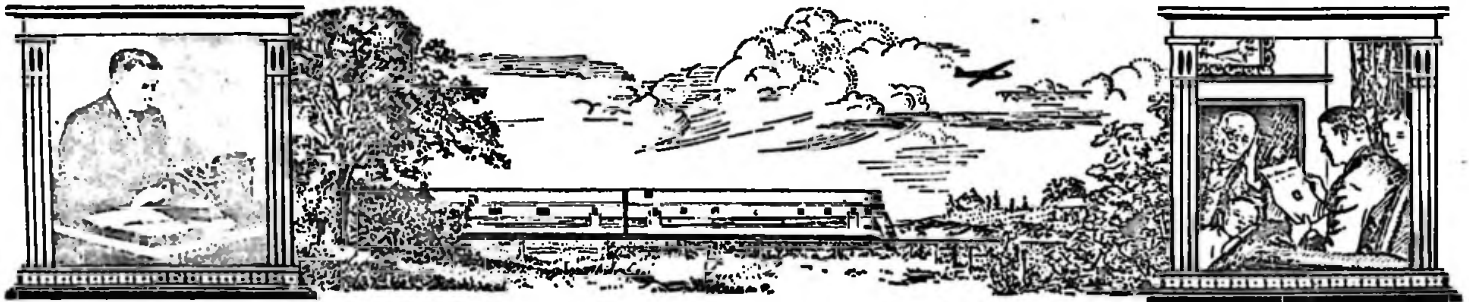
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—Authenticated News Photo

## MIDWAY POINT, MONTEREY PENINSULA, CALIFORNIA

One hundred twenty miles south of San Francisco on the California coast, the Monterey Peninsula rises out of the sea. It is the southern horn of the great crescent of sandy and rocky shoreline that sweeps around Monterey Bay. The Peninsula is famous as the "cradle of California history," and it is popular today as a tourists' and home-owners' paradise—prized for its sunny climate, its beautiful pine-clad hills, its cliffs, glistening beaches, and snow-white sand dunes. "Midway Point" is on the spectacular seventeen-mile drive in the heart of the great private park named "Del Monte Forest." The twisted and tortured cypresses are native to no other place in the world, and "Lone Cypress" shown in this picture is probably the most photographed tree in America. It is emblem of rugged life in the rugged West. . . . "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are . . . both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein" (Psalm 104:24-26). Wonderful creation is praise to the more wonderful Creator.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Seek the Kingdom of God!

Pathetically, David commented on the Israelites' rebellion after their deliverance from Egypt, saying:

"They made a calf in Horeb, and worshipped the molten images. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea. . . . Yea, they *despised the pleasant land*" (Psalm 106:19-24). Today, history tends to repeat. Jesus admonishes: "Seek ye first the kingdom of God" (Matt. 6:33), but, like Israel in the days of Moses, men despise the "pleasant land," the promised Kingdom.

While Israel was in the wilderness, Moses sent twelve spies into Canaan, charging them:

"See the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what the cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land" (Num. 13:18-20).

Entering Canaan at "the time of the firstripe grapes" (v. 20), the twelve spies found the "pleasant land" abounding with fruit: grapes, pomegranates, and figs. "One cluster of grapes" was so large that it was carried "between two [men] upon a staff" (v. 23)—the cluster weighing probably forty pounds! Returning, the spies reported of Canaan: "Surely it floweth with milk and honey; and this is the fruit of it" (v. 27). The land is further described as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron and out of whose hills thou mayest dig brass" (Deut. 8:7-9).

Notwithstanding these blessings of the Promised Land, only Caleb and Joshua encouraged the Israelites to press

forward and possess the Land. The other ten spies, though acknowledging Canaan's bounty, complained: "The people be strong that dwell in the land, and the cities are walled, and very great. . . . We be not able to go up against the people; for they are stronger than we. . . . And we were in our own sight as grasshoppers" (Num. 13:28-33). That rebellious spirit, linking well with the spirit of Miriam and Aaron who also had revolted against God's leader Moses, spread throughout all the congregation. "All the congregation . . . wept that night"—not in repentance, but in complaint. "All the children of Israel murmured against Moses," saying: "Would God that we had died in the land of Egypt! or would God that we had died in this wilderness! . . . They said one to another, Let us make a captain and let us return unto Egypt." (14:1-4.) When Joshua and Caleb pleaded with the murmuring crowd to seek the kingdom, all "the congregation bade stone them with stones." Only the appearing of "the glory of the Lord" restrained the mob from stoning God's two faithful witnesses. (V. 10.) So provoked was the Lord that only the most sincere pleadings of Moses who had been wronged saved Israel that day from total oblivion. Moses prayed for Israel who sought *his* death!

What a type! God has promised His saints a glorious "kingdom under the whole heaven" (Dan. 7:27). In that Kingdom, there "shall be no more curse: but the throne of God and of the Lamb shall be in it" (Rev. 22:3). The saints, immortalized and joyfully serving Christ, will "reign for ever and ever" (v. 5). Cries the Greater than Moses, "Seek ye first the kingdom of God" (Matt. 6:33). Greater than Moses, this Commander has never erred. Not one honest charge can be made against the Christ of God. Wayward Israel, though, has multiplied a thousand-fold. Men cry, "Let us make another captain. Let us 'rip and tear' with the world. Who cares anything about the Pleasant Land of Promise? Even this wilderness is better than God's Kingdom!" They worship worse than oxen!

Thank God for faith. Thank God for the Joshuas and Calebs who "seek first the kingdom of God," who permit no giants to deter them from the milk-and-honey bounties of God's Tomorrow. "Seek ye . . . the kingdom of God!"

# The Pegs Fall Out

By Harold J. Doan (Chicago, Illinois)

*"In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off" (Isa. 22:25).*

**I**N HOMES of ancient Palestine, pegs of iron were placed in the walls while the home was being constructed. On these pegs were then hung the possessions of the home: vessels of clay, water jugs, clothing, armor, and other precious belongings. God said to Israel, "The day will come when the peg on which you have hung your strength, hopes, and aspirations will be wrenched from the wall and will let you fall." Israel was at this time pinning all her faith on her military and economic leaders and forgetting God. God warned, "These pegs will let you down."

This reminds us of the vine which climbed up a stone wall and then, coming parallel with a tree, began to grow across space toward a branch. Finally, it reached the branch and entangled itself around it. One night a terrible storm came and the next morning the vine was found withered and dead. The branch was a dead branch and had broken off, tearing the vine out by its roots.

It is very possible to hang one's hopes on the wrong peg; to become entangled in a dead branch and then to be let down and broken when the peg and the branch give way. There are many, many insecure pegs and dead branches in this world, things of which we must beware and in which we must not trust.

There is, for instance, the insecure peg of money, on which so many people have hung their lives. The weakness of this peg is felt most by those who have hung the most on it. A story is told of a wealthy mid-western business man who was trying to decide what heritage to leave his daughter. Beginning with financial securities, he went down the list and finally reached the conclusion, after remembering his own misfortunes with material things, that religion was the only secure heritage he could leave with his daughter. Unfortunately, religion is not a heritage, but an individual's own choosing. No one knows better than those who have made money the sun about which they revolve, that theirs is an unstable orbit. "He that trusteth in riches shall fall" (Prov. 11:28).

Dr. Felix Cunha says that the incidence of stomach ulcers goes up and down with the stock market. When the averages on the stock market go down, stomach trouble among business men goes up. When one hangs his life upon money, he has a life of worry, sickness, and, if the peg breaks unexpectedly, perhaps sudden death,

When the stock market crashed fifteen years ago, there were suicides and broken lives by the thousands. When depressions strike, many people allow their lives to be ruined and their good to humanity to be ended. The peg on which they hung their hopes was suddenly torn from the wall and they were allowed to fall into the depths of hopelessness.

Jesus warned His followers about placing confidence in money. In Matthew 6:19-21, we read, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Christ had nothing personal against rich men or business men, but His warning was for their own good. When one hangs his whole life upon earthly treasures and then something happens to those treasures, the result is unhappiness. Christ was a teacher of joy, not of sorrow, and He desires that His people enjoy a full and happy life.

Jesus' recommendation was that we lay up heavenly treasures of Christian good works. Nothing can destroy the things we have in common with God. If our treasures consist of earthly things, there our hearts will be and when the treasure breaks, so will our hearts. When our treasure is hope of higher things and "onement" with God, we have fastened ourselves to a stable peg, and a fruitful branch which will never let us down.

God, not money, is the only stable Staff upon which we can lean, the only Sun about which we should revolve, the only strong Branch on which we can grow!

Other misled people hang their hopes upon the rotted peg of business success and social fame. Their sole aim in life is to win the applause of their fellows, by fair means or by foul. These people are neither satisfied nor happy till they have lifted themselves to a pedestal by tugging at their own boot straps. When they can give orders, buy themselves in or out of any situation, and know that their name is a by-word, they feel that life is worth living. The peg to which they cling, however, is fastened to a rotted wall. The pedestal on which they stand has only one leg and is very precarious.

Success is conclusive. It is some- (Please turn to page 9)



# A Study of Luke 1:35

By R. H. Judd (Colborne, Ontario)

SOMETIMES we do well to read the Scriptures without regard to the division of verses. That process is good, and necessary, when a general understanding of the scene presented is desired. It gives, so to speak, an enveloping viewpoint from each of the varied viewpoints that go to make up the whole.

But having regard to the tendency of modern translators to belittle the value of verse subdivision of the Scripture text, we believe a warning needs to be given lest one of the most helpful aids to Bible study be taken from us. Undoubtedly, the division into verses has caused millions to memorize portions of Scripture, who never would have done so otherwise. It also has given to unnumbered thousands strength and encouragement for duty, and comforting assurance in all the varied happenings that crowd into the daily life of the average earnest Christian. Further, it has been of unquestionable benefit to the Bible student; for, owing to human frailness, we only can gather up the greatness inherent in any one theme by the simple process of addition: assimilating in small portions just so much as is suitable to the occasion and the need. Sometimes, though, we may have read and reread a given passage of short compass, we have been astonished to find that careful meditation invariably brings out new thoughts which add value, not only to the verse itself, but give confirmation and understanding to themes already studied.

Some striking facts, and some very interesting suggestive ideas, call for particular notice in Luke 1:35. Below, we quote the verse in full; and the analysis which follows will afford proof, we think, of its divine inspiration, and give practical illustration of the inter-relationship of one Bible theme with another, by the harmony of thought existing between them, and the marvelous combination in the space of a few words, of several fundamental doctrines.

"The angel answered and said unto her [Mary], The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore" ("for that reason"—Weymouth's and Smith and Goodspeed's Translations) "that holy thing which is to be born of thee shall be called the Son of God."

(1.) Here the Holy Spirit is said to be:

- (a) "the power of the Most High"
- (b) "the power of the Most High"

Power is not personality, but an attribute belonging to and proceeding from personality; and in this instance its

source is "the Most High." Other passages which interestingly set forth the method of the Spirit's working occur in Luke 24:49; Acts 1:8; 10:38; Romans 1:4; 15:13; 1 Corinthians 2:4; and 2 Corinthians 13:4.

The giving of life is "the glory of God" (John 11:40), and it is accomplished by His Spirit.

(2.) The titles "Most High" and "Most High God" are never applied to any but "God himself." (See Isa. 45:18 and note the singular pronoun.) These titles are His and His alone. They occur nearly fifty times in the Scriptures, thus putting beyond cavil the individual identity of the one spoken of, who says, "There is no God else beside *me*" (Isa. 45:21). Consequently, God claims, through the testimony of Jesus the Christ, to be "the *only* God," "the *only* true God" (John 5:44, R.V. and John 17:3). No trinitarian argument can invalidate these plainly stated facts.

(3.) Were the Holy Spirit a person, instead of being the Spirit of God, then, according to the language used, he undoubtedly would be "the Father" of that holy thing which shall be born, and not the One whom Scripture declares to be both "the *God* and *Father* of our Lord Jesus Christ" (Eph. 1:3; Col. 1:3).

(4.) Some trinitarian advocates, notably Mr. Baron, Sir Robert Anderson, and at least one honored member of The China Inland Mission, together with other famous theologians, have sought to make individuos distinction by declaring with reference to Isaiah 9:6 that "the child was born, but the Son was *not born*—but given." Surely this is coming perilously near to the warning given in Revelation 22:18. If language is used to reveal facts, and not to hide them, Luke 1:35 expressly states that the Son of God was "*born*"; and that His personality is identified and co-existent with that which is "*born*." Every incident of His life from the cradle to the grave bears out this undeniable truth. Hence, once this is understood and realized, *resurrection from the dead* becomes imperative to "living again," and the question, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8), becomes a necessity. He caused the birth; He only can cause the living again.

(5.) Another statement in this remarkable verse is worthy of note, and that is, "Therefore that holy thing which shall be born of thee, shall [future] *be called* the Son of God." Had He already been a pre-existent Son of God, there could be no purpose in declaring that He *shall be* so called.

(Please turn to page 10)

# Faith Did the Work

By F. L. Austin (Oregon, Illinois)

THE ARTICLE published last week was written in more or less detail with a view of conveying a little idea of what those who began National Bible Institution work had to contend with. Our people were scattered from ocean to ocean, from Canada to the Gulf of Mexico, little groups here and there, with no common unity of effort. To corral these people numerically was a job in itself, but to corral the groups doctrinally and bring unto one generally accepted declaration of faith was still another labor. On top of what has been said, there was no financial basis to work on. There was no central building or grounds. Everything in all phases had practically to be constructed from a new beginning.

One mistake that has not been noted, resulting strictly from an oversight at the time should be included here. While it was agreed upon mutually that all questions should be settled only by unanimous voice, yet in one of the organization meetings, Brother J. W. Williams of Gladbrook, Iowa, dissented with the uplifted hand. Apparently no one saw the signal, and it was not until some-time later that he revealed the same to this writer. While Brother Williams did not resist the decision of the majority at once, yet, a few years later he found it necessary, for conscience's sake, to discontinue co-operation with the united work.

The properties of Golden Rule Home, the greenhouse and its farm of seven acres, some ten lots in the City of Oregon, and the title to the print shop were all in the name of National Bible Institution. On December 17, 1924, the final \$1500.00 mortgage on the Home was liquidated.

The conference meeting held August 3-15, 1926, was reported by those present to be "the best ever." National Bible Institution was five years old.

Brother John Cross, Oregon, Illinois, who had acted some three or four years as treasurer, being confined to his bed by sickness, resigned and L. T. Hanson was elected in his place. Brother Cross's life came to an end on October 2, 1926. A noble life it was! At the annual meeting of August 2-14, 1927, Brother G. E. Marsh became president, and L. T. Hanson, Lottie E. Young, F. L. Austin, and F. A. Stilson completed the board. Thus the work progressed slowly, tediously, but trustingly, under the Father's direction.

At the General Conference of 1931, the writer, F. L. Austin, felt that his strength was definitely breaking and declined to accept office again. The work continued.

## *Bible Training Class*

THE BIBLE TRAINING CLASS that commenced in 1923, continued until 1932, when it was dropped. Later, it was reorganized as a college, now Oregon Bible College. In looking over the registry of this training school and college, we find that all told some eighty-three have been students of the Bible therein. In looking over the field today, thirty-two have engaged in the ministry and probably twenty-five of them have continued. Ten young men who are in the college this year contemplate the ministry.

It was said on the floor of the Y.M.C.A. building in Chicago to the little group that was gathered there in 1920, that the church life was destined to be completely renewed if the efforts then undertaken succeeded. It was also stated that if this work succeeded it would change the personnel and activity in the coming Restitution Age, as well as at the present time; and with the aforementioned achievement regarding pulpit work, we can say only that the results far, far exceed all anticipations in those beginning days.

## *The Home*

THE COLLEGE work is but a part. Golden Rule Home was the first project financed. Golden Rule Home throughout the years has registered some twenty-eight residents, in addition to numbers who have been there temporarily as boarders. It is not uncommon to hear the word from residents, "My life has been lengthened and health improved at the Home." Sister Chaffee, the first one to enter on December 29, 1922, in feeble health, today enjoys the Home as well as everyone, and is even stronger now than in 1922.

## *The Field*

BUT LOOK at the churches throughout the country! How they have prospered! Here, there, and everywhere, renewed Christian fervor is evident in different states. Nearly a score of new churches have come into existence. Little wonder that those who have been more or less upon the ground, visualizing the continual advancement, are anxious beyond expectation to keep all phases of our work progressing, when they look out and see the spiritual development. True, there has been a constant call for more and more funds with which to conduct the work. How true it is that had there been double the funds furnished earlier, used under *(Please turn to page 11)*

# Overcomers on the Throne of the Lord

By G. P. Lichty (Pomona, California)

*"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).*

THIS IS THE PROMISE the Spirit Voice, identified as Jesus, made to overcomers in the message to the early church at Laodicea. This seventh message concludes in its rewards the progression of a Christian to the heights of glory as he finds himself enthroned with Christ. A throne is an elevated seat, often having a canopy and hangings covering it. As the seat of the king or supreme ruler, it typifies all the eminence, power, and authority of the monarch. Its richness and beauty may be unexcelled. As the governments of the nations have developed toward democracies in these latter days, we find only few kings and queens, and fewer thrones. In earlier days, the throne was supreme and gave final decision in judgment and decree. In a sense, the one in highest authority—such as a president of the United States, while not sitting upon a throne—exercises the authority in a degree, at least, of king and arbiter. In the time of Moses, the glory sat enthroned between the cherubim, and so it shall be seated upon Christ and His brethren (the church of God) in the apocalyptic age of a thousand years.

Isaiah saw this throne of glory in a vision in the year that King Uzziah died. He told that it was an exalted throne and that the king was sitting upon it. Around it stood the Seraphim who proclaimed superlative holiness and announced that the whole earth was full of glory. (6:1-5.) This vision has been reproduced in Revelation 4. It is significant that importance in this is given at the conclusion of the description of the gift rewards to overcomers in the church. Such is to be the glory that is to cluster permanently around the Christ as King over all the earth. In the message to the Thyatirans, the same class had been promised dominion over the broken and conquered nations; and in this, they were told they will reign with Christ, for to share in His throne is to reign with Him. Christ will attain dominion by conquest; so must all who share with him in His reign. This is expressed in the word: "As I also overcame, and am set down with my Father in his throne."

All the thrones, dominions, principalities, and powers of the order then existing will be developed on account of Christ. This will be the reason of their existence. He is to possess them all, as it is written: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

It is obvious that the kingdoms of earth are not in Christ's possession now, any more than they were in Paul's day. Even after a lapse of nineteen hundred years, we can say with Paul, "But now we see not yet all things put under him." When this conquest is perfected, Christ will be able to say: "I have conquered," or, "I overcame." Until then, it can be said only prophetically, "I conquer." There should be no doubt, however, that Jesus overcame every temptation to sin to receive His reward of immortality and to partake of the tree and crown of life.

The throne of the Father of which Jesus is the Heir does not yet exist. Therefore, of course, He cannot be sitting upon it, and, consequently, has not yet conquered or overcome His enemies. The throne He will ascend with His faithful followers will be David's throne restored and re-established. This throne was overturned in the time of King Zedekiah, the last king to reign over Israel. The throne of God to which Jesus ascended when He rose from the earth is God's seat of power and authority for the universe. He sat down at the "right hand of the throne of the Majesty in the heavens" (Heb. 8:1) as our High Priest after the order of Melchizedek. We know the power of the Father in raising our Lord from the dead as the first fruits and causing Him, physically, to join His Presence in the heavenly place. (Eph. 1:20.)

Thus, Jesus was highly exalted and placed above all terrestrial governments, or, in the words of the Apostle, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (v. 21). Wherefore, let us be sober minded and "hope to the end for the grace that is to be brought unto [us] at the revelation of Jesus Christ" (1 Peter 1:13). This is in harmony with Psalm 110:1, saying: "Sit thou at my right hand, until I make thine enemies thy footstool." After all these are conquered, Christ then will sit upon His throne in Jerusalem, for it is written in the following verse: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Psalm 2:6 says, "Yet have I set my king upon my holy hill of Zion." Today, Jesus is only King elect—without throne and Kingdom. Jesus is heir not of the throne at the right hand of God, where He is now sitting and making intercession for His followers. That is not the (Please turn to page 11)

# The Cross Before the Crown

By Florence E. Pease (Ashtabula, Ohio)

*"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 Timothy 4:7, 8).*

**T**O LOOK UP and behold the celestial beauty and to look down to earth at one and the same time is impossible. To direct the eyes upon a mountain top and down into the depth of a valley at one time is, likewise, impossible. So, one cannot at the same time serve God and the world. One must consider, in addition, that if he loves God with all his heart, there remains no more love for the world, or for sinful flesh.

Virtue may be practiced by young, middle aged, and elderly Christians, all of whom may be led to true godliness by living examples of those who live faithfully before them. As the world rolls onward to its ruin, young people who pursue pleasure, and who are still unenlightened, should be able to see in the true Church of God (Abrahamic Faith) that many of its members, like themselves, were only fourteen, fifteen, eighteen, or twenty years of age when they forsook the vanities of this world, turning from youthful lusts to serve the living Lord. Some of our brethren turned to the Lord when they were so young that they had not yet learned about the hurtful lusts and vanities of this world, much less having become prey to them. As soon as they arrived at the years of accountability, they remembered their Creator, turned obediently to their Saviour, and subjected their lives under the cross of Christ—accepting the burden that He helps one to bear. They accepted the Bible truth that one must bear the cross before he can entertain any hope of wearing a crown.

Middle-aged people of the world very often are like roots of a tree, ever growing downward into the dark and becoming entangled and absorbed in earthly elements. They become so interested in worldly business and secular affairs, that they scarcely can extricate themselves from carnal desires. Their affections refuse to be detached from the seeming "good things" of this world. This is not true, though, of middle-aged members of the true Church of God, of those who have passed half the distance of life. If any of the true faith have gathered great wealth, having sought it not, they refuse to put their trust in that wealth, knowing that so trusting they would deprive themselves of the heavenly riches. (See 2 Cor. 8:9.) As Adam and Eve were covered with coats of skin specially prepared of God, these brethren have accepted the

atonement protection that God has provided for His children today: a protection from the wind, rain, hail, and snow, temptations and trials that sweep at times upon them. They have learned to eat and to appreciate the "True Bread" and to drink of that Water who truly satisfies thirst. Many of these Christians early surrendered unto God the strength of their bodies: their prospect of worldly success in this life and temporal possessions, for they esteemed reproach for Christ, and death itself, as greater riches than the enjoyment of the pleasures of sin for a season. (Heb. 11:25.)

Elderly people who have neglected to improve upon the days of their youth, who have arrived now at the eleventh hour of their lives, and who still are unemployed in the Lord's vineyard, may behold in the Church of God many gray-haired Christians whose gray hairs came in "the way of righteousness." These members are contented, devoting their remaining feeble powers of this short and transitory life to the praise and service of God and His Son. Yes, there are living examples of Christian faith and Christian achievement whereby even elderly people of this world should be encouraged and inspired to bear the cross of Christ—preparatory to receiving His crown.

All this and more may be learned by the worldly minded, by the inexperienced and the unbelieving, if only they will recognize the faith that is yet in the world. Conversion is more likely to result from good examples than from good instructions. Good examples result in more lasting impressions, than do good instructions. Both example and instruction, however, are needed in this present dark and sinful world.

One must confess, though, that, instead of the church converting the world, it seems all too often that the world has converted (or subverted) the church. "We know that we are of God, and the whole world lieth in wickedness" (1 John 5:19). Let us refuse, therefore, to follow the examples of worldly men and women, brazenly as they may parade their wickedness before us.

There is a tendency today for churches to become worldly. They are little concerned about teaching the truths of the Bible. Proportionally, they develop very few members who are true examples of the Christian faith. They are not bearing the

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# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**YOUNG PEOPLE.** Just recently I made a call at a mental institution, and to my great surprise a large percentage of those being treated were young people—many in their teen ages. The next day in my reading, I saw a condensed report in the "Gospel Banner" of Dr. C. F. McClintic, president of the American Public Health Association's Southern Branch, in which he stated: "One child in every twenty born in the United States faces the possibility of spending part of its life in an insane asylum. For each person held in one of these institutions, there are ten mentally inadequate ones outside—or six million at any one time."

One cannot help but wonder why so many young people are being thrown off their mental balance at a time of life when they should be in the prime of health. Of course, there are reasons! The kind of lives that are being lived and the social pace of young people cannot but have ill effects on their health. Confinement to mental institutions is but one of the many results of lives spent in dancing, smoking, and carousing. Physical bodies which are the temples of the Holy Spirit cannot be defiled without reaping dire consequences.

There is widespread tendency to relax the rules of virtue for the entertainment of youth. The church or home that compromises with youth on the moral practices of the "broad way" and justify themselves by saying, "Oh well, it is better to let them do some of these 'harmless evils' under supervision than to go to roadhouses or sit in a car on a dark side road and neck." (A minister recently made such a statement.) Godliness and virtue know no compromise with the course of this world. It is not wise to fence young people in, neither is it Christian to invite the Devil to do the entertaining. If the mental and nervous systems of our young folk are to be safeguarded, the church and the home need to, and must, adhere to that true and tried principle of conduct—"abstain from all appearance of evil."

**ANCIENT ROME.** Every once in a while one is reminded of the words of the Wise Man: "There is no new thing under the sun." Such happens to be true in regard to certain types of modern heating. One of the coming systems of heating is that which comes from radiation with hot water or hot air pipes laid in the floors and walls. With the floors and walls kept summer heat, the interior of the rooms would likewise be of the same temperature without any dust or inconveniences of heating apparatus.

In the Royal Museum at Toronto, there are two pipes that were formerly used in Ancient Rome in an indirect heating system installed in the floors and walls. Of these flues the "News from Royal Ontario Museum" says: "Two hot air flues from a similar system are on exhibition in the Royal Ontario Museum.

"The principle was invented by a noted epicure, C. Sergius Orata, who lived 100 B.C. Floors were supported by small pillars 2 feet high with the hot air circulating through the pillars and rising through flues in the walls. The floors were thick like a foot of concrete with Mosaic surface. These were chiefly for public and private baths."

So it is with the principles of truth, they are as old as time itself. Truth is not new.

**THE JEW.** The amazing Jew defies all attempts to destroy him. A celebrated writer is quoted, by Algernon J. Pollock in his book on "The Amazing Jew," as saying: "If the statistics are right the Jews constitute but one per cent of the human race . . . Properly, the Jew ought hardly to be heard of, but he is heard of, is always heard of . . . His contributions to the world's lists of great names in literature, art, music, finance, medicine, abstruse learning are also out of all proportion to the smallness of his bulk. . . . The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendour, then faded to dream stuff and passed away; the Greek and Roman followed, and made a vast noise and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished.

"The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind.

"All things are mortal but the Jew; all other forces pass, but he remains."

The most recent attempt at destruction of the Jew (Israel) was made by Hitler. In summing up the failure of the Nazis in their blood purge, the "Pentecostal Evangel" made a fine contribution, from which we quote: "In less than one hundred years the Jewish problem will be sealed. The race simply will have disappeared." So reads a German encyclopedia on anti-Semitism. But Dr. Louis Bauman suggests that the Nazi who made that prediction might well have gone to Cairo, Egypt, before publishing it. There he would have found written on a slab of granite some 3,300 years old, these words of Rameses II: 'Israel is annihilated.' As a prophet, Rameses II was a dismal failure, and so, also are the anti-Semites of the twentieth century, for God has said to Israel: 'Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee' (Jer. 30:11)."

**LIQUOR.** The "Free Methodist" relates a story about liquor which should cause some meditating at least. It runs: "One day some men gave an old hog some liquor. It made her drunk, and, of course, she entertained them for a while. The next day they tried it again, but she turned over the trough in dis-

gust and ran off to the other side of the pen, still grunting her protests. If an old hog knows better than to take a second drink, then surely Free Methodist youth ought to stay clear of it." And what goes for Free Methodist youth should apply to youths of every church group.

**CARDS.** The Memphis, Tennessee, papers carried reports, following the holidays, of Christmas card sales by the novelty stores, in which cards with religious sentiments sold at a ratio of 2 to 1 over all others. "Glory to God in the Highest" and 'good will toward men' seemed to arouse a deeper religious sense," according to these papers.

There is much that is pagan about Christmas and customs that usually attend the celebration of this holiday. Christians who observe the day as a memorial of the birth of Christ should endeavor to extend the spirit of Christ. Christmas greetings that carry a Biblical message help to accomplish this aim.

**CARDINAL.** When Archbishop Spellman, New York City, received notice of his being designated for a cardinalate, he was interviewed by a reporter from the New York Times, and in his comments said: "The gospel alone can bring the peoples of the world into relationships of enduring peace."

On first or cursory meditation one might be led to accept the worth of the statement and concur in the proposition. Without in any way diminishing from the power of the gospel, for it is God's power to salvation, still, the gospel wields only a savoring influence on peoples of the world. Among the peoples who do subscribe to its worth, the gospel is not lived only by a few. Then there are the masses in other lands who are either ignorant of or opposed to the gospel. All in all, the gospel touches only a few of the inhabitants of earth. Then, too, in this age one must reckon with the "prince of this world" who knows his time is short and is going forth with great fury. The crux of the Cardinal's pronouncement lies in the acceptance of the teachings of the church of his faith, for, after all, it is his view that that church is the only one that teaches the apostolic gospel. All other believers are heretics, and, of course, void of the true gospel.

**RETREATS.** Catholic laymen have been holding retreats for the past few years over week ends for the purpose of discovering their relationship to the church and means whereby they can promote the work of the church. Such retreats have proved very beneficial. Lutheran laymen are now considering similar efforts, and are planning on holding such gatherings. The average lay member is not aware of ways and means by which he can be a builder of and for his church. Week end retreats for the laymen of the Church of God could serve a most useful purpose.



## THE PEGS FALL OUT

(Continued from page 3)

thing which cannot be destroyed. Therefore, there are few things in this life in which we can be sure we are successful. Wealth and fame are not among them, for a slip of the tongue, one wrong move and the success we thought we had slips from our grasp, and the fame which was its partner goes with it. Then life becomes empty and fruitless.

Though the so-called successes of this life may be enjoyed by us till death, they must pass the judgment seat before they can really be called conclusive. When that great day comes, the "successful" politician, who lined his pockets with taxpayers' money and became "famous" for his repeal of prohibition, will stand beside the "unsuccessful" street sweeper, who never earned more than eight hundred dollars a year in his life, but who used that to rear a family of Christian people. King and chimney sweep will rub elbows, with nothing but their hearts bared to the eyes of the Great Judge. Then, and only then, can we tell what true success means.

The peg of success and fame on which the world hangs its aspirations was never looked on with confidence by Jesus. Applause meant nothing and He never tried to be a celebrity. As the world judges success, Jesus was a failure. He had no home, no costly possessions, no university education. He wrote no books, He painted no pictures, He carved no statues, He died as a criminal; crucified among thieves. "He was despised and rejected of men" (Isa. 53:3), yet who, but a fool, would say he is more successful or respected than Jesus?

Though Christ taught a different pattern of life, He foresaw the trend of the world in seeking the applause of men rather than the glory of God. Of a group of typical people Jesus said, "They loved the praise of men more than the praise of God" (John 12:43). People of Jesus' time, and of our own time, chose the petty "successes" of daily life rather than the real life success of making oneself ready for the future. By seeking success in Christ first, however, all daily needs and victories will be added unto us. (Matt. 6:33.)

True success in the eyes of God is not measured by material treasures, but by spiritual wealth. Just before his death in Rome, the Apostle 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" (2 Tim. 4:7, 8). Paul measured the achievements of his life by the things he had done for the Lord, not by the praise he had heard from men. Paul knew that his success and fame were conclusive because they had consisted of keeping the faith.

On his way to India, E. Stanley Jones, the well-known missionary, said to a group of people in London, "The

romance of missions has gone for me. I know what I'm up against. If you say to me that I go back to India to see nothing but frustration and failure, and that I would see no more fruit whatever, I would reply, 'That is an incident. I have the call of God to go to India, and to be true to that call is my one business; *success and failure* are not my business—to be true is.'

Worldly success and fame are an insecure peg on which to hang our hopes. Godly success, which comes through spiritual life with Jesus, is a secure peg which will never let one down. To be true to Christ, to follow Him only, to put Him first in all things, is the peg upon which true success can be hung without fear.

One of the weakest pegs on which to hang one's future is that of personalities. To build one's dreams and work around another individual, other than Christ, is sheer folly. Israel trusted in Shebna and experienced some unhappy moments. Germany trusted in Adolf Hitler and was ruined. Politicians and wishful-thinking modernists are pinning their hopes for the future on the United Nations Organization. Already that peg is coming loose from the wall (and may pull the wall down with it!).

The Word of God teaches us to put faith in no man, even ministers. The true church, the solid future, can be built *only* on Christ. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4). At best, we ministers are only mortal, liable to death.

In Grand Detour, Illinois, is a beautiful little church building which is now no more than a monument to a dead minister. The church was centered in him, and when he died the church died with him. Some Churches of God have died the same death. These conditions are ample testimony of the fact that no mortal man is good enough to be the center of faith. When our lives are hung upon this personality peg, they fall when the peg falls.

It is a fact that we cannot even trust ourselves. Many Christian people have tried and have met complete failure and discouragement. When we trust ourselves to battle evil alone, without the help of God which comes through prayer and submission, we invariably lose the fight. Too many newly baptized Christians make the mistake of hanging their hopes on the peg of their own petty strength. Then they experience the sensation of having Satan pull out the peg, to fling it to the ground with all that hangs on it. The church has lost many converts in this sly way.

The answer to the problem is this. Do not put faith in any man, or ceremony, or organization, or even in yourself; but, put your faith in God through the Saviour Jesus Christ! This is the only secure peg in the world on which to hang your precious possessions of life and hope.

(Over)

Then there is the peg on which the intelligentsia of this age have hung their hopes for the future of the world; science and education. The group thinking of the world has fastened itself upon the fanciful idea that through scientific advancement and universal education the world will be perfected. Science and education have done wonders to heighten the enjoyment of life, but they have done nothing to solve the troubles of the world's people. With increase in scientific knowledge and the generalization of education has come an increase in greed and lust for power, and an increase in skepticism and atheism.

The troubles of this world are not based on lack of education and scientific knowledge (for it was much more peaceful to live in the seventeenth century than in the twentieth), but they are based upon the low morality and increasing sinfulness of the human race. The way to cure this problem is not by following atom-counting scientists, who try to light the way into the mysteries of life with the match of curiosity, but to follow Christ along the well-lighted, clearly marked road back to God.

Education is a secure peg *only* when it is the education mentioned by Solomon, "Fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10). If politics and business dealings of the world were based upon this type of education, instead of the wishy-washy, half-hearted atheism which is forced on it by so-called twentieth-century intellects, we would not now be preparing for Atom War I.

Secular education, enlightening, entertaining and valuable as it may be, is not fit to become the coat rack for our lives. The only peg which will hold through all the "ups and downs" of civilization is Christ, and we cannot fasten ourselves to Him by secular education. In a prayer to His Father, Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). It is only those who can humble themselves before God, realizing their own ignorance and frailty, who can grasp the wisdom which will endure to salvation.

Again, in John 14:6, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." The way to God is not through knowledge of nuclear fission, or the theory of relativity, but through Jesus Christ, who is the *only* Way.

This knowledge is the secure peg on which to hang your hopes. To know Jesus is the basic knowledge of life.

If you have hung your hopes for the future upon the insecure pegs of money, success and fame, personalities, or science and education, remove them today, before the peg falls out and ruins your life. Hang your faith on a solid peg and your present and future are secure. The storms, wars, famines, national disasters, and troubles of life can never shake God, on whom your life is dependent,

though all the other pegs fall to the ground, breaking the lives hung upon them. Accept Christ! Have faith in God!

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### A STUDY OF LUKE 1:35

(Continued from page 4)

(6.) Yet one more trinitarian argument is made of none effect by this divinely worded message of Luke 1:35. I quote the argument as repeated to me in the letter of a missionary correspondent of quite recent date. He says:

"I cannot see how the Son of *God* can be anything other than *God*—just as the son of man is man, the son of bird is bird, and the son of fish is fish."

That argument is very commonly brought forward in support of the *Deity* of the Christ and the doctrine of the Trinity. In this instance, the sponsor has been a missionary for considerable more than forty years, and at one time was principal of a large and well-known collegiate. One is amazed that any well-informed person should apparently be ignorant of the fact that the Son of God *did not* come into being "*just as*" (italics mine) the son of man became man, or the son of fish became fish. Had that been the case, the issue would have been hybrid, resultant from the physical union of species that God Himself forbids. The very statement that He was "*to be called*" the Son of God indicates an essential difference; for when the son of man is born no new fact is revealed by declaring that he is the son of man. Such declaration would be entirely superfluous. Having no human father, but being begotten through the power of the Spirit of God in a way that no other man had been begotten or born, He is therefore—for that reason—"called" the Son of God. Being the only one so begotten, He becomes "the only begotten Son of God."

(7.) But there is another aspect of the matter which equally refutes the suggestion that "Jesus is God." It cannot be denied that God makes the claim that in its primary sense—its only real sense—the title "God" applies to Him and to Him alone, for He says: "beside *me* there is no God." Language could not be more emphatic. All other uses of the word are derived. It thus becomes exclusive, and differentiates between God and every living thing that He has created. It is thus at one and the same time uniquely and exclusively indicative of both *nature* and *office*. In that exclusive sense did God claim to be "King" of Israel; but no intelligent person of experience in human affairs would affirm that because a child is born the son of a king, he therefore holds the office of a king while his father is living.

It is popular among some Christians to emphasize that "Christianity is Christ"; but, if we cannot accept as true the statement of Christ that His Father is "*the only true God*" (John 17:3), then we automatically declare our disbelief in its Founder.

## OVERCOMERS ON THE THRONE OF THE LORD

*(Continued from page 6)*

apocalyptic throne, but the throne of the boundless universe—"in the light which no man can approach unto."

The Father intends to have a throne on earth. There cannot be a kingdom without a throne. Hence, when we pray for the Father's Kingdom to come, we pray that the throne will be established: that God's will may be done upon earth, rather than the will of sinful man. God will continue to maintain His throne in the heavenly after Jesus' throne is established in earth. God formerly had a throne on earth, a throne that continued for several ages. He caused it to be overturned nearly twenty-five hundred years ago, and it has ceased to be because of the sins in Israel. While it was standing, David and Solomon and their posterity sat upon it, governing the twelve tribes of Israel for Jehovah. It was overturned by King Nebuchadnezzar. That catastrophe was predicted by Ezekiel, saying: "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is" (21:25-27). Thus the reigning king was uncrowned, deposed, and the throne and dynasty of David set aside until the Messiah, having been manifested, should be apocalypted for the purpose of receiving what of right belongs to Him—the throne and Kingdom of Jehovah formerly occupied by the Christ's ancestors David and Solomon. Hence this must of necessity be a restoration of the throne and Kingdom of God. Nothing can be more evident than this, as we have shown.

Speaking of the future, Jeremiah wrote: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (3:17, 18). This, then, is the Father's throne of which Jesus and the saints are joint heirs. *(Turn to p. 15)*

## FAITH DID THE WORK

*(Continued from page 5)*

the same frugal earnest management, the achievements might have been very, very much greater than they have been! Who of all those who have spent energy, health, time, and money would wish to take back one iota or withdraw one effort from the great spiritual benefits that have manifested themselves to the present time?

The National Berean Society, which put its full heart into the work of the organization of National Bible Institution, has a large measure of prosperity as a result. The Berean work today far exceeds what it ever was before

National Bible Institution put forth united, concentrated effort.

*Sunday School Work*

Also, through the united efforts of the General Conference, nationally organized Sunday school laborers are going forward. This large nation-wide effort commenced early in the existence of the General Conference, and has continued to increase until today it has become an ever-expanding force in Christian uplift. Sister Verna Thayer, with her superior gift of teaching Christ's life to children, is devoting all her life to upbuilding of Sunday schools, and summer Bible schools.

The present writer informed Brother Williams in Font-hill in May of 1920 that he did not want anything to do with such a movement. Previous discouragements had ruined his interest. But how glad he is at the present time that the last ounce which he had was continually devoted for years to this great work!

May God be praised! May the work go on! May the robust spiritual life of today leap in and, profiting by the experience of those who labored yesterday, go forward with added spiritual zest in honor and praise of God and His Son.

Thanks, Brother Williams, for your persistence in 1920! Think of the many who, with heart and purse, united in giving National Bible Institution every possible aid—but who have since fallen asleep in death. It was for those who followed that their lives were lived. May God's name thus have been praised and honored!

## THE CROSS BEFORE THE CROWN

*(Continued from page 7)*

cross of Christ. Where is their promise of a crown?

Someone may say, "There is no perfect church." Well, that is true, but if we who understand the plan of God will try more concertedly to become good examples of the Christian faith, our church will become more nearly perfect and it will influence more people to become "babes in Christ."

One of the worst obstacles to the goal of perfection is one's love for money. Money often creates pride, selfishness, and causes one to indulge in many superfluities unbecoming a true Christian. "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Tim. 6:17).

Christian readers, are you willing to sacrifice all your worldly goods and comforts that the Lord's work may prosper? Can you truly sing, "All to Jesus I surrender, all to Him I freely give"? Remember Lot's wife? (Gen. 19:26.) Remember Ananias and Sapphira? (Acts 5:1-10.) Let us live good examples of the Christian faith, showing sincere conversion, and remembering always that we must bear the cross before we become worthy of the crown.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew 25:23).*

### "Ye Know Not What Hour"

In Noah's day or lifetime, people were getting married as they now are. People were eating and drinking. Now we eat at nearly every social gathering. Did we ever see the time of so much eating and drinking among both church and worldly groups? There are getting to be nearly as many "bars" as there used to be "filling stations"!

While a Christian's life is one of faith, not sight, yet there are many signposts telling of Christ's soon return. In Noah's day, men were thinking of evil things to make. Their thoughts were always turning toward evil inventions. Certainly, our day is the same. The time is near when the ones who are righteous will be righteous still; the holy, holy still; and the evil, evil still. Wickedness is increasing. Then let the Christians draw away from the world and follow Jesus closer. There is no middle road. The Christian way points to Christ. The worldly way points to destruction. Which road are you on? Set your feet, your heart, and mind upon the way you want to travel. Day by day we choose our own reward. There is laid up for the follower of Christ a life unending. Not so with the drifter, or one who chooses to do his own desires. The natural wishes of mortals are generally sinful, evil, or selfish.

### Some Day Soon

Some day soon this age will end. As in Noah's day, the people who were not ready "knew not until the flood came, and took them all away" (Matt. 24:39). The verse continues: "So shall also the coming of the Son of man be."

Two shall be working together, perhaps in a field, or at a mill. One may be caught up to be in the bride of Christ; the other will be left.

We are exhorted to watch. Do we know when a thief might break into our homes? No! If we did, we would be watching. So it will be with Christ's return for His church, His bride. We will not know when, that is, the hour, or the day. But if we are ready and watching, we will know when He comes.

### Be Watching

How should a Christian use his time? Should he sit idly around? Christ said to "Occupy" until He returns.

A Christian has much work to do. All Christians have work to do for Christ. Shall we name some of our work?

First of all, Christ wants "set-aside" workers: those who are His, and not interested in worldly affairs. Then He wants us to tell the good news of the Kingdom of Christ. Christ needs people for the Kingdom. We are the ones to spread the Word of God to the ones in darkness.

When we have given our lives to Christ, we should live accordingly. Would you like your school teacher to come to teach you only once in a while? No, she must do her duty every day. Christian workers must work with Christ every day and hour. Every part of our lives must be His, for He lives in us and we in Him. If not, we will not be part of His body when He suddenly returns some day soon.

It is now "as in the days of Noe"! Noah preached. Many did not heed him. Let us heed the words of Christ: "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

May we be watching and ready,  
Hoping and praying for Him to come;  
We know not when we shall see Him,  
But we know the work to be done.

"One way to be busy that is sure to bring the happiest of results is to 'bear ye one another's burdens and so fulfil the law of Christ.' Another way that will bring happiness is to make peace. Hath not Jesus said, 'Blessed are the peacemakers; for they shall be called the children of God'?"

### Happy Birthday Wishes

Robert McKinney, Mar. 13, age 13, Hammond, La.  
David Bowser, Mar. 14, age 7, Lawrenceville, Ohio.  
Dennis Pearson, Mar. 16, age 7, Tipp City, Ohio.  
Joyce Hamilton, Mar. 17, age 12, Watkins, Minn.



# BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
 Box 231  
 Oregon, Illinois

## He Watches

\* \* \* *By (Mrs.) Thelma Goekler, Hector, Minn.*

Saul was a Benjaminite, "a choice young man and goodly." He was taller in stature than any other man in all Israel. God had told Samuel that at a certain time He would send a man to be anointed king of Israel. Saul happened to be seeking Samuel for information one day when the Lord said to Samuel, "Behold the man whom I spoke to thee of! this same shall reign over my people." Thus God had watched over His people and granted their desire to have a king like other nations. Is it not amazing how Samuel was directed to choose Saul, and Saul in turn was guided to Samuel? Do you suppose God still works with people that way today? Perhaps not so directly, but we can be sure His guiding hand is always before us and His protection and love cares for our every need.

Saul's example is only one. There are many where God played the "backstage" part of making things right. Saul proved to be a very wicked king later. Perhaps our problems do not always work out right, either. Is that because God has not taken care of us? Or is it because we have not chosen God's way of solving our difficulties?

God is ever loving. One of His main characteristics is love, and He deals with humans in love and understanding. We may not always understand His ways of working, but we can be assured His ways are just and for our ultimate good. Observe 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." A Christian has a sweet hope and a sure trust.

Further evidence of this hope and trust in God and His ways is found in Romans 8:38, 39: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## Treasurer's Report

To date, our treasurer has received the dues from very few societies, either state or local. We are sure you are all familiar with the regulations of our Constitution and realize that regular payments of dues must be made in order to fulfill our aims and duties as a society.

While the present balance on hand may look very favor-

able to most of you, at the present time a new tract and also a lesson book are being printed which must be taken care of by our treasury. Few societies owe any large amount, but the combined amounts may mean success or failure to our efforts. Following is our treasurer's report:

Balance, January 1, 1946		\$450.42	
Receipts:			
Iowa State Bereans	\$4.50		
Blood River (Louisiana)	9.73		
Pennellwood (Michigan)	7.00	21.23	
			\$471.65
Expenditures:			
Rockford Illustrating Co.		2.50	
Balance, February 28, 1946			\$469.15

Shirley Logsdon, Oregon, Illinois.

## JUNIOR BEREAN NOOK

How happy we are to report to you the following addition to the Vit-Em-In Bible class family! A new Vit-Em-In Bible class was organized at Hope Chapel, South Bend, Indiana, February 8. There were twenty-nine children present for the first meeting. Sister Wilma Pierce was chosen as sponsor.

The class meets each Friday evening immediately after school closes. For their study, they are using a set of lessons on the "Life of Christ." There is a great possibility that this class will grow to be one of the largest Vit-Em-In Bible classes that we have. May the Lord bless the work of these boys and girls, all under the age of twelve, and their sponsor, with the church back of them all.

We do wish we could hear more from your classes. Please drop us a line, either to the Berean editor or to me.  
 Verna C. Thayer.

*Editorial Note:* In addition to Sister Thayer's above plea for material for this nook, we would like to add a line. It may be possible that some junior Bereans, Vit-Em-In club members, and sponsors are not familiar with just what we mean when we ask you to write about your society.

If you have not reported before, we would like to know all about your officers, time of meeting, and especially your lessons. For those of you who have already written, we would like to hear about your most recent activities and also your lessons. Will we be hearing from you soon?



# AMONG THE CHURCHES

## CALENDAR

- March 30, 31—Illinois Spring Conference at Ripley.  
 April 13, 14—Indiana Quarterly Conference at Kokomo.  
 June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.  
 July 1-26—Summer Bible Training School at Oregon, Ill.  
 July 30—August 11—General Conference at Oregon, Ill.  
 July 30—August 11—Illinois Bible School and Conference at Oregon, Ill.

## FONTHILL, ONTARIO

The Fonthill Church of God annual business meeting was held Tuesday evening, February 12, with the pastor, C. E. Randall, acting as chairman. The following persons were elected to office for 1946: elders, J. H. Fletcher, Jr., and W. H. Holland; deacons, Maurice Anger and Ross Anger; assistant deacons, David Elliott and Harry Payne; deaconesses, Mrs. Horace Haines and Thelma Barnhart; trustees, William Anger and Frank Lane; secretary, W. H. Beemer; treasurer, J. Barnhart; assistant treasurers, Harry Payne and Frank Lane; auditors, Irene Payne and Doris Lane; church reporter, J. H. Fletcher, Jr.

Church attendance and Sunday school attendance for 1945 indicated an increase of eight per cent over 1944. Bro. Randall was invited to continue as pastor for 1946. The Fonthill church has had joint services with the church at Niagara Falls, N. Y., for over thirty-five years. This year, the Fonthill church voted for a full-time pastor.

Irene Holland, Reporter.

## MACOMB, ILLINOIS

The brethren at Macomb, Ill., were very happy to have Bro. and Sr. James Mattison stop overnight on their way "home" from Ministerial Conference. Sr. G. G. Landry accompanied them. "Jim," who is well known and liked from his former work here, preached the evening sermon on February 3.

Our young people were entertained at a Valentine party at Jean Dawson's home. The Dorcas Society had its regular meeting at the newly purchased home of Mr. and Mrs. Harold Potts. Their new address is 804 E. Murray St. The Dorcas Society is saving money to pay the street paving assessment for the church.

A group of the brethren gathered at the home of Bro. and Sr. Clyde Bean, February 17, as a surprise birthday party for Clyde. Games were played, refreshments served, and then all went to church.

We are pleased to receive word that Virgil VeNard has been promoted to Seaman first class. We miss Virgil's active part in our church work and hope to have him back with us sometime this year.

Our building fund has grown to \$755.00. May God bless His workers everywhere.

L. W. Moore, Jr., Pastor.

## A CHURCH DIRECTORY

Shortly, we hope to be able to publish a complete directory of all our church buildings and meeting place. Both city and rural churches are requested to report their locations. This will assist, materially, when one is traveling and wishes to worship with his own people. Other information, briefly given, may be included, too, as the following:

Macomb, Ill.—Corner Johnson & Piper Sts.  
 Linford W. Moore, Pastor.

or

Los Angeles, Calif.—230 W. 103 St.  
 J. W. McLain, Pastor. Phone PL 18815  
 Please, church secretaries, send addresses of your churches.

Sydney E. Magaw, Secy.  
 National Bible Institution  
 Oregon, Illinois

## HAMMOND, LOUISIANA

### Juniors Work at Blood River

The junior Sunday school girls, along with their teachers, Mrs. Columbus Breeland and Mrs. Russel Lobell, are busily engaged in a new project, "The Junior Girls' Sewing Circle." They work under the direction of Mrs. Breeland. The purpose of the circle is to start the children in church meetings and to teach them how to conduct a business meeting. The Circle consists of twelve members who are all very eager to take their part. The sewing they finish, such as dish towels, aprons, pot holders, etc., are sold for cash, and contributions are made to the different church treasuries.

The officers are: president, Betty Guy Kennedy; vice president, June Breeland; secretary, Irene Richardson; and treasurer, Dorothy Richardson. The meetings are held once a month in the childrens' homes, and refreshments are served at the close of each meeting. It makes my heart glad to see the expressions of happiness and love shown at these gatherings.

Mrs. Columbus Breeland.

## OREGON BIBLE COLLEGE NEWS

On February 18, the student body and the Logsdons had the pleasure of helping one of our instructors, Bro. V. E. Kirkpatrick, celebrate his thirty-fifth birthday.

The Student Council has appointed the annual staff for this year. Ellen Van Fleet was appointed editor; Floyd Kessler, Jr., associate editor; Howard Deemer, photography editor; and Gordon Landry, art editor. The annuals will be published by May. Be sure to send your subscriptions!

Oregon Bible College quartet finally is back in action! It will sing at Dixon, Ill., Sunday, March 3, and at Grand Rapids, Mich., March 10. The members of this quartet are Gary France, Milton Hall, Kirby Davis, and Floyd Kessler, Jr.

The College was glad to have Bro. Kirby Billingsly from Wenatchee, Wash., and Sr. Norma Kirkpatrick from Oregon, Ill., as week-end guests.

Floyd Kessler, Jr., Reporter.

## CASHMERE, WASHINGTON

The dates of February 22-24 were used for special study periods and preaching services. The 22nd and 23rd provided study periods from 9:30 to 11:30 a.m., and from 1:30 to 3:30 p.m. At all these sessions, the study was devoted to Christian conduct. Each evening, we had services of singing and preaching, closing Sunday evening when we had our largest attendance. Forty minutes were devoted to singing—both congregational singing and special numbers—followed with a sermon on "Signs of the Times." Lyle Rankin, Pastor.

## BARBER-EMIGH

On Tuesday evening, February 5, Leslie H. Emigh and Gladys Barber, both of Corvallis, Ore., were joined in marriage, by the writer, at the home of Mr. and Mrs. O. G. France in Wenatchee, Wash. Preceding the ceremony, Kyle Davis sang, "I Love You Truly." Mrs. Isaac Davis played the accompaniment and the wedding march. Both bride and groom are children of God, having common the faith. They are "heirs together of the grace of life," and, by dwelling together according to knowledge (which may be gained by studying God's Word), their prayers will not be hindered.

At the presenting of the ring, mention was made of it being endless, a token of endless love they have promised each other. Ephesians 5:22-33 was read and followed by brief comment. Said Paul: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. . . . Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

Genesis 2:24, Matthew 19:5, and Mark 10:7 were considered also, as was the advice recorded in 1 Peter 3:7, saying: "Ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

Wenatchee brethren on short notice and in willingness offered and prepared the France home for the ceremony and reception. Cashmere brethren were present, also.

Prayer for these young people and by them will go far towards development of a God-fearing home.

Lyle Rankin.

## GRUBER - EDMONDS

A quiet wedding was solemnized at the Church of God, Oregon, Ill., at 3:00 p.m., February 19, when Miss Louta Gruber, a member of the local Church of God, became the bride of Mr. Otis Edmonds, recently discharged from the Navy to his home at Farmer City, Ill. The bride was attended by her sister, Mrs. Everett Griswold, and the groom was attended by Mr. Griswold. Miss Lois Carpenter played the wedding march and recessional. We pray the newlyweds a long and happy life together. May their home be Christian and honor Him who in Eden ordained the sacred bond. Sydney E. Magaw.

## GEORGE L. UNTERKIRCHER

Mr. and Mrs. Harry Unterkircher, Sherrard, Ill., received final word from the United States Navy that their son, Seaman (second class) George L. Unterkircher, who was reported missing in action since March 1, 1942, was declared dead, December 15, 1945.

Seaman Unterkircher was serving aboard the U.S.S. Peccos when the vessel was bombed and sunk south of Java. Men aboard the ship had been rescued from the U.S.S. Langley after it had been sunk several days previously. The Peccos was en route to Fremantle, Australia, when the attack occurred. Two hundred twenty survivors were rescued by the U.S.S. Whipple. Since Unterkircher was not taken as a Japanese prisoner, it is assumed he lost his life when the Peccos was sunk, March 1, 1942.

He was born, November 3, 1921, on the Unterkircher homestead about three miles west of Cable. He was educated in Camp Creek School and Sherrard High School and was an active member of the community church.

He entered a CCC camp, July 9, 1940, and joined the Navy, November 9, that year. He received training at San Diego and Honolulu, where he joined the Pacific Fleet, August 27, 1941. He was never heard from after that time.

Surviving are his parents; a brother, David; two sisters, Louella and Louise, and his maternal grandmother, Mrs. Clara VeNard.

In tribute to his life and sacrifice, a memorial service was conducted for George in the Cable Community Church by the pastor, D. L. Cain, February 10, 1946, being assisted by the undersigned who preached the sermon. We look forward to seeing George on that great resurrection morning.

Linford W. Moore, Jr.

## OVERCOMERS ON THE THRONE OF THE LORD

(Continued from page 11)

Before the throne is established in Zion, Jerusalem and Palestine must be wrested free from the power of Britain and the Arabs. A haven of refuge, unrestrained, must be established, that the Jews may return to their homeland. If necessary, funds could be raised to purchase land sufficient to maintain all European refugees under jurisdiction of the United Nations. When this is accomplished—and many signs indicate the hour of crisis may be reached in the 1946-1947 period—Jesus will sit down with His Father on His own throne and not until then.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. Irvin Ferguson, Rt. 2, Anderson, Ind., are doing a noble work in rearing children in need of home and parents, recently having assumed that responsibility for the fourth one in need: a "girl four years of age, having big blue eyes, and curly blond hair." The Fergusons, in addition, are contributors to our General Conference work, saying: "We must all work and pull together while there still is time."

"Surely, we are living in trying times. It cannot be long that we must continue to wait for the Lord. I enjoy The Restitution Herald and get it into the hands of as many people as I can."—Mae Magnus, Bloomington, Ind.

Send The Restitution Herald to your friends. Subscription price—\$2.50 per year.

The Lord willing, the Editor will preach for the Delta, Ohio, brethren, Saturday night, March 9, and Sunday, March 10.

A Beginning! Bro. Paul C. Johnson, Associate Editor and print shop foreman, recently went to Chicago to purchase a rebuilt stitcheer for The Restitution Herald. Other replacements and additions are much needed, too. The present improvement is a mere beginning.

Bro. Vivian E. Kirkpatrick, an instructor of Oregon Bible College preached for the Graytown, Wis., brethren last week end, March 2, 3. For several months, he has been making this trip, each first week end, and hopes to see the effort develop into a more complete program during the coming months of spring and summer.

Bro. Eldridge Ellis, Waterloo, Iowa, accompanied by one Wilbur Bigman, a fellow businessman of Waterloo, Iowa, visited headquarters on February 28.

We are sorry to learn that Sr. Mabel Barnum, Hammond, La., recently has been very sick, having submitted to surgery, but we are glad to report that she is recovering.

Bro. James M. Watkins, Eldorado, Ill., and Illinois Director of Evangelism, has been assisting the brethren at Southlawn Park Church of God, Grand Rapids, Mich. Bro. Gordon Shrode, a junior of Oregon Bible College, preached for them last Sunday (March 3), and Bro. Gary France, accompanied by the College quartette, will serve next Sunday.

"Mrs. James Forest recently underwent a minor operation at the Wiggington Infirmary in Hammond, La. She is home now and doing nicely. We hope to see her place filled at church soon."—Mrs. Columbus Breeland, Hammond, La.

Sr. Anna Eychaner, temporarily living with her daughter and son-in-law, Bro. and Sr. James Prime, 1031 S. 33 St., Omaha, Nebr., will be ninety-four years of age on March 2, 1946. Congratulations, Sr. Eychaner, and send us your picture!

Bro. Kirby Billingsly, Wenatchee, Wash., en route homeward from Washington, D. C., visited fellow members of his home congregation, Bros. Kirby Davis and Gary France, students of Oregon Bible College, February 23, 24. It was the Editor's pleasure to make acquaintance with Bro. Billingsly at this time, too, and all of his new friends in Oregon, Ill., are hoping he will visit us again.

A Correction: "Notes in an Old Bible," page 5, Restitution Herald, February 12, 1946, last paragraph, should read, "Little Horn No. 2," not "No. 1"—all three places.—Alfred Anthon, Corvallis, Ore.

Bro. Edward Goit, pastor of the Church of God at Arkansas City, Kan., reports plans for a vacation Bible school the last week in May.

Bro. C. E. Randall, pastor of the Church of God at Fonthill, Ont., reports that his congregation will conduct a series of evangelistic services this fall, this effort being in addition to the annual May Meeting.

Joyce Ella, seven-year daughter of Bro. and Sr. Emory Macy, Kokomo, Ind., played a piano solo on the "Stars of Tomorrow" program broadcast from radio station WKMO.

"Sr. Verna Thayer spoke for us at the morning church service, February 24, and was here assisting us all the week."—Emory Macy, pastor, Kokomo, Ind. He announces, too, that his congregation has invited the Indiana Quarterly Conference to convene there on April 13, 14.

Thank You, Alaska! Bro. and Sr. Vernon Nichols, East Anchorage, Alaska, recently contributed the generous sum of two hundred dollars, the gift being used to help enlarge the reserve fund for the contemplated new Administration Building. The reserve fund now stands at \$2,158.08. It is encouraging to receive help at headquarters from brethren living at so distant a point as do Bro. and Sr. Nichols.

"We have received so many letters from the brethren that it would be very difficult to thank, personally, each who wrote. By this method, therefore, we express our deep appreciation for the words of confidence and encouragement that came from each of you. Our testimony is this: 'The Lord our God is righteous in all his works which he doeth, and he is greatly to be praised.'"—Mr. and Mrs. Lyle Doan, Box 233, Grandville, Mich.

# 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
Diabolus, the Antigod, J. G. Haupt	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
Sin in the Church, Emma C. Railsback	6	.15	.90
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 Gorkler	6	.15	.90
The Nature and Hope of Man Vivian E. Kirkpatrick	6	.15	.90
Resurrection, S. E. Magaw	8	.10	.60
Baptism, S. J. Lindsay	8	.20	1.20
Pleasures of Youth, J. R. LeCrone	8	.20	1.20
An Important Biblical Discovery, J. G. Haupt	8	.10	.60
Do You Believe That—	1	free for postage	
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 One (Gospel Plan)	50	.20
Senior Berean Book Two (Life and Im- mortality)	50	.20
Senior Berean Book Five (The Church of God)	50	.20

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

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## Peace—Opportunity

*By J. Arthur Johnson (Sac City, Iowa)*

TODAY, the world longs for peace. It dreams of peace, talks of peace, works for peace, hopes (perhaps weakly) for peace. The world longs for peace: peace and time to produce for human need, for comfort, for pleasure, for pride, for gain—peace and freedom from fear and want—peace to follow its own devices and desires, “the lust of the flesh, the lust of the eyes, and the pride of life.”

Peace is on the surface, but everywhere the undercurrent flows: an undercurrent of unrest, personal, racial, and national hatred and mistrust, greed for power and wealth. Peace is on the surface, but the stream is filled with strife.

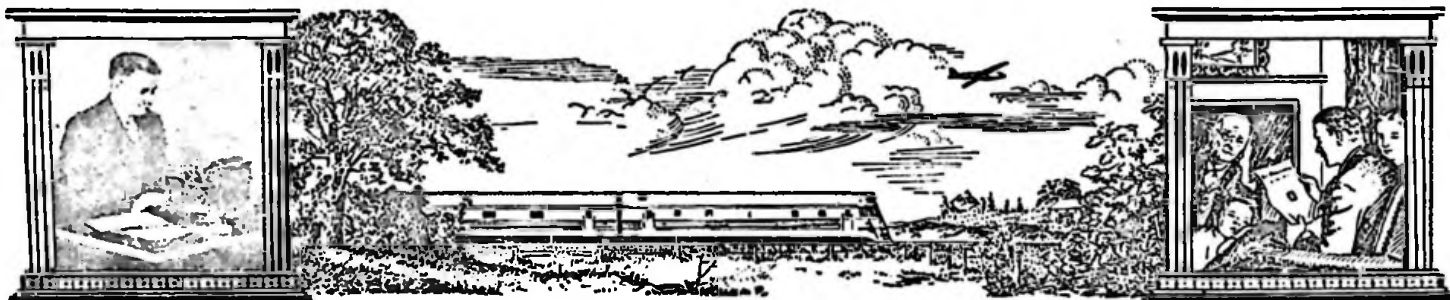
The world has not emptied the vial of unrighteousness and sin, of rebellion against the true King and Maker. Yea, not yet is the bitterness of the gall of iniquity apparent to the taste of man.

God sent His Son into the world, and of the Son it is written, “Thou shalt call his name JESUS: for he shall save his people from their sins.” The world did not want His saving. It still rejects Him, but He made known a Father’s love. He gave His very life that it might be written, “Who his own self bare our sins in his own body on the tree. . . . He was wounded for our transgressions . . . and with his stripes we are healed.” He first planted the seed of salvation. He lighted the torch of truth and freedom. “Ye shall know the truth, and the truth shall make you free.”

Today, the world’s Redeemer is gone away, but He has left His ambassadors in the world—His agents to continue His work. “Occupy till I come,” He taught in parable. “Till I come”? He is coming back—“I will come again.” As yet our Lord tarries. There is time, therefore, for His servants to do the work He gave us to do. Yes, we still have opportunity to give the message of God’s love to a world that longs for peace. We still can reflect the light of His truth to men who are destroying themselves in a mad rush to satisfy fleshly desires.

Our Lord tarries, but He will come. When He comes, will there be a service star in our crown? Will we have fruit to offer Him? He will have joy in that servant who labors. He has given assurance that our labor will not be in vain.

One of Christ’s faithful servants of yesterday wrote, “I have planted, Apollos watered, but God giveth the increase.” May it be so with you and me.



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## The Summer School

Oregon Bible College, Oregon, Illinois, will sponsor another Summer Bible Training School. The School will convene July 1-26. Brothers F. A. Stilson, South Bend, Indiana, and James M. Watkins, Eldorado, Illinois, will be the instructors, Brother Stilson serving as Dean. These men need no lengthy introduction. Brother Stilson has been president of the Indiana State Conference for a quarter century, or more. Brother Watkins in recent years has served many of our congregations and he taught in the 1945 Summer School.

Brother Watkins will offer courses in "This Business of Living," "The Pleasure Part of Bible Study," and "The Round Table—Personal Problem Clinic." The "Round Table" course will be for all students attending, and the other courses will be for the Junior Department. Brother Stilson will have charge of the Senior Teacher-Training Department, teaching a course on "Sound Doctrine" for all students attending, and two other courses expressly for the seniors. Final decision as to these other two courses has not been made, but will be announced soon.

The Summer School affords wonderful opportunity for young people of the Church of God to become acquainted with others of their own faith and age, as students come from all sections of the country. It affords them opportunity for Bible instruction from some of the best instructors the church can offer. Further, students coming to the Summer School have opportunity of getting acquainted with the work at headquarters, with the College and its work, and to meet brethren from far and near who attend the General Conference—the Conference immediately following the Summer School. (The tuition, this year, will be thirty-five dollars—that cost including board and room.)

## Church Bulletins

A goodly number of pastors of our churches prepare bulletins for distribution among their congregations. Berean societies, too, are using this method of developing interest. Some of these bulletins are published (usually mimeographed) weekly and some monthly. Many of

these bulletins come regularly to our desk. They reveal an active and progressive leadership on the part of those publishing them. Possibly, readers of THE RESTITUTION HERALD would be interested in receiving some of these local church bulletins, too. If so, send a contribution to the editor of the bulletin that interests you. Here listed are those bulletins that come readily to mind.

*Church of God Messenger*—C. E. Randall, Fonthill, Ontario.

*The Assistant Pastor*—J. R. LeCrone, Woodstock, Virginia.

*Conditional Proclamations*—E. H. Goit, 1004 N. First Street, Arkansas City, Kansas.

*Berean Bugler*—G. E. Marsh, Tipp City, Ohio.

*Church of God, Abrahamic Faith Bulletin*—J. W. McLain, 230½ West 103rd Street, Los Angeles, California.

*Our Church Messenger*—T. M. Ferrell, Holbrook, Nebraska.

*The Church Letter*—I. S. Davis, Route 2, Wenatchee, Washington.

*The Meeting Place*—Arlen Marsh, 132 North Gardiner Avenue, Rockford, Illinois.

*Church of God Bulletin*—C. E. Lapp, 709 Mill Avenue, Tempe, Arizona.

*Church of God Bulletin*—Lyle Rankin, Cashmere, Washington.

*Pennellwood Church Bulletin*—Harvey U. Krogh, Jr., 110 - 32nd Street, Grand Rapids, Michigan.

*Southlawn Church Bulletin*—Gerald K. Niles, 2428 Horton, S.E., Grand Rapids, 7, Michigan.

*Berean Echo*—Robert Hardesty, 1804 North 33rd Street, Omaha 2, Nebraska.

*The Nobler (Berean)*—Harry Goekler, Hector, Minnesota.

*Berean Searchlight*—Blanche Harland, 1118 Rainbow Drive, Cedar Falls, Iowa.

*Chicago Church Bulletin*—Harold J. Doan, 1908 North Keystone Avenue, Chicago 39, Illinois.

*Chapel Chatter*—Lottie Pickerl, 407 LaMonte Terrace, South Bend 16, Indiana.



# Shall We Expect Peace or War?

By Glenn M. Birkey (Rochelle, Illinois)

LET US CONSULT God's Word, to learn whether peace or war may be expected in the closing of these Gentile times. The prophecy in Daniel 12:1 reads: "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a *time of trouble*, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Christ's statement in Matthew 24:21 coincides with the foregoing Old Testament scripture. He said: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

I recall that about twenty-five years ago there was much controversy between the post-millennial and pre-millennial groups as to whether the church was to prepare the earth for Christ's return, or if He would return to find it as sinful as it was in the days of Noah. Since that time, world events after two wars have developed in such manner that the post-millennial people have quieted down with no foundation for their side of the picture: world conditions under man's rule having gone from bad to worse! I quote in part from *Signs of the Times* under title of "The State of the Nation":

- "1. The highest rate of juvenile delinquency in our history.
- "2. The greatest period of crime in the history of the nation.
- "3. Venereal diseases so frightful in their prevalence that our foremost health and medical authorities refer to one of them, syphilis, as public health problem No. 1.
- "4. Jails, penitentiaries, and insane asylums are more crowded than ever before.
- "5. Traffic fatalities more terrible than the statistics of American deaths in battle.
- "6. The highest tax rate on record.
- "7. The largest public debt in the nation's history.
- "8. Sickening spectacles of corruption in government.
- "9. The gloomiest postwar prospect of public morality that ever confronted our people.
- "10. 437,000 liquor outlets and 40,000,000 drinkers."

Added to this sad picture is the serious condition of the world due to evil influences of powerful anti-Christian organizations, such as the Communist party. According to radio and newspapers, the nation that claims Communism as its religion is fomenting unrest over the entire

world. Some nations are resenting it, others are accepting it. I quote from *The Evangel* under title, "Soviet Bloodguiltiness":

"The number of lives lost through Nazi blood purges, hostage killings, anti-Semitic riots, etc., is notorious; but let us remember that Soviet bloodguiltiness has been even greater. From the time the Soviet regime came into power until 1935, the number of Russians executed was: 28 bishops and higher clergy, 6,788 priests, 6,585 school teachers, 8,800 doctors, 51,850 army officers, 200,850 policemen and other officials, and 11,488,520 peasants and artisans. These make a staggering total of more than eleven million people put to death in Russia up to 1935—nearly two million more dead than the total killed in World War No. 1." These figures were reported by Henri Bero, French socialist.

In their mad lust for power, neither Nazi nor Soviet leaders hesitated to shed blood of those who stood in their way. They disregarded the teachings of the Bible on the sanctity of human life. God has said, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

A Christian newspaper correspondent at Washington, D. C., recently spoke as to what is happening in our own land. He said: "The anti-Bible, anti-Christian forces are now launching a great offensive to put the gospel off the air. They hope to Sovietize American youth through Red propaganda in our schools and colleges, to undermine and destroy the American system of free enterprise, free government, free churches, and free men. The Communist plan is to sell America to Bolshevism on the installment plan. The program is one of extreme cunning and subtlety."

A radio broadcaster over one of the leading stations in Chicago, after giving the morning broadcast about world events in India, China, Egypt, Palestine, Spain, and last of all of our own land, made the remark, "The world does not appear very peaceful."

Man in his corrupt, sinful nature never can unite the races. "As long as the people of the earth are at war against the God of heaven, there never will be peace on earth among men. The time draws nigh when Christ is coming again to rule the world which man so miserably has failed in ruling. The one world of the future will be of God, not of man. It will be the Kingdom of heaven on earth for one thousand years (Please turn to page 10)

# Christ, Heir of the World, Is Coming!

By *W. R. Simmons (Hartshorne, Oklahoma)*

**A**N OUTSTANDING prophecy showing that Christ will be heir of the world appears in Psalm 2, part of which we quote: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (vv. 7-9).

This prophecy refers surely to the Son of God and His rulership of earth. I think no one will attempt to deny that. Notice, in verse 8, that Christ needs only to "ask" of God for this rulership. God replies, "I shall give thee [Christ] the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The word "heathen," especially as it occurs in Bible language, has reference to the Gentile nations of earth—those who are not Israelites and, of course, those who know not God.

When God called Abram out of Ur of the Chaldees, He promised land to Abram: the very land Abram could see, the land on which he stood, the land on which he walked. God told Abram to look northward, southward, eastward, and westward, promising: "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13: 15). This promise, like the prophecy in Psalm 2, points forward to Christ's being ruler over the earth—the promise of land being not only to Abraham, but to his *Seed*, and to His *Seed for ever*.

Someone may say, "That would be a very small amount of land—just the little land that Abram could see." Well, brother, there is one thing you do not know: you do not know how far God permitted Abram to see. If Paul, the Apostle of Jesus Christ, knew what he was talking about in Romans 4:13, Abram was enabled to see the whole world. We quote: "The promise, that he should be the *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Being told to look into the four directions, Abram apparently had a mental conception, at least, of the whole world becoming his.

Of what time was Paul speaking? When will Abraham and his seed inherit the world? We believe Paul was speaking of the world (or age) to come—this earth made new. Abraham and his seed (particularly his Seed, the Christ) hold a deed to it from God. *All* the Abrahamic promises were made in such manner as to pertain, also, to the seed of Abraham. Who is that seed? The Apostle

Paul answered that question in Galatians 3:16. He says the seed is Christ, the Son of God. Thus, Christ is Heir of this earth, Heir to possess and rule all the heathen, all nations, unto the uttermost parts of this earth—the entire globe, the land, and all that is on it.

Abraham and Christ are not the only ones, however, whose right it is to possess the earth. Paul said: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). So, all we who belong to Christ hold a share in the deed to this earth, also. Of course, if one wishes no part in this inheritance, he need not accept Christ.

Christ was born on this earth, lived here thirty-three years, then left it, but He said, "I am coming back"! The disciples asked Christ, "What shall be the sign of thy coming, and of the end of the world [or age]?" (Matt. 24:3). What did Jesus tell them? Did He say, "I am not coming back"? No, indeed, He did not. He told them of events and signs to precede His coming. Quoting a part of verse 30, we read Jesus' words: "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."

Yes, friends, angels also said Jesus is coming back. "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).

Jesus promised in John 14:23 that both He and the Father will come to earth. Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." "*We will come*"—that is Jesus' word!

What does the parable mean in Matthew 21:33-41? Here are verses 37-39: "Last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard; and slew him."

Yes, the Jews knew Christ was Heir to all this earth. They thought, though, that He was to take charge of it at His first coming. So, if they could kill Him, they would have Him out of the way, and the inheritance (which is this earth) would be theirs. Sinful men still hold charge of this earth, down through 1946 years to this present day. Moreover, when (*Please turn to page 9*)

# The Kingdom of God

## (As Taught in the Abrahamic Promises)

By Daniel Judy (Oregon Bible College)

**T**HE FIRST promise made to Abraham by the mighty Jehovah was that he was to be the father of a "great nation" (Gen. 12:3). This promise has never been fulfilled. The nation Abraham founded, Israel, never was great—politically or territorially—as compared to the powerful nations of the ancient world. Instead, Israel was a pawn constantly threatened by aggressive and powerful neighbors. Many times she would have been completely destroyed, or at least enslaved, except for the watchful care of God. Israel has been great, culturally, however, for the sons of Abraham have excelled in science, the arts, and frequently in politics. Disraeli, Einstein, Mendelssohn, are only a few in a great host.

In a day not too far distant, Israel will become a great, glorious nation: a nation without equal in the annals of mankind, for repeatedly in the Scriptures God has assured the cast-off, despised Israel that she will be queen of the nations in His coming Kingdom on earth. In that Day, Israel will be exalted until she is ruler over all people and over all kingdoms.

Both the doctrine of the Kingdom and the doctrine of Restitution are taught in Genesis 12:1-3, the first promise given to Abraham. Only in the Kingdom and only after the restitution of God's throne on earth will the promise be fulfilled, making Abraham a great nation.

God promised to *bless* Abraham. He gave Abraham wealth, a long life, an heir, and whatever Abraham needed or desired. God will bestow many more blessings upon Abraham in the Kingdom: eternal life, freedom from all curses of this life, and a place in the sainthood of God. How much greater the blessings that are to be Abraham's than the blessings bestowed on him in mortal life! Only through resurrection and in the Kingdom can Abraham obtain these richer blessings!

Abraham was told that God would make his name great. Nothing could have seemed more improbable than that the name of an obscure herdsman would be exalted above those of the mighty rulers of this earth! Abraham did not live to see it, yet all nations and people who honor God—whether they call Him "Jehovah," "Lord," or "Allah"—honor Abraham as a man especially beloved of God. Not only do the sons of Isaac pride themselves on their descent from Abraham, but the sons of Ishmael rejoice that they may call him "Father"! Not only do Abraham's blood descendants honor his name, but his spiritual,

grafted-into, descendants also revere him. (Gal. 3.) How much greater, though, will be the homage paid Abraham in the Kingdom when all people call him "Father"—if not by blood, then by Faith! When all kingdoms of earth bow before the nation that sprang from his loins!

"I will bless them that bless thee, and curse him that curseth thee." God not only was a Friend of Abraham and of his seed, but God will befriend anyone who befriends them. Likewise, God will destroy anyone who attempts to destroy them. The enemies of Abraham could not harm him with their curses. Instead, their curses were turned against themselves. So will it be with all the people of Israel: their enemies cannot destroy them; they destroy themselves instead!

Many of our denominational leaders believe God measures a nation's share of power and glory according to her treatment of His chosen people. Spain began to decline with the establishment of the Inquisition. Germany persecuted the Jew; Germany fell. Even England persecuted the Jew at one time, and during that period, England lost what might have been the brightest jewel in her crown, the United States! Imperial Russia persecuted the Jew. Imperial Russia fell! Soviet Russia treats the Jews as equals. Soviet Russia is fast becoming one of the foremost nations in the world.

"Thou shalt be a blessing." A good man is always a blessing to the nation or community in which he resides—particularly if he is prominent in the affairs of that nation or community. In many cases, his work lives after him to bless those who follow for years or even centuries, but through the faith of Abraham the world will be blessed *forever!*

"In thee shall all families of the earth be blessed." From Abraham's seed sprang the Christ, the greatest Blessing the world ever has received from the hand of God! Through Christ, we, like Abraham, may obtain eternal life and a place in God's Kingdom. Even strangers not of Abraham's family have been blessed because of this Descendant of Abraham; for, when Christ sent His disciples into the world to proclaim the gospel, civilization was experiencing the worst case of moral and spiritual decay it ever has known. Slowly at first, then with greater rapidity, the tiny spark that Christ had planted in men's hearts grew into a mighty conflagration burning at the rotten pagan social structure. (Please turn to page 11)

# The Church: a Social Institution

By Norman J. McLeod (Pomona, California)

AS WE CHRISTIANS see the Day approaching, we should assemble ourselves together. (Heb. 10:25.) Why should we assemble ourselves? Why is it not just as well for us to worship God by ourselves? Why can we not worship God better in the great forests, or in the mountains? Why can we not worship God just as well while we take a dip in the ocean, play on the golf course, or attend horse races?

Certainly we are not dependent upon a hierarchy of priests, bishops, archbishops, cardinals, cherubim, seraphim, angels, archangels, and all the other officials and entities that man has created oftentimes from his own imagination for our access to God, and for our faith in Him. The ancient religion of the "Fullness" was condemned by the Apostle Paul for teaching our dependence upon all kinds of intermediaries to God. Believers of that religion thought God was too busy to be bothered with our affairs, and that the attention of the minor officials and seraphic beings was devoted to our individual affairs. Faith and religion are an individual matter with man and God through Jesus Christ. Certainly, then, there is nothing which would determine that we necessarily go to church to have religion or faith in God. We can have just as strong faith in God in wild wastes of a desert as we can in the mystic sanctuary of a Gothic cathedral. Or can we?

Why should we assemble ourselves together? Because there is inspiration in the association of people who feel and teach as we do. There is community of purpose that builds us. When we sing a hymn together, there is an inspiration that cannot be obtained in the vast forests of our California mountains. When by illustration and precept the preacher includes his audience in his sermon, there is a sweet communion that will not be missed by a true Christian. All have seen people go to church because they feel it is their duty to go to support the work. Such a person might as well stay home! A true Christian takes real delight in the simple services of our church worship. When we say that a church is a social organization, we mean not that it is a place where one should come to

enjoy a dance or a card party. We mean that it is a social institution based upon the association of people who are of like mind and inspiration.

Another feature of our association together is often missed. When we confess our faith in Jesus Christ as the Son of the Living God, we do it in public. Otherwise, it does not have full value. Why confess aloud? Can we not do it in our hearts without any outward manifestation? Certainly! Why confess then? To testify to others present that we believe that Jesus Christ is the Son of the

Living God, to help strengthen the faith of others, to help build prestige in the minds of others of the Church of God, to help establish the true faith in the hearts of our fellow men. For that reason, I believe that baptism should be performed in public. It is a testimony to ourselves and to others present that we have accepted the truths for which Jesus gave His most precious life. It is a public act that is a matter of communal worship. It is an outward manifestation of an inward process. It is the token of our faith, the token of the New Covenant. It demonstrates every time it is performed that we believe Jesus died, was buried, and arose again on the third day. It testifies that we believe He is coming

again to reward those who love His appearing. (2 Tim. 4:8.) It is, in few words, the complete epitome of our faith, our beliefs, and our religion. We come forth from the watery grave in commemoration of Jesus' resurrection; we come forth to walk in newness of life; we come forth in token of our belief in that greater resurrection day when Jesus shall return.

The only other form of worship that we have, the Communion service, is also a social institution. How could a man hold a Communion service by himself? It appears to me to be a ridiculous thing. When we partake of the Communion service, we are taking part in another social institution. We are told that the bread represents the broken body of our Lord, and that the "fruit of the vine" represents His shed blood. If it kept in memory only His death, our religion would be indeed a vain thing. Why did Jesus die? That He might (Please turn to page 9)

## DOCTOR OR BROTHER?

Titles of address are queer things. A young preacher was known first as "Brother." His bride of twenty was called "Sister" by men and women forty years older. In his next charge, he was called "Elder," though he was not yet ordained as such. He narrowly escaped being called "Deacon" for a while. In another charge, he was called "Mister," and he liked it better than any other title before or after. It was a recognition of his place among other men. The most unwelcome was "Reverend." That term was incorrect; worse still, it seemed to shut him off somewhat from his fellow men. The later term of "Doctor" was confusing and embarrassing. He had to explain to every stranger that he was not a dentist, not an osteopath, a physician, a professor in college, a veterinarian, and so forth.—Selected by Terry Ferrell.

## MY LATEST JOLT IN REVELATION (9:1-11)

By Alfred Anthon (Corvallis, Oregon)

NOTES in an old Bible say: "The fifth angel sounded, and I, John, saw a *star-angel* move from heaven unto the earth: and to this star-angel was given the key of the bottomless pit—place not commonly comprehended among men—not the same 'bottomless pit' in which Satan will be bound. (2) This star-angel opened this particular bottomless pit; . . . (and a smoke arose darkening). . . . (3) And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. (4) And it was commanded these locusts by God that . . . they should hurt only those men which have *not* the seal of God in their foreheads. (5) These locusts had *not* power to kill these un-sealed men, but only to torment them five months (apparently one of the antitypes of the five months from 'little passover' to the 'feast of tabernacles,' and the latter part of that period of time called 'an hundred years' in Isaiah 65:20). (6) And in those days shall men seek death, and shall not find it; and shall desire to commit suicide, but *God will not let them*. God has His star-angel and locusts to torment them. Apparently, God will keep them alive until their hundred years are expired, giving them their last opportunity to repent unto salvation."

The things depicted by these visions in chapters 8 and 9 are the first things Christ will do *among "left" nations* after He comes *with* His saints to Jerusalem. These unsealed men are those of Zechariah 14 who refuse to keep the feast of tabernacles. They are *of those* who will be "*left*" when Christ comes *for* His saints. "Sealed" ones are converted "*left*" ones.

(7) "On locusts' heads were crowns of gold and their faces were faces of men . . . and their teeth were as the teeth of lions, their breastplates of iron, and had wings . . ." We surmise that this is another description of the twenty-four elders and four living ones of Revelation 4, which, it is easy to see, symbolizes saints of the first resurrection. These locust-saints torment these unsealed persons with the Everlasting Gospel which injures their heart as if stung by a scorpion. Zechariah says, "Have no rain"! These unsealed men who do not repent unto salvation by the end of this five-months' period will die "accursed" (Isa. 65:20), die the second death, be cast into the lake of fire, be slain by the breath of His (Jesus' and saints') lips. (Isa. 11:4.)

Note that under the sixth trumpet (angel), second woe (vv. 12-18), the *yet unsealed persons are slain*. Their "hundred years" will be finished, and the plagues of Zechariah 14:18 will annihilate them.

Now, for the "jolt"! These scorpion-locusts (*saints*)

have a *king* over them which is the good and obedient star-angel of God, whose name in the Hebrew tongue is Abaddon . . . in Greek, Apollyon.

Therefore, "Abaddon," "Apollyon," is the *title name* of this particular angel of God who will do this particular work of destroying unsealed persons *after* Christ has begun world governing in Jerusalem. Look again! Is it a title of Jesus Christ?

The "bottomless pit" may refer to the unknown-to-the-world place where Jesus and His saints align themselves. Jerusalem at that time will be heavenly, but despised, un-honored, hated by unsealed ones. If this "Apollyon" is not Jesus, it is an angel under Jesus' command, one similar to the one in 1 Chronicles 21:12-15, mentioned as the "destroying" angel who slew seventy thousand wicked Israelites in David's days.

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## THAT HORN

By W. G. Moffet (Magazine, Arkansas)

IN DANIEL'S DREAM, recorded in chapter 7, the Prophet saw a one-horn power that "came up" and "before whom three [horns] fell" (v. 20). In verses 21, 22, Daniel said: "I beheld, and the same horn made war with the saints, and prevailed against them; until [when] 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"—the time came for the saints *to possess* the kingdom.

Now, to my mind, when this horn receives his power, he will exercise it for "a time and times and the dividing of time" (v. 25), which is either three and one half years or twelve hundred sixty years. Whether literal or symbolic time is meant, the time of his rule is to begin three and one half times before the Ancient of days comes and judgment is "given to the saints of the most High" (v. 22)—which will be when Christ comes. I believe that the period will be three and one half literal years: three and one half years before the Kingdom is given to the saints, power will be given to that horn. My reason for believing the period will be only three and one half literal years is that we are too near the beginning of the seventh thousand years for his reign to be of twelve hundred sixty years' duration. That horn is to have power over the saints until Jesus comes, and he does not have that power over the saints now. He will get it soon, exercise it rapidly and extensively, then lose it as quickly, for the Lord will "come in power and great glory."





## News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**A BAD PLACE.** We like Chicago as a city, and while many people still associate this second most populous city of the United States with gangsters, yet, according to crime statistics, it is not as evil as many other places in the nation. Chairman Charles J. Fleck, Illinois Liquor Commission, thinks Chicago a bad place as far as liquor violations are concerned. He says it is "one of the worst liquor-controlled cities in the United States." He urged a midnight curfew on saloons, as "most brawls, shootings and murders, and breakups of homes either occur in or emanate from taverns, and occur in the small hours of the morning." "It is then," he says, "that sales are made to minors, that men and women, boys and girls, half befuddled, make contacts which have tragic consequences, and gin-cratched individuals act like beasts."

What do the "devil and his angels" care about curfews? Their best work is done under cover of darkness. Chicago may be a bad place and evil winked at by the political machine in control, but the windy city is not the only hotbed of vice. Riotous living, drunkenness, and immorality are found everywhere, and "spiritual wickedness in high places" is finding plenty of time and excuses to flirt with these imps of unrighteousness. A "form of godliness" is a poor antidote for those "whose God is their belly."

**CHURCH ATTENDANCE.** The church was instituted and founded by Jesus Christ. It is a divine institution through which the salvation of the Lord is made available to all who hear, believe, and obey the gospel. God is ministering to the world today through the church—not the church known as Christendom—rather those whose names are enrolled in the Book of Life—these compose the church—the true church. To be Christ's, one necessarily must be a member of this living church. God sets the members in the body as it pleases Him. No doubt, there are members of our visible Church of God who do not have their names written in the Book of Life. This does not preclude the church as a whole being of God's true church, and it is through our work in the visible church that evidences our interest in things spiritual. Folks who are interested in the Kingdom of God will be found actively engaged in Christian work and regular in church attendance.

Gabriel R. Guadaj, writing in "Watchman and Examiner," on "Church Attendance," says that failure to be regular in church attendance "(1) injures self; 2) injures others; 3) injures the church." He expresses himself as believing that "a dreadful store of judgment awaits those whose life and practice are a denial of their profession." Lack of church attendance of those who profess Christ constitutes a denial of their faith, according to his view. Whether he is right or wrong in this particular matters not, the threefold injury which he observes in non-attending believers

is readily discerned. Those who physically are fit to attend worship when available but choose otherwise are wanting in spiritual contact with God. Those who love God, also love to fellowship and commune with His people. "Some people never look up until they are flat on their back."

**WANTS A KINGDOM.** Albert John Berdux, Waterloo, Ontario, wears long hair with a corresponding beard, and claims that he has a mission on earth to bring peace to the world. He expects to become "king of the earth." To support his claim to supernatural power, he carries a "little apparatus" with which he attempts to purify water. Perhaps he has lost his mental poise through his ambition to be the helpful king of the ages to come. Many can be expected to arise in these times claiming to be Christ. No doubt, those aspiring to such leadership will be sincere in their claims, and within themselves feel that "verily they are doing God's service," even though they are charlatans.

Warden Lawes, formerly of Sing Sing prison, stated that most of the criminals passing through his care felt that they were being unjustly punished by society. It does not take much to warp one's mentality so that he feels right even in doing wrong. It takes a lot of "Christ in you the hope of glory" to keep a person from unlawful claims and illegal acts.

**PRESBYTERIANS.** The Presbyterians have set a definite goal in new members for themselves during the next three years. They are attempting to win 1,000,000 new members during these years. Dr. George E. Sweazey, secretary of the Presbyterian Commission on Evangelism, sets forth the plan by which Presbyterians hope to attain their goal. He calls it "visitation evangelism." He says, "There will be established area schools for visitation evangelism." In this way, the lay members will be trained in evangelism, and the entire membership of 2,100,000 will be enlisted in this great evangelistic effort. The goal if attained will mean an almost fifty per cent gain in membership. It can be done if they will apply their hearts as a denomination. These ambitious programs which are under way by various denominations and which we have reported to our readers should incite the Church of God to more determined and unified work for the Lord. We, too, have a program!

**WORLD CONFERENCE.** Leaders of the world's Protestant and orthodox churches met in Geneva, February 21 for the purpose of arranging for a world conference to be held in 1948, probably in Europe. According to the press, the committee has \$1,000,000 contributed by John D. Rockefeller at its disposal to make arrangements for this world gathering. The last world conferences were held in Edinburgh and Oxford shortly before the out-

break of the war. The only tenet of faith essential to membership is, "We believe that Jesus Christ is God." The teaching of the trinity is the most paramount of all doctrines among leading orthodox denominations. This tenet of faith means that God was the one that died on the cross. It is a common expression in religious comment and writings these days.

The Edinburgh Conference on Faith and Order formulated this definition of the Kingdom of God: "The church rejoices in the Kingdom of God as present whenever man obeys the will of God. But the church always looks with glad expectation to the consummation of the Kingdom in the future, since Christ the King, who is present and active in the church through the Holy Spirit, is still to be manifested in glory. The Kingdom of God realizes itself now in a veiled form, until its full manifestation when God shall be all in all."

This concept of the Kingdom makes the church of today a present phase of the Kingdom. Failure to clearly separate the church and Kingdom in Bible teaching has led to much confusion and has given rise to much error.

**RISE AND WALK.** In the current issue of "Reader's Digest," an article under the title "Many Will Rise and Walk," by Paul De Kruif, the advancements made by medical science in attacking ills and diseases of men is set forth. One is led to pay great respect to the scientific accomplishments of the medical profession in bringing to suffering humanity a measure of the Biblical truth, "Rise and walk."

The achievements of the medical profession alleviating the sufferings of humanity and holding in check, if not making more or less powerless, the many diseases common to man is nothing short of miraculous. The sedatives and antiseptics which have brought under control the pains and sufferings of diseased bodies, the discovery of insulin, the development of the sulfa drug, and the discovery of penicillin stand out as immeasurable blessings to the weak and disabled peoples of earth.

Along with this has come equal progress by the dentistry profession in making dental work true to the claim, "A painless profession." While much could be said along these lines of human successes, yet it remains a known fact that diseases, sickness, and pain, and ultimately death continue their ravages.

In paying proper and due credit to men of science who have contributed so much to human welfare, we must still place our reliance and hope upon the Great Physician who soon, in His own way and in His mighty power, will bring into being the realities of the promise long since made—that the eyes of the blind shall be opened, the ears of the deaf unstopped, and the lame made to walk. Then all the inhabitants of the land will happily say, "I am not sick."

## FACTS ABOUT THE BIBLE

*(Ferreted out by a Spaniard in Jail)*

*(Selected by Lyle Rankin, Cashmere, Washington, from the "Wenatchee Daily World," which, in turn, credits same as "an old clipping . . . under the title, 'Curiosities of the Bible.'")*

**I**T IS WELL KNOWN that the number of letters, words, verses, etc., contained in the Bible have been counted, but by whom, when, or where is not generally known. Trats' publication, entitled, "Curiosities of the Bible," speaks of the occurrence as being of Spanish origin, and that the Prince of Granada, fearing usurpation, caused the arrest of the supposed would-be usurper, and by order of the Spanish crown he was thrown into an old prison called The Place of Skulls, situated in Madrid, where he was confined for thirty-three years, with no other companion than the rats, mice, and other vermin that frequented his dismal cell.

During his confinement, he counted the letters, etc., contained in the Bible, and scratched the several numbers on the stone walls with a nail. When his work was discovered, he was furnished with writing utensils and ordered to make a copy of his long and tedious task, and, on its being completed, he finally received his liberty. The following is a correct copy of his great work:

The Bible contains 3,566,480 letters, 773,746 words, 31,173 verses, 1,195 chapters, and 66 books.

The word "and" occurs 10,684 times, the word "Lord" 1,853 times, the word "Jehovah" 6,855 times, and the word "reverend" only once, which is in the ninth verse of the 111th Psalm.

The middle verse is the eighth verse of the 118th Psalm. The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter "j."

The finest chapter to read is the twenty-sixth chapter of the Acts of the Apostles. The most beautiful chapter is the twenty-third Psalm. The nineteenth chapter of 2 Kings and the thirty-seventh chapter of Isaiah are alike.

The four most inspiring promises are to be found in the sixth chapter of John, thirty-seventh verse, and fourteenth chapter, second verse; also eleventh chapter of Matthew, twenty-eighth verse, and the thirty-seventh Psalm, fourth verse.

The longest verse, is the ninth verse, eighth chapter of Esther. The shortest verse is the thirty-fifth verse, eleventh chapter of John.

There are ten chapters in the Book of Esther in which the words "Lord" and "God" do not occur. The eighth, fifteenth, twenty-first, and thirty-first verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike. The 117th Psalm contains but two verses, the 119th Psalm contains 176 verses. There are no words or names of more than six syllables.

## CHRIST, HEIR OF THE WORLD, IS COMING!

*(Continued from page 4)*

Christ comes to possess and rule this earth, to claim all His inheritance, this world's power will try the second time to get rid of Him!

John prophesied: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev. 19:19). Verse 17 and 18 tell that an "angel standing in the sun cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Then comes verse 19, previously quoted, telling of the beast and kings of earth trying to make war with Christ. Verse 20 says: "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Verse 21 reveals who it is on the white horse, mentioned in verse 11 thus: "He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." Now look at verse 21, saying: "The remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

Psalm 2:9 presents similar picture: "Thou shalt dash them in pieces like a potter's vessel." Then will be fulfilled the words of Revelation 11:15 (sounding of the seventh angel): "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."

Oh! how plain the Word is, that Jesus is coming back to earth, and the saints with Him, to rule it in righteousness, to remove the curse of it, and to give us peace and happiness with eternal life!

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## THE CHURCH: A SOCIAL INSTITUTION

*(Continued from page 6)*

redeem us from death. Why did Jesus allow Himself to suffer and die? Because He understood that God would raise Him from the dead. When we partake of the Communion of the bread and the cup, we are bearing those things in mind. It is an epitome of our faith, our teaching, and our religion. There is another feature: it is to renew our minds, to build our faith, to inspire others in the daily walk. We arise from the grave of baptism to

walk a new life. We are baptized once. But constantly to renew our minds, we partake of the Communion service as often as we come together. The disciples at Emmaus recognized Jesus in the breaking of bread. That is one way we recognize a Christian. *Most* wonderful thing about the Communion service is its promise. Jesus said He would not partake of it with His disciples again, until He partook of it with them in His Kingdom! The Communion service becomes, then, a thing of the great resurrection day, of the Kingdom Age, or the Day when Jesus will reign, when God's promises will be fulfilled. With these elements in it, how can a man partake of a Communion service by himself?

Why do we assemble ourselves together? To build one another in faith, especially as we see that great Day approaching when the greater resurrection will occur, and when we shall partake of the Communion with Jesus in His Kingdom. We cannot perform these acts of worship in the wilds of the desert, in the forests and snows of the mountains, or on the sands of the seashore by ourselves. These acts are social acts of worship.

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*"It takes so little to make us glad:  
Just a cheering clasp of a friendly hand,  
Just a word from one who can understand;  
And we finish the task we long had planned  
And we lose the doubt and the fear we had—  
So little it takes to make us glad."*

—Ida G. Morris.

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## SHALL WE EXPECT PEACE OR WAR?

(Continued from page 3)

with Christ as King." (Part of a quotation from *The Voice*.)

There is no doubt that someone will say, after reading what has been written, that I am a pessimist. Well, I am both a pessimist and an optimist: a pessimist from man's viewpoint, but an optimist from God's plan for the future. God caused the Prophet Isaiah to foretell: "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." The Psalms quote David as saying: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps." Could any words be more consoling than these in a world full of confusion? Let the reader be the judge.

## OPENING THE SUNDAY SCHOOL

By Mrs. Lottie Logan Pickerl (South Bend, Indiana)

(Excerpts from a talk given at the National Sunday School Association Conference)

**P**REVIOUS to the opening exercise in any Sunday school, there are several important things to consider which reflect on the opening exercise.

First: The superintendent should be there early to see that "quiet" prevails as the children enter the church and to see that everything is in readiness.

Second: Every minute and every detail should have been planned and much time and thinking given to the plans during the week previous.

Third: Have every teacher and officer in their places. We prefer to have the teachers sit with their classes; and, if a new child enters, the superintendent, who is always at the door, introduces him to his teacher and tries to make him feel welcome.

Fourth: Begin Sunday school on time, and give only one signal. It can be either a bell or music. Do not scold, but just wait.

Now comes the opening exercise. Following is a typical program that can be varied from Sunday to Sunday.

(a.) Music. The first song should be a worshipful one. It should have some relation to Jesus or to the lesson. It should be our thanksgiving sacrifice to God. Avoid secular music. Put the school on the "giving end" of the line instead of the "receiving end."

(b.) Prayer. We aim to teach even our beginners to pray, and each Sunday a different class has charge of the prayer, sometimes each child taking part.

(c.) Responsive Reading—telling a Bible story—contest of finding Bible verses—Bible quiz—special by either children or adults or giving cradle roll certificates to new babies. If a child offers to contribute something at this part of the program, whether we think it worth while or not, let us remember that it is his or her "offering" to God. . . . On temperance Sundays, the tying of the White Ribbon can be given, or some object lesson.

(d.) Show of Bibles. Since we give Bibles to every child or adult who attends four Sundays in succession, we like to have them get the habit of carrying their Bibles to Sunday school.

(e.) Announcements.

(f.) Birthdays. The birthday song is always sung as one gives his birthday offering (which is sent at regular intervals to National Bible Institution), and a small gift is given by the superintendent, but this is optional. This year I am giving pencils with Bible verses on them.

(g.) Aim. Our aim is to bring the whole family into Sunday school and eventually into the church. This year, colored cards with the picture of a father, mother, and

children on their way to church were used; and, when the whole family came three Sundays in succession, their names were written on this card and strung on a string back of the pulpit during the Sunday school hour.

(h.) Slogan—our theme song. Since we were using this family card, the pastor, Brother M. W. Lyon and I composed a short chorus to fit the occasion. The words are as follows:

“Let’s everybody go to Sunday school,  
Laughing and singing all the way;  
Father and mother and the girls and boys,  
Then we’ll be happy every day.”

Anyone wanting the tune can have same by writing to me at 407 La Monte Terrace, South Bend 16, Indiana.

(i.) Choruses. These choruses are “peppy,” and each Sunday a different group is allowed to choose. These are sung just before marching to classes.

We try to cater to the children as much as possible during the opening exercises of our Sunday school, always keeping in mind that everything should be done to the glory and honor of God.

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*A Good Job Done.* Many of the industrial plants are calling their women employees in and giving them a pat on the back and saying something like this, “You have done a good job during the war, but now the war is over, and the boys are coming back, we are no longer in need of your services.” Perhaps, most women expected something like this, yet, there are many who refuse to be set aside. It is becoming a vexing issue. Without discussing the economic factors, we believe the moral issues are the most vital. Homes and children and family relationships have suffered tremendously because of women forsaking their divine mission of being “keepers of home.” God intended that the man should provide for his own, and the more people get away from the family life as purposed by God, the more will be the disruption in the home. A healthy church is not independent of peaceful and happy homes.—C. E. Randall.

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## THE KINGDOM OF GOD

(Continued from page 5)

Although paganism eventually corrupted the fire, the nations professing Christ did not again sink quite so deeply into the miry depths of moral filth until this present evil day. When at last paganism completely regains her lost possession in the hearts of men, the Seed of Abraham once more will kindle the flame until it consumes every particle of the evil and corruption in man’s heart. The Kingdom of God will witness and accomplish that victory.

# BOOK PARADISE

By Arlen Marsh

“I have nourished and brought up children, and they have rebelled against me” (Isaiah 1:2).

Mrs. Emily Post, arbiter of manners for the millions, has invaded a field in which she is somewhat less well known, with her *Children Are People* (Funk & Wagnalls; \$2.50).

As is to be expected, Mrs. Post devotes no inconsiderable space to railing at the current sloppiness of the younger generation—and to blaming it on parents. Children, you see, in the estimation of the mistress of etiquette, run from one day old to the twenties.

The book is practical, and it is interestingly done, although we should hardly be willing to go along with the book jacket blurb and call it “entrancing.” Highly personalized applications, the kind that can be found in almost any family and almost any neighborhood, are scattered liberally throughout the chapters.

A single sentence from page xi of the Introduction perhaps states the theme of Mrs. Post’s book as well as it could be stated: “But as a usual thing, the flowers watched over by a skilled gardener, and the children watched over by skilled parents, have far greater perfection.”

It is to give parents that “skilled” attribute that *Children Are People* has been written. With some portions of the Post conception of skill, of course, most Church of God parents will disagree. With the bigger portion of the conception, however, no one can argue.

This book is more than another on the care and feeding of children. It is on the care and feeding of parents as well. The whole family relationship is considered, and very adeptly, too. Constantly, Mrs. Post hammers on the idea that it is to develop a child’s fitness for personal independence that he is trained at all, and that parents must develop along with their boys and girls.

Mrs. Post may be too modern for some; but for many an adolescent, she will seem definitely “long-hair.” On the whole, she takes a middle course that is more conservative than not.

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Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"There is no wisdom nor understanding nor counsel against the Lord" (Proverbs 21:30).*

### Noah's Family

"God blessed Noah and his sons, and said unto them, Be faithful, and multiply, and replenish the earth" (Gen. 9:1). This verse is the command God gave Noah and his family when they left the ark after the Flood was over.

From Noah and his sons came the families of earth. The families grouped together. They were called nations. Now these nations fill the earth. The family of Noah filled the earth.

### Man's Imagination

We are told in the Word that man's natural thoughts and imaginations are only evil. They are selfish. Without God and His Spirit in our lives, man is fleshly, lustful. When Jesus and His life are used as a pattern, however, one can be no longer serving evil and sin. One is able to become Christlike. Then he is unselfish and loving.

In the days long past, the whole earth was filled with one big family or nation. They all spoke in the same language. There were no Chinese, English, French, or Italian languages. All spoke *one* language.

In the Kingdom of God, all will again speak the same tongue, for all things are to be restored as they were.

We read that the people stayed together. They were not anxious to "fill the earth" with people. They rather wanted to do something big and lasting. They wanted to make a big name for themselves. At least their thoughts and work were displeasing to God.

### The Beginning of Languages

They said, "Go to, let us make brick, and burn them throughly." They decided to build a city and tower "whose top may reach unto heaven." Yes! they wanted glory for themselves. They said, "Let us make us a name."

Today, many are so anxious to make a successful life, a name for themselves, that it is said they "get on" or "do well," before they get "h(on)or." In other words, they may do things that are not right in order to advance themselves. The ones who love the Word, however, know a good name is more important than much riches. One writer says, sadly I am sure, that some people are so confused they think "gain is godliness." They can go together, but many times the opposite is true.

When you are in school or on the playground, do you play fair? At your games in the home, do you remember to hold your temper? to play fair, though it costs you the game? It is not godly to get the reward when you have not fairly won it.

What did God do when these people began to build? He allowed them to begin. We read that the "Lord came down to see the city and the tower."

We see today how nations cling together. They understand people who speak their language. So God said, "Go to, let us go down, and there confound their language."

When the man called for bricks, perhaps they carried him mortar or some other thing not wanted. How would you boys like to build a bird house if the teacher who was to tell you how to build it talked another language?

Would you girls like to bake a cake if the recipe was written in a foreign language?

We readily can understand how it would not work out. So it was with the builders of the Tower of Babel. They quit their work.

But that is how it happened there became many languages, instead of only one, in the earth.

### Happy Birthday Wishes

Norman Paul, Mar. 20, age 13, Niagara Falls, N. Y.

Joan B. Savage, Mar. 22, age 7, Saint Cloud, Minn.

### Beatitudes for Children

"Blessed is that child who has someone who believes in him and has high hopes for him.

"Blessed is that child who has someone to whom he can carry his problems unafraid.

"Blessed is that child whose home is a haven of happiness.

"Blessed is that child to whom life is a book of knowledge and who is privileged to turn the pages one by one.

"Blessed is that child who is allowed to pursue his curiosity into every worth-while field of information.

"Blessed is that child who has someone who understands that childhood's griefs are real and bitter and call for understanding sympathy.

"Blessed is that child who is led gently by the hand along the pathway of life by one who is guide, companion, and inspiration."—*Charles H. Wenhold.*





## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
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Oregon, Illinois

### Three Steps to Achievement

\* \* \*

By M. W. Lyon, National Evangelist

Youth time is preparation time. In younger days are laid the foundations of health, of knowledge, of character, and of life itself. What the end will be is decided by the direction taken at the beginning.

As school days are the preparation for adult life, so is Berean training the preparation for adult Christian life. As we look closely at the steps which lead to all human achievement, we see that they correspond very closely to the steps in our Berean program. There are three, and they are all essential.

First in these steps to achievement is to *study*. Believe it or not, it is fun to study. To look for mushrooms in the woods is no more interesting a pastime than to search out knowledge. Try it and see. "Study to shew thyself approved unto God." There is very little learning without study. If you do not study your Sunday school or Berean lesson, you will not do much learning. Study is like the growth which a tree makes every year. The fruit grows on new wood. So life's accomplishments stem from the new growth that comes from constant study.

To *learn* is the next step in Berean development and life. "Take my yoke upon you, and learn of me." Many people go all the way through school without learning much of any value. This results from their not having studied conscientiously, and this in turn may be due to a lack of appreciation of what study can do for them. How much have you learned today? What have you learned in the past year in Berean meeting or Sunday school? Over a specified period of time, one should be able to say that he has learned a definite amount of useful knowledge. By the time one graduates from high school, he ought to have learned a great deal about the Bible. Yet, many young people know almost nothing about God's Word. Many are wasting precious years that might be used in equipping them for the future. In these golden days of youth, learn all you can from the world's treasure house of knowledge. Learn a trade. Acquire various skills. Develop your talents. Fill your mind with knowledge, especially Bible knowledge. I have an idea this is exactly what Solomon was getting at in Proverbs 4:7.

Third, and not the least important, in our steps to achievement is to *do*. Very wisely it has been said that we

never really know a thing until we can do it ourselves. Or, as it has been put by another, "There is no impression without expression." This is the reason for the problems in the school books, for the experiments in the laboratory, and for the many tasks which life expects of us. When we use our knowledge, it really becomes our own; until then, we only borrow it from our instructor. Berean work is really "work" and purposefully so, for Bereans learn leadership by leading. The Berean program aims to provide opportunity for all Bereans to take an active part and thus to develop themselves. Young people should accept Berean and church work of all kinds with joy, for this is learning by doing. "He that is faithful in that which is least, is faithful also in much."

Bereans, opportunity is knocking at your door. Are you making ready for the high responsibilities that life will only too soon be entrusting to you? When they have come, there will be no time then to prepare. Are you studying diligently? Are you learning your lessons well? Are you doing the work that your hands find to do?

Then you are on the road to achievement.

### Report from Blood River Bereans

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By Ivison McKinney, Reporter

The Berean society at Blood River, Louisiana, has been enjoying an especially interesting series of lessons during the months of January and February. Some of the subjects considered were, "Essentials of Faith," "Do You Believe in God," and "Mortal Man." We feel that everyone has prospered in the Truth by studying these subjects together. Our average attendance has been forty-three.

Besides our Bible study periods, we enjoy a social gathering the last Friday night of each month. The spirit of Christian fellowship which prevails makes these gatherings especially valuable.

As a society, we are endeavoring to live up to the Berean motto of "Search the Scriptures Daily." By becoming more familiar with our Bibles, we expect to progress much faster as a society and in personal knowledge of God.

The sacrifice which we must make to attend our Berean meetings, that of an hour or two each week, seems very small when compared to John 3:16, which tells of God's sacrifice for the world. We are told that if we diligently seek Him, eternal life will be our reward.

# AMONG THE CHURCHES

## CALENDAR

- March 30, 31—Illinois Spring Conference at Ripley.
- April 13, 14—Indiana Quarterly Conference at Kokomo.
- April 7-21—Special meetings (James M. Watkins) at Oregon, Ill.
- April 15-21—Special meetings (Sydney E. Magaw) at Kokomo, Ind.
- June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30—August 11—General Conference at Oregon, Ill.
- July 30—August 11—Illinois Bible School and Conference at Oregon, Ill.

## LIST YOUR CHURCH

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

- California:**
    - Los Angeles—230 W. 103d St.
    - J. W. McLain, Pastor—230½ W. 103d St.
  - Illinois:**
    - Macomb—Corner Johnson & Piper Sts.
    - Linford W. Moore, Pastor—618 W. Chandler St.
    - Oregon—301 N. 3d St.
    - F. L. Austin, Pastor—500 S. 4th St.
  - Iowa:**
    - Sioux City (Golden Rule Church)
    - 1919 Center St., Phone 8-2412
  - Michigan:**
    - Grand Rapids (Pennellwood)—28-36th St., S.W.
    - H. T. Krogh, Jr., Pastor—110-32d St., S.E.
  - Missouri:**
    - Kansas City
    - John F. Green, Pastor—6216 Peery Ave.
- Keep the list growing! —

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Otis Lippincott	\$ 5.00
Missouri Conference	41.00
Oregon, Ill., Church of God	19.56
Mr. & Mrs. Delos Andrew	2.00
Mr. & Mrs. Irvin Ferguson	25.00
Mrs. A. L. White	8.10
Evelyn E. Jones	5.00
Mauertown, Va., Sunday School	21.50
Hope Chapel, South Bend, Ind.	5.00
Mr. & Mrs. W. H. Lindsay	10.00
Mr. & Mrs. Allen Johnson	10.00
Verna C. Thayer	4.00
Ivan Magaw	15.00
Mr. & Mrs. E. A. Ellis	50.00
F. L. Austin	40.00
McGintytown, Ark.	20.00
Little Rock, Arkansas	20.00
M. W. Lyon	50.00

## ILLINOIS SPRING CONFERENCE

Many people in Illinois and a few from out of the State are planning to be present at the Illinois Spring Conference to be held at the Ripley Church of God, March 30, 31. The Ripley congregation has extended a hearty invitation to all who can do so to attend. This should be the best Spring Conference ever held in Illinois. Come!

Reports from Treasurer Tessa Laning and from Director of Evangelism, James M. Watkins, indicate that the treasury deficit of a month ago has been remedied. We ask your co-operation in keeping our treasurer well

supplied with cash. Remittances for Illinois Evangelism should be made to Mrs. Tessa Laning, Rt. 2, Mount Sterling.  
Paul C. Johnson, President,  
Illinois State Conference.

## HERALD RECEIPTS

Vernon Nichols; Miss Alice E. Sword; Mrs. G. Kuehne; Lucy Lee Bankston; Cecil Smead; Wayne L. Laning; G. C. Hammer; Mrs. D. F. Medford; Mrs. John Fyfe; Mina Knodle; A. J. Nufer; Mrs. J. H. Armstrong; Freeman Fike (6); Gary France; Kirby Davis; Mrs. Marie Coffman; W. W. Booth.

## Gleanings From the Field

"The field is the world."—Jesus.

Spring came and went at Oregon, Ill., but the robins are doing their best to survive the storm.

The Editor preached for the Delta, Ohio, brethren on Saturday night and twice on Sunday, March 9, 10. Pray that these people may have a full-time pastor.

The Lord willing (James 4:15), we shall assist Bro. Emory Macy in a series of evangelistic meetings at the Kokomo (Ind.) Church of God. The dates of the contemplated meeting are April 15-21. Everybody come!

"I hope and pray the dear Lord will bless every effort put forth in the noble work the Conference is doing, that many people may dedicate their lives to the Lord's work and 'Launch Out into the Deep.'"—Mr. and Mrs. G. B. Sprinkle, Cheyenne, Wyo.

"I am afraid the Bear will be showing the world a bare deal one of these days."—"Grandma" Magaw, Lester Prairie, Minn.

"I think the articles by Bro. R. H. Judd are very good, but I enjoy all of them, and I give most of my Heralds to someone else to read."—Catharine Davis, Freeport, Ill.

Scott Henry Ross was born, March 5, 1946, to Bro. and Sr. Stanley O. Ross, Lithfield, Minn. The announcement further informs that he has dark hair, blue eyes, and loud voice!—Congratulations!

Bro. Earl A. Alexander, 104 N. Jefferson St., Hartford City, Ind., was discharged, February 27, from Civilian Public Service.

**Parsonage Fund.** At the last monthly meeting of the executive board of the Oregon, Ill., Church of God, action was taken to establish a parsonage fund, so when conditions warrant a suitable house may be provided.

Though sorry to learn that Sr. J. W. McLain, 230½ W. 103 St., Los Angeles 3, Calif., submitted to surgery, February 25, we are glad to learn that she "is progressing favorably."

Sr. Jessie M. Wilson, having visited several months in California, has returned to Golden Rule Home, Oregon, Ill. Welcome home!

Sr. Floyd Nedrow, Oregon, Ill., reports concerning her son: "Larry called up from Hawaii, saying he was starting for home. Praise the Lord!"

**Pre-Easter Meetings at Oregon.** From April 7 to 21, the Oregon, Ill., Church of God expects Bro. James M. Watkins, Illinois Director of Evangelism, to be present to conduct a series of pre-Easter evangelistic services. Bro. F. L. Austin, the pastor, is urging everyone in the Oregon congregation to reserve those dates for church attendance each evening and on Sundays and to bring friends. The week preceding April 7, Bro. Watkins will be in Oregon working with "70" Club members in the interests of personal evangelism.

"We are thankful to National Bible Institution for the help given us here to carry the gospel message to others. Though we are very weak, we are gaining more strength day by day and we are growing slowly. Some Sundays, we have as many as thirty-two attendants at church and Sunday school."—Mr. and Mrs. R. D. Stanton, Box 352, Rt. 3, Little Rock, Ark.

Bro. Cecil Smead, 2525 Jefferson, Midland, Mich., writes of the brethren at Southlawn Park, Grand Rapids, Mich. "There are no finer people of the church anywhere. We were inspired tremendously by our recent visits with them."

**NORTHWEST CONFERENCE**

The Northwest Quarterly Conference opened at Florida, Wash., Saturday morning, February 16, by a lesson on the tabernacle in comparison with the temple in the Kingdom. In the afternoon, we studied about the church as presented in the first eleven chapters of Revelation. Both lessons were presented by Bro. Alfred Anthon. The evening sermon was preached by Bro. Horace Prosser on "The Lonely People—Israel."

Sunday morning, devotional services were led by Sr. Flora Anthon, those services being followed by Sunday school. Bro. Prosser then gave another of his helpful sermons on, "The Rewards of Virtue." (Enjoyable dinners were served in the church basement the two days of Conference.) Bro. Anthon's sermon in the afternoon was on, "Obedience to God," followed by Communion, which closed the afternoon services. Bro. Prosser preached the evening sermon, his subject being, "The Ideal Christian Life."

Thus came to a close the first quarterly conference of the new year, the next to be held at Corvallis, Ore., sometime in the summer.  
Lena Hathaway, Secy.

Send The Restitution Herald to your friends.  
Subscription price—\$2.50 per year.

**ROCKFORD, ILLINOIS**

Mrs. Mary Alice Gitchell, 88, for many years an attendant of the Rockford Church of God, died February 20, 1946. On December 9, 1945, she and her husband, William H. Gitchell, had celebrated their seventieth wedding anniversary.

Funeral services were conducted by the Rockford pastor on February 22 at the Fred C. Olson Funeral Home, Rockford. Interment was in the Byron, Ill., cemetery.

Mr. and Mrs. Gitchell had been unable to attend services during the last three years, because of failing health; but for nearly thirteen years they had attended with great regularity.

James Knodle, 2-year-old son of Evan and Wilma Knodle, has been confined to a Rockford hospital for four weeks with a broken leg. His release was scheduled for February 28.

Mr. and Mrs. Leland T. Hanson, the former the president of National Bible Institution, were visitors at Rockford services on Sunday, February 17.

Of fourteen staff writers for the two Truth Seekers' Quarterlies published by National Bible Institution, two are members of the Rockford congregation. Both editors of the quarterlies now are Rockford people. The president of the National Sunday School Association, the Sunday school and Berean department heads of National Bible Institution, and the president of the National Berean Society are from Rockford. One member of the Institution's two-man finance committee is from Rockford.

Francis Burnett, a Rockford member, works as evangelist in Missouri for National Bible Institution. Mrs. Verna C. Thayer, another member, is in charge of child evangelism for the Institution.

Total membership of the Rockford church is 29. We challenge any Church of God to produce a greater proportionate array of talent for General Conference activities.

Arlen Marsh, Pastor.

**A BRIEF RESPONSE WITH THANKS**

Christian greetings to brothers and sisters of the Faith of Abraham, in all places where our church papers visit in the homes of our people.

We pray God will continue His blessings upon everyone of the like faith who call on the Lord. I have a deep feeling of love and gratitude toward each of you for the good part you are doing in helping others to be ready for the endless life in the endless age of endless joy. For this cause I am deeply impressed to write this brief communication to you that love the Lord. It is with great appreciation that I herein express my heartfelt thanks to God for each of you who has given help on expenses of printing my two thousand new Bible study books which are giving much-needed help to many of like faith in many states. I am very happy to receive the many fine letters in response for the help and joy received by those who have read the many good things contained in my new book and the things expressed in my "Chart of the Ages."

Many of the readers of our two church papers have not received their free copy of Bible Study. I have copies for all. Just send your name and address with names of friends. Get your copy while they last. I pray God will bless every one of you and give us endless life in His endless Kingdom in the endless age of endless joy.

Elder J. M. Morgan,  
Bristow, Oklahoma.

**The Kingdom**

- of Israel belonged to God;
- could have been a nation of priests;
- was overturned because of disobedience;
- became divided through idolatry;
- will once more come to Israel.

**LIESTMAN - BARMES**

The Church of God in Saint Cloud, Minn., being beautifully decorated with a great arch covered with pine branches and red oak leaves rising above two large palms, was the scene of a very pretty wedding as Darlene LeAnn Liestman and Robert Henry Barmes exchanged nuptial vows on February 19, at a 7:30 p.m., candlelight service.

Miss Liestman is the daughter of Mr. and Mrs. Albert Liestman, 835 McKinley Place, S., Saint Cloud; and Mr. Barmes is the son of Mr. and Mrs. Richard Barmes, 453-24 Ave., N., Saint Cloud.

Mrs. Thomas Savage sang "Because" and "I Love You Truly," accompanied by Mrs. George Savage. Yvonne Liestman, sister of the bride, and Caroline Vose were the bride's attendants. Ralph Wire and Orville Westlund were groomsmen. Betty Ann Liestman and Beverly Barmes were ushers.

Following the ceremony, a reception, at which about eighty-five relatives and friends were entertained, was held in the church basement where decorations were in pink, white, and blue streamers. A large wedding cake centered the table.

Mr. and Mrs. Barmes are now at home at 410-20 Ave., N.

We pray that these two fine young people, active in the church work, will enjoy the richest of God's blessings as they now establish their Christian home in His peace and love.

John L. Deuchfield.

**ENNENGA - CLAPPER**

Nuptial rites were solemnized at the writer's home, 7:30 p.m., March 2, 1946, when Betty Jane Ennenga became the bride of John Clapper, recently returned from Europe. Both bride and groom are residents of Oregon, Ill., where, also, they will begin their new home, together. Attending the bride was Mrs. William Clapper, and William, brother to the groom, was best man.

May Heaven crown this new union with an ever-growing love and happiness that will redound in praise to Him who blesses.

Sydney E. Magaw.

**NATIONAL BIBLE INSTITUTION**

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**HERALD RECEIPTS**

Mrs. Morris Zeller; Mrs. Frank Beck; Mrs. Helen M. Schafer; Mrs. M. D. Newell; Robert McInturff; Mrs. Franklin Moore; Mrs. Elizabeth Dauteirich; Mrs. Lyle Ward; Mrs. R. D. Stanton (another); J. W. Hammond (another); Mrs. David Spoonamore; C. E. Mills; Sterling M. Russell; Ernest E. Graham; Mrs. J. D. Shelley; Mrs. Frank B. Fox; Harvey Krogh, Sr.; Curtis Vance; Mrs. Pauline Chapman; Clyde M. Long (another).

**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.



## National Bible Institution Oregon - Illinois

THE KINGDOM OF GOD  
IS JUST AROUND THE CORNER!

The fulfillment of Bible prophecy indicates that the Kingdom for which we all long is not far off. The time for working in God's vineyard may not last more than a few years longer.

To bring as many as possible into the church before "that day," it is essential that the General Conference—represented by the National Bible Institution—expand both its work and its facilities.

This coming year, more contributions are needed than ever before to keep the Institution going without the need for curtailing its activities. Evangelism ... help for new churches ... establishing new Sunday schools ... new and improved publications ... teacher-training and Oregon Bible College—all require money.

So join The Lord's Stewards — or, if you feel you cannot pledge a regular amount each week, send in a contribution now ... and keep the Institution in mind for later contributions, too.

In Christian service,

*Dale R Dunbar*

DD:AM

Dale Dunbar, Treasurer





# THE RESTITUTION HERALD

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NUMBER 24

## “There’s No Time Like the Present”

By Harvey U. Krogh, Jr. (Grand Rapids, Michigan)

THE PROVERB, “There’s no time like the present,” is one of my father’s favorite sayings, and it is most certainly true. *Now* is the most important time of one’s life. *Now* is the time of opportunity. *Now* is the only time that one is really living. The past is gone, only to be recalled in vision from time to time, and the future is uncertain. Therefore, it would seem that men should concentrate everything on getting the most out of the present. This, however, is not practical because of the brevity of the moment, and thinking only of the present may jeopardize the future.

Many of our troubles come from being too nearsighted. My grandfather used to play a phonograph record that had this song on it:

“If I could see as far ahead as I can see behind,  
Those broomstick bumps upon my head  
would be on William’s mind.”

How wonderful it would be to be able to see into the future as far as one can look back into the past! Well, there is one way of doing this. It is God’s way, and we want to tell you about it.

First, we may say that a person’s wisdom is determined by how far into the future he looks and plans. We may add also that the farther into the future one plans, the more Godlike he is, for God knows the end from the beginning and sees the future as well as the past. For those who live for the future and take into consideration all time, the pleasures of the present moment are not so important. It does not matter so much whether the present hour is difficult and boring or pleasant and interesting, if one has the assurance that the future will bring satisfaction. In fact, present trials are very light when one is anticipating their reward.

God has spoken much to us concerning the future, and He has given much instruction as to what we should do to be assured of a *pleasant* future.

There is a rule in the Scripture regarding the order of suffering and glory. (1 Peter 1:11.) The suffering is always first and the glory follows. Jesus was born King of the Jews, but the only glory was the appearance of the angels at His birth. His life was spent in service to others. He suffered and died for others. It was afterward that God raised Him from the dead, glorified Him, and gave Him all power in heaven and in earth. This is the order for the overcomers. First the trials, temptations, and service, then the reward.



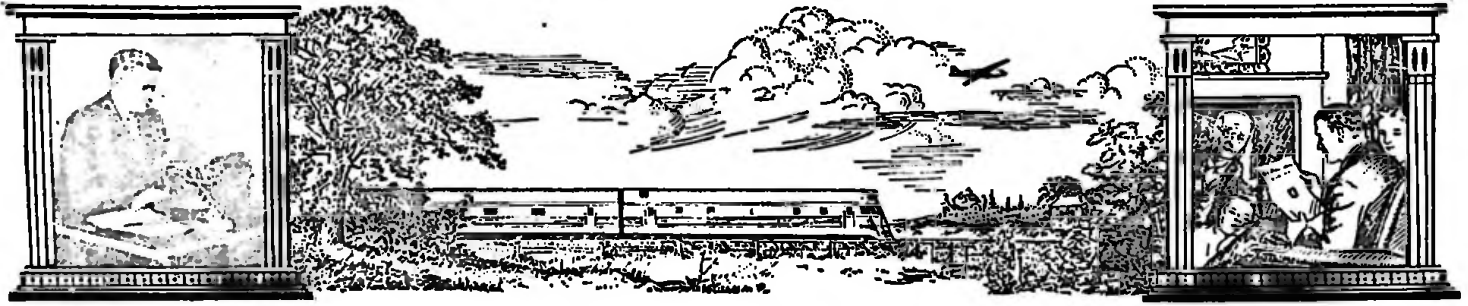
Harvey U. Krogh, Jr.

Jesus said, “Many that are first shall be last; and the last shall be first” (Matt. 19:30). As an example, the child who was born with the proverbial silver spoon in his mouth had everything handed to him on a silver platter and never learned to do anything for himself. When he inherited great wealth, he lost it all and died in poverty. An orphan, however, who was born in poverty but worked his way through school and college, became a financier and lived prosperously the rest of his life. We see how the tables are reversed. Of course, Jesus made His statement in regard to giving up for the present time something of small value to have something of greater value in the future. Another example would be that of the person who would skimp and save until he had enough money to buy that which he desired most.

It is a human characteristic to count the satisfaction of the present moment to be of greatest value. No doubt, the majority of people live only for the present hour, and, in many instances, their future hours are unpleasant in payment for their lack of foresight. Probably the most pitiful examples are those who are addicted to drugs, such as marijuana which may intensify the sensations for the moment but will most certainly destroy the opportunity for future satisfaction.

This better way of looking (Please turn to page 9)





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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Day of the Lord Is Near

When multitudes assemble in the valley of decision, when Heaven's sickle of wrath cuts down earth's clusters of evil, when all nations are vintage under the heel of God's fury, the words of the Prophet Joel will be fulfilled, saying: "The day of the Lord *is near*" (3:14).

Not yet have armies rushed into the trap of Jehoshaphat's judgment. Not yet has wickedness been sheared to the ground. Not yet have proud and boastful nations been piled high in the winepress of judgment. Not yet has the Day of the Lord come. Only as the signs fulfill can one say, "The day of the Lord *is near*."

When, at last, that Day is fully launched, none shall need announce it. "The heavens and the earth shall shake." "The Lord also shall roar out of Zion." That will be announcement enough and thoroughly convincing. Today, though, the stage is being set for earth's last sad drama. "Today, if ye will hear his voice, harden not your hearts." "Seek ye the Lord while he may be found, call ye upon him while he is near."

## Bear of the North, "Come Down"!

"Be wakened," O Bear of the North! "Come, get you down." Come to the valley of Jehoshaphat; come to the valley of decision. O! How strong are you, Russia! Thou mighty Bear! To the prey, Russia; to the spoils! God invites you there. Indeed, God invites "all nations." Be not late, Russia, lest you lose one luscious bite.

Now is the time to make your demands, Russia. England and America want peace, you know. They will be slow to take up arms. They will "negotiate." They dread to use the atomic bomb, and now you know its secrets, too. England continues to vex the Jews, Russia, so your own Communistic colonies in Palestine would welcome your coming. England's ruling hand is not strong toward the fingertips of her Domain. Now is the time to strike for oil, to claim those treasures in the Dead Sea. O! Thou hungry Bear, maybe you could grab the Suez Canal! "Come, get you down . . . the fats overflow"!

*"Multitudes, multitudes in the valley of decision . . .*

*Day of the Lord is near in the valley of decision."*

## Is Russia Ready?

Is Russia ready? Does this Bear of the North know his strength? Better than we! Already, Communism has encircled the earth. One seventh of the earth's surface is home to the Bear, and he is discovering that it is fun to climb over boundaries—even if he gets chased back a time or two. He will be more cautious next time, but he will not quit, *Iran!* Turkey, too, fears the "Gobbler." China, a "sleeping giant," is trying to awake, but discovers that the long-time hibernating Bear awoke first. Giant China is all but strangled by the Bear's hairy arms of Communism. World War I roused the Bear. World War II *inspired* him.

Germany in 1939 was no more aggressive than is the Russia of 1946. Only yesterday the world was alarmed at the rapid annexations of Germany. Today, Russia is swallowing. Good bye, Finland, Poland, Latvia, Estonia, Lithuania, Rumania, Bulgaria, Jugoslavia, and eastern Czechoslovakia! Northern Iran, Iraq, Turkey, all these are on the Bear's menu. Russia is violating the freedom of Manchuria. She is blamed, at least, for fomenting domestic strife in India, Egypt, and Java. Prophecies of Ezekiel 38, Zechariah 14, and Joel 3, coupled with the known Communistic element in Zionism, persuade, too, that Russia's finger has been stirring strife in Palestine—strife between Arab and Jew, all to the discomfort of England. Where will Russia stop? Yea! Where will Russia *be stopped?*

*"Multitudes, multitudes in the valley of decision . . .*

*Day of the Lord is near in the valley of decision."*

## The Subscription Drive

An effort is being launched to increase the subscription list of THE RESTITUTION HERALD twenty per cent above its present circulation. Two hundred eighty new subscriptions are wanted. See page 14 for further information.

The subscription price of THE HERALD is \$2.50 per year. That is not a staggering amount of money. It buys less than five pounds of butter, and is not sufficient for a good pair of shoes. It is a sufficient amount, though, to send fifty copies of THE HERALD to your friend. Boost!

# The Magnitude of Simplicity

By Lulu V. Johnson (Cambridge, Nebraska)

*"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 Corinthians 11:3).*

PAUL had ample reason for the "fear" expressed, for he realized the danger of truth "corrupted" by "cunningly devised fables." In Paul's time, as in our own, minds were misled into wrong channels of thought, and evil made to appear virtuous by burying truth under a complication of words. "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). Philosophy, man's reasoning with which he undertakes to solve all things, both divine and human, is often false teaching, clouded in elaborate verbal obscurity to give an impression of profundity. Simple statements are much more difficult to misconstrue than those of many words.

Sometimes it seems we almost have lost the true meaning of simplicity. Webster says simplicity is "freedom from complexity, intricacy, or elaborateness" — is clear and unpretentious. The rather prevalent idea is, however, that it is something having little wisdom or depth of meaning. That idea certainly does not apply to the Scripture or to "the simplicity which is in Christ."

The Bible contains much that is clear, simple, and easy to understand. If we read only the simplest of it, we would find "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psalm 19:7). So the simple can become wise through the study of God's Word. What kind of wisdom is taught by all the institutions of learning, teachers of philosophy, and all the isms for which man is responsible? Has it been the kind that makes for the uplifting of mankind? That question has its answer in the world's condition today. Something is decidedly lacking in man's reasoning. The truth is, in his foolish pride and ignorance, he has constructed a plan of his own. His house builded upon the sand is full of complex and intricate teaching. There is a house wherein one may receive true teaching and, strange to say, God invites the simple to enter. "Wisdom hath builded her house, she hath hewn out her seven

pillars . . . whoso is simple, let him turn in hither" (Prov. 9:1-4). The house Wisdom builds is the "household of God . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:19, 20).

The simple are those whose minds are free of preconceived ideas, not having been indoctrinated with man's teaching. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise

and prudent, and hast revealed them unto babes" (Matt. 11:25). How nearly impossible it is to convince one "wise and prudent" in his own conceit! The magnificent "things" of God are revealed to those whose minds are pure, simple, and uncontaminated as a babe's.

Many times we fail to comprehend the magnitude of God's power underlying His words because of the sheer simplicity of them. "God said, Let there be light: and there was light." Simple as that! A statement that is superb in its simplicity! God speaks of His accomplishments in clear, unpretentious words, yet the power they reveal is beyond our imagination.

Any deviation from the truth is bound to bring complications, but those very complications, dressed up in elaborate

language, hold a certain appeal for many. Man naturally wants something out of the ordinary. It is human nature for each one, as long as he lives within himself, to try to make an impression on others. With many it is the height of their ambition. Baptism went into the discard because those of higher intellect could not endure such a simple, lackluster ceremony. Few realize the import of four little words, "Repent and be baptized." Carelessly ignored, yet they hold the difference between life and death!

If man only could realize how solid and immovable is God's Word, how impossible to change, to deviate, or to escape, he could have been spared all the woe that has befallen him. One may as well try to get from under God's heaven as to try to get (Please turn to page 11)

## WEE LITTLE FEET

By Mary Mae Nedrow

Wee little feet,  
Shoes gray with dust,  
Toddling to Sunday school,  
In the dear Lord to trust.

Jesus looks down  
With infinite grace,  
Smiles on the children—  
On each tiny face.

Jesus loves children  
And watches on high,  
He guides, and He keeps them,  
And ever is nigh.

Wee little feet  
Keep leading the way  
To the glorious Kingdom—  
Coming some day.

# Christians—Heirs of God

When Do We Become Heirs of God?

By H. F. C. Hill (Toronto, Ontario)

*"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).*

OWING TO THE NEARNESS of the Lord's second coming—and I cannot emphasize that too much—it will be good for all believers to examine and to prove their own selves, to see whether or not they are living as heirs of God should be living. Second Peter 3:1 is very appropriate, saying: "I stir up your pure minds by way of remembrance." This was needful in the days of the Apostle Peter. How much more today! "What manner of persons ought ye to be in all holy conversation and godliness"!

My object for writing this epistle is to "feed the flock of God." The Church of God seems in need of spiritual food. God's pasture land is very extensive, and, if we limit ourselves to a small plot, it becomes rather stale and we long for a fresh diet. So these few crumbs I offer to those who "hunger and thirst." I sincerely hope that, at the conclusion, every soul in Christ (*within* the body) will be thoroughly convinced to continue building on the sure foundation that will stand in that Day, and that those *without* may see their need of the life-giving spirit of Christ which is in marked contrast to the spirit of death and judgment to come.

"He that shall endure unto the end, the same shall be saved" (Matt. 24:13). There are many today who say that in this life we are unable to know that we "shall be saved." I would say to those who believe such: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." When the Lord returns, there will not be time to grab at a straw to save oneself. It will be far too sudden and too late ("now is the accepted time"). "In a moment, in the twinkling of an eye"! Can you imagine anything more sudden? "The trumpet shall sound"! "Watch." "They that were ready went in with him to the feast." "Are not even ye in the presence of Jesus Christ at his coming?" So, let us make our "calling and election sure." This was a warning in Peter's day. Let us take heed in this, our day. "Let no man deceive you." Paul said of Christians: "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 with-

out God in the world," but "now are ye light in the Lord: walk as children of light."

In the Parable of the Sower, some seed fell on good ground and brought forth fruit: "some an hundredfold, some sixty, some thirtyfold" (Matt. 13:8). These are the children of the Kingdom. These have been prepared, and are as young trees, the planting of the Lord, trees of righteousness. There is a work of preparation for every believer, and the Lord prepared His disciples for a special work for our examples.

Just before leaving the earth to go to the Father, Christ summoned His disciples into a mountain. When they saw Him, they worshiped Him. Jesus came and spoke to them, saying: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world [age]." These disciples thus received their final instructions. They had accompanied the Lord in all His ministry. They had witnessed His wonderful miracles. At the same time, they had been taught the deeper significance of His parables, which truths He termed the "mysteries of the kingdom of heaven," which few there be that find, and only to them that were "within" was it given to know. Although Jesus has left the earth for a while, He has not left us comfortless. We can obtain the same information today.

In all the Lord's parables—if you follow Him closely—you will find by His eloquence a deeper significance underlying the word than what is really seen on the surface. That is what Jesus had in mind (I would think) when He said, "The words I speak unto you, they are spirit, and they are life" (John 6:63), and, "As my Father hath taught me, I speak these things" (8:28). John also said, "Ye need not that any man teach you" (1 John 2:27), but a help in hand is very acceptable when one is in a tight corner. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

"The testimony of Jesus is the spirit of prophecy" (Rom. 19:10). No man will concern himself about pardon until he is convinced of sin. The whole world stands guilty

before God. Conviction of sin must be experienced in the heart of every convert. "A broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17). This state of mind not only brings conviction, but it also brings humility. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6). When a penitent sinner reaches this state, God will call him, no matter how old or depraved a person he may be. Jesus said, "Ye must be born again," and, "I came not to call the righteous, but sinners to repentance." "Incline your ear, and come unto me: hear, and your soul shall live." "Whosoever shall call upon the name of the Lord shall be saved." The way for the sinner is conditional. One cannot just take a text out of its context, as, for instance, Acts 16:31, which says: "Believe on the Lord Jesus Christ, and thou shalt be saved."

"Abraham believed God, and it was counted unto him for righteousness," but it did not end there! There was much more for Abraham to do in proving his faithfulness.

He was tried like every Christian is tried. After he patiently endured, he received the promise. He proved true to God by his faith. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." In this man Abraham, and in his wife Sarah, God revealed His mind, proving to all believers the infallibility of His Word, though babes in Christ may need eye salve to see.

Abraham received the sign of circumcision as a seal of the covenant God made with him. So baptism is a seal to the believer for the New Covenant. This article will disclose the nature of baptism and its spiritual prerogative: revealing God's mind, foreknowledge, and wisdom by the inspired Word which is a "lamp unto [our] feet, and a light unto [our] path." Many today have the lamp, but no oil; they walk in darkness. There is only one way to buy oil, and disciples of Christ have the priority—so there is no deception. The way is through the "Door." There the Lord leads the way in and *(Please turn to page 9)*

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## The Kingdom of God

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By W. O. Cox (Magazine, Arkansas)

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FROM CREATION, God has been supreme Ruler of the world. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psalm 103:19). God's authority extends over nature (Jer. 33:25), over individuals (1 Sam. 16:3), and over nations (Dan. 4:17; Rom. 13:1).

With the calling of Abraham (Gen. 12:1-3), God laid the foundation of an earthly empire over which He was to exercise direct control, an empire that should be to Him "a kingdom of priests, and a holy nation" (Ex. 19:6). After God had destroyed seven nations in the land of Canaan, He divided their land by lot and gave it to the children of Israel, Abraham's descendants. After that, God gave judges to His nation of Israel until the time of Samuel the Prophet. (Acts 13:19, 20.)

When the Israelites demanded a king, that they might be like all other nations, God said to Samuel, their judge, "They have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:7). In response to their plea, God gave Saul unto them. Years later, when God rejected Saul, He raised up David to be their king. (Acts 13:21, 22.) In making these appointments, God showed Himself to be the supreme Ruler. The throne really was "the throne of the kingdom of the Lord over Israel" (1 Chron. 28:5). Thus, too, it is written, "Solomon sat on the throne of the Lord" (29:23).

At last, when Israel's kings forgot their allegiance to God, the real king, God, overturned the kingdom, declaring: "I will overturn, overturn, overturn, it: and it shall be no more until he come whose right it is; and I will give it him" (Ezek. 21:27). That prophecy pointed forward to the Christ who eventually would become King over God's restored Kingdom. Said God: "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). Verses 35-37 are also prophetic of David's seed, Christ, becoming an eternal king.

"When the fulness of the time was come" (Gal. 4:4), God sent an angel to Mary, a virgin, saying: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end" (Luke 1:30-33).

God's Word being true, the ancient kingdom of Israel, "overturned, overturned, overturned," and now "no more," will be restored with Christ as King. Then, again, the Kingdom of God will be established in the earth. "Thy kingdom come"!

# God's Dealings with Man

By J. E. Lent (Ridgeville, Ontario, Route 1)

(A Beautiful Word Picture of God and His Dealings with Man in His Great Plan of Redemption.)

Genesis 1:1—"In the beginning God . . ."

The rest of the chapter gives the account of Creation. Verses 26-28 give the account of the creation of man.

Genesis 2:7—Tells of what man is made, namely, dust. To make that dust live, God breathed into this dust-man's nostrils the breath of life, and this dust-made man became alive—a living creature, or a living soul.

Genesis 2:15—Tells why God made man and what He did with him. God put him in the beautiful Garden of Eden to dress it and keep it.

Genesis 2:16, 17—God gave man the privilege, or right, to eat of the fruit of the trees of the Garden, except of one particular tree, and God warned us to what would happen if man disobeyed, namely, he would die.

Genesis 2:18—Tells why God made a woman, namely, to be a help-mate for the man.

Genesis 2:21-24—Tells how God made the woman and from what she was made, namely, a rib taken from man. This is why she was called "woman." This is also why man should leave father and mother and cleave unto his wife, for they are one flesh.

Genesis 3:1-6—Explains how the Serpent, which represented Satan, deceived the woman. Both were persuaded to disobey God and, thus, brought death upon themselves, because God must be true to His Word.

Genesis 3:8-13—Shows how both Adam and Eve began to make excuses for their disobedience. Man has become quite proficient in making excuses for his sins, ever since.

Genesis 3:14-19—Explains the curse pronounced on each and all, including the earth.

Genesis 3:20—Tells why the woman's name was called "Eve," namely, because she was "the mother of all living." This definitely should answer the question so often raised as to who Cain's wife was, because

Genesis 5:1-5—Tells that Adam lived nine hundred thirty years and "begat sons and daughters." Now, lest we overlook the love of God toward the work of His hand, let us read how He protected man—

Genesis 3:22-24—from being permitted to live forever in sin.

Genesis 3:15—There the "seed of the woman" is prophesied as one to become a very important factor in God's plan to redeem man from his sinful and death condition.

Genesis 4:25, 26—We begin to see fulfillment of the promise of this "seed," in the birth of Seth, for there we read, "Then began men to call upon the name of the Lord." The marginal reading of this passage is, "To call themselves by the name of the Lord," or, in other words, "Sons of God." Thus we may note a distinction between the sons of Seth and the sons of Cain (or daughters) who seem to be called "sons of men." Judging from subsequent events, it would seem that these two lines of descent were forbidden to intermarry, as witness Genesis 6:1-7.

Genesis 6:8—"Noah found favour with God." Noah was a direct descendant of Seth. Through Noah and the ark, God provided means for the preservation of the life of all the people of that day who would believe and obey God. Christ Jesus, God's only begotten Son, is the ark of safety for all who live today. Will you, dear reader, get in?

Genesis 12:1-3—God found another man, Abraham, to whom He made a very great and precious promise, saying, "I will make of thee a great nation, and I will bless thee . . . and in thee shall all the families of the earth be blessed."

Galatians 3:8—Paul called this promise "gospel."

Genesis 22:15-18—Repeats this promise after the trying of Abraham's faith.

2 Samuel 7—Here we see God found another man, David, whom He raised up to do His will. To David, God gave a very great promise, to wit, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and I will establish his kingdom . . . for ever" (vv. 12, 13). Will the reader kindly read carefully this whole chapter. Lest anyone think that this promise referred to Solomon, note what David said:

2 Samuel 7:19—"Thou hast spoken also of thy servant's house for a great while to come." Perhaps right here I should call the reader's attention to 1 Chronicles 29:23, where it is recorded that "Solomon sat on the throne of the Lord as king instead of David his father." Thus we find that the throne of the Lord was at one time on earth, during the reigns of Kings David and Solomon.

If you, kind reader, would like to know what has become of the throne of the Lord, or the Kingdom of God, or the Kingdom of Heaven—for all these titles are applied to the same Kingdom—please open your Bible to

Ezekiel 21:25-27—and we read of the king who was then on the throne: "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."

Thus we perceive that when the disciples asked:

Acts 1:6—"Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Thus I trust my dear readers will understand that Jesus was speaking only as to the time the Kingdom will be restored. Now, if the reader would like to know who this Seed of David is, kindly turn to

Luke 1:26-33—and hear the Angel Gabriel speaking to Mary:

"Thou shalt . . . 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."

This is the One who is spoken of as the Seed of the woman, the Seed of Abraham, Isaac, and Jacob, the Seed of David, also



around whom all God's plan of redemption revolves, of whom we read, "Before Abraham was I am," denoting precedence rather than time. Again, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Abraham saw the Day of Christ Jesus "by faith."

Now, dear reader, if you would see more of this beautiful picture, turn to—

**Daniel 2**—and read carefully. Note the image, the stone, and what happened to both. This scripture was written some six hundred years before the birth of Christ, yet it was foretelling conditions which are to be fulfilled at the same time that the words of the Angel Gabriel will be fulfilled, namely, when Christ Jesus "shall reign over the house of Jacob for ever."

**Daniel 2:26-45**—You will find the interpretation given to this man of God to deliver to the king who had the dream when he saw this great image, and here is the conclusion: "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Then, if you would know a little of the nature of this Kingdom, please turn to—

**Isaiah 11:1-23**—"There shall come forth a rod out of the stem of Jesse"—this was King David's father—"and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . 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."

**Isaiah 65:17-25**—Read it all for yourselves, for of such is the culmination of God's wonderful plan whereby He will wipe out all sin, sorrow, misery, death itself, and Satan who is the cause of it all.

Now, my dear reader, will you turn to—

**Galatians 3**—to see how the Apostle Paul summed the whole matter. "Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham" (vv. 6, 7).

**Galatians 3:8**—"The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

**Galatians 3:13**—"Christ hath redeemed us from the curse of the law, being made a curse for us."

**Galatians 3:14**—"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

**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."

**Galatians 3:26-29**—"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

**Romans 8:16, 17**—"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Dear friends, please read the verses I have omitted in several of the listed texts, for I could give only the high lights.

In conclusion, Beloved, as an ambassador for Christ, "I beseech you, be ye reconciled to God." If I can be of any further service to you, kindly address your humble servant and ambassador of Christ.

## FOUND!

(Selected by Mrs. Henry Mattison from the writings of her father, Brother S. J. Lindsay.)

### BY STUDYING GOD'S WORD:

I have found that man is not immortal or deathless, by nature, but mortal, corruptible, and dying. (Job 4:17; 2 Chron. 14:11, marg.; Rom. 6:12; 2 Cor. 4:11, 12.)

I have found that man by transgression forfeited his right to the tree of life, and was turned out of the Garden of Eden, lest he should eat and live forever. (Gen. 3:23, 24, 17-19.)

I have found that the soul of man dies. (Ex. 12:15, 19; 31:14, 15; Lev. 7:18-27; 23:30; Num. 15:30, 31; Josh. 10:35, 37, 39; 11:11; Ezek. 18:4, 20; Psalm 78:50; 89:48; Isa. 53:10, 12; Acts 2:27, 31; Rev. 16:3.)

I have found that man is wholly unconscious and knows nothing in death. (Psalm 6:5; 115:17; 146:4; Eccl. 3:18-20; 9:5-10.)

I have found that eternal life is offered to man on conditions of faith in, and obedience to, the gospel. (Mark 16:15, 16; Matt. 24:14.) "For I am not ashamed of the gospel; for it is the power of God unto LIFE, to all who believe in it" (Rom. 1:16, *Syriac*).

I have found that a resurrection of the righteous dead to eternal life is promised. (Isa. 26:19-21; Job 19:25; Dan. 12:2; Hosea 13:14; 1 Thess. 4:13-17; Luke 20:35, 36; John 6:40.)

I have found that eternal life is a gift to be bestowed upon the righteous through Jesus and the resurrection. (Rom. 6:22, 23; 1 Cor. 15:52-54.)

I have found that the Lord only has immortality. (1 Tim. 6:14-16.)

I have found that to get eternal life, or immortality, one must seek for it. (Rom. 2:7.)

I have found that good people do not go to heaven when they die. (John 7:32-36; 13:33; 3:13; Acts 2:34.)

I have found that the Kingdom of God, spoken of in the Bible, is not to be above the skies in heaven, but on earth, and "under the whole heaven." (Dan. 2:44; 7:27; Rev. 11:15.)

I have found that Jesus will be King when He comes again, and that His people will be kings, too, and reign with Him on the earth, over the nations. (Rev. 3:21; 2:26, 27; 5:9, 10; Dan. 7:13, 14.)

I have found that Jesus will receive the throne of His father David, when He comes again, and reign in Jerusalem. (Luke 1:32, 33; Matt. 25:31-34; Psalm 132:11, 17; 2:6-12; Isa. 24:23; Zech. 14:16, 17; Jer. 3:17, 18; Joel 3:17-21; Micah 4:1-8.)

I have found that the twelve tribes of Israel will be restored as a nation, and that the apostles and Jesus will reign over them. (Matt. 19:28; Luke 1:33; Ezek. 37:21-28.)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**GOOD RECORD.** The State of Kansas has been the butt of ridicule for many years because of its adherence to temperance. During the wet years following repeal of prohibition in the United States, Kansas became one of those areas where sanity prevailed over license, and decency over ruinous appetites.

"The Christian Observer" notes: "Kansas, a pioneering state in the cause of prohibition, is made the butt of many jokes because of its attitude. It is no joke, however, when we consider what Kansas has reaped as the result of its bone-dry law. In Kansas there are fifty-four counties without any insane; fifty-four without any feeble-minded; ninety-six without any poor-houses; fifty-three counties without any persons in jail; fifty-six counties without any representatives in the state penitentiary."

This outstanding record could have been true all over the country if church people had "abstained from all appearance of evil" and supported the cause of temperance during the era of the Eighteenth Amendment. It was apostate church folk who, in 1932, voted to end prohibition for the sake of "more jobs," as some political leaders predicted.

**A DRINKING NATION.** Dr. E. M. Jellinek, of Yale University, in "Alcohol, Science, and Society" says: "There are approximately 100 million men and women of drinking age, that is, of age 15 years and over, in the United States. Of the 100 million persons of drinking age, 50 million use alcoholic beverages; of these, 3 million become excessive drinkers, and of these, 750,000 become chronic alcoholics."

Social drinking is winked at by the nominal church member, and "social influence" is thought of in connection with cocktails. This compromise of the church with the "course of this world" has destroyed the spiritual vitality of present-day Christendom. Listen to this press account of an English Rector: "This Oxfordshire town was granted a full liquor license today after the village rector had declared he would frequent the village pub.

"The village that lacks a public house lacks social influence," Rector P. Nott told the magistrate. "I want to remove the stigma attached to frequenting of public houses. It should not surprise people if, on going to the rectory, they should be told, 'You will find the rector at the public house.'"

"Be ye separate, saith the Lord," still applies to those who would be "my sons and daughters."

**HUMANISM.** Every crisis that has beset mankind has been brought forth through man giving up his hold on God, and relying upon his own self to chart the course of life; and appropriating to self all the praise for his accomplishments. "Is not this great Babylon, that I have built?"

Dr. Christopher Maude Chavasse, Bishop of Rochester (England), chairman of special

commission on evangelism, in an address to churchmen of his country, said: "We are faced with the phenomenon of a generation which has lost God. Half the people believe in nothing—not even themselves after a second world war in one generation. Meanwhile, the church has lost its vision and spiritual authority and become infected with the spirit of self-sufficient humanism. It is reported that against the five million who are in church every Sunday, forty million go into the movie houses."

This condition reported by the Bishop in England would lead to belief that the church is living in the time spoken of by Paul, when he said: "Men shall be . . . lovers of pleasures more than lovers of God." We are in the last days, concerning which it is written: "Know also, that in the last days perilous times shall come."

**A WARPED MIND.** Dr. Robert Ley was one of the leading Nazis who resorted to the cowardly way of avoiding responsibility for his behavior by committing suicide. After his slinking out of life, his brain was brought to Washington, D. C., for examination as to the extent of deterioration which it had suffered because of his profligate life. The report given out says there was "evidence of degeneration." "Women and drink" were the causes given for the "impairment of his mental and emotional faculties." A life of dissipation always wears out and tears down the mental and physical powers of a person. Ley's case is evidence confirming Solomon's words: "As he thinketh in his heart, so is he." For every thought, a brain cell is formed, and, if "our thoughts are evil continually," it can readily be seen that we will soon be mentally balanced toward evil. If our thinking is on things beautiful, virtuous, and spiritual, then we become "spiritually minded."

**ASSOCIATE MEMBERSHIP.** Some Baptists of the Northern Convention are becoming alarmed over the trend in associate and open membership. What is meant by "associate membership" is to receive a person into the church without his subscribing to the teachings of the church, merely making the church his church home, supporting its labors by his contributions and moral and spiritual help without any vote in its business affairs. Throwing down the bars in this respect has led to what is called "open membership," for it is argued it is not fair to a person who is supporting the church not to have a voice in its affairs, so, in many churches, individuals are permitted to join the church without confession of Baptist convictions or being immersed.

This liberality toward reception of members into church fellowship has been practiced among the Baptist churches in England for many years and, according to reports, has not tended toward increasing church membership.

Many of their leaders see the evil of loose membership and would like to return to the policy of requiring acceptance of definite doctrines before being received into church membership, but they are finding it hard to repent and return to their former estate.

Writing in "The Watchman and Examiner," the editor says: "Baptist churches are what they are because of convictions. . . . If Baptist churches have no specific witness or foundation, they have no right to exist. . . . When we turn away from our doctrines, therefore we fail; and are destined to die out."

Leaders of our own work can well ponder these editorial words. There has been a tendency in some quarters of our work to relax membership requirements for the sake of getting some names on the church book. Our future will be endangered if we depart from requiring acceptance of our specific doctrines as essential to church membership.

**BIG PEOPLE.** Writing on the "Big Shots" of his church, Jesuit Father John La Farge, editor of "America," exalted the lay members of the Catholic Church to a higher pinnacle of virtue than the frocked clergy. He says of the really great in his church: "They are young people of every race and nation, workers or students or service men and women, who are fighting to lead clean lives close to Christ in the midst of terrific temptations, or elder men who have courageously foresworn sin and the evil habits of a lifetime. They are mothers of families, lonely missionary cross-bearers on the bed of suffering, or souls dedicated to God's service in prayer, labor, and personal sacrifice."

This is a fine testimony to those who are endeavoring to emulate the Christ-life in their own lives. Christian character is respected wherever found. It is the noble Christians who, by their daily living, are the "living epistles, known and read of all men."

**GROWING PERIL.** The world listened eagerly for the words of Winston Churchill as he addressed mankind from the halls of Westminster College, Fulton, Missouri. It was an "elder statesman" that counseled the Anglo-Saxon world on the shape of things to come. I do not know to what extent Churchill knows his Bible and the measure of guidance he derives from it, but his warnings of what we may expect fit well into the picture portrayed by prophecy. Churchill saw in the Communist organization a "growing challenge and peril to Christian civilization." The Russian "bear that walks and talks like a man" is going to be pro-Satan in the end days, and will be a covenant-breaking power that will not regard "the desire of women," but shall magnify itself above all powers, seeking favors from all and giving none in return. Russia is well molded into this anti-Christian character, while using an apostate woman (church) to further its objectives.

## "THERE'S NO TIME LIKE THE PRESENT"

*(Continued from front page)*

ahead to find greater satisfaction in life is God's way. It is the way of declining the pleasure of the moment for a future of endless joy. It is the way that Jesus taught. In regard to the other way, Jesus gave an example of the Pharisees. They prayed in public places that men might praise them. They blew a trumpet before they cast a few coins to the beggars. Jesus said, "Verily, I say unto you, they have their reward." Indeed they did, for they did those things for the satisfaction of the hour and were losing the future reward that would have been theirs if they had been serving God.

Why do you eat your dessert last? Is it all a matter of custom? It isn't with me! I wait for the ice cream and eat it last because I enjoy the anticipation of it all through the meal, and I have the satisfaction also that I have first eaten the more substantial food for strength.

Jesus admonished us to seek first God's Kingdom and His righteousness, promising that all the necessities of life would be added. Therefore, if we resist our human inclination constantly to satisfy ourselves and do something pleasing to God, we have the promise of future reward. There is also the immediate reward, because He not only will give us a place in the Kingdom but will give, also, the things we need right now.

The Apostle Paul instructed Christians, in 1 Corinthians 10:24, not to seek their own welfare, but that of others. The reason for this is that when one seeks to please himself, he usually interferes with the pleasure of others and does not find any genuine pleasure for himself. When we enjoy something at the expense of another, either our conscience hurts us and diminishes our joy, or the other person retaliates and takes away our joy. You just cannot win if you are interested only in yourself and your own immediate pleasure. "Whosoever shall seek to save his life shall lose it" (Luke 17:33).

Therefore, we must consider the future and live in preparation for it. Bible writers all testified that this is the best way. It would be difficult to find a Christian who was sorry he had given up anything for the satisfaction of service and the hope of eternal life.

You are finding satisfaction this very hour by reading a paper which proclaims the good news of a glorious future. Your attendance at church gives you true satisfaction because you know it is contributing to your hope of eternal life and your example is encouraging others. Your contribution to church work may cost you a little pleasure, but not nearly so much as you will receive thinking of the eternal good that is being done not only for yourself but for others.

It all simmers down to love for others which comes from the love of God in our hearts. Paul, in the love chap-

ter, said that love does not seek her own. In other words, love is unselfish and seeks the good of others. Love is one of God's chief attributes. He has shown His love by giving us life and by providing for our needs. Above all, He gave us His Son, that, by accepting Him as our Saviour and obeying His instructions, we have the promise of eternal life, eternal peace, and unending joy and satisfaction.

To be a servant of God is the most practical way of life, because we are preparing for all future time and eternity. We also find great joy while we now live. There is no time like the present. There will never be another time exactly like this hour. The opportunities of today may never knock again. Therefore, be diligent to serve God now and prepare for a better future.

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## CHRISTIANS—HEIRS OF GOD

*(Continued from page 5)*

out. His sheep follow Him, and they know His voice.

To be an heir of God, one must know Him. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Jesus, when speaking to the woman of Samaria, said, "God is spirit; and those worshipping him must worship in Spirit and in Truth" (John 4:24, Emphatic Diaglott). "The Father seeketh such to worship him." Paul said, "As many as are led by the Spirit of God, they are the sons of God." What a blessed privilege! Paul also said, "If children, then heirs, heirs of God, and joint-heirs with Christ." To add to that blessedness, consider that all power is given to Christ—in heaven and in earth—to which power the believer is to be a participant. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"There is a way that seemeth right unto a man, but the end thereof are the ways of death," and death is the wage of sin. Jesus overcame sin and death by the sacrifice of Himself. He now ever lives to make intercession for us. "All that the Father giveth me," said Jesus, "shall come to me; and him that cometh to me I will in no wise cast out." So we see that it is God that makes the selection. It is a calling "out of darkness into his marvellous light" (1 Peter 2:9).

Paul said, "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 this world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that



arc: that no flesh should glory in his presence." The natural man loves to glory in himself. So do many Christians, but we must give God the glory. Let us all exclaim with the Apostle of old: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." We cannot praise Him enough for His bountiful grace and inheritance. What a treasure are the riches of God's grace!

Jesus Christ Himself, though He was rich, yet for our sakes became poor that we "through his poverty might be rich." Jesus gave His life and humbled himself even unto the death of the cross. His precious blood was shed for the remission of sins, and that is an invisible sign which every child of God carries with him. As in Egypt, so now: "When I see the blood, I will pass over you" (Ex. 12:13). Are we enjoying the feast of the Lamb now? Remember, nothing was to remain until the morning. We are living in the early morning of the seventh day. Let us keep the feast, then, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. This feast is our daily bread.

Thus was the will of God fulfilled at Calvary. Christ paid the ransom for our sins. Now we, as He, by that glorious symbol of baptism, became dead and were buried, that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Baptism is an outward performance of duty for the child of God, giving the individual an inward sense of duty performed—a good conscience toward God. It is a commandment of God, requisite to becoming an heir of God.

"The heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:1-7). All this we see through the eye of faith.

God has chosen faithful men all down the ages for the operation of His great plan of salvation: men such as Daniel, David, Moses, and the prophets, not excluding the great Apostle to the Gentiles. Paul especially has the gospel for us. In most of his epistles, he alone lauds and magnifies that great man Abraham, father of the faithful. It was Paul who said of Abraham: "When he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called."

There was a set time for Isaac to be born, and there is a

set time for a Christian to be born. Here is one of the many places in the Scriptures where we discover God's wonderful, miraculous mind placing before the child of God His mystery which has been "hid from ages and from generations, but now is made manifest to his saints." By the grace of God, I present the following picture to all believers in Christ, the living Head of the church. Abraham, as we know Bible language, was a type of God. Isaac, as we know, was a type of Christ. Sarah was a type of the church born at Pentecost, the New Jerusalem, the "mother of us all" (Gal. 4:26). Comparing these types with their antitypes, one gets a wonderful inspiration of God's precious Word.

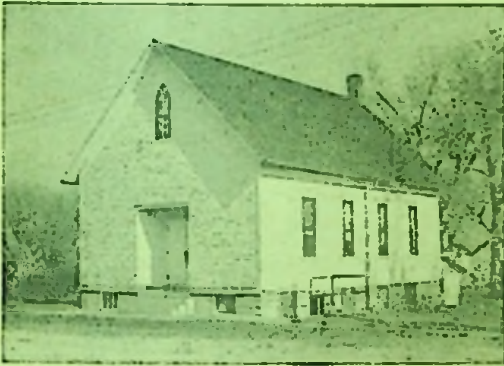
Sarah and Abraham were both past the time of life for child bearing. God said Sarah would have a son, saying to Abraham, "My covenant will I establish with Isaac, which Sarah shall bear unto thee at a set time in the next year." Sarah conceived in her old age. Her womb being dead, the birth of Isaac was life from the dead—typifying a resurrection. Here is some comparative Scripture: take it to your closet and meditate. Isaac was hid in a dead womb. "Ye are dead and your life is hid with Christ in God." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Isaac was quickened in that dead womb, and "you hath he quickened, who were dead." "Jesus Christ was put to death in the flesh, but quickened in the Spirit." Isaac was born out of that dead womb. Christ was born out of Joseph's tomb. Here the tomb and the womb are side by side: Isaac was given life from the dead, and Christ was given life from the dead.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." The stream from Abraham, type of God, made us glad! Sarah herself was, in type, the city of God—New Jerusalem. God is in the midst of her. Was not that true when she conceived of Abraham's seed? She shall not be moved. "Thy seed, as of one," (Christ) "which liveth and abideth for ever." God was in the midst of all Sarah's activities. Did not God help Sarah?—and "that right early"! "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." God will help all those who fear His Name. There is no other man apart from Christ whose streams make us glad. Believers are those who comprise the city of God, the living stones prepared for God's glory. All this speaks to us of a resurrection. The way to obtain the resurrection of life is through the finished work of Calvary. Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, as circumcision was to Abraham a sign and a seal of the covenant God made unto him. So is baptism to the believer in the New Covenant. When anyone goes through the waters of baptism,



he immediately becomes an heir of God. Abraham is, indeed, a most outstanding example of all God's people. From this picture, we get a most emphatic one in *type* of a resurrection.

O! taste and see how gracious the Lord is! His Word is infinite in scope, infallible in authority. Christ is the Revealer, the Redeemer, the Risen, the Returning. Most emphatically, He soon will be the *Reigning KING OF KINGS*. May the Lord defend and preserve all his children blameless unto His heavenly Kingdom: for, "Thine is the kingdom," and "Thine we are." "Watch"! "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."



**ILLINOIS SPRING CONFERENCE**—March 30, 31, 1946, at the Ripley Church of God. For a number of years, the Illinois Spring Conference has been held at Ripley. In fact, the meeting has come to be such an event that both the Ripley congregation and many members from other Illinois churches anticipate, with pleasure, the opportunity to attend and to fellowship with others of like faith. Members of the Church of God in Illinois who have never attended one of these conferences, really have missed something good. . . . The Ripley people are doing everything possible to provide sleeping quarters and food for all who find it possible to attend. If you plan to be there, drop a card to Mrs. Thomas Lewis, Rt. 2, Mount Sterling, telling when and how you expect to arrive.

## THE MAGNITUDE OF SIMPLICITY

(Continued from page 3)

away from His truth and its consequences. Millions of lives have been sacrificed, nations stripped of their resources, and grief and misery inflicted upon the people, all because they did not know the power behind God's words when He had "determined the times before appointed and the bounds of their [nation's] habitations."

Man's power is as nothing compared to God's simplest words; for, if only we heed them, we shall find the magnitude of His simple truth is boundless. Read Job 38 and 39 to note the commonplace, everyday things which are, in reality, the mighty works of God. God's challenge to Job to answer those questions is equally as unanswerable today as it was then.

# BOOK PARADISE

By Arlen Marsh

"The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."—Lord Macaulay, "On John Dryden."

"The most important publication of 1946" is the way the publishers (Thomas Nelson & Sons) style it on the book jacket, and for once the publisher's blurb is indubitably correct.

For the Revised Standard Version of the New Testament is the official product of the Federal Council of Churches of Christ in America. It does, therefore, represent the combined scholarship of thirty Protestant denominations, the most powerful Protestant groups in the world today. And, for the first time, it officially, with full church authorization, puts into modern English the language of the New Testament.

Most of us are familiar with the American Standard Version of the Bible, which has been for years the accepted version for most large Protestant churches. This new edition of the New Testament (cloth; \$2.00) is a revision of that version.

But it is much more than a revision; it has made use of the best Biblical scholars available within the United States; it has made use of manuscripts far more ancient than any that were available to either the King James translators or the revision committees of the nineteenth century. The language, of course, has entirely changed; it is modern, up-to-the-minute American English, which is quite a different thing from English English.

Modern styling has been given to the actual printing, too. Type is large and clear, like the type of a good textbook or novel; paragraphing and punctuation conform to the requirements of current American grammar; poetry appears as poetry, conversation as conversation. A regular book page is used rather than the old two-column page familiar to all Bible readers.

If you can own no other modern version of the Scriptures—and we all should own at least one—buy this. It is the equal of any other, and the superior of most; it is accurate, scholarly, readable, authoritative, understandable; even children can go over it and know exactly what its language means.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.



## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"As many of you as have been baptized into Christ have put on Christ" (Galatians 3:27).*

### Using God's Blueprint

We recall that last week we learned some people wanted to build a tower. This was not according to God's will or wishes. God changed their language into many languages. They could not succeed without God's blessing.

A blueprint is an exact plan for something to be made or built. In the Bible, we find the exact plan of salvation. We find an exact plan for becoming a part of the body of Christ. We might say the whole Bible is a blueprint of what God planned for the world. There is an exact plan of what will become of those who do not accept Christ. There is an exact plan for the people of Israel.

### The Place for Us

Simeon was a prophet and teacher at Antioch. (Acts 13:1.) He told how God visited the Gentiles "to take out of them a people for his name" (Acts 15:14). Other prophets agree with this. They tell that after the people for His name are taken out, the tabernacle of David will be rebuilt. Many other wonderful events will occur. (Acts 15:16, 17.)

If you wish to have a part among those who are to be a part of the people for God's name, then you must follow the blueprint.

First, we hear of Christ. We believe in Him. We repent of our sins and accept Him as our Saviour. (Rom. 10:9-17.) When we believe, we want to be baptized into Christ. (Gal. 3:27.) We want to follow the exact plan God has for us. If we are Christ's, we are joint-heirs with Him. For example: a group of children are all equal in their father's sight when his worldly goods are divided. If another child has grown up with the sons, he will not benefit from the inheritance unless he has been adopted. We cannot share in the wonderful plan of God unless we are "in Christ." We have to be adopted into the heirship. We are all one in Christ. There are no more Jews or Greeks. We are no longer bond or free. We are all Christ's fellow heirs.

### Are You Not Glad?

Then, being filled with joy for looking toward the wonderful things God has for those who love Him, let us serve Him today.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:13, 14).

Because we are happy in Christ today, let us shed our wonderful news abroad. We are all able to scatter some of the "good news" of the gospel of the Kingdom.

If we are walking after the things of the Spirit, we are at peace in our hearts.

We are "sealed unto the day of redemption" by the "holy Spirit of God" (Eph. 4:30).

Do you belong to the Lord? (1 Cor. 6:10.)

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

God knows those who are His. He understands our hearts. Let us then work for Him and help others learn of the good news of the "high calling" through Jesus Christ our Lord.

### Should I Do It?

Should I do it? is a common question, spoken or thought by everyone.

There are so many seemingly simple pastimes. We must judge ourselves. We need to decide what things help us to grow spiritually and what hinder us.

If the pleasure is selfish, if it is of the world, it is not uplifting. A Christian is to be unselfish. A Christian is to be in the world but not of it. We are to depart from iniquity and do good.

### Happy Birthday Wishes

Roger Yows, Mar. 26, age 9, Purmela, Texas.

Glenda Ruth Wolfe, Mar. 31, age 7, Gatesville, Texas.

### Now

"If you have hard work to do,

Do it now.

Today the skies are clear and blue,  
Tomorrow clouds may come in view,  
Yesterday is not for you;

Do it now."



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Can United Nations Secure Peace?

\* \* \*

*By Sarah Kessler, Ludlow Falls, Ohio*

World peace never can be secured through the allied nations because we do not even trust our own neighbors, so how are we going to trust other nations? You have to admit that just about every family in the United States locks the doors at night. Even in our own country today, we have strikes that may lead to inflation, distrust among our fellow men, stealing, cheating, and murders being committed at all times. Now, how can we give peace to other nations when we do not even possess it ourselves?

Luke 21 records Christ's description of the last days, in which He says there will be great perplexity of nations. We are now perplexed about the atomic bomb, strikes, possibility of another war, the morals of the young people, divorces, and so forth. Statesmen admit they have no certain way of meeting these conditions. Our statesmen can do nothing about this problem of perplexity; only a superior being can, namely, God.

These last days are not to be a time of peace and brotherhood among men or among nations, because the Bible tells in many chapters that other conditions will prevail.

These are perilous times. For instance, in 2 Timothy 3:1-4, Paul said that men will be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient, unholy, trucebreakers, false accusers, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.

Trucebreakers have been the cause of all recent wars. Germany broke her truce with Russia within a few months after it was made. Russia's treaty with Japan, made just before she declared war, was broken.

There never can be everlasting peace all over the world until the Saviour of all men, Jesus Christ, comes again.

### "In Confidence Shall Be Your Strength"

Personality experts and psychoanalysts tell us that confidence in oneself is an important element to living a successful life. While we realize that confidence as a trait in personality is important, we must not allow self-confidence to overshadow the confidence and trust we must place in God.

Confidence is more than realizing the ability of a person; it is the exercising of that ability. While it is simple to look upon the leaders of our nations and deplore their

lack of faith and confidence in the strength of God, how many of us realize the lack of confidence in our own lives? We look about us, noting atheism in our congressmen, lack of dependence upon God by the so-called peace-makers. Yet, what does it profit us to complain about these conditions when we ourselves do not put enough confidence in the Lord to know that He can help us to overcome?

How much more profitable would be our observations if we spotlighted them on ourselves, individually! Is it possible that we are losing some of our confidence in God? Do we depend upon Him to solve our problems? Do we allow Him to help us choose our life work, our recreation, our friends? Could it be possible when we note the lack of interest among our Berean members that lack of confidence in God is the reason? How often do we appeal to Him for help in our attendance problems? Most important of all, do we have confidence that He will solve them?

The society that has complete confidence in God and His ability to make it function successfully will be the strong group. We have the assurance of the Bible to substantiate our faith. Confidence in God will provide us with all the self-confidence necessary for a successful individual personality, also a successful Berean personality.

### JUNIOR BEREAN NOOK

Vit-Em-In Club No. 7

When our Berean director, Sister Verna Thayer, returned to Oregon, Illinois, this week, she reported the good news that our roll of Vit-Em-In Bible classes now numbers seven societies. Our new member is located at the Burr Oak Church in Indiana, and we are glad to welcome it into our society. This makes one hundred per cent all the places that Sister Thayer has visited since last September in which Vit-Em-In Bible classes have been organized.

Mrs. Ferris Zechiel is serving as sponsor of the new class at Burr Oak, with Norma Jean Currens as her assistant. The class meets each Saturday morning. They are studying a series of lessons called "A Trip on the Gospel Airplane," or "Visiting Places in the Holy Land."

The growth of the Junior Berean Society has been outstanding this year and we are looking forward to adding many new societies during the next few months.

# AMONG THE CHURCHES

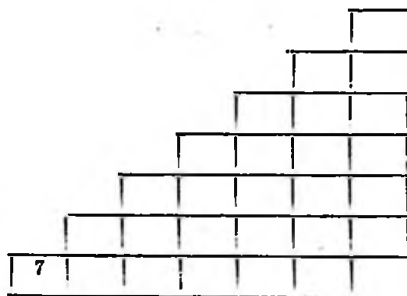
## CALENDAR

- March 30, 31—Illinois Spring Conference at Ripley.
- April 13, 14—Indiana Quarterly Conference at Kokomo.
- April 7-21—Special meetings (James M. Watkins) at Oregon, Ill.
- April 15-21—Special meetings (Sydney E. Magaw) at Kokomo, Ind.
- June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30 - August 11—General Conference at Oregon, Ill.
- July 30 - August 11—Illinois Bible School and Conference at Oregon, Ill.

## HERALD SUBSCRIPTION DRIVE

The 1945 General Conference authorized an effort to increase The Restitution Herald subscription list, said objective to be a twenty per cent increase. That means we need two hundred eighty new subscriptions. It is a worthy effort, as an increase in circulation will result in a corresponding increase in proclaiming the truth. It is not a stupendous task. The goal should be reached in a few months. Let's "go after it" as if we meant business!

Ten new subscriptions will cancel one block in the accompanying graph. As soon as all the blocks are canceled, we shall have reached the goal of two hundred eighty new subscriptions. No automobiles or shetland ponies are offered as prizes. This is a clear case of working for the Lord. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58)—"not slothful in business"!



- Mrs. Charles Pearson 5
- Mrs. G. J. Ruhn 2

Only two hundred seventy-three to go!

## COLLEGE YEARBOOK

Oregon Bible College Yearbooks are expected to be published by the end of April! Order yours early! We will have a limited supply on hand! Send orders to Floyd Kessler, Jr., Oregon Bible College, Oregon, Ill. Price - \$1.25. Floyd Kessler, Jr., Adv. Mgr.

## RIPLEY, ILLINOIS

The Ripley brethren are looking forward to a week of meetings, beginning March 25, with Bro. James M. Watkins as speaker. The last two days of the month are set for the Illinois Quarterly Conference. A large crowd is expected. May the fellowship and spiritual uplift be enjoyed by all. To our church throughout the State, we extend a hearty welcome.

Bro. and Sr. Howard Huey of LaPrairie, Ill., attended our evening service, March 10.

We are expecting Bro. J. W. Cooper to return to his home before the Conference and again to be a regular attendant at all services. Also, Sr. Mary Luning is expected home by the last of April.

Sr. Maggie Luthy has been ill the past several weeks.

Sr. C. R. Randall's parents, Mr. and Mrs. W. R. Zollinger, Oregon, Ill., were week-end guests at the Randall home, and attended the Sunday morning service.

Mrs. Thomas Lewis, Seey.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Willard Naylor of Nappanee, Ind., visited headquarters, Wednesday, March 13. Come again!

Wanted: 273 new subscriptions!

Sr. Leota B. Hanson, accompanied by Srs. Harper Koontz, Shirley Logsdon, Wendell Dodden and her sons, Robert and Jon, all of Oregon, Ill., motored to Chicago, Sunday morning, March 17, to attend services where Bro. Harold Doan is pastor. The group returned Sunday evening.

"Last Sunday was set aside as General Conference Sunday, and was observed in both churches. The General Conference is a blessing to every phase of our work in every part of the country. Interest in the work which the Conference is doing will be heightened if you keep posted on what is done by the Conference. The only way to do this is to be a regular subscriber to The Restitution Herald. It is a matter of loyalty to your church to support its work. If you are not now a regular reader and subscriber to the only official denominational paper we have, get in line with your support and help make The Restitution Herald a better paper and a more widely circulated paper."—C. E. Randall, pastor at Fonthill, Ont.

Bro. Harry Sheets, 820 Douglas Ave., Aurora, Ill., is scheduled to preach at Hope Chapel, South Bend, March 31, and at Burr Oak, Ind., on April 7, 19, 20, and 21.

Bro. C. E. Lapp, pastor of the Church of God at Tempe, Ariz., reports having "only eight more weeks of school." Then he will receive his college degree.

Bro. Lyle Rankin, Cashmere, Wash., is scheduled to preach "once each month about twenty miles north of Spokane, at Williams Valley in the morning and Wild Rose Prairie in the evening. The post office for these places is Deer Park, Wash.

Bro. Alva Huffer, a senior student of Oregon Bible College, preached, Sunday, March 17, for the Morning Star Church of God, South Bend, Ind. Bro. Kirby Davis, a sophomore, was busy the same time at Michigantown, Ind.

The Editor will preach, D.V., at the Dixon (Ill.) Church of God, Sunday morning, March 24. His subject will be, "God's Controversy with the Nations."

Originality Plus: Sr. L. F. Slocum, 433 Thomas St., S.E., Grand Rapids, Mich., announces: "A new son joined our family on March 2 in the form of one Gerald Bradley, measuring six feet, two inches, and weighing two hundred twenty-five pounds. All are doing well." Congratulations!

Bro. and Sr. Arlie Townsend and Bro. and Sr. L. F. Slocum, members of the Pennellwood Church of God, Grand Rapids, Mich., have returned home from trips to California and Florida, respectively.

Bro. Milton Hall, a sophomore student in Oregon Bible College, will preach, March 31, for his home church, Pennellwood, Grand Rapids, Mich.

Caretaker L. D. McLain, Golden Rule Home, recently submitted to surgery at Rockford, Ill., and, we are glad to report, will soon return home.

Forgot It. We are sorry to have overlooked reporting that Sr. L. E. Conner recently was favored with a visit of her son, "Bob," of Macy, Ind.

Rachel Mae was born to Bro. and Sr. Paul Williams, Stanhope, Iowa, March 8, 1946. Congratulations!

"I hope to see you at General Conference this summer, as well as at the Virginia Conference."—J. R. McCrone, Woodstock, Va.

A NEW WORK IN LANSING

After four weeks in this capital city of Michigan, we are beginning to see some promise of success. Seventeen interested members of the church have been located in this vicinity, in ten families. There are fifteen non-member families who seem either interested or friendly toward our effort. So we have twenty-five families in all to work with. These people are nearly all from the Blanchard and Grand Rapids neighborhoods.

A first meeting was attempted on February 15, when five came. The second try was on February 24, with five again, but not the same five. No meeting was held either time. The first actual meeting was on the third trial, March 3, when a preaching service was held and also a business meeting, with seven present. At the next meeting, March 10, attendance had grown to fifteen, including four visitors from Grand Rapids. On this date, a Sunday school was organized and the first classes held. Preaching service was also held after Sunday school.

Officers were chosen, as follows: superintendent, Robert Slocum; assistant superintendent, Clair Aleumbrack; secretary, Mrs. Leo Croft; all of 3328 E. Michigan Ave., and treasurer, Mrs. John Douglas, 1014 W. Shiawassee St. Any members or interested people near Lansing who have not been contacted yet are urged to report to Bro. Slocum or one of the other officers. The group needs the support of everyone who can be rallied. This is a start toward a church in Lansing. Let every member co-operate to the utmost.

Meetings are to be held every Sunday at 10:00 a.m., in the YWCA on Townsend St., half a block directly south of the capitol building. The latter is a landmark you can see for miles approaching the city from nearly any direction. Sunday school will be held every Sunday, and on alternate Sundays there will be preaching in addition by a minister sent by the Michigan Conference. The next preaching service will be on March 24. The conference is also assisting in sending down from Grand Rapids teachers on the non-preaching days.

This field seems quite strategic and very promising. The state conference is co-operating in the finest way. With everyone's co-operation, a great work should be done here. We ask your prayers in behalf of this new effort, and upon the leaders who are to carry on the work. M. W. Lyon.

NATIONAL BIBLE INSTITUTION

Table with 2 columns: Name and Amount. Includes Mr. & Mrs. Howard Hamilton (\$10.00), Mr. & Mrs. Francis Burnett (20.00), Mr. & Mrs. George McMurtrie (12.00), Mr. & Mrs. Chas. Nettis (5.00), Lawrenceville, Ohio, Sunday School (20.00), Ripley, Ill., Church of God (29.54), Marjorie Burnett (7.50), Mrs. John S. Taylor (4.00), Mrs. Virda Sittler (5.00), Mrs. Frank Henry (2.50), A Friend (2.00), Pennellwood Church, Grand Rapids (8.00), Maybelle Hanson (10.00), Helen McInturff (4.00), Mrs. Howard Moore (5.00), W. A. Reid (5.00), Mrs. I. R. Hillard (13.00), Mrs. Kate Olmstead (8.15), Blessed Hope Church, Niagara Falls (20.00).

HOPE CHAPEL

South Bend, Ind.

We were very fortunate in having Sr. Verna Thayer with us, February 4-17, during which time she conducted a teachers' training class. She also supplied the pulpit for two Sundays, and everyone enjoyed her interesting talks.

We had some real winter weather during the second week of her stay; nevertheless, the interest was very good and there were several who had one hundred per cent attendance.

We received so many new ideas, helps, and suggestions from Sr. Thayer, and it seemed there was no limit of her knowledge and experience in teaching children.

A Vit-Em-In class was organized by Sr. Thayer and Sr. Horace Pierce to be conducted on Friday evenings after school. There were twenty-nine in attendance at the first meeting. At the present time there are thirty-nine on the roll and the highest attendance was thirty-three, on March 8. Sr. Pierce is enjoying the work very much and has asked for an assistant, as the class is growing each week.

We pray that God will bless Sr. Thayer in this work.

Mrs. Elmer McChesney, S. S. Secy.

PAUSTIAN - GRANT

At three o'clock, p.m., on March 2, 1946, Miss Gaynell Paustian, daughter of Mr. and Mrs. Joseph F. Paustian of Millard, Nebr., and Mr. Richard E. Grant, son of Mr. and Mrs. Charles D. Grant of Bennington, Nebr., were united in marriage at the home of the writer. Attending the couple were Mr. and Mrs. Charles E. Grant, brother and sister-in-law of the bridegroom.

The bride wore an aqua suit with a corsage of pale pink carnations. Her attendant wore a brown suit with yellow daffodils.

Mr. and Mrs. Grant will make their home in Millard. Our prayer for them is that they may have a long and happy life together, with God's richest blessing. Robert O. Hardesty.

MARTHA BENJAMIN

Martha Benjamin was one of four sisters, two of whom died during childhood, the other being Teresa Martindale, who is now in her ninety-seventh year. Besides the surviving sister, she is also survived by a nephew, J. B. Martindale, and a niece, Miss Nina Martindale, both of Rensselaer, Ind. Sr. Benjamin's parents were the late Jared and Lettie (Halstead) Benjamin. Only a few days ago, plans were made for a family observance of "Aunt Mattie's" ninety-fourth, birthday anniversary. On March 13, she would have been ninety-four years of age. She died Sunday morning, March 10, at 6:30 a.m.

"Aunt Mattie" became a member of the Church of God during her girlhood and was intensely interested in the welfare of that church and a deep student of the Bible. As late as her final illness, although unable to attend church services, the interest of the church was uppermost in her mind.

Words of comfort were spoken, by the writer, to a large circle of friends and acquaintances from 1 Corinthians 15, 1 Thessalonians 4, and Revelation 21, after which she was laid to rest in the family plot in beautiful Weston Cemetery to await the first resurrection and the crown of righteousness that will be awarded her at the appearing of her Life-Giver. A. Weldon McCoy, Sr., Pastor.

LIST YOUR CHURCH

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

Arizona:

Tempe—8th & Myrtle Sts. C. E. Lapp, Pastor—709 Mill Ave.

California:

Los Angeles—230 W. 103d St. J. W. McLain, Pastor—230 1/2 W. 103d St.

Illinois:

Macomb—Corner Johnson & Piper Sts. Linford W. Moore, Pastor—618 W. Chandler St.

Oregon—301 N. 3d St.

F. L. Austin, Pastor—500 S. 4th St.

Iowa:

Sioux City (Golden Rule Church) 1919 Center St., Phone 8-2412

Michigan:

Grand Rapids (Pennellwood)—28 - 36th St., S.W.

H. U. Krogh, Jr., Pastor—110 - 32d St., S.E.

Missouri:

Kansas City John F. Green, Pastor—6216 Peery Ave.

Nebraska:

Omaha—Corner 34th & Seward Sts. Robert O. Hardesty, Pastor—1804 N. 33d St.—Phone AT-1481

Texas:

Corpus Christi—3316 Ave. D. George A. Waters, Pastor—Phone 7209

Keep the list growing!

OREGON BIBLE COLLEGE NEWS

The College was the recipient, recently, of two welcome gifts for which we are very grateful. A beautiful hooked rug arrived recently from the Golden Rule Sisters, Golden Rule Church of God, Cleveland, Ohio, which is an attractive addition to the living room. The other gift, consisting of four pounds of butter from Bro. and Sr. E. W. Johnson, Hector, Minn., found a very welcome place at mealtime.

The College quartette has been very busy during the past few weeks. They spent the week end of Sunday, March 10, at Southlawn Church of God, Grand Rapids, Mich., where Gary France also preached at that time. March 14, they were invited to sing for a father-son banquet in Dixon, Ill.

As the weeks of school progress, our schedule of studies becomes more interesting, notwithstanding the six-weeks' tests of the past week. The knowledge received from our classes as well as the weekly chapel periods is sure to be of much value to us in years to come.

The students entertained the senior Bereans and young people of the local church, Friday evening, March 15, with a Shamrock Frolic. Irish green was very prevalent in games, names, and refreshments.

Our 1946 school annual, "Marantha," is fast becoming a reality, and orders for same are being received. If you are interested in all the phases of our college life, we know you will find the Marantha very interesting. Ellen Van Fleet, Reporter.

Truly, for the wide-awake teacher of small children, "the world is so full of a number of things, I'm sure we should all be as happy as kings." From the weeds and insects of the countryside to the sublime forms of great art as expressed in music and painting, there is a wealth of material that will make the lesson come alive for the child.

To the child's mind, all lessons must be measured by something already seen or learned by personal contact. This is true of every one of us. We must remember, however, that the child's experiences are only beginning, and he has so little knowledge to use for a measuring stick. Therefore, the more material we can supply to help him understand the Bible lesson, the easier it will be for him to remember it.

A comparison of a dead bird in the classroom with the living birds the children see every day helps to make clear what lack of life means. A doll



which may look like a child, but which can never move without their aid, shows them that only God can give life and motion to living things. Handwork for such a lesson might consist of making tiny dolls or animals of modeling clay, at the same time learning to say as a prayer, "Thank you, God, for making me able to think and play." Only the everyday things of life are used—clay from the dime store, a doll from any child's toys, a dead bird or insect found on the premises.

From a small beginning started in 1931, I now have several boxes from which I can draw material for two classes weekly, and much of it has cost me nothing but time. From such magazines as the "American," "Saturday Evening Post," "Woman's Home Companion," and "National Geographic," a wealth of pictures has been obtained.

I use large manila envelopes for filing. On one I wrote, "Animals—Birds," "Plants—Flowers." Into this went all the pictures under that listing. A second envelope was marked, "Bible Atmosphere," "Bible Subjects," "Christmas." "Bible Atmosphere" includes color photographs of camels on the desert, Arabian sheiks, a walled city, a sheep before a flat-topped mountain. Some have been used as they are for costumes and customs. Others will probably be cut up and several pictures combined to make a poster. All were magazine ads.

"Bible Subjects" are copies of good religious pictures gathered from anywhere—calendars, Sunday school papers, etc. Do not overlook the small sketches that appear on each page of most religious calendars. My Berean class recently cut out a set of the apostles' heads and pasted them on "paper dolls" drawn to scale and colored. Now we

## MATERIALS FOR CHILDREN

By *Grace M. Marsh*  
(*Tipp City, Ohio*)



Mrs. Verna C. Thayer, child evangelist of National Bible Institution, and Mrs. Joe Lawrence demonstrate handwork with Sioux City, Iowa, class.

have a set of stand-up cutouts to illustrate many of our lessons on the life of Christ. Study your picture well to make sure it is not misleading the child. If there is something unbiblical about it, point it out to the class or do not use it.

An envelope marked "Scenics" helps in flannel-board work. A short time ago, in a series of lessons on Esther illustrated on the flannel-board, the palace grounds were beautified with roses on the wall, birds, and a swimming pool, all of which were drawn from the envelope at a moment's notice.

I have one box in which I keep paste, Scotch tape, crayons, construction paper, modeling clay, etc. The foil and usable designs from Christmas and Easter cards help, too. Foil or bits of cellophane line the cutout windows of church designs the children color.

A lesson drawn from Isaiah 11:6-9 can be illustrated beautifully with pictures from the envelopes.

If you have a flannel-board, use it for this lesson, for you can shift the scene as the lesson progresses. Have a picture of a modern child, for it is the child of today whom we are teaching the Word.

For drawings, you can get several varieties of pattern books. These can be copied by means of carbon paper or hectograph. Carbon paper is less expensive, but not so satisfactory. In my search for non-copyrighted pictures to copy, I look for display ads of department stores in the daily papers, also the children's pictures in the pattern sheets furnished through the courtesy of drygoods stores. You soon can learn to take a figure from one picture and combine it with one or two from a second picture and have something that just meets the needs of your class. There are several sets of 52 pictures each that easily are used in many ways. I have three of these sets. Then I have the lessons and notes from three or four teacher-training classes that often give me the idea I need just when I am lacking in imagination.

In making drawings for children to color, be sure the lines are clearly cut on mimeograph paper or on drawing paper. Hectograph paper is too hard to crayon well. And poorly drawn pictures are a strain on the eyes.

Do not let any one type of work become monotonous. Making a scrapbook for an invalid child may be more vital to your class than coloring a picture of Mary and Martha. If so, make the scrapbook. Always take advantage of special days, Christmas, Mother's Day, etc., to have the children make a gift for someone. Their happy faces will make us realize more fully the meaning of Paul's words, "God loveth a cheerful giver."

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# THE RESTITUTION HERALD

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## Future Rewards—Life and Death

By T. M. Ferrell (Holbrook, Nebraska)

SCRIPTURAL teaching is very plain in presenting future reward as life or death, contrary to the common understanding of future rewards consisting of eternal bliss in heaven or eternal blister in hell. The Old and New Testaments are alike in showing that the reward of the righteous is life and the reward of the wicked is death.

Our study of the subject would begin in Ezekiel 18, where God discusses His righteousness in dealing with man. Among other things, God said that the old proverb of the fathers eating the sour grapes and setting the children's teeth on edge could not be used any more, but every man would be accountable for his own sins and would die because of them. (See Ezek. 18: 14.) He showed also that the wicked man who turned from his sins was acceptable, and would be given life; while the righteous man who turned to wickedness was not found acceptable and would receive only death. (Vv. 21-24.) Here are the words we want: "In his *righteousness* that he hath done *he shall live*" (18:22b), and, "In his *sin* that he hath sinned, in them *shall he die*" (v. 24). Because God has no pleasure in the death of the one who dies, He exhorts us to "turn [ourselves], and live" (v. 32). While this passage of Scripture may have had a past application, we think it can be used correctly in referring to the present and future. The remainder of this study will corroborate.

In another passage of Scripture, John 3:14-21, of which that familiar verse, John 3:16, is a part, we again have life and death presented as future rewards. Here the key words are "perish" and "everlasting life." The word "perish" here undoubtedly means to be destroyed—to die without hope of resurrection. This latter thought we get from 1 Corinthians 15:17, 18, where this same word appears. This is also the same Greek word as in John 3:16. According to these verses, "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*." Dead, never to be brought to life again! That is the thought of John 3: 15, "That whosoever believeth in him should not *perish*, but have eternal life." Here we have presented eternal life and eternal death, the receiving of one or the other being dependent upon belief or unbelief, respectively, in God's Son. The word "perish" carries no thought whatsoever of eternal torment.



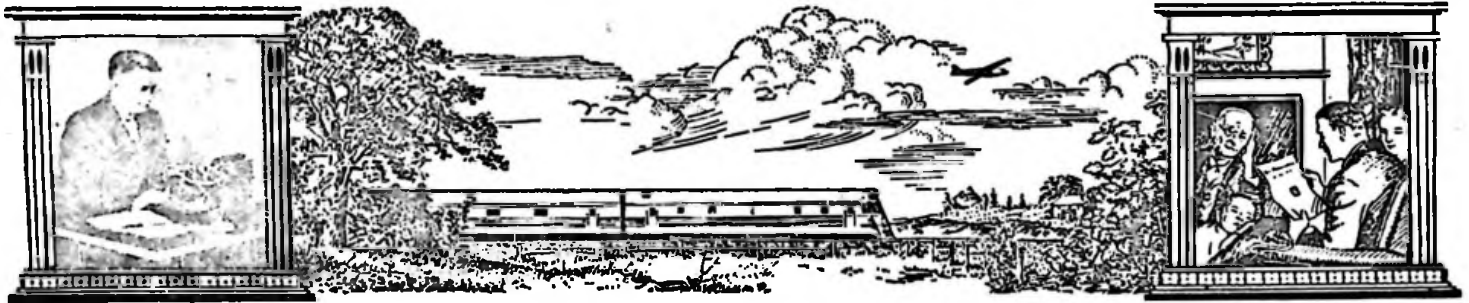
T. M. Ferrell

Terms that should also be used in this study are—"everlasting punishment" and "life eternal," as found in Matthew 25:46. The "everlasting punishment" was to be the reward of those who were unrighteous, but the "life eternal" was to be reserved for those who performed the will of God and had true Christian works. It is important in a study of this verse to know that the words "eternal" and "everlasting" are from the same Greek word. If "everlasting punishment" is limited in duration, so is the "life eternal." If the future life

is to be endless in duration, likewise the punishment—death. The punishment is destruction, not torment, according to 2 Thessalonians 1:7-9. Said Paul: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting *destruction* from the presence of the Lord, and from the glory of his power."

"Now of the things which we have spoken this is the sum." We have before us in the future age, life or death. If we are "servants of sin . . . the end . . . is death" (Rom. 6:20, 21), and if we "become servants to God . . . the end [is] everlasting life" (v. 22). "The wages of sin is *death*: but the gift of God is eternal *life* through Jesus Christ our Lord" (v. 23).

To take the step Godward is life. To do nothing means death. "Wherefore turn yourselves, and live."



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Sydney E. Magaw, Editor

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# Toward Peace or War

Selected from *Signs of the Times* by  
Bro. Lyle Rankin, Cashmere, Wash.

*“When he drew nigh, He saw the city and wept over it” (Luke 19:41).*

1755—We loved the British and hated the French .....	French and Indian War.
1776—We loved the French and hated the British .....	American Revolution.
1799—We hated the French .....	Sea battles with France.
1812—We loved the French and hated the British .....	War of 1812.
1846—We loved the Southerners and hated the Mexicans .....	Mexican War over Texas.
1861-64—North hated South and South hated North .....	Civil War (Britain aids South).
1898—We hated the Spanish .....	Spanish-American War.
1899—We hated the Chinese and the Filipinos .....	Conquest of the Philippines.
1900—We loved the Japanese and hated the Chinese .....	Boxer Uprising in China.
1904—We loved the Japanese and hated the Russians .....	Russo-Japanese War.
1914—We loved the Japanese and the Russians .....	Allies in World War I.
1914—We hated the Mexicans .....	Marines land at Vera Cruz.
1914—We loved the British and French and hated the Austrians and Germans .....	Beginning of World War I.
1915—We loved the Italians .....	Italy joins Allies.
1916—We hated the Mexicans .....	Pershing invades Mexico.
1917—We loved the Japanese and the Chinese .....	Allies in World War I.
but not the Russians .....	Russian Bolshevik Revolution.
1918—We loved the Italians and hated the Russians .....	Our troops invade Russia.
1927—We loved the Japanese and hated the Chinese .....	U. S. bombards Nanking.
1935—We hated the Italians .....	Italy invades Ethiopia.
1936—We loved the Chinese and hated the Russians .....	Communists despoil China.
1939—We loved the British and French and hated the Germans and Russians .....	Beginning of World War II.
1939—We loved the Finns and hated the Russians .....	Russia invades Finland.
1941—We loved the Russians and hated the Finns .....	Russia fights Germany and Finland.
1941—We loved the Filipinos and hated the Japanese .....	War with Japan.
1941—We loved the British, Chinese, Dutch, Russians and hated the Germans, Italians, and Japanese .....	World War II.
1942—We loved some French and hated others .....	Despise Vichy regime.
1942—We loved the Mexicans and other Latin Americans .....	Allies in World War II.
1943—We love the Chinese, try to love Russians, British .....	
1945—After—Shall we continue our tragically fatal, shifting friendships and hatreds? Or shall we abandon our futile and suicidal oppor- tunism and begin now to co-operate constructively with the peoples of all countries in building together a better world?	

## Still Missing the Truth

The foregoing review of American loves and hatreds is excellent analysis of man's changeability. The review misses the truth, though, in its concluding remark. Americans are too schooled, too politically shrewd, to commit themselves to a continued program of "love today and hate tomorrow." The second alternative of establishing international peace and good will is more tantalizing to the human ego. So, Americans will forget Psalm 146:3, put their trust in the UNO, then witness its collapse.

Only Christ can consummate a lasting "better world."

God's Word foretells: "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). While there is yet "upon the earth distress of nations," all tribes of earth "shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). "Unto him shall the gathering of the people be" (Gen. 49:10), and, "He shall speak peace unto the nations" (Zech. 9:10, R.V.). There is no other outlook, no other hope! "Behold! the Lord cometh!"

# CATAclysm

By Arlen Marsh (Rockford, Illinois)

AS THIS is written on March 14, a Russian army column is moving with full combat equipment through Iran westward toward the Turkish frontier. Marshal Ivan Bagramian, made famous by his successes as tank commander in the Baltic campaigns of the Russo-German war, is in command.

A multilateral pact was reached among Britain, Russia, Iran, and the United States as early as 1941 by which the four powers agreed to joint occupation of Iranian territory and to removal of foreign troops not later than six months following the cessation of hostilities. American forces were withdrawn during the late winter; British forces have followed; Russian armies, however, have been reinforced, and *Pravda*, which normally speaks authoritatively for the Kremlin, has said bluntly that Russia seeks important oil concessions in Iran.

United States Army Air Force planes in the Pacific have been rearmed. General Spaatz, now in command of the Air Force, has announced that his units will be placed immediately on a footing to meet possible hostilities. Former Prime Minister Churchill of England has pleaded from Fulton, Missouri, for an alliance of Britain and the United States to meet the obvious threat of aggression from Russia. Russia has replied with a dare to the Anglo-Saxon powers to throw everything at her including the atomic bomb, and has charged England with hypocritical imperialism.

Early in 1945, Russia terminated a ten-year treaty of friendship with Turkey. Simultaneously, she served notice that she intended to demand revision of the Montreux Convention of 1936, by which Turkey was given control of the strategic Dardanelles. Russian forces have been massed in constantly increasing numbers on the northern—and now eastern—boundaries of Turkey.

In the Far East, Russia has stripped Manchurian industry of its means of production, has left devastation and poverty in its wake—all in violation of Anglo-Russo-Chinese agreements reached during the war. Protests from both the British and the American

governments have elicited from the Kremlin nothing but stolid silence or curt, "So whats?"

Already, in meetings of the United Nations Organization council, Russia has used the power of veto possessed by the permanent members of the council to see that investigations and movements adverse to Russian interests are not taken. UNO has, by this one step, become a farce even before it has had time to become a tragedy.

Equivocally, President Truman told a press conference of March 14 that the international situation was not so fraught with danger as many supposed—a statement which could be interpreted in any of a dozen different ways. Meanwhile, the United States—on pressure of the relatives at home—continued to strip the armed forces abroad of manpower and equipment. The war—ha, ha!—was over. Russia, on the other hand, increased the rigor of her universal draft.

The march to Armageddon was, in short, well under way on the evening of March 14. Men cried, "Peace! Peace!" and refused to believe the somber echoes of their voices. Lies, it developed, had been spoken, as Daniel had

suggested six centuries before Christ was born, at one table; the San Francisco conference, the London conference of foreign ministers, the Yalta and Teheran and Potsdam agreements, had been only empty gestures.

Despite the eloquent pleas of Emery Reves for a world government, there was no evidence of one. No such empire had been predicted by the prophets. How could there be an Armageddon, with the forces of one alliance battling the forces of another, if the world had become one in spirit, in government, in might? This was the very thing that Reves promulgated in his best-selling *Anatomy of Peace* and a dozen magazine articles—that world government would abolish the possibility of war, as federation did away with most of the antagonisms among the American states.

No, the prophets had pointed to the culmination of the works of man in a mighty struggle in the Middle East, a struggle (Please turn to page 10)

## THE END IS NEAR

"Clouds of darkness gathering o'er us,  
Awful tidings with them bear;  
Scenes of misery spread before us—  
Death and pestilence and war;  
All in one loud, piercing chorus,  
Tell us that the end is near!

"Hearts of men within them failing  
For the coming woes they fear;  
All their efforts unavailing—  
No propitious signs appear:  
Sin increasing, crime prevailing,  
Tell us that the end is near!

"Selfishness in all abounding;  
Gold the idol everywhere,  
Worshiped by a host confounding,  
Gold for all that's good or fair:  
Crowds the mammon god surrounding  
Tell us that the end is near!

"Formal godliness increasing,  
Power denied and forms held dear;  
Christ and fashion coalescing,  
Forming now the character:  
Rites so popular and pleasing,  
Tell us that the end is near!

"Lawlessness so vastly spreading,  
Void of reverence, awe, or fear;  
Sacred things beneath it treading,  
Stamped with God's own signature—  
Never once His vengeance dreading—  
Tell us that the end is near!"

—Selected.

# Trying Faith

By E. H. Goit (Arkansas City, Kansas)

*In the wilderness of mortality, every man's faith is tried.*

THERE was a man named Job who "was perfect and upright, and one that feared God, and eschewed evil" (Job. 1:1). In time, a wife, seven sons, and three daughters were added unto him. Of all men in the East, he was greatest: the greatest in substance and in fear of the Lord.

One day, Job's sons feasted and made merry. They called for their sisters (who, according to custom, lived with their mother) to eat and drink with them. When their feast ended, Job sanctified them and instituted burnt offerings for them, continuing thus to do from then onward. The godly man feared that his sons in their feasting might forget God while enjoying the bounties He gives. Job was a good parent. Are we good parents? Are we not forgetting God while enjoying the blessings He showers upon us?

Now there was a day when the sons of God came forth to present themselves to God that Satan crept into the presence of God. At once God asked Satan, "Whence comest thou?" (Job 1:7.) Satan replied, "From going to and fro in the earth, and walking up and down in it" (Job. 1:7).

The Lord then said unto Satan, "Hast thou considered my servant Job?" (V. 8.) Satan replied to God's question and statement of Job's faithfulness with this quotation:

"Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (vv. 9-11).

Then the Lord said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand" (v. 12). (Hunter Satan has thrust his fiery darts. Do we have the shield of faith to quench all his fiery darts? Or, is our faith only skin deep?)

Satan's assertion was that Job's faith and obedience were nothing more than self-interest. The series of disasters that befell Job did not beset his faith in God, but entrenched it the more. Loss of cattle, loss of servants, and loss of his children did not change Job's praise for God to a curse. So often the least mishap to a Christian will turn his love for God to hatred. So frequently do we fall!

Job's three companions thought the series of troubles he endured were because of iniquity. No matter how great Job's protests of innocence, his words were no more

than hypocrisy to his companions. Likewise, because troubles beset individuals today, it is always to the "know all" a sure sign of iniquity. Do not jump to rash conclusions. Understanding the trials, disasters, and wretchedness of life in the light of Job's trial, we only can acknowledge that Satan likewise is trying our faith.

Men frequently have said, "If there be a just God, why does He permit this and that evil?" In light of Job, we only can say, "To try man's faith; to prove him faithful." In Satan's journeys to and fro in the earth, and from walking up and down in it, he had noted the mortality of man.

In the Garden of Eden, Satan tried the faith of our forefather. Were Adam's faith and obedience to God because of self-interest? Are yours? When Adam was stripped of all his Gardenly wealth, stripped of freedom from sweat of the brow, and received the sentence of death, did he change his faith to a curse?

Man, who is under the curse of death, likewise is stripped of much. Does he curse God and say, "I do not die, but pass on to a new life?"

If your worldly possessions were taken and your children struck dead, would you curse God and lose your faith to Satan? Job did not! Job arose, rent his garment, shaved his head, and worshiped. He recognized that God was the Creator and he only the creature. He understood that he came into this world without possessions and that at death he could not take worldly possessions with him. Job said, "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" (Job 1:21, 22).

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord" (Job 2:1). Once more the Lord said, "From whence comest thou?" Likewise, Satan's reply was identical to the first.

Job, who had proved himself when afflicted with privations, soon was the topic of conversation. Satan, ever persevering and glib of tongue, surveyed Job's righteousness as only skin deep. He answered, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face" (2:4, 5).

The man of faith, the man of righteousness, and the object of Satan's fury was again (Please turn to page 11)

## "Elohim" versus Trinity

By Florence E. Pease (Ashtabula, Ohio)

"Hear, O Israel, The Lord our God is one Lord" (Deuteronomy 6:4).

**BY DILIGENT** searching of Hebrew words and their meanings, we learn *Elohim* to be the Hebrew word for "God." The Hebrews recognized only one immortal and supreme being, the Creator. Persons today who speak of "God the Father, God the Son, and God the Holy Spirit," have too many Gods. The Bible does not present three Gods. Do not Trinitarians add to the Bible when speaking of "God the Father, God the Son, and God the Holy Spirit"? Revelation 22:19 is a warning against adding to God's Word. Have the Gentiles three Gods to worship, while God's chosen people have only one? According to Exodus 25, God says that He is a "jealous God." Now, to what God of the Trinity can this scripture refer?

That Jesus was with God, the Father, in the beginning of Creation is another belief contrary to Bible teaching and contrary to normal thinking. If Jesus, when on earth, was an immortal God, why did He suffer such genuine torture in body and in mind? Can Immortality, can God, suffer trial and be crucified?

Of course, someone will reply that the Jesus who came to earth was *not* immortal. Well, did He leave the immortal Jesus, Jesus the God, in heaven? Was half of Jesus immortal, and the other half mortal? Was half of Him in heaven, and the other half on earth? Revelation 21:4 reveals that, when God gives immortality, there can be no more suffering, no more sorrow, pain, or death. Immortalized saints will be immune forever from these trials. Possessing immortality, immortalized saints will become indestructible. Was Jesus' suffering a fake? If so, was His death a fake? Was the real Jesus, "God the Son," up in heaven and looking down upon the suffering flesh-and-blood Jesus on the cross? Where was Jesus, the God, when the dead Jesus lay in the sepulcher? Still in heaven? If that is right, and if "God the Son" came back again in the form of the resurrected Jesus, Jesus has already come back to earth more than once.

Oh! How confusing are the theories of men! Would they have us to believe that Jesus ascended to heaven after dying on the cross and that He ascended again forty days after His resurrection?

First Corinthians 15:24-28 teaches that Christ will reign until He has destroyed the last enemy, Death. Then, Christ will become subject unto God, the Father—when Christ will have put down all rule and all authority.

When this is fulfilled, what will the Trinity do? When the Son becomes subject unto God, that "God may be all in all," there cannot be three Gods.

Readers, the doctrine of the Trinity is so heathenish, and so out of harmony with Bible truth, that it denies the power of God. (2 Tim. 3:5.) "Yea, let God be true, but every man a liar" (Rom. 3:4).

That *Elohim* who, also, is Jehovah and the Creator, is the only God in the universe of life. He has one body, one head, and one mind. He has a Son born, but God has not given His Son unlimited authority. The Holy Spirit is inside of God, being His creative power, and not a Being with another head from God's head. Jesus, being God's Son, has power of the Holy Spirit given Him by His Father.

Following are a few Hebrew words pertaining to the attributes of God:

Elijah—God is a father. (1 Chron. 8:27.)

Eliada—God knoweth, or taketh notice. (1 Chron. 3:8.)

Eliakim—God will raise up. (2 Kings 18:18.)

Elihu—God is He. (Ezra 10:21.)

Elimelech—God is king. (1 Chron. 3:24.)

Elkanah—God created. (1 Sam. 1:1.)

Elishaphat—God judgeth. (2 Chron. 23:1.)

Eliud—God is majesty. (Matt. 1:14.)

Mark 10:17-22 records Jesus' rebuking of the young rich man for calling Him, "Good Master." Jesus pointed the young man to this truth: "There is none good but one, that is God." We read in 1 Corinthians 8:5, 6: "Though there be that are called gods, whether in heaven or in earth, (as 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." The foregoing scriptures in no way present Jesus as a God. The words pertaining to Christ in the last part of verse 6, namely, "by whom are all things, and we by him," mean not that Christ was Creator. They mean that mankind, and perhaps all life, would be exterminated from this earth if Jesus had not paid the price for sin and become a door to eternal life. The door (Jesus) is the only way through which we can approach unto God. (John 10:1, 7.) Yes, even some of the judges of old assumed the title of god (Psalm 82:1; 138:1; John 10:34), but Jesus taught His followers to worship one God only, one Person, the Creator of all things. (Please turn to page 10)



# Notes in an Old Bible

(John 17)

*By Alfred Anthon (Corvallis, Oregon)*

**JESUS' PRAYER**, as recorded in John 17, was prayed while He was en route from the "upper chamber" to the Garden of Gethsemane. Thus, prior to that prayer, and in the upper chamber, the Passover-Supper meal (Nisan 10-14, inclusive) had been prepared. There, too, Jesus had washed His disciples' feet and had given the sop to Judas, who left immediately to fulfill his bargain of a few days before with the Jesus-hating Jews. Also, at this same meal, Jesus instituted the Lord's Supper.

First, we turn to John 11:41, 42 to read a portion of another prayer of the Lord's. We quote: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it"—out loudly—"that they may believe that thou hast sent me." Only rarely did Christ let anyone hear His prayers. Every time a person heard Christ pray, Christ let him hear for his instruction—to enlarge his understanding and comprehension. Jesus wanted men to know He received His power from God, not of Himself, to know that His Father was greater than He, and that His Father always did those things He asked of God. Let us keep these thoughts in mind as we consider in detail the prayer recorded in John 17 and subsequent events onward into Gethsemane and to the crucifixion.

"These words spake Jesus, and lifted up his eyes to heaven, and said"—spoke out loudly so His hearers would have more understanding of things godly—"Father, the hour is come"—the hour for Christ to do His next work. "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

Though not quoting the scripture as it is given, word for word in John 17, Jesus' prayer seems to have run somewhat in this vein of thought:

"Glorify thy Son, that thy Son may glorify thee: as thou hast given him to do. Thou hast promised him power over all flesh, that he should give eternal life to as many as thou hast given him. Thou hast given him all that will not remain in unbelief. Thou hast promised to give him power to give eternal life to all such. For them to receive eternal life, they must know thee and Jesus Christ whom thou hast sent. Give me now that power, courage, endurance, and body strength fully to present thee to them, that they may fully understand thee and thy Christ. This is the glory that I now pray thee to give me, and when given it will redound to thy glorification."

Continuing in the Lord's prayer, it seems we hear Him saying:

"Father, thou hast been glorifying me with many promises; glorify me now with thyself—with the glory that you promised (before the world was) to give me. I have given to the disciples the words thou gavest me to give to them, and they have believed that thou didst send me, and they know surely that all I did among them came from thee. Holy Father, keep through thy own Name those whom thou hast given me, that they may be one with us, as we are one. Keep through thine own Name—keep according to the promises to which you have signed your Name. None of them is lost, except the son of perdition. I chose him that the scripture might be fulfilled—that I might prove our love, O God, for those whom we know to be our worst enemies."

Continuing to analyze John 17, Jesus' prayer might well be put into words as follows:

"Sanctify them through thy truth. Deal with them according to the signed promises. Thy word is truth! That which you have promised, you will do. For their sakes, I sanctify myself. For their good, I set myself to do those things that will best influence them to turn to godliness—that they also may be sanctified through obedience to thy word."

According to John 10:18, Jesus said: "No man taketh it [His life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." In keeping with the foregoing text, Jesus' thought might well have been expressed as follows:

"If I choose to refuse to lay down my life, it will be no sin. It is my God-given privilege to do as I please about it. Nevertheless, I so dearly love all men, enemies and all, that I will do any deed—even to accepting crucifixion—if it may in any way influence men to turn to godliness."

If we can see that significance in Jesus' prayer as recorded in John 17, and in His saying of John 10:18, we will have full proof that Jesus, with His own heart, loves all mankind. God did not browbeat Jesus to go to the cross. God also very dearly loves mankind, for God stood by and watched mankind crucify His only Son so as to give God and Jesus opportunity to forgive mankind of the most dastardly of all sins—the murdering of God's only Son.

God soon healed Jesus' crucifixion pains and wounds. Jesus does not feel that pain, though His heart yet aches for all who disdain His great love, preferring to love the Serpent and second death. Now, let us return to our parody on Jesus' prayer as recorded in John 17:

"That the world may know that thou, God, hast sent me! If they take heed to this knowledge, we will save them. The glory which thou, God, hast already given me, I have given them. All the glorious words, all the glorious works, all the glorious promises, all this glory which thou hast already given me, I have given them that we all may be one—at one—that we all may be friends. Father, I desire that they also whom thou hast given me be with me where I am, that they may comprehend the glory thou hast given me by promise—and the glory for which I am praying thee to give me this night. Thou lovedst me before the foundation of the world; therefore I know thou wilt glorify me tonight. Every noble parent loves his

child before he is born. Before the foundation of this earth and its heaven, thou didst decide to give me birth when the proper season should come. My climax in glory will be the doing of a deed to influence the greatest possible number of mankind to choose godliness: the doing of a deed that will assure everyone of mankind that we dearly love him and earnestly yearn that he will capitalize his opportunities: that he will not stay in wickedness. O righteous Father, I have declared unto the disciples the promises to which you signed your Name, and I further will declare these promises, that the love wherewith thou hast loved me may be in them, and I in them—that I may be the one they love."

When Jesus had spoken this prayer, He went forth with His disciples over the brook Cedron to the Garden of Gethsemane, into which He and His disciples entered. No greater glory possibly can come to a person than glory  
(Please turn to page 10)

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## Earth versus World

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By S. M. Russell (Cleveland Heights, Ohio)

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THE LORD "laid the foundations of the earth, that it should not be removed for ever" (Psalm 104:5). He made everything "beautiful in his time." Let man rejoice and do good in his life. Let him eat and drink and enjoy the good of all his labor, for it is the gift of God.

Will God in very deed dwell with men on the earth? "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings 8:27.) "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" (Psalm 139:7.) "In him we live, and move, and have our being" (Acts 17:28). Medical science states there is no particle of the body in which the Spirit of God does not flow. "Being rooted and grounded in love," for there is no fear in love, since love casts out fear, we might be filled with all the fulness of God. The earth is bathed in the sunshine of God; the sun witnessing the power of God's Holy Spirit.

Yes, the darkness hides not from thee, the night shines as the day: the "darkness and the light are both alike to thee." "I will fear no evil: for thou art with me." The earth is a glorious habitation. God made it. The house of God is only four walls enclosing a limited portion of His Presence. The LORD'S Spirit moves over all the earth, in the church and without. Let men walk the earth reverently and courageously.

"God so loved the world that . . ." Is it written, "God so loved the earth"? God loved the "world." Webster

defines the word "world" as a place, the earth; a division, as the mineral world; absolutely, as mankind. God so loved mankind that He gave us His only begotten Son. When it is stated that this present world is dark and sinful, someone is afraid. Perfect love for God and all mankind destroys all fearfulness or pessimism. "Love worketh no ill to his neighbour." Yes, the hearts of the sons of men are full of evil and "they go to the dead." Evil mankind has a darkened understanding and a blind heart. Darkness is within our unenlightened fellow men. Let us put on the armor of light. Jesus has brought life and immortality to light through the good news of His future Kingdom of God. Those desiring to be teachers, yet not wholly understanding what they say nor whereof they affirm, need brighter candles and the glorious gospel of the blessed God. "God so loved the world [mankind] that . . ." Can we do less?

The earth is the LORD'S! "I will fear no evil." Let Christians realize that sin and darkness are inside people. The earth needs valiant sons of God to walk, work, and pray in it. They do not stand upright within four walls of a church, only to cringe on the highway. God is everywhere! "God so loved [mankind], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**ANTI-SEMITISM.** The provisional committee of the World Council of Churches, meeting in Geneva, Switzerland, called upon Christians everywhere to assert themselves in checking the rising tide of anti-Semitism rearing its ugly head in every land. Five ways were set forth by which this evil could be combatted. They are:

"1. By testifying against the principles of anti-Semitism as a denial of the spirit and teachings of our Lord.

"2. By ministering wherever possible to the needs of those who still suffer the consequences of anti-Semitism, discrimination, or persecution.

"3. By giving their support to the efforts to find acceptable homes for Jews who have been displaced or who can no longer remain where they are.

"4. By co-operating with Jews in a reciprocal attempt to remove the causes of frictions in personal and community relationships.

"5. By promoting understanding and good will among Christians and Jews so that they may bear a common witness to the obligation of neighborliness to all men and to the claims of righteousness, truth, and love as the foundation of a well-ordered human society."

If Israel only could learn that most of its troubles are due to its rejection of the Messiah, anti-Semitism would be greatly restricted—but not completely removed—for those who are anti-Jewish are in many cases anti-Christian. To be anti-Semitic is to be anti-Christian; to be truly Christian, one will not be against the source of salvation.

**FIRST READERS.** "Fifty years ago," according to James O. Sowell in "World's Call," "seventy per cent of the contents of the First Readers, which were put into the hands of children, had to do with religion. Today the books used for the same age group devote only three per cent of their space to religion and morals."

There is good argument pro and con on the subject of teaching religion in the schools. There can be little objection to reading the Word in the schools. The mere reading of the Bible without any exegetical comments has a wholesome influence on the readers and the hearers. The Bible no longer occupies a leading place either in the schools or homes, and the wave of juvenile delinquency now sweeping the nation is one of the results.

The Florida State School Board is urging 20 minutes daily be devoted to Scripture reading, prayer, and songs for the purpose of creating "industry, loyalty, courage, tolerance, and every other virtue." Bible reading and prayer and gospel songs will lead in paths of virtue. Teaching religion leads to dissension about dogma. Recently, one of our Sunday school boys came home from kindergarten and said to his mother, "Jesus didn't really die. It was a make-believe." Such error is the result of teaching religion in the schools.

**JEWS FALLING AWAY.** The November-December, 1945, issue of the Journal of the Yiddish Scientific Institute records a survey made at Yale of 94 Jewish students attending.

31 per cent do not attend any synagogue at any time.

27 per cent attend only on High Holidays.

42 per cent attend synagogue services on High Holidays and on other occasions.

40 per cent felt fact of being Jews was beneficial.

Less than 50 per cent want to live as Jews.

24 per cent felt complete assimilation advisable.

47 per cent have no objections to mixed marriages.

Just to what extent this student survey reveals the trend of Jewish thought cannot be accurately determined, but it does indicate a decided trend away from the paths of the fathers, so much so that many of the leaders of Jewish culture and worship are disturbed. A move is underway to raise \$10,000,000.00 for the founding of new seminaries. At present, there is only an average of one rabbi for three thousand families. People, regardless of faith, must be shepherded, or the sheep are scattered.

**COLORED TALK.** Father Divine, the colored preacher of New York City, makes some startling claims for himself when he says: "For this cause, before I came as a Person, I extremiated myself in the sight of the children of men. . . . Do not expect to hear me speak as a person, as a great orator, neither as a great speaker, neither as one having scholastic training or anything of that sort, for I extremiated myself before I came to the lowest terms by cancellation. Aren't you glad? But the Grace of God, whom you may say I am, truly I am that I am!"

He claims to have several millions of followers. They seem to be rabid in their loyalty to him. We personally are acquainted with a number of people who have accepted his claims to deity. At least, we can say one good thing about him, he has been able to surmount racial discriminations and bring whites and blacks together in his kingdoms with color lines obliterated as far as prejudice is concerned. Having said this, we notice another side of the question not so complimentary. This black messiah is an antichrist when he leads his people to believe he is "the Lord that is to come."

**SUPER GENERATOR.** Most of the signs of Christ's second coming, as pictured in the Bible, concern Israel and the church; yet, there are many prophetic predictions which find their fulfillment in the secular world. "Increase of knowledge" in the end-time of Gentile times must be expected in most parts of the world, at least it will affect the life of the whole world. Oftentimes people seem to think

that "signs of his coming" must in some way be evil. This need not be the case. Most of the "increase of knowledge" is intended for the betterment of man's common lot. Such is true of atomic energy. The General Electric Research Laboratory has developed a new super-generator capable of developing 100,000,000 electron volts. Among its feats, "the new electronic machine can actually create matter from energy, duplicating the process of creation of the universe from atomic particles," according to the laboratory's report. Of this machine, it says, "The new belatron produces X-rays far stronger than could ever be produced before, capable of making sharp, high-speed radiographs through 12 inches of steel."

Along with this, mention should be made of the new "concentrated arc lamp" developed by Western Union Telegraph Co., New York City. It has "one-sixteenth of the light of sun's brilliance," and it is thought that soon a light equal to the brightness of sun can be produced. In the field of photography alone, this invention is of inestimable value. What a day we are living in!

**PENICILLIN.** Much is being done with this new drug in the treatment of many ills besetting mankind. Apart from its medicinal value, the United States Department of Agriculture comes out with the announcement that penicillin can be used as a "preservative of foodstuffs." It destroys the bacteria that cause foodstuffs to ferment and decay.

Over against this, some scientists see this new drug of little use in a few years. Not that it will be proved to be of little worth, but there are some form of germ life which this drug does not affect, and these are multiplying at such rates that other drugs will have to be discovered to combat this new threat to the health of the people. The struggle for existence will have to continue to the end of the age. At the best, the accomplishments of science cannot defeat the work of the enemy death. He is here to stay until destroyed by the rule of the Son of God.

**AFTER MANY DAYS.** The picture of the "northern army" coming against the mountains of Israel "after many days" takes on new importance as the "chief prince" of this army does some probing around in northern Iran, and, also, threatening Iraq and Turkey. This present invasion of Iran may be as many leaders of renown contend, just "a bluff." It is a "bluff" in the right direction. It is in this direction that Gog and his forces are to come. What appears to be lacking in this initial sweep toward the "mountains of Israel" is the rear guard of satellites of Persia, Ethiopia, Libya, Gomer, and Togarmah. The Russian bear is going to have its front paws well set in Iran, Iraq, and Turkey (Togarmah). The present foraging is an augur of the shape of things to come. If you are interested in the future, study the Prophets.

# "You Can't Take It with You"

By Alva G. Huffer (Oregon Bible College)

*"We brought nothing into this world, and it is certain we can carry nothing out" (1 Timothy 6:7).*

**A**LL RICHES men acquire belong to God. Man owns nothing; God possesses all. Men are merely trustees of God's possessions. Adam cared for the Garden of Eden. Mankind has been entrusted with the care of God's creation. Man's unfaithfulness, however, is obvious. Iron ore has become instruments of death. Human life has become a medium of exchange. Natural beauty has become devastated.

Riches obtained in life are lost in death. Speaking of man, David said, "When he dieth he shall carry nothing away" (Psalm 49:17). A person may live in wealth, but he becomes a pauper when he dies. No matter how high man exalts himself, the "grass withereth" and the "vapour vanisheth away." Why do Christians seek the glory of the present life, when God has showed them its vanity?

Christians are instructed to seek the riches of eternity. Paul offered the Gentiles the "unsearchable riches of Christ" (Eph. 3:8). How vast are the hidden depths of value in Jesus! Much time was required for Christ's closest friends to become well acquainted with Him. When He stilled the storm on Galilee, the disciples asked, "What manner of man is this?" (Mark 4:41.) Martha, in whose home Jesus was a frequent guest, could not understand why He permitted her brother to die. She knew the Great Physician, but she knew not the Resurrection. When asked to show the Father, Jesus said, "Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14:9.) Had he discovered the riches in Jesus, Philip would have known that the Father dwelled in Him and worked through Him. Christians who know the deep character of Jesus will find the riches of eternity.

The riches of Croesus, Midas, and Rockefeller cannot begin to compare with the riches in Christ Jesus. No matter how poor a Christian may be in earthly possessions, he can be rich in God. The church at Smyrna was poor in worldly goods, but Christ considered it to be rich. Spiritual riches are to be greatly desired. Although it is good to have money and the things that money buys, it is more

important to have the possessions that money cannot buy. The more important blessings of life cannot be purchased. Eternal life cannot be evaluated.

What a contrast between earthly riches and heavenly riches! Earthly riches are obtained through profit, trade, and good business. Heavenly riches are received through faith, prayer, and kindness. Riches of the world cause dissatisfaction and sorrow. Riches in Christ Jesus bring joy and peace. If the Church of God is to be influenced by people having riches, let it be directed by those having heavenly riches.

Jesus warned Christians against seeking the treasures of the world. He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6:19). The value of earthly treasures depends upon the value of the government that determines their worth. Money will have no value in the Kingdom of God. They that "shall sit every man under his vine and under his fig tree" (Micah 4:4) will have no need for a medium of exchange.

Jesus persuaded Christians to seek the treasures that will have value in the Kingdom. He said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20). What is our treasure in heaven? Jesus, in one sense, is our Treasure. When He comes, He will bring other treasures and blessings with Him. He said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Send your treasures to heaven. Forget your good deeds; God will remember them. Live to be worthy of heavenly riches. Whatever one accomplishes today is accomplished for eternity. "We brought nothing into this world," but we can carry heavenly riches into eternity. "Be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. . . . Do good, that [you] be rich in good works . . . laying up in store for [yourself] a good foundation against the time to come" (2 Tim. 6:17-19).

## RICHES AND POVERTY

"Who walks beside a rosebud  
And does not sense its bloom,  
Its lovely form and color,  
Its delicate perfume;  
Who walks beneath the heavens  
And does not see the sky,  
The sunrise and the sunset,  
The tints that glow and die;

"Who treads a rural pathway  
And never hears a bird,  
Nor notes the trembling grasses  
A passing breeze has stirred;  
Who dwells among his fellows,  
And sees them pass his door,  
Nor ever hears their heartbeats—  
Is pitifully poor."

—Author unknown.

## NOTES IN AN OLD BIBLE

*(Continued from page 7)*

gained by his having offered his life for a friend, though knowing that the friend was two-faced and planning to murder him. Or, we may consider that Jesus loved His enemies as a noble mother loves her wayward, grown child. All this Jesus did.

Jesus gave His life into the hands of His enemies to do with it as they pleased, knowing that their pleasure was to murder Him. Afterwards, He would prove that their hate of Him could not cause His love for them to turn to hate. He would offer them eternal life to be spent in Paradise; He would offer them the privilege to bask in His great love and big-heartedness—if only they would appreciate His offer. That love, that glory, that attitude brings highest glorification.

As Jesus came to the actual overt act of His purpose, He yearned in soul for His friend and disciple, Judas. Judas, whom He loved deeply, was choosing to love serpents instead of his heavenly Father. Judas was choosing the broad road to destruction. Oh! How Jesus' heart ached! His physical strength was breaking. His sweat began to be bloody. He prayed: "Oh! Take this cup from me, if it be thy will." God always heard. Always, whatsoever Jesus would ask of His Father, it would be done. God sent an angel to strengthen Jesus; gave Him physical strength, so He would not faint, but, strengthened, be physically fit to do the deed He purposed to do.

Thus God gave Jesus that second glory, that more glory, that glory that before Gethsemane He did not yet have. This latter glory was the glory Jesus had been promised before the foundation of the world. Jesus' disciples were there and beheld this glory: saw Jesus "strongmanfully" perform His purpose—give His life to influence His enemies.

Brethren, let us "strongmanfully" appreciate the great love wherewith God and Jesus love us. The only way to show this appreciation is to let God and Christ rule over us: take Their advice, heed Their precepts, love Them.

Jesus gave His life *not* to appease God's anger. Jesus gave His life *not* to cause God to be less strict in His requirements for salvation. Jesus gave His life *not* to make God love man more, for it made God hate man more. (See Luke 20:9-16.) Jesus gave His life to influence men to conform to God's requirements and thus to bring about at-one-ment between God and man. This is the way Jesus' atonement works. Jesus gave His life *not* because God required it (S. J. Lindsay), but because man was wicked enough to want Jesus dead.

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"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22).

## CATACLYSM

*(Continued from page 3)*

fanned by the sparks of a nationalism which could not exist in a world dominion. No portion of Ezekiel 38 and 39 could be fulfilled in the presence of a universal empire. But every portion of those chapters could be fulfilled by the fanning of the sparks which now are being struck on the anvils of Iranian and Turkish military and diplomatic smithies.

Remember Czechoslovakia? Remember Poland? Remember Chamberlain and his umbrella? "Peace in our time!" The shibboleth of a fine, deluded idealist, whistling in a world darkened by realities! First the troops massed on the frontiers; then the plunge across the borders. The world went up in flames. And, paradoxically, the lights went out in all the earth.

Idealism, wishful thinking, will not contravene the facts, will not sweep away the Russian armies massed in southeast Europe, in Georgia, in Azerbaijan, in north-western Iran, will not restore the plundered industries of Manchuria. War is not a nightmare of the distant future; world cataclysm is again just around the corner.

But this time, it would seem from all the prophets, it is to be cataclysm terminated with the peace of ages, cataclysm terminated with the Empire of God. For when Russian pressures are unleashed, when Anglo-American forces must once more leap to war, the alliances which have been forced upon the world by this last holocaust cannot do less than meet the divine descriptions of the end of human rule.

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"Over against the treasury  
He sits, who gave Himself for me.  
He sees the coppers that I give  
Who gave His life that I might live.  
He sees the silver I withhold,  
Who left for me His throne of gold,  
Who found a manger for His bed,  
Who hath not where to lay His head,  
He sees that gold I clasp so tight,  
Am I a debtor in His sight?"—*Selected.*

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## ELOHIM VERSUS TRINITY

*(Continued from page 5)*

If a man has the title of President, Judge, Doctor, does his son also have a right to call himself by his father's title? Though a son may have the attributes of his father, he cannot claim his title. "God" is a title given to One, the Creator, and man cannot give it to plural Gods in heaven or on earth.



## TRYING FAITH

(Continued from page 4)

entrusted to Satan. The Lord gave Job unto Satan's hand with the provision that his life be spared. In Satan's stride, Job was soon bubbling over with the scum of boils. Picture, if you will, a man covered with boils from the sole of his foot to the shaved crown of his head. Pain, agony, and yet no curse against God! Trying faith indeed—Job's faith tried!

Can you visualize yourself smitten of boils and not cursing God? Or, if you will, can you realize the trials of this very day of the twentieth century?—these temptations that rise to curse your skin, that brand you a sinner, that lead you into utter chasms of chaos?

Paul, the Apostle, rose from Saul to trial, a thorn in the flesh, and faithfulness. Although buffeted with the stripes of men, shipwrecked, enduring divers perils, bearing up in weariness and hunger, suffering temptations, Paul ever pressed "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Jesus, the Son of God, endured the course of human temptations. His faith was tried as ours. He was proved. He was faithful! His apostles, too, save one, endured to the end. (As in the best of circles, there was a black sheep.) Through the refining process of temptations, whether they be the lust of the flesh, the lust of the eyes, or the pride of life, man is proved. *No matter who we are, we can fail!* We fall short, but thanks be to God for His Son. We can rise anew. Our failings testify to our mortality.

Many, like Job's wife, will say, "Curse God, and die." We must reply as Job, "What, shall we receive good at the hand of God and not evil?" (Job 2:10.)

As God entrusted Job to Satan for proving, so we are entrusted to trial. Nevertheless, with trial there is blessing.

Job lost his cattle, servants, family, and endured an assault nigh unto death upon his body. He endured unto the end, and, as a result, the Lord "blessed the latter end of Job more than the beginning" (Job 42:12).

Mortal man, if he endures unto the end, shall be blessed with immortality. He shall be fashioned like unto Christ, blessed as an heir of God and joint heir with Jesus, and partaker of joys instead of temptations.

Wilt thou endure as Job, as Paul, as other faithful ones—as your Lord Jesus? To do so is to receive the love of God forevermore. When tested, let us persevere as did Job. May we be steadfast, patient, and faithful, and thereby not curse God.

In the wilderness of mortality, our faith is tried. Will we be faithful?

# BOOK PARADISE

By Arlen Marsh

"Fiction lags after truth."—Edmund Burke.

Feeling that religious fiction has lagged far behind secular writing in point of quality, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, has initiated a \$5,000 prize contest for the best book-length manuscript of "evangelical Christian fiction" submitted to the house before 1948.

Mr. Eerdmans would be, I think, jealous of Bobbs-Merrill, which has recently issued Florence Marvyne Bauer's *Behold Your King*. For *Behold Your King* (\$2.75) is perhaps the most beautifully executed religious novel to be produced in English since *Ben Hur* was published by Harpers sixty-five years ago.

Mrs. Bauer's work should qualify her as a Bible scholar of no mean note. Far more than the ministerial Lloyd C. Douglas, whose book *The Robe* was distinguished more for its publicity than for its quality, Mrs. Bauer has given us a picture of Judæan life in the days of Jesus that is as gripping as *Treasure Island*, as thrilling as *Captains Courageous*, and as historically accurate as a Bible encyclopedia.

Jonathan's love story runs through the book like a flame, but it is subordinated to the greater theme of the Nazarene who styled Himself the Son of God. Biblical characters, bolstered by references to strictly Biblical events, march through Mrs. Bauer's pages in an endless parade. Nor has Mrs. Bauer dared tamper with the Scriptural facts as did Mr. Douglas in *The Robe*; instead, the Bible story of the life of Jesus is left intact.

Jonathan was the nephew of Joseph of Arimathea, strict Pharisee and stern disciplinarian. Elizabeth was the girl Jonathan loved, and Judith was the girl to whom he was betrothed. Against this backdrop, the last two years of the life of Jesus Christ on earth were played.

The Pharisaical attitude toward the Baptist and toward the Son of God; the ponderings of Nicodemus; the ripping away of the traditions of the rabbis in the mind of Jonathan; the miracles of Jesus; the love of Joseph for his invalid wife Hannah; the glad acceptance of the Messiah by Jairus, friend of Jonathan; the antipathy of Sadducees for Pharisees and of Pharisees for Sadducees—here is the stuff Mrs. Bauer has built into her tale with a deftness rarely seen.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"What saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3).*

### Abram Believed God

Even before Abram's name was changed to Abraham, he believed God. His name was changed to mean "father of many nations" (Gen. 17:5).

We know Abram believed God; for, when God spoke to him (Gen. 12:1), he listened. God told him to leave his country. He was to leave his relatives. He was to get away from his own home. Abram believed God. He left his country, his home.

Abram took his wife Sarai. He also took his nephew Lot, who afterwards caused him much grief. Nothing is told of his reason for taking Lot along, but whenever God's commandments are not obeyed exactly, the ones involved are sure to have trouble. Abram was told to get away from his "kindred." (Gen. 12:1.)

Abram took his possessions and his servants. Abram and his family left the land of Ur of the Chaldees and started to a land God would show them. We know this land was Canaan.

### God's Promises

There were many promises God made to Abram. Count them.

God promised to show Abram the land he wanted Abram to dwell in. Abram was to be made into a great nation. That meant his children would make that nation. He was known as the father of *many* nations. His grandson Jacob was the father of the twelve tribes of Israel. God said He would bless Abram. He also promised that he would be a blessing. The nations who blessed Abraham, God would bless; the ones who curse Abraham, God would curse.

One of the nations Abraham began was the nation of the faithful. That is the nation which is of Christ, the seed of Abraham.

### The Greatest Blessing

This promise of a nation which would be of faith is the greatest blessing God promised Abraham. Yes, God promised Abraham the land of Canaan for his heirs. Christ will rule in this land when He returns.

Through Christ, all families of the earth will be blessed. Christ is of the seed of Abraham. (Rom. 4:13.)

This blessing reaches to us today. We can be among those blessed. "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27-30).

Therefore, when we become Christ's we also become a part of the seed of Abraham—the seed of faith. Then we are heirs along with the other families of the earth who are Christ's. How great are the promises God made to Abraham!

If we want to be "heirs of God" and "joint-heirs with Christ," let us become His, today. (Rom. 8:17.) Fit yourself for a position with Christ when the promises to Abraham are all fulfilled.

### Happy Birthday Wishes

Marilyn L. Mercer, Apr. 1, age 6, Macomb, Ill.  
Janice Mae Alsbury, Apr. 2, age 13, Saint Francis, Kan.  
Roxine Durkin, Apr. 4, age 13, Cleveland, Ohio.  
Mary L. Anderson, Apr. 5, age 9, Mishawaka, Ind.  
Dorothy R. Phillips, Apr. 6, age 12, Hickory Ridge, Ark.

### Join the ECE Club

Join our Club. Send your name, address, and age (birth date) to Madge Savage, Waite Park, Minnesota. Your membership card will be mailed to you, ready to hang. You can frame it if you wish.

### Somebody

"Somebody did a golden deed;  
Somebody proved a friend in need;  
Somebody sang a beautiful song;  
Somebody smiled the whole day long;  
Somebody thought, 'Tis sweet to live';  
Somebody said, 'I'm glad to give';  
Somebody fought a valiant fight;  
Somebody lived to shield the right;  
Was that 'somebody' you?"—*Clements.*

"By faith Abraham . . . went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country" (Heb. 11:8, 9).



ELLEN VAN FLEET, Editor

## A Jealous King

\* \* \*

By Kathryn Jacobsen, Lake View, Iowa

Saul was very jealous of David. Saul knew his kingdom was to be taken from him and was to be given to one who was more worthy of it. Saul felt that David was becoming so popular that it might be David who would be the one.

Saul would no longer listen to David's music; he threw spears at him, but David was always quick enough to dodge them. Saul sent David to fight the Philistines, offering David his daughter, Merab, for his wife upon his return. David fought the Philistines; but, when he returned, Merab had been promised to another man. Saul had another daughter, Michal. She loved David, and so Saul said, "David, you shall have my daughter, Michal, for your wife, if you kill one hundred Philistines." David fought again and killed two hundred Philistines, so he then was given Michal.

Because David was growing in power and was drawing nearer to the throne of the kingdom, Saul was all the more afraid of David and tried several times to kill him.

Jonathan, Saul's son, told David to go into the mountains, but still Saul hunted for him. One day David went into a cave where Saul and his men were asleep. David's men thought they should kill Saul, but David only cut off a piece of Saul's robe, which he showed to Saul afterwards as proof that he had come close enough to kill him. Saul then asked forgiveness and wanted to be friends. He soon forgot his friendship, however, and again attempted to kill David.

When Saul saw that the battle with the Philistines had gone against him and that his three sons had been slain, he fell upon his sword and killed himself.

If Saul had listened to David, with the Lord's help, David could have saved Saul and his people, but now the Philistines were more against Israel than ever.—Selected from *Searchlight*.

## I Can Let My Light Shine By

"Joyously putting Christ first in my loyalties.

Undoing any wrong I may have done to others.

Nobly standing up for Jesus.

Increasing my good deeds to others.

Obedying my parents at all times.

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NATIONAL BEREAN SOCIETY  
OREGON, ILLINOIS

# AMONG THE CHURCHES

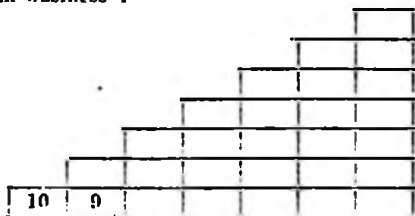
## CALENDAR

- March 30, 31—Illinois Spring Conference at Ripley.
- April 7-21—Special meetings (James M. Watkins) at Oregon, Ill.
- April 15-21—Special meetings (Sydney E. Magaw) at Kokomo, Ind.
- May 4, 5—Indiana Quarterly Conference at Kokomo.
- June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30 - August 11—General Conference at Oregon, Ill.
- July 30 - August 11—Illinois Bible School and Conference at Oregon, Ill.
- August 15-25—Virginia Conference at Maurertown.
- August 17-25—Iowa Conference at Waterloo.
- August 18-25—Western Nebraska Conference at Holbrook.

## HERALD SUBSCRIPTION DRIVE

The 1945 General Conference authorized an effort to increase The Restitution Herald subscription list, said objective to be a twenty per cent increase. That means we need two hundred eighty new subscriptions. It is a worthy effort, as an increase in circulation will result in a corresponding increase in proclaiming the truth. It is not a stupendous task. The goal should be reached in a few months. Let's "go after it" as if we meant business!

Ten new subscriptions will cancel one block in the accompanying graph. As soon as all the blocks are canceled, we shall have reached the goal of two hundred eighty new subscriptions. No automobiles or shetland ponies are offered as prizes. This is a clear case of working for the Lord. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58)—"not slothful in business!"



New Subscriptions Submitted

Previously reported	7
E. H. Goit	1
Dorothy L. Siple	1
Joe Hightower	1
Mrs. B. E. Holt	1
Mrs. Lottie Pickerl	4
Gospel Gleaners Class	1
Mrs. Ahua Lyman	1
Mrs. Roy Johnson	2
<b>Total</b>	<b>19</b>

Only two hundred sixty-one to go!

## THE SUMMER SCHOOL

**What?**—Special Bible instruction and other religious education.

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**Where?**—Oregon Bible College, Oregon, Illinois.

**When?**—July 1-26, 1946.

**Instructors?**—F. A. Stilson and James M. Watkins.

**Cost?**—\$35.00 for board, room, and tuition. Textbooks and personal expenses are extra.

**Who's Coming?**—We don't know, but we hope for a large School. Are you coming? Please do! Address:

Summer Bible Training School,  
National Bible Institution,  
Oregon, Illinois.

## ILLINOIS SPRING CONFERENCE

As the children of Israel in days of old gathered for their feasts, so members of the Church of God in Illinois, and some from other states, are planning to gather at the Ripley Church of God for the Illinois Spring Conference, next Saturday and Sunday, March 30 and 31. Be there if you can! It promises to be a feast of good things—both spiritual and temporal.

The two days of the Conference will culminate a week of meeting at the Ripley Church at which Bro. James M. Watkins, State Director of Evangelism, has been the speaker. Paul C. Johnson, Pres.

## HOPE CHAPEL

South Bend, Indiana

Mrs. Verna Thayer recently spent two weeks with us. Despite the ice and snow, we had good attendance. She works hard and is very conscientious. She demonstrated methods that can be used in teaching different age groups and supplied the pulpit the two Sundays she was here. She gave some very informative and interesting talks.

A Vit-Em-In class was organized, with Mrs. Horace Pierce as sponsor. The attendance at this class is very good.

We pray that God will bless Sr. Thayer in this work. (Mrs.) Lottie Pickerl.

## LANSING, MICHIGAN

Bro. Cecil Smead of Midland, Mich., has been engaged by the Michigan Conference to go to Lansing, Mich., every other Sunday (beginning March 24) to conduct preaching services and to do personal work. We are hoping and praying this work may develop to a point where we can engage him, full-time.

The address of the meeting place in Lansing is: Y.W.C.A. Building, 217 Townsend, S. Bro. Smead's address in Midland is—2525 Jefferson Ave. Ada Simpson, Secy.

## COLLEGE YEARBOOK

Oregon Bible College Yearbooks are expected to be published by the end of April! Order yours early! We will have a limited supply on hand! Send orders to Floyd Kessler, Jr., Oregon Bible College, Oregon, Ill. Price—\$1.25. Floyd Kessler, Jr., Adv. Mgr.

## Gleanings From the Field

"The field is the world."—Jesus.

Attention, Indiana. Dates for the Indiana Spring Conference have been changed to May 4, 5. Place? Kokomo!

National Evangelist M. W. Lyon reports briefly from South Carolina, saying: "Met with the Guthrie Grove Church, Sunday, March 17, and preached for them. Had a fine welcome and am enjoying my stay."

Bro. and Sr. A. E. Shaw, 4703 W. 52 St., Denver, Colo., anticipate a happy sixty-third wedding anniversary on April 9. Congratulations.

We are sorry to report that Sr. Albert Logsdon is required by her physician to rest a while from her heavier duties as matron at the College. She is optimistic, though, and all her big family of students, and her many friends, are hoping to see her soon returned to full strength and activity.

Bro. and Sr. Lester Kirkpatrick and son Donald, Cass Lake, Minn., are visiting other members of their family, Vivian and Norma, in Oregon, Ill.

"The Restitution Herald is a great inspiration to me in these trying days. I like very much to read the articles written by the College students—they are 'just grand.' May God's richest blessing be on each and every one."—Mrs. Iva Moore, Rt. 1, Muncie, Ind.

Send The Restitution Herald to your friends. Subscription price—\$2.50 per year.

We are glad to learn that Bro. Cecil Smead, Midland, Mich., is renewing activities in the ministry, working part time at Lansing, Mich.

Sr. Ellsworth Routson, Blanchard, Mich., recently submitted to surgery—March 16. She is reported "progressing favorably."

**BEAUMONT, TEXAS**

Church of God brethren at Beaumont, Tex., are happy to report that they recently have had six wonderful Bible lessons, taught by Bro. T. A. Drinkard. He began his lessons on Monday night, March 4, and taught a lesson each night in the writer's home. The subjects presented were: "God's Covenant with Abraham"; "God's Covenant with David"; "Saving Faith"; "The Kingdom of God"; "The Church"; "The Gospel of Jesus Christ."

We pray that Bro. and Sr. Drinkard may live long, be blessed with good health, and be permitted to carry the gospel into many places. It makes us glad to know they are interested in isolated members. They do not forget: "Where two or three are gathered together in my name, there am I [the Son of God] in the midst of them" (Matt. 18:20).

We need many laborers like Bro. and Sr. Drinkard, for "the harvest truly is plenteous" (Matt. 9:37). We are trusting that a way soon will be provided for them to have a car, so they can do more in the Lord's work. They left here on Monday, March 11, for Port Arthur, Tex., to spend a day or two with Bro. and Sr. D. G. Harvey. Then they will go back home to plan for their summer work. May God bless everyone, and especially the ones who are laboring under burdens.

Mrs. Rachel H. Morris.

**DIMMICK - BURNETT**

On Friday, March 15, at 10:30 a.m., in the Church of God at Tempe, Ariz., Miss Dorothy Dimmick exchanged marriage vows with Harold C. Burnett in a ceremony marked with simplicity.

Gerald L. Cooper, uncle of the bridegroom, read the service, and the bride's father gave her in marriage. She wore a sky blue wool suit with small white hat and veil and white accessories. Her corsage was of pink camellias.

The bride's sister, Miss Julia Dimmick, as maid of honor, wore a lime green dress with a white carnation corsage.

Lozelle Burnett served his brother as best man, and Joe Bunch was usher. Mrs. Victor Corbell beautifully arranged the flowers—stocks and sweet peas—adding much to the ceremony. Mrs. Clarence Lapp played traditional wedding music, and Lozelle Burnett sang, "I Love You Truly."

Following the wedding, a luncheon for the bridal party and immediate relatives was served at the ranch home of the bride's parents. The couple left shortly afterward on a wedding trip to the Carlsbad Caverns and Mexico. On their return to Tempe, they will establish a home at 611 Maple Ave.

The bride is a graduate of Tempe Union High School and for a time was engaged in office work for the Southern Pacific Company at San Francisco, Calif. She recently has been employed at the First National Bank of Tempe. She is a member of the Tempe Church of God, having been baptized by the late Bro. S. J. Lindsay.

Mr. Burnett, brother of Evangelist Francis Burnett, the son of Mr. and Mrs. Loren Burnett of Tempe, is a graduate of Mount Sterling, Ill., high school, where the family formerly lived. He entered the army in 1942 and spent twenty-eight months in the China, Burma-India theater with an air service group. He is a member of the Ripley (Ill.) Church of God, and also was baptized by Bro. Lindsay, in 1933.

We pray God's richest blessings upon this couple as they start down life's pathway together. G. L. Cooper.

Send The Restitution Herald to your friends.

**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.

**LIST YOUR CHURCH**

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

**Arizona:**

Tempe—8th & Myrtle Sts.  
C. E. Lapp, Pastor—709 Mill Ave.

**California:**

Los Angeles—230 W. 103d St.  
J. W. McLain, Pastor—230½ W. 103d St.

**Illinois:**

Macomb—Corner Johnson & Piper Sts.  
Linford W. Moore, Pastor—618 W. Chandler St.

Oregon—301 N. 3d St.  
F. L. Austin, Pastor—500 S. 4th St.

**Iowa:**

Sioux City (Golden Rule Church)  
1919 Center St., Phone 8-2412

**Michigan:**

Grand Rapids (Pennellwood)—28 - 36th St., S.W.  
H. U. Krogh, Jr., Pastor—110 - 32d St., S.E.  
Lansing—YWCA Bldg., 217 Townsend St.  
Cecil Smead, Pastor—2525 Jefferson Ave., Midland, Mich.

**Missouri:**

Kansas City  
John F. Green, Pastor—6216 Peery Ave.

**Nebraska:**

Holbrook  
T. M. Ferrel, Pastor  
Omaha—Corner 34th & Seward Sts.  
Robert O. Hardesty, Pastor—1804 N. 33d St.—Phone AT-1481

**Texas:**

Corpus Christi—3316 Ave. D.  
George A. Waters, Pastor—Phone 7209

Keep the list growing!

**WORD OF APPRECIATION**

We wish to thank those who have sent words of sympathy in regard to the things that have happened to our brother Frank which have surely brought the deepest sorrow that has ever come to the Siple family.

We cannot justify what he says he did to the daughter, but those who know even a little of what she and the family went through may not be too sure what they would have done.

As for what happened at Grand Rapids, it is impossible for us to believe that anyone in his right mind would attack another with a little piece of 1¼ inch pipe, fourteen inches long, deliberately and without provocation.

Frank had been working beyond his strength for a long time, and we had feared a breakdown. If he did the things he is said to have done, his mind surely must have been slipping.

We trust that more truth will come to light that will make things look very different.

We hope and pray that He who will not judge after the sight of His eyes, neither receive after the hearing of His ears, may soon come and straighten out the things that have gone amiss.

Albert Siple and brother and sister.

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Miss Ella C. Boyer	2.50
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Omaha, Nebr., Church of God	11.84
Almus Dimmick	52.00
Mr. & Mrs. C. E. Lapp	5.00
Mrs. Clara Chaffee	1.00
Mr. & Mrs. Delos Andrew	2.00

**HERALD RECEIPTS**

Albert Harper; E. H. Goit (another); Marjorie Burnett; Mrs. John S. Taylor; O. F. Marsh; Mrs. Mary C. Jones; Mrs. G. W. Marrs; Dorothy L. Siple (another); Eunice Pearson (5); Mrs. Frank Henry; Ellen Van Fleet; Mrs. G. J. Rahn (2); Mrs. B. E. Holt (another); Willie Stone; E. E. Boyer; Mrs. Lillie Matthews; Mrs. Earl Bowen; C. E. Johnson.

Joseph Hightower; Glen L. Starbuck; Dale Ward; H. S. Hunt; Edith C. Stirton; Mrs. W. J. Griffith; Ira T. Ritenour; Mrs. Lottie Picklerl (4); Jessie M. B. Kauffman; Elmo Gaspar; Gospel Gleaners Class; Mrs. Edward H. Berek; Mrs. Roy Johnson (2); Mrs. Alma Lyman; Mr. & Mrs. John Rose; E. L. Boyer; Ella C. Boyer (another); Mrs. Iva Moore.



# “WHEN THE CHURCH BUILDS EVANGELISM:



Verna C. Thayer



M. W. LYON  
General Conference  
Evangelist



James Mattison

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# EVANGELISM WILL BUILD THE CHURCH!”



# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, APRIL 2, 1946

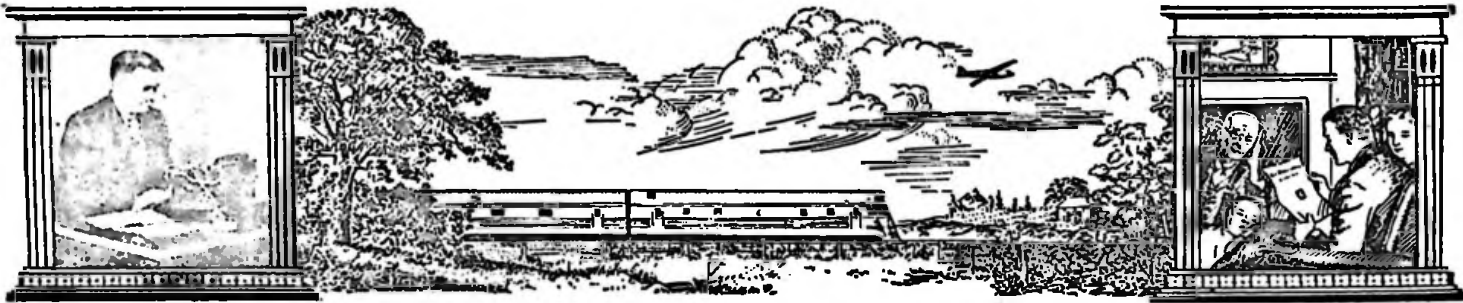
NUMBER 26



Authenticated News Photo

EIFFEL TOWER (PARIS) IN SPRING. HEIGHT — 984 FEET





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

## Springtime

In springtime, when life is buoyant, one's memory almost fails to recall the cold and the storms of winter so recently ended. Sunshine and refreshing rains are healing, invigorating. There is joy of heart and soul. Someday, all the disappointments and sorrows of life, like rheumatic aches and pains of winter, will pass away. "Former [conditions] shall not be remembered, nor come into mind"—"come upon the heart" (Isa. 65:17, marg.). In the springtime of the Kingdom of God, there shall be "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away"—melted like the winter's snow!

Solomon, in his Song, closely interwove thought of springtime with the prophetic picture of love between Christ and His church. We quote:

"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. . . .

"My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains" (2:10-17).

"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. Thou art all fair, my love; there is no spot in thee" (4:6, 7). . . . Here is prophecy descriptive not only of affection between Christ and His church, but of affection made perfect when the Day breaks, when Christ's Day dawns!

Springtime is here—a silent witness to the truth that "the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 64:11). Then the changing seasons will cease. There will be no more winter. "The plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13). This Springtime, too, is very, very near.

## Abundance

God, who lives from everlasting to everlasting, who comprehends and controls all the limitless expanses of the universe, in many ways gives of His abundance to man. There is no selfishness with God. When Moses smote the rock in the wilderness, "the water came out abundantly." Abundantly, too, God gave the manna—and abundantly He forgave. This was the God who said of Himself, "I AM THAT I AM," when Moses had asked of himself, "Who am I?" From whatever faith Moses sowed, he received harvest a hundredfold.

God has not changed. Is He giving manna today? Yes, thrice daily, during all your life and mine, food, that none but God can grow, has been placed on our tables. We have never known hunger; we have never known want. "The living God . . . giveth us richly all things to enjoy" (1 Tim. 6:17). Whatever you and I may have, even to the "breath of life," is given of God. Whatever you and I may *not* have, we have not because God has chosen to withhold it from us. So, even that which we possess not may be esteemed a gift. It is a gift, a kindness, on the part of God to withhold that which would be to our detriment or harm. *Always* "grace is sufficient for thee" (2 Cor. 12:9).

The Apostle Paul spoke to the Lystra barbarians about "the living God, which made heaven, and earth, and the sea, and all things that are therein." "In times past," said Paul, God "suffered all nations to walk in their own ways," but even in those times, God "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). Barbarians, worldwide, need to be reminded again!

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). "Freely ye have received, freely give" (Matt. 10:8). Children of God reflect the characteristics of their Father, and they glorify their Father, when living most like Him. There is no selfishness with God. Ah! stingy soul! Why do you covet and cheat and bribe and steal?

# The "Foolishness" of God

By J. R. LeCrone (Woodstock, Virginia)

*"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).*

THE METHODS that God uses to save those who believe in Him often depart widely from those that men today are prone to call "logical" or "scientific." In fact, some of the records of God's means of bringing aid to men are so inexplicable to the minds of men that "wise men," the "scribes" and "disputers" of this world, often cry, "Foolishness!" So great has become man's confidence in the reasonings of his own mind, that he sometimes declares that events which he cannot understand and explain could not have occurred.

The healing of the leper Naaman is a case in point. Having heard, through the mouth of a little maid in his service, that there was a prophet in Israel who was able to perform miracles in the name of Jehovah, Naaman determined to journey to Israel, that Elisha (for such was the prophet's name) might heal him.

But when "Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean . . . Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me; and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage" (2 Kings 5:10-12).

The process did not appeal to Naaman as being reasonable, and he would have none of it. Finally, however, he was prevailed upon to try God's way. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:14). The "foolishness" of God had wrought a miracle.

When the famine God sent upon the Israelites as punishment for their worship of the heathen god, Baal, had become acute, God said to His prophet Elijah, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there" (1 Kings 17:3, 4). An illogical and unscientific procedure if ever there was one! Yet

Elijah obeyed, and the ravens *did* bring food to him there in the wilderness by the brook.

Later, when the water in the brook dried up, God sent Elijah to dwell in the home of a poor widow who answered Elijah's request for a little cake with the announcement: "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."



J. R. LeCrone

Elijah said to her: "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rair upon the earth." Then we read: "She wen and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah" (1 Kings 17:12-16).

The things that God asks you and me to do, that He may bring about our salvation, often fail to "make sense" in the minds of men.

When Peter's preaching on the Day of Pentecost caused some of the men of Israel to become "pricked in their heart," they demanded of Peter and the rest of the apostles, "Men and brethren, what shall we do?"

Peter answered, "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 2:37, 38).

It is not uncommon to find religious leaders today who reject a part of the advice of the Spirit-inspired apostle. Repentance, reason they, is of the heart and is the only important thing. Baptism in water is of the flesh, hence is unimportant and unnecessary. With this argument do they discourage believers from obeying God in baptism. It is another case of the wisdom of God appearing as foolishness to men.

Yet, had Naaman failed to dip seven times in Jordan, his leprosy had not been healed. (Please turn to page 10)

# Ministerial Equipment

By Arlen Marsh (Rockford, Illinois)

THE TRUE ministerial system began sometime around 40-50 A.D., when, at Lystra, Iconium, and Antioch, Paul and his camp followers "ordained them elders in every church," as Acts 14:23 would have it.

The purpose of these elders appears to have been not the mere oversight of the prime business of the church, but the actual teaching of neophytes—those who were new to Christianity, or who had not yet entered into the church. There is no evidence that they were any more versatile in the matter of attracting prospective church members to services than the laity; *all* Christians in ancient times considered themselves missionaries.

The development of the ministerial system over the centuries has produced two extremes: on the one hand, the advocates of modernism, who view the minister as a councilor, a consultant, a practical psychologist; on the other, the fundamentalists, who normally regard their clergymen as founts of Biblical lore and very little else.

Neither of these extremes, of course, is correct. Far too frequently in the past, the Church of God in particular has ignored the function of the minister as a *minister* and has relegated him solely to the position of technical adviser on matters of so-called sound doctrine. There is with us now the danger of swinging to the opposite extreme.

What should the minister have behind him for equipment? Knowledge of the Scriptures, certainly; he is, according to 1 Timothy 3:2, to be "apt to teach." There is more there than mere knowledge and willingness, however; there is aptitude as well. The minister unacquainted with the principles of teaching is not an adequately equipped clergyman.

Still further additions to the ministerial equipment are decreed by Paul in 1 Timothy. The bishop, or elder, or minister, or rector—under whatever title he may be locally known—is to have a solidity of character that few of us who stand in pulpits feel we actually can attain.

"The husband of one wife"—for a bachelor, this is a delicate matter to be mentioned indeed; but Paul was a bachelor, and he mentioned it. "Vigilant, sober." Here are words describing constant watchfulness for the welfare of the elder's congregation, constant awareness of the seriousness of his task.

These, however, are the expected things. It is in the remainder of Paul's language that we have been especially dilatory. "Blameless . . . of good behaviour . . . patient . . . he must have a good report of them which are without." Here are essential elements of the character of the pastor,

the evangelist, the missionary. Ministerial ethics are, in the estimation of the inspired Paul, quite as vital as the factor to which we all too often have given exclusive attention: the ability to teach and to preach.

The minister never can know enough, never can stop learning. He must, as no day school teacher can, combine the best of secular knowledge with the best of religious knowledge. He must be prepared to deal intelligently with the educated, the illiterate, the feeble-minded, the mentally ill, the physically and nervously ill, the athletes, the lovers of chess. He must be at home in all classes of society and with all types of people.

Paul solved his problem by being "all things to all men." He could reach that solution only with the equipment that had been given him in youth—an education in languages, in law, in mathematics, in philosophy, in literature, and above all in the Scriptures. For dealing with the Jews, the uneducated Eleven were usable; the Jews who were interested in Christianity were, on the whole, not drawn from the Pharisaical and priestly classes. But for dealing with the Gentiles, Paul—with his education—was required.

No matter what may interfere, the minister rarely has an excuse for delivering a poor sermon, for teaching a poor lesson. Must he work on the side? He must arrange his time, then, as Paul did, so that he studies quite as much in spite of his secular activities as he would study without them.

"Study," Paul insisted, "to shew thyself approved unto God." Make a constant, deliberate effort to gain approval from the Deity. This was special advice to a man beginning his ministerial and missionary labors. It cannot be ignored by the modern clergyman. There is no substitute for plain, hard work in the ministry any more than there is in farming or piano-playing.

The ministerial equipment must constantly expand. Every experience the clergyman has must eventually be of use to him in his ministry. While he adds to his own knowledge of life and the Bible, the elder must add to his character, building temperance on patience and godliness on them both. When he permits himself to slip so his life no longer is exemplary in the eyes of either his church or the world, his value to God has been definitely ended. The elder must study as much on this problem as he studies on the problems of Biblical interpretation.

One does not have "a good report of them which are  
(Please turn to page 11)



## "Of Twain One New Man"

(Is the Church Israel: Spiritually, or Spiritual Israel?)

By Roscoe E. Story (Beaver City, Nebr.)

ALTHOUGH the term "spiritual Israel" appears nowhere in the Scriptures, we often have heard it used as another designation, or name, for the church. We believe this to be an apparent error when properly analyzed in the light of many texts from God's Word.

While there may be some corresponding characteristics common to both Israel and the church, it is still untenable to call Israel the church, or to call the church "new" or "spiritual" *Israel*. Having made this assertion, we shall point out some of the most pertinent contrasts or differences, realizing, as did the Apostle Paul, that there are "the Jews . . . the Gentiles . . . [and] the church of God" (1 Cor. 10:32). We must treat each separately, therefore, remembering that no two of the three classes of humanity mentioned in 1 Corinthians 10:32 are congruent.

The "Jews" (Israel or Jacob) though only one tribe, by the figure of synecdoche (a part for the whole) represent the whole Jewry, or all the nation of Israel. We now submit the following query: IF the church is Israel or Jacob, then must we not concede that the church is ungodly and will continue so until Romans 11:26 is consummated? Here Jacob and Israel are used interchangeably. Further, if in one instance the church is called Israel, and in another, "Israel" does not refer to the church, but instead to the nation of Israel, what rule can one follow to be sure that he does not make the mistake of confusing the one with the other in the many places where the word "Israel" appears?

We often have heard Romans 11 used as a buttress to sustain the *theory* of spiritual Israel, but in this chapter we find the following questions arising: From what were the branches (Israel) broken off? Were they broken off from their nation, or were they broken off from their God and Saviour? Who is the "firstfruit" of verse 16? the root? the lump? Scripture certainly is strong in inferring that the "firstfruit" is Christ. (See 1 Cor. 15:20, 23.) The lump is the body of Christ, or His company. (1 Cor. 5:6, 7.) Is not Christ also called "the root" in Isaiah 11:10; 53:2?

Will it not follow, therefore, that Israel was not broken off from Israel, but rather broken off from her root, Christ? Broken off from His company or body, the lump? True, some remained in His company, but that was by faith in Him. (See John 1:11, 12.) These were the

elect according to God's grace. (Rom. 11:5-7.) The rest stumbled because they could not understand righteousness by faith instead of works. (Rom. 9:30-33; 10:3, 4.) The broken-off branches were those in Israel trying to work out their own salvation by works of the law. They were broken off because of unbelief in God and the Christ of their own tree—the olive. When we, the Gentiles, are grafted in among them, we are grafted in among the elect according to grace by and through faith. True, we are grafted into the tree of Israel, the tame olive, but that is not the nation of Israel—it is the Christ. The church is now to become the partaker of the "root and fatness of the olive" which could have been the portion of the nation of Israel. (Rom. 11:17, 18. Also cp. Gal. 6:15, 16 with Rom. 9:6-8, and Acts 13:46 with Gal. 4:21-30.)

The church is not Jewish, neither is it a Gentile group. It is a combination of both into a new and different company of people. Paul said: "He [Christ] is our peace, *who hath made both one*, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself *of twain one new man*, so making peace; and that he might reconcile *both unto God in one body* by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them which were nigh. For through him we both have access by one Spirit unto the Father" (Eph. 2:14-18). Christ did not make the Gentiles into Israelites, even as He did not make the Jews into Gentiles, but to do away with any jealousy, or envy, or enmity, he established a completely new body unlike either of the two. Every race, color, creed, class, or nationality loses its identity when entering into the church. Galatians 3:28 is very plain in saying: "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*." So also is Colossians 3:10, 11, which says: "Put on *the new man* . . . where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

It is an impossibility to be an Israelite and to be in the church at the same time, and the same is true with the Gentiles. Under the dispensation of grace by faith in Christ, even the Jew, or Israelite, must forsake his old religion, as Abraham forsook his (Please turn to page 11)

# Jesus in Jerusalem

By *Mary Mae Nedrow (Oregon, Illinois)*

**WE CALL** the Sunday before Easter, Palm Sunday, and the Day of Triumph, for on this day Jesus rode in kingly style into Jerusalem—riding the colt which had never been ridden before. Garments and palm branches were strewn along the road by the multitudes. As the people went forth to meet Him, they cried: "Hosanna: Blessed is the king of Israel that cometh in the name of the Lord" (John 12:13). He wept as He drew near the city. He had only pity for the Jerusalem He loved, the Jerusalem that refused to accept Him as its Messiah. When the people inquired: "Who is this?" the multitude replied: "This is Jesus the prophet of Nazareth of Galilee" (Matt. 21:10, 11). He spent that night in Bethany with His disciples.

Monday, called the Day of Authority, He again went into the Temple. Just two years previous to this time, Jesus had cleansed the outer court, and it grieved Him deeply now to find this traffic restored. In righteous indignation, He cast out the moneychangers and those who sold doves, saying, "My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13). He healed the lame and the blind, which greatly displeased the scribes and the chief priests. The little children cried, "Hosanna to the son of David." When evening came, He "went out of the city to Bethany, and spent the night there" (Matt. 21:12-17).

Tuesday, called the Day of Conflict, was Jesus' last day of teaching and warning the people. All day, the religious leaders challenged His authority and asked Him questions whereby they sought to entrap Him. He hesitated not to answer their every question. When this day of conflict was ended, He retired to the home of His friends, Martha, Mary, and Lazarus.

Little is recorded in the Scriptures of what occurred the next day, but it is supposed Jesus spent it in meditation and prayer—a day of retirement.

Many have voiced their opinion relative to the place where the Passover Supper was eaten. We learn from the Scriptures that it was in a "large upper room." It may have been in the home of Mark's mother, or in Joseph of Arimathea's home. This is only conjecture on our part, for there is no definite record. When Jesus' disciples asked Him where they should go to prepare the Passover Supper, He replied: "Go into the city to such a man, and say unto him. The Master saith, My time is at hand; I will keep the passover at thy house with my disciples" (Matt. 26:18, 19). At the table that night, Jesus told them that

one of them would betray Him. Later, Judas arose and left the room. At the close of the Passover Supper, Jesus instituted the Lord's Supper, which was to take the place of the Passover Supper. "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins . . . and when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:26-30).

All are familiar with the account of the agony Jesus experienced in the Garden of Gethsemane: of the betrayal kiss of Judas, and of Jesus' arrest in the night when "all the disciples forsook him, and fled." Judas had come to betray His Master, and "with him a great multitude with swords and staves, from the chief priests and elders of the people. . . . Then said Jesus . . . Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"

They seized Jesus and led Him to Annas the ex-high priest. Peter, who promised he would never forsake his Lord, followed "afar off." A sham trial was held before Caiaphas the high priest. Jesus was accused of blasphemy, because He said He was the Messiah. They were firm in their conviction that He was "guilty of death" (Matt. 26:66). Peter three times denied his Lord. Some "spit in his face and buffeted him; others smote him with the palms of their hands" (v. 67). Not having the authority to pronounce the death penalty, they (the Jews) took Jesus to Pilate, the Roman governor, and accused Him of high treason. After questioning Him, Pilate said: "I find in him no fault at all." Pilate then referred Him to Herod, because He was from Galilee, but Herod sent Him back to Pilate. Because Pilate feared he would be accused of being disloyal to Cæsar, "he delivered him to be crucified" even though he believed Him innocent. Jesus was led to Golgotha, "and 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 . . . and they that passed by reviled him, wagging their heads" (Matt. 27:35-39).

Nearly two thousand years ago, Jesus the "Lamb of God," as a lamb without blemish and without spot, took upon Himself the sins of the whole world. When He

died, the "veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. . . . Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. . . . When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. . . . And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the

scpulchre, and departed" (Matt. 27:51-60). The tomb was sealed and a watch set. For three days and three nights, Jesus lay in the tomb of Joseph of Arimathea. Then an angel of the Lord rolled the stone away. Jesus arose from the dead and became the first fruits of those who slept. He arose triumphant from the grave!

When Jesus comes again, it will not be as a "Lamb," but as a "Lion of the tribe of Judah." He will come and reign as King over all nations—in "power and great glory." Jerusalem is the "city of the great King." "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6).

## Psalm 23—Its Background and Applications

*(David's Confidence of God's Grace)*

In Three Parts—Part One

By P. W. Buzek (Cleveland, Ohio)

DAVID'S saying, "The Lord is my shepherd," had an application to David's people, as well, for God was the Shepherd of Israel. (Ezek. 34.) Genesis 49:24, speaking of "the mighty God of Jacob," refers to God as "the shepherd, the stone of Israel."

A shepherd leads his flock, watches over it, and cares for it as a father loves and cares for his children. A shepherd never drives his sheep; he leads them. If one were to visit historic lands of the Near East today, he might encounter a man driving sheep, but such a one would be only a hireling, not the real shepherd.

Now, as God was David's "shepherd of Israel," Jesus is presented in the New Testament as a shepherd, too. Moreover, Jesus, in speaking of Himself as "the good shepherd," revealed the difference between a true shepherd and an hireling. We quote:

"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: but the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and I am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (John 10:11-15).

The Apostle Peter referred to Christ as "the chief Shepherd," saying: "When the chief Shepherd shall appear, ye

shall receive a crown of glory that fadeth not away" (1 Peter 5:4). Many texts emphasize the foregoing truths concerning God being shepherd over the flock of Israel and Christ becoming the Shepherd of His people. We quote:

"I will set up shepherds over them which shall feed them: and they shall fear no man, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the day is coming, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 3:4-6).

"As I live, saith the Lord God, surely because my flock became a prey and my flock became meat to every beast of the field, because there is no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock" (Ezek. 34:8). . . . Remember what Jesus said to Peter? Three times He said, "Feed my sheep."

"I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" (Ezek. 34:23). "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 . . ." (Heb. 13:20).

David, composer of the Twenty- (Please turn to page 9)





# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**WEAKENED FAITH.** "The Catholic Herald-Citizen" reports a survey, which was made during the war, of students attending Wisconsin University in respect to the effect their university work had on their religious faith. The question put to the students read: "What has happened to your religious faith while at the University of Wisconsin? Strengthened? Weakened? Changed? Unchanged?" Freshmen reporting indicated 8 per cent had their faith weakened; 12 per cent of the sophomores; 15 per cent of the juniors, and 20 per cent of the seniors. "The faculty was named as one of the causes by 56 per cent of the 176 students reporting on this, 81 said courses were responsible; 20 said informal discussions with instructors." 55 per cent of the candidates for the Bachelor of Philosophy degree reported their religious faiths weakened.

This survey having been made during the war, the attendance would be preponderantly girls, and the percentage would be lower than would be the case in normal times, for women are more religiously inclined than men. Parents should consider very carefully where they are to send their children for higher education. Education at the expense of a weakened faith is too costly. There are many colleges where faith will be nourished instead of discouraged. These are the only ones that Christian parents should consider when planning the advanced schooling of their children. May the day not be too far distant when academic as well as Biblical training will be available to our young people at the school located on the banks of Rock River across from beautiful Blackhawk.

**BROTHERS.** Prime Minister Atlee not long since stated: "The greatest task that faces us today is to bring home to all people, before it is too late, that our civilization can only survive by the acceptance and practice in international relations and in our national life of the Christian principle we are brothers one of another."

There is a sense in which we as the offspring of God are of one blood, and race. But the brotherhood of man through Adam is wanting in the essential to peace and happiness—love. The ideal brotherhood of man and the fatherhood of God can be realized only through the new creation made up of newborn people. It is in this new creation that love will find its full and complete expression when every man will know the Lord, from the least to the greatest.

Religious leaders, in their dedication to the proposition of the brotherhood of man and the fatherhood of God, have striven with great energy to bring into being this objective through contacts and changes in the political, economic, social, and religious life of the world. John Foster Dulles, member of the United States UNO group, speaking at the Federal Council of Churches meeting in the

Deshler-Wallick Hotel, Columbus, Ohio, projected this ideal of brotherhood into the conference discussions by saying: "Our dedication . . . is to the progressive realization of the dignity and worth of man in every area of life—political, economic, social, and religious; to the worldwide achievement of man's individual freedom under God." Some day man will realize his inability and will ask God to do it for him.

**IRON CURTAIN.** The speech of Winston Churchill at Fulton, Missouri, has provoked worldwide discussion. "PM" called it an "ideological declaration of war against Russia." Candid commentators, though opposed, mostly acknowledge what he said was true. This portion of his speech can be examined in the light of facts and found accurate: "From Stettin in the Baltic to Trieste in the Adriatic an iron curtain has descended across the Continent. Behind that line lie all the capitals of the ancient states of central and eastern Europe." The list of these seats of political authority is long and the history of these seats is romantic and bloody: Warsaw, Budapest, Bucharest, Belgrade, and Sofia—all the rewards of appeasement. "The fruits of the war" are solidifying Russia's position for her prophetic role as "chief prince" of the northern army that is to sweep down as "a cloud to cover the land" against the mountains of Israel to take a spoil and a prey. In that day God will be against Gog, for Gog will be against God. The cry of "Peace and safety" will camouflage the real motives of the "bear that walks like a man." The lamb-like talk of Gog will deceive many, and his flatteries of peace and prosperity will mask the heart that prates, "Christianity is an opiate of the people."

**POLAND JEWS.** Poland is pretty well rid of its Jewish population. Dr. Samuel Margoshes, special representative of the World Jewish Congress, reports only 60,000 Jews left in Poland, and these, he says, must get out of the country or they will be liquidated. He feels the present government as being sympathetic toward the Jews, but it is unable to prevent the continued persecution of the descendants of those who said: "His blood be on us, and on our children."

John D. Rockefeller, Jr., recently gave \$100,000.00 to the United Jewish Appeal.

**FOUR HORSEMEN.** The four horsemen of the Apocalypse no doubt apply to a future time when the seals are opened, yet these four riders of the colored horses have ridden many times to the consternation of earth's inhabitants. They always ride in the same order—war, famine, pestilence, and death. What a quadruple of tribulation! There are so many organizations today, all the letters of the alphabet have been used many times over. A

late comer to this list is CRALOG—"Council of Relief Agencies Licensed for Operation in Germany." This Council is largely composed of church groups for the specific work of alleviating the suffering in Germany, especially of the church folk. The horsemen of famine and death are riding furiously throughout much of the world. It will be worse when the seals actually are opened. Today's scorpions of torment are pointing the direction in which the world is racing. We are hastily moving toward Armageddon. Pray that you may be accounted worthy to escape all the evils that are coming on the whole earth to try and punish those who have increased the bounds of iniquity.

**TEHERAN.** Nearly every day something is said in regard to the agreements of the Big Three at Teheran. The present state of affairs in Iran are not to be dissociated with the agreements reached by the Big Three at this meeting. It was in the Pact of Teheran that Russia was given the right of way through this little country. The Atlantic Charter was violated when the big Bear of the North was given the green light to Iran's railways and ports. Her passage to the Indian Ocean was insured. It was the ambition of both the Kaiser and Hitler to open up a way to the Indian Ocean—both attempts failed in their two world wars—Russia has obtained this coveted prize by manipulation. Her long-dreamed of access to the Mediterranean is not far off. Turkey alone stands in the way. Russian forces in Iran are inciting the Kurds in Iran, Iraq, and Turkey to rebellion, and former Kurdistan may be revived by a Communist inspired plot. Just another divide-and-conquer tactic that augurs well for success. The Russian pressure is on Turkey for an outlet through the Dardanelles, and it will bring the desired results. The ancient Hellespont of about 47 miles in length and varying in 1 to 4 miles in width is essential to Russia's ambition in the south. The "king of the north" will plant his guns somewhere on the Bosphorus. Watch Turkey yield at Russian's insistence while the other world powers consent with their appeasement for peace! When this is accomplished, we can expect pressure to be exerted in Africa where Ethiopia and Libya are to be at the heels of the "chief prince of Mesheeh and Tubal."

The visit of the United States battleship "Missouri" to the Dardanelles is not a mere goodwill gesture in returning the coffin of the former Turkish ambassador to the United States, who died a couple of years ago, or in 1944, but due to war conditions was not shipped home for burial. It is a show of power, and in military language is saying to Russia, "You can go so far and no further." But Russia, according to prophecy, is to be astride the Mediterranean, and we can look forward to her getting there.

## PSALM 23—ITS BACKGROUND AND APPLICATIONS

(Continued from page 7)

Third Psalm, staged his scene in the summer. Otherwise, the "still waters" would not have been emphasized, for in winter the flocks need not be watered.

Let us follow a shepherd with his rod and staff: the rod is a light stick or crook, the staff a long, heavy cane. Tucked into the leather girdle, or slung across the shoulder, would be a shepherd's bag or scrip. In this, the shepherd puts his bread and olives, or other food, for the mid-day meal. Every shepherd carries a sling—made by cutting a tuft of long wool from the back of a sheep, having spun it into yarn while resting during the noon hours. The yarn is woven into a short, narrow web; the ends are braided into cords about a yard long; and the simple sling is complete.

With this sling, a shepherd can drop a stone beyond a sheep refusing to heed his call or cry. With it, he can drive away an attacking beast. Also, he toys with it during the long hours he is watching over the flock, and he relies upon it as his main weapon. Practicing at slinging, the shepherd soon becomes an excellent marksman. The reader will remember how that David, leaving his father's sheep behind him, chose five smooth stones out of the brook, put them in his shepherd's bag, even a scrip, his sling being in his hand, and drew near to the Philistine. A shepherd has a flute, or a *zamoora*—often a double flute made of reed. Two pipes, each punched with six holes, are bound with wax and cord. Two smaller sections of reed, each about one and one half inches long, have slits cut in them like an organ reed, and these smaller sections are inserted into the farther end of the flute. A doleful tune of only a few notes is produced; but, simple as it is, it is capable of stirring the heart of a peasant.

David doubtless piped to his flock on the simple instrument, as do the Bethlehem shepherd boys today. The Hebrew word for "psalm" is *mizmor*, comparing to the present-day Arabic word *mazmoore*, which means simply, "played on the *zamoora*."

Watch with me, if you will, as company after company of peasants pass by our home on the way to Jerusalem for the annual feast of the Passover. Until a few years ago, they trod on remnants of cobblestones, a Roman highway now covered deep under a modern motor road. Over this very route, Paul traveled when on his way to Damascus and conversion. These companies of merrymaking peasants are all bedecked, especially the women, in colorful attire. Their heavy, white linen dresses and large head veils are literally covered and weighed down with silk embroidery of scarlet, orange, green, and gold. All faces are aglow with the joy of anticipated merriment. The women, following, join in song with the men, who are

dancing to the accompaniment of the *zamoora*. The musician now and then turns around, facing his company, and, by his singing motions and the shriller notes of his pipe, exhorts them to greater effort in dancing and song.

Let us forget the twentieth century for a moment, and see before us David and the elders of Israel bringing up to Jerusalem for the first time "the ark of the covenant of the Lord out of the house of Obed-edom with joy." In the psalm which David composed for that very occasion, we find the following refrain: "Sing unto him, sing psalms unto him."

We can imagine David joyously dancing before the ark, perchance with the *zamoora* of his shepherd days in his mouth, and thus with inflated cheeks inspiring his followers to the singing of the psalms of praise, exactly as the shepherds and peasants are singing and dancing to the tune of the simple reed pipe. It was this outburst of joy that caused David's wife, the daughter of Saul, to despise him in her heart, not because the practice was an uncommon one, but probably because to her (daughter of a proud king) it was not dignified for the king of Jerusalem, and savored too much of the humble peasant and shepherd.

Primitive, then, as this reed instrument is, it has played a great part in Biblical history, undoubtedly inspiring David to the composition of many beautiful psalms.

Most Palestine villages are situated on mountain slopes. Villages are the homes of all the agriculturists. Unlike American farmers, those of Palestine live in huddled hamlets and till their small strips of land scattered round about.

The homes of the village shepherds are mostly located on the mountains, and therefore their houses are built of stone—stone walls three to four feet thick, like miniature castles; stone domes for ceiling and roof, stone flags for pavement. Aside from a sturdy wooden door, hung on wrought-iron hinges, with wooden lock and key, and a couple of wooden shutters for the tiny windows, stone and mortar are the only building materials used, except on plains, where stone is scarce, and sun-dried brick takes its place.

We leave the street, a narrow winding lane along which the village homes are huddled, and enter one of the houses through the sheepfold, or courtyard. This consists of a small plot in the front of the house surrounded by a high wall of masonry, or more often of loose rubble, pierced only by a single door—not a gate—for the entrance is arched over, or spanned, by a stone lintel, so the wall can be built up higher for better protection.

Mangers are in the home. (We read of the Christ-child in Matthew 2:11: "When they were come *into the house*," they found him in the manger.)

Inside the large one-room home, with its high thick walls, they build half across the back a sort of mezzanine



floor, over a series of small domes, supported by short pillars. This elevation, reached by steep, narrow steps, is the home of the family. Here we find a row of handmade, sun-dried clay bins containing wheat, barley, lentils, figs, and raisins for the winter food supply; also large jars of oil. Behind this row of bins is stored fodder for the animals. In a recess in the wall is a pile of bedding folded up during the day and at night spread out on the mat-covered floor.

Of special interest is the lower level of the home. Along the walls are the stone mangers, to which are tied the plow oxen, milch cows, and the inevitable camel. Beneath this mezzanine floor are the quarters for the flocks, partitioned off from the rest of the cattle by piles of thorn bushes collected for the winter fuel.

After a rainless summer, when all is parched and dry, the winter sets in with its showers, its occasional terrific storm of rain and wind, and snow flurries—though these snow flurries are sometimes years apart. But these days are interspersed with periods of springlike sunshine and warmth. During the winter season, the shepherd finds scant pickings for his flock on the rocky mountainsides. However warm and pleasant the day may be, the nights are always cold and raw; so the sheep are stabled in the house below the mezzanine floor.

As spring approaches, the rain storms change to showers, the grass shoots forth, the flowers bloom, the sheep are sheared, and, since their quarters in the house have become too warm, they are kept during the night in the sheepfold.

Spring, with its abundance of green pastures, passes; lambs are born; harvest time approaches; then the grain is reaped. Following the reapers are the gleaners, the destitute of the village, who, like Ruth the Moabitess, are still, according to the Biblical injunction, never debarred from the harvest field.

After the gleaners comes the shepherd with his flock. Amid the freshly cut stubble, succulent growths are found; also dried, but tender, blades of wheat or barley; but, best of all, the sheep find deep down in the stubble many ears of grain dropped by the reapers and passed over by the gleaners. These nourishing pickings are soon gone, and in the desert places the good shepherd now seeks summer pasture.

During the spring and harvest, the shepherd stays around his home village. In the morning, we find him leading forth his flocks to the harvest fields. At noon, we see him leading to water. At night, the shepherd must be on his guard: he knows that thieves are to be feared, and, therefore, he is constantly on the alert.

Unlike modern bandits, a Palestine robber is a petty thief, and to him lock picking is an unknown art. So, a shepherd has little concern about the door. He knows Jesus' words: "Verily, verily, I say unto you, He that en-

tereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. . . . Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Despite all vigilance and precautions taken, often on a dark night, when a shepherd is overcome by deep sleep, a marauder scales the wall, and, after cutting the throats of as many sheep and lambs as he can, slings them over the wall to his confederates and escapes. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep."

"Seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and to him that knocketh it shall be opened." To them who have willing hearts and who come with meekness, the Lord will gladly open the door. God spoke to the Israelites in Ezekiel 34:22, 28, saying:

"Therefore I will save my flock, and they shall no more be a prey. . . . They shall no more be a prey to the heathen, neither shall the beast of the land devour them; and they shall dwell safely, and none shall make them afraid." Here the Lord used the sheepfold as a background for His lesson, and depicted Himself as the Good Shepherd.

It is said that the shepherds of Judea gave each lamb a distinct name, and that every lamb instantly obeyed the voice of the shepherd. The Lord is our Shepherd; we are the sheep of His fold. Do *we* always obey when He calls to do certain tasks?

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## THE "FOOLISHNESS" OF GOD

*(Continued from page 3)*

Had Elijah sought food in his own way, he probably would have died of the famine.

Had the widow refused to God's prophet her last cake, it is certain that she and her son would have starved.

When men begin to trust their own judgment more than they trust the Word of God, they gravely imperil their chance of gaining life eternal.

Yes, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 10:18).

## MINISTERIAL EQUIPMENT

*(Continued from page 4)*

without" if he is a fanatic. The elder may preach and teach and live without driving away those who already belong to his church, and without discouraging those who have not yet affiliated with the church. Greeting total strangers with the "have you been saved?" routine is no more conducive to a good reputation for the church than downright immorality. Neither is excessive moralism, lack of personal attention to ministerial business, or inattention to common courtesy.

We of the clergy cannot hope to possess the inspired genius of Paul. But we can, at least, see to it that our lessons and sermons are carefully prepared, our studies in all necessary fields ample, and our personalities developed along reasonably attractive lines. On no other basis can we fulfill our duty.

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 A WELL-SPENT DAY . . .

"Take a dash of water cold  
 And a little leaven of prayer,  
 A little bit of sunshine gold  
 Dissolved in the morning air;  
 Add to your meal some merriment  
 And a thought for kith and kin;  
 And then, as a prime ingredient,  
 A plenty of work thrown in:  
 But spice it all with the essence of love  
 And a little whiff of play:  
 Let a wise old book and a glance above  
 Complete a well-spent day."

—*Author unknown.*

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 "OF TWAIN ONE NEW MAN"
*(Continued from page 5)*

home, his family, his native land, and went out as a pilgrim into a strange country which God had promised to give unto him because of his faith, as Abraham did not earn this reward of promise by works. (See Rom. 4:1-13.) Certainly the Apostle Paul so understood this principle of righteousness by faith, judging by what he said in Philip-  
 pians 3:1-9, speaking of his own experience.

It should be evident to the unbiased, that to be a partaker of the inheritance of Romans 8:14-17, one never can, and never will, attain it through his own works of righteousness which were under the law.

Let us, therefore, follow Paul's injunction of Galatians 5:1-6, and "stand fast . . . in the liberty wherewith Christ hath made us free."

# BOOK PARADISE

By Arlen Marsh

"History is the essence of innumerable biographies." — Thomas Carlyle, "On History."

Normally, I am not given to biography. Too often, in our times, the writing of individual human history has degenerated into a book-length version of Walter Winchell at his worst. Almost invariably, too, biography has laid aside the large issues of history in order to treat solely of the personal attributes of a given man or woman.

*Soldier of Democracy* (Doubleday, Doran; \$3.50) manages to turn aside from the first of these flaws, but does not altogether escape the second. If history be the essence of innumerable biographies, however, it is certain that any life of any public figure should be more concerned with the influence of the figure on the pageant of human events than with the influence of human events on the figure.

Kenneth S. Davis has, as has been observed, not altogether escaped the propensity to center attention on the man rather than on the man's influence, in his presentation of the life of Ike Eisenhower. But he, nevertheless, has succeeded in giving us a vivid word picture of the man whose word was final law in the battle for Europe and North Africa, and of the influence that man exerted on world affairs.

The methods for gaining co-operation among Allied powers that General Eisenhower used during 1942-45 deserve special study by those who purport to be Christians. The General believed, with David, that it is blessed to dwell together in unity; he employed every means at his disposal to bring that unity about among the Allies. His successes were, in many respects, considerably greater than the successes of some church leaders who discourage, rather than encourage, co-operation and harmony. *Soldier of Democracy* is an object lesson in how to win friends and influence people, as well as in the control of a naturally hot temper.

The Davis writing is gripping, entertaining, never gossipy, and, on the whole, apparently fair to both the General and his contemporaries.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12).*

### A Choice

As we continue our study of Abram from our *Intermediate Truth Seekers' Quarterly*, we find he and Lot have become owners of great herds and flocks. God's blessings had fallen upon them. Their flocks and herds had increased. Abram was older than Lot. He was more generous than the younger man. He acted as Lot's father might. Abram gave Lot first choice as to what land he wanted.

Abram and Lot decided to separate, for their herdsmen quarreled. There was difficulty in finding water for so many animals to drink.

### Lot's Choice

The Canaanites and Perizzites lived where Abram and Lot dwelled. The Perizzites were a tribe of Canaanites that means "villagers."

Lot looked at the plain of the Jordan River. It was well watered. It looked "even as the garden of the Lord" (Gen. 13:10). So Lot chose the plain of Jordan.

### Abram's Choice

Abram chose the land of Canaan.

After Lot left him, God spoke to Abram again. He told Abram to look to the north, south, east, and west. All this land was Abram's for him and for those who came after him—his seed—forever. God also told Abram that he would have so many relatives that he could not count them. They were to become as the dust of the ground. If you picked up a handful of dust, could you count the tiny specks?

Abram pleased God in his dealings with Lot. He acted as peacemaker. Jesus once said: "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Abram put God first, others second, and thought of himself last, didn't he?

### Rewards for Obedience

This is the time of year that we remember how Jesus rode into Jerusalem. The people shouted and wanted to make Him their King.

Jesus, however, obeyed His Father. It was not the time

for Jesus to become King. He did not do His own will, but God's will. The *words* that Jesus said were just what His Father wanted Him to say. The *deeds* He did were also pleasing to His Father.

Someday God will send Jesus back to this earth to become our King.

Now, children of earthly parents obey God. They also are to obey their earthly parents.

One reason they should obey is because it is *right*. "Children, obey your parents in the Lord, for this is right" (Eph. 6:1). Your parents are your guides. You would not think of going out in a mountain region without a good guide who knew the way.

Your parents know the way children need to travel, too, for they are a number of years older and have had many experiences in living. It is good advice and for *only good* that *Christian parents give their children*.

"Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:2, 3).

You show honor to God as well as to your parents when you listen to what they say, and obey them.

It may be easier to go the wrong way and do nothing rather than to do good. Remember Jesus obeyed His Father, though it meant His death upon the cross. Jesus knew it was best for all.

May God strengthen you, my dear readers, to choose to do right—to think of God first and then others before yourself. Choose to do as your parents wish, even when you long to do otherwise. Obey and honor these whom God gave you to watch over you as you grow into men and women.

### Happy Birthday Wishes

Roy G. Hutchinson, Apr. 8, age 12, Hammond, La.  
Elden B. Hawkins, Apr. 9, age 8, Minneapolis, Minn.  
Doreen Knapp, Apr. 9, age 8, Cleveland, Ohio.  
Myrtle M. McKinney, Apr. 12, age 7, Hammond, La.  
Mary E. Savage, Apr. 14, age 12, Waite Park, Minn.  
Florence Capps, Apr. 14, age 10, Shady Springs, W. Va.  
Carolyn V. Morrison, Apr. 14, age 7, Woodstock, Va.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Why Write?

\* \* \* *By Arlen Marsh, National Berean President*

The editors of the Berean Department of THE RESTITUTION HERALD are doing the best they can to supply you and others with worth-while reading, but they cannot do *all* the work themselves.

What can you do about it—and why should you bother? Well, for one thing you can write a 100, 200, or 300-word article, or a note about your local Berean doings—or you can persuade someone else to do it for you. As for the reasons, just glance on down.

- ★ Giving your ideas to others helps them. When they give their ideas to you, it helps you.
- ★ Writing makes you a better speaker, a better teacher. It helps prepare you for God's work.
- ★ Writing makes ideas permanent. The apostles who wrote are remembered; the others are not.
- ★ News notes encourage others. Elijah felt he was all alone; really seven thousand were with him.
- ★ An article teaches thousands; a lesson or sermon teaches only a small number.
- ★ Maybe you are modest—but we will wager your name in print will look good to you, all the same!

### About Brush Creek and Oregon

The *Berean Bugler*, monthly publication of the Brush Creek (Ohio) Berean Society, informs that the senior Bereans are studying the prophetic period that lies between the "rapture" and the "revelation." To make the lessons more valuable, as well as interesting, a simple chart with an outline of texts covering that period has been provided for each member of the class.

Berean night, the third Sunday evening of each month, at Oregon, Illinois, proved especially interesting at the March service. Sister Verna C. Thayer was the guest speaker and her discourse which concerned the "Rapture" was illustrated by flannelgraph pictures. The Berean choir presented one anthem and Joanne Blanchard and Patricia Andrew sang a duet.

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \* *By Verna C. Thayer*

How would all you boys and girls like to take a ride on

the Gospel Airplane? You may go if you take your Bibles, for that is to be your tickets on this ride.

Our first trip is to be a long one. Not one of us would think of taking any trip unless we first asked the Father in heaven to guide us safely on our journey. So let us all bow our heads wherever we are and offer a prayer to God to guide us always. It will take us such a long time that I think we should open our Bibles to Psalm 119:105, and learn that verse as we fly along. Read it over and over, then close your Bibles and say the verse. Be sure to repeat where it is found each time you say the verse. "There's a reason"!

Our pilot says we are ready to land in Egypt, for that is the first place we wish to visit. We leave the plane and we see some men riding on camels. We wonder who they are and from where they have come. Upon looking at the men and reading Genesis 39:1, we learn that it is Joseph.

But you say, "What is Joseph doing down here in Egypt? He did not live in Egypt."

You are right, but did you not know that his brothers sold him to some merchants who were going to Egypt?

It is hard for us to believe that Joseph's brothers would do such a thing, but we have to take a short flight in our plane to visit Joseph's home to see why they sold him.

At his home, we learn that Joseph's father gave him a beautiful coat of many colors. The brothers did not like this. Then Joseph dreamed two dreams that they did not like. The first one was that he was binding sheaves in the field with his brothers. The sheaves of his brothers bowed down to his sheaf. The brothers thought this meant that some day they would bow down to Joseph, as they did not like the thought of doing this. In the other dream, the sun, moon, and eleven stars bowed down to his star. This meant that not only his brothers would bow down to him, but his mother and father, also. So you see they were really anxious to be rid of him.

It made us very sad to see Joseph's father in so much grief. He was sure Joseph was dead, as Joseph's brothers had brought him Joseph's coat all covered with blood. The father thought some animal had killed him, and the brothers let him think that this was true. They never told him they had dipped the coat in blood.

Now we had better fly back to Egypt and end our trip for this week. Be on hand with your Bibles next week when we shall take another ride on our Gospel Plane.

# AMONG THE CHURCHES

## CALENDAR

- April 7-21—Special meetings (James M. Watkins) at Oregon, Ill.  
 April 15-21—Special meetings (Sydney E. Magaw) at Kokomo, Ind.  
 May 4, 5—Indiana Quarterly Conference at Kokomo.  
 June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.  
 July 1-26—Summer Bible Training School at Oregon, Ill.  
 July 30 - August 11—General Conference at Oregon, Ill.  
 July 30 - August 11—Illinois Bible School and Conference at Oregon, Ill.  
 August 15-25—Virginia Conference at Maurertown.  
 August 17-25—Iowa Conference at Waterloo.  
 August 18-25—Western Nebraska Conference at Holbrook.

## THE SUMMER SCHOOL

**What?**—Special Bible instruction and other religious education.

**For Whom?**—Youth (fifteen years of age, and older), also for adults who wish teacher-training.

**Where?**—Oregon Bible College, Oregon, Illinois.

**When?**—July 1-26, 1946.

**Instructors?**—F. A. Stilson and James M. Watkins.

**Cost?**—\$35.00 for board, room, and tuition. Textbooks and personal expenses are extra.

**Who's Coming?**—We don't know, but we hope for a large School. Are you coming? Please do! Address:

Summer Bible Training School,  
 National Bible Institution,  
 Oregon, Illinois.

## HECTOR, MINNESOTA

The church work at Hector, Minn., continues to show good interest, and it is encouraging to witness the loyalty and faithfulness of the group. Every member is present at nearly every service of the church, including Bible class on Wednesday nights. We have been handicapped somewhat the past year, however, by the fact that most of our young people are away going to school, or working in the city. Our group is small and when six active workers leave out of that group then their places are hard to fill.

Mr. and Mrs. Olaf Hammer are the parents of a baby boy, born March 23. His name is Lloyd Leslie.

Bro. Benjamin Johnson of Willmar continues in very poor health and has been unable to attend church services all winter. Our prayers arise for his recovery.

Harry Gockler, Pastor.

## OREGON BIBLE COLLEGE NEWS

The student family is exceedingly happy this week that our "Mum" Logsdon's health is improving and she is again able to execute some of her duties around the College.

Our number was diminished by one this week, since it was necessary for Dean Moore to return to his home in California. He is missed by all of us, and we look forward to his soon return.

Several meals have been made more delicious by the gift of a gallon of maple syrup from Bro. J. Don Swartz, Cleveland, Ohio. Also, two sofa pillows arrived from the Golden Rule Sisters. Golden Rule Church of God, Cleveland, to match the rug recently received. We are sincerely appreciative of these gifts.

Miss Samelson, Rockford, Ill., has been engaged by the College to give vocal instruction

to all the students. One of our number is already singing arias from Italian operas, while the rest of us are learning to breathe like locomotives.

The week end of March 31 found members of our student family in several places. Milton Hall served in the pulpit at the Pennewood Church of God in Grand Rapids, Mich., Daniel Judy preached in Chicago, Ill., while most of the College group attended the Illinois Conference in Ripley. "Pop" Logsdon and Alva Huffer kept the home fires burning.

Bro. and Sr. Harvey U. Krogh, Jr., and family, Grand Rapids, Mich., visited briefly in Oregon, Ill., March 27-29, while en route to the Illinois Spring Conference at Ripley. Bro. Krogh addressed the student body at chapel service, Thursday, March 28.

Ellen Van Fleet, Reporter.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. T. A. Drinkard, Arlington, Tex., will begin a meeting, the Lord willing, near Batesville, Ark., on Sunday, April 21. Brethren living near enough to attend may write to Bro. C. D. Shaw, Rt. 1, Croker, Ark. Bro. Drinkard writes, "Bro. S. J. Lindsay once held a meeting there during his ministry."

**Pastors! Secretaries!** Please send correct address (or location) of your church, whether city or rural. Where, for instance, is the Felida (Wash.) Church? In town? South, east, north, or west? How far south, east, north, or west? Also, give name and address of pastor. . . . Thank you, Felida, and everybody else who responds.

**First Registrant.** Bro. Daniel Judy, Oregon, Ill., is the first student to report, officially, that he plans to attend the Summer Bible Training School at Oregon, Ill., from July 1 through 26. Keep the names "rolling in." There is every good reason for a large, enjoyable, and profitable Summer School in a few short months. Who will be next to report?

Slowly, the subscription campaign is "getting under way." Fourteen new subscriptions were received during the past week. Keep them coming! We hope to have two hundred forty-seven more new subscriptions before next General Conference.

Sr. Wilma O. Judy, mother to Daniel Judy, has come from Banning, Calif., to Oregon, Ill., where she will reside until her son finishes his theological training in Oregon Bible College.

Gradually growing. Contributions to National Bible Institution designated for the new Administration Building now total more than \$2,300.00.

Bro. Harvey U. Krogh, Sr., Blair, Nebr., makes special request for an extra copy of the recent Herald bearing a front-page picture of the Leaning Tower of Pisa, Italy. He wishes that Herald for his son, Oakley, who spent all last summer in Pisa and several times had the privilege of ringing the bells in the Tower.

During the past week, two generous contributions have been received for the contemplated Administration Building—\$50.00 from H. U. Krogh, Sr., Blair, Nebr., and \$100.00 from Bro. and Sr. Loren L. Burnett, Tempe, Ariz. Thank you! Thank you!

"May God give us all strength and courage to continue faithfully in the Lord's work until Jesus returns to make everything right in this troubled world."—Ida Vogel, 4340 Olive, Saint Louis, Mo.

Bro. Howard Beemer, a freshman at Oregon Bible College, will speak for the brethren at Waterloo, Iowa, on Sunday, April 7.

Bro. Roy Graham, pastor of the Church of God at Fredericktown, Mo., has sold his farm and has moved into town. He writes: "We are busily engaged now trying to build our new church," and adds that he has been granted the responsibility of "seeing that it gets built." It will be a beauty: walls of red granite blocks; trim of white stone; roof of blue-black. The main structure will be 36 by 58 feet, and there will be a full basement. Additionally, a vestibule 14 by 14 feet, containing a lobby and stairs, will be built on the southwest corner—the church facing the south. Congratulations, Fredericktown!

Send The Restitution Herald to your friends.  
 Subscription price—\$2.50 per year.



IN THE CAROLINAS

Leaving Lansing, Mich., March 11, my first stop was at Ashland, Ohio, where a day was spent with the James A. Patrick family. It was good to see all the family together again after the separations of war. Bro. Patrick is one of our oldest ministers, now inactive, but he and his companion have no greater joy than talking over the blessed hope with visiting brethren. The next stop was at Charleston, W. Va., with the Bruce Thompson family, whom it was a joy to see again. The following day brought me to Skelton, W. Va., where I spent a day with two church families remaining there, Bro. and Sr. Arnold Capps, and Sr. Opal Poland. This was my first visit to Skelton, and I found a fine welcome with these folks. Most of the members had moved away during the war, so no services are held there now. We hope the work can be rebuilt in the near future with the expected return of some of the absent members.

A day's drive from Skelton took me to Asheville, N. C., and Saturday night I arrived at Pelzer, S. C., where I found a royal welcome at the home of Bro. and Sr. M. O. Williamson, who entertained me for several days while I was visiting brethren in that vicinity. At Bro. Williamson's invitation, it was my privilege to speak at the Guthrie Grove Church on March 17. This is one of our largest congregations, and turned out a fine attendance. An evening service was hastily arranged, and I was amazed to see as many or more at the evening meeting than we had at the morning service. There is a fine group of young people in the choir, and can they ever sing!

The middle of the week, I returned to North Carolina and made several calls among the brethren there. March 24, I preached at the church at Dana to a good turnout, and also an evening service here. This is a much smaller church than Guthrie Grove.

At both places, however, I found a friendly reception. The members are scattered widely, which makes it difficult for them to attend regularly, especially in bad weather. This was my first visit to the Carolinas, and it has warmed my heart to find so many faithful believers, many of whom are good Bible students, and very zealous for the faith.

At present, I am working with the scattered brethren in Tennessee. M. W. Lyon.

HERALD RECEIPTS

Mrs. Marian R. Richards (another); Loren L. Burnett (4); L. B. Hanson (another); Mrs. J. L. Harland (another); Mrs. Esther Claussen (2); Mrs. A. M. Jones (2); Grace Schier (another); Mrs. Wilma Judy (2); Mrs. Elizabeth Dauterich; Mary A. White; Ralph Downing; Jennie E. Townsend (another); M. W. Lyon (8); Mrs. Robert D. Lindou; J. Plantner.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	\$ 14.36
Ben Carpenter	7.00
Golden Rule Family	20.00
A Sister	5.00
Mr. & Mrs. Loren Burnett	100.00
Harvey U. Krogh, Sr.	50.00
Mr. & Mrs. A. J. Hoke	50.00
Mrs. Emma C. Railsback	2.50
Hope Chapel, South Bend, Ind.	5.00

VISITORS AT RIPLEY

The Oregon (Ill.) delegation at the recent Illinois Spring Conference at Ripley included: Sr. Leota B. Hanson (driver), "Mom" Logsdon and daughter Juanita, Bros. Gordon Landry and Gordon Shrode; Bros. Gary France (driver), Kirby Davis, Floyd Kessler, Jr., Howard Beemer, and Srs. Ellen Van Fleet and Phyllis Johnson; Bro. Frederick Claussen (driver), Sr. Claussen and daughter Barbara, Bro. and Sr. Sydney E. Magaw; Srs. Beth Hardesty (driver), Marjorie Burnett, Louise Johnson, Shirley Logsdon, and Bro. Paul Hatch; Bro. Leland Hanson (driver), Bro. and Sr. Paul C. Johnson and son Robert, and Sr. Esta Starbuck (Rockford).

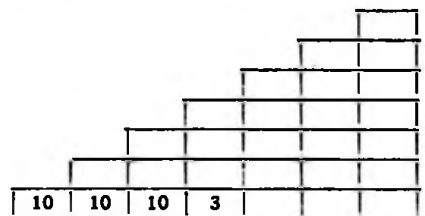
Bro. Linford Moore, pastor at Macomb was there with his family and a goodly number of his congregation (we can't name them all). Bro. Harold Doan represented the Chicago church. Bro. and Sr. John Miller (Saint Jacob) celebrated their thirty-fifth wedding anniversary by being present. Sr. Verna Thayer was there with Bro. and Sr. Harvey Krogh, Jr., and two children from Grand Rapids, Mich. Bro. and Sr. Francis Burnett and two daughters came from Jordan, Mo. Bro. and Sr. Charles Netts, Springfield, Ohio, and Bro. and Sr. A. J. Hoke, Dayton, Ohio, were there. By plane came Bro. Dale Dunbar with his pilot, from Swanton, Ohio.

The two-day conference brought to a close a week of meetings conducted by Bro. James M. Watkins. To Bro. Celine Randall and his congregation, the visitors from distant points owe thanks for the royal way in which they were entertained and instructed. . . . Thank you, RIPLEY!

THE COVER PICTURE

The cover picture shows Eiffel Tower, Paris, as it appears in spring. It was erected in 1889 by Alexandre Gustav Eiffel for the Paris Exposition. From the top platform—there are three—one can see a distance of eighty miles or more. (Curvature of the earth in eighty miles amounts to 4,266 feet—greater part of a mile! Does sight bend? This is worse: when man learns how to see around the world, will he see himself in the back!) Anyway, the Eiffel Tower is "some tower"! See how miniature the street appears at bottom of the picture.

HERALD SUBSCRIPTION DRIVE



New Subscriptions Submitted	
Loren L. Burnett	19
Mrs. Esther Claussen	2
Mrs. A. M. Jones	2
Mrs. Wilma Judy	1
Mrs. E. C. Railsback	2
M. W. Lyon	1
Total	6
Previously reported	
Total	33
Two hundred forty-seven to go!	

LIST YOUR CHURCH

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

- Arizona:**
    - Tempe—8th & Myrtle Sts.
    - C. E. Lapp, Pastor—709 Mill Ave.
  - Arkansas:**
    - Little Rock—Hwy. 167 to base-line rd.; then about 2 mi. west on baseline rd.
    - H. Scott Smith, Pastor—London, Ark.
  - California:**
    - Los Angeles—230 W. 103d St.
    - J. W. McLain, Pastor—230½ W. 103d St.
    - Telephone—PL-18815
  - Illinois:**
    - Macomb—Corner Johnson & Piper Sts.
    - Linford W. Moore, Pastor—802 W. Jefferson St.
    - Oregon—301 N. 3d St.
    - F. L. Austin, Pastor—500 S. 4th St.
  - Iowa:**
    - Sioux City (Golden Rule Church)
    - 1919 Center St., Phone 8-2412
  - Michigan:**
    - Grand Rapids (Pennellwood)—28-36th St., S.W.
    - H. U. Krogh, Jr., Pastor—110-32d St., S.E.
    - Lansing—YWCA Bldg., 217 Townsend St.
    - Cecil Smead, Pastor—2525 Jefferson Ave., Midland, Mich.
  - Missouri:**
    - Kansas City
    - John F. Green, Pastor—6216 Peery Ave.
  - Nebraska:**
    - Holbrook
    - T. M. Ferrel, Pastor
    - Omaha—Corner 34th & Seward Sts.
    - Robert O. Hardesty, Pastor—1804 N. 33d St.—Phone AT-1481
  - Ohio:**
    - Tipp City (Brush Creek) Rt. 2
    - On Frederick-Nashville Rd., 1½ miles S. of State Route 71
    - G. E. Marsh, Pastor—131 S. 3rd St.
  - Texas:**
    - Corpus Christi—3316 Ave. D.
    - George A. Waters, Pastor—Phone 7209
- Keep the list growing! —

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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.

# Summer Bible Training School

## For Youth and Adults

Oregon, Illinois

July 1 - 26, 1946

The ninth consecutive Summer Bible Training School, operated by the General Conference of the Church of God, will convene this year from July 1 through July 26 at Oregon, Illinois. As heretofore, there will be two departments: the Young People's Department, led by Brother James M. Watkins; and the Teacher-Training Department, led by Brother F. A. Stilson, who, also, will be the Dean.



OREGON BIBLE COLLEGE, OREGON, ILLINOIS  
Home of the Summer School

The Summer Bible Training School, where the Bible is the chief textbook, affords a wonderful opportunity for both youth and adults

to obtain a concerted course in the Bible and kindred studies. At the same time, there is excellent opportunity of meeting, and studying with, other brethren from all parts of the nation. Closest of friendships often are made at the Summer Bible Training School. Young people contemplating attending Oregon Bible College have the opportunity, too, of becoming acquainted with the College management and curriculum. Sufficient pastime and recreation are provided to make the Summer School somewhat of a vacation: a period both profitable and enjoyable. *Come!*

**ENROLLMENT COUPON.** Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's Name ..... Address .....

Tuition (\$35.00 plus textbook costs) will be paid by .....

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# THE RESTITUTION HERALD

VOLUME 35

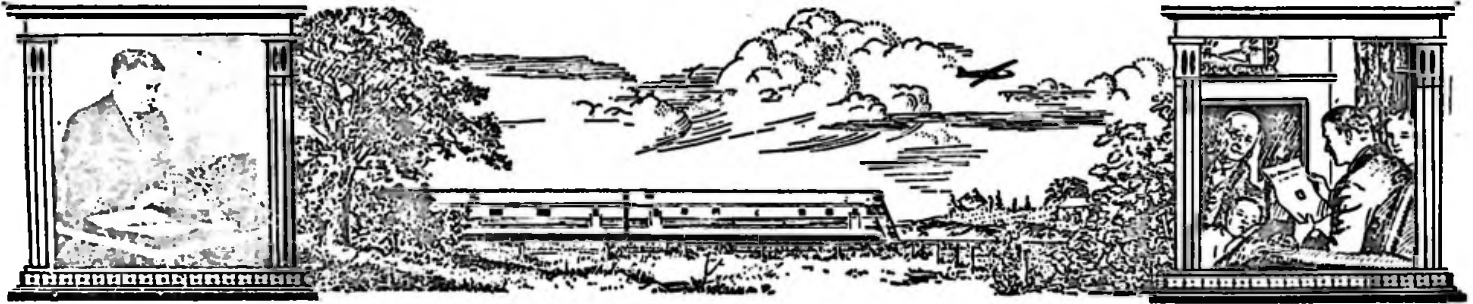
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Happy Easter



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Sydney E. Magaw, Editor

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### Race to the Tomb

Cemeteries are not inviting. Few people find pleasure in visiting them. The Scripture tells, though, of a foot-race to a grave: of Peter and John *running* to Jesus' tomb! (John 20:1-9.) Why did they run? What were their expectations?

The Record informs that Mary of Magdala had discovered that the stone was rolled away from the sepulcher. (John 20:1.) That, in itself, apparently frightened her. Further, it "was yet dark." Imagine a woman's feelings out in a cemetery, in the dark, if she discovered an *open* grave. Verse 2 informs that she *ran* to tell Peter and the disciple "which Jesus loved" that someone had removed Jesus from the tomb. Undoubtedly, she was alarmed, frightened.

Verse 3 says: "Peter therefore went forth, and that other disciple, and came to the sepulchre." One almost can sense the boldness of Peter. Mary had run *from* the scene, but Peter "went forth" boldly *toward* the scene. Indeed, he and his fellow disciple "ran both together," and evidently ran with all speed, as the Record says: "The other disciple did outrun Peter" (v. 4). That disciple, stooping down, looked into the tomb and "saw the linen clothes lying." "Yet went he not in." Was he a little fearful, too? Then, likely puffing, Peter arrived and went fearlessly into the sepulcher. What thoughts were raging through Peter's mind?

We suggest Peter was becoming quite convinced that Jesus was resurrected, not stolen as Mary had believed. As Peter had begun his race to the grave, he probably agreed with Mary, but as he continued running to the grave, he began to meditate, to recall the Saviour's several promises of resurrection. Verse 8 tells that the "other disciple" followed Peter into the sepulcher, that "he saw, and believed." The suggestion is that he, *too*,

believed. Peter was the first to enter, the first to see the grave clothes, and probably the first to believe in the resurrected Lord. His race to the tomb, if started with the thought of tragedy, ended in amazement.

Verse 9, saying, "As yet they knew not the scripture, that he must rise again from the dead," simply means that they had not yet fully comprehended Christ's prophecy of His resurrection. They saw that He was raised, but were unable, for a brief few moments, to "put two and two together." Two other texts suggest that Peter was first to believe in the resurrected Lord. Luke 24:33 and 34 tell that the disciples and other saints in Jerusalem were saying: "The Lord is risen indeed: and hath appeared to Simon"—that is, to Peter. Similarly, the Apostle Paul said of Christ, "He rose again the third day . . . and . . . was seen of Cephas, then of the twelve" (1 Cor. 15:4, 5). Thus, Cephas, or Peter, was the first one credited with having seen, and accepted, the risen Lord.

Granted, though, that Peter did not grasp, fully, that his Lord was resurrected, and not stolen from the tomb, there is still a beautiful lesson in his race to the tomb. Dreaded as the tomb is dreaded, shun it though we will,

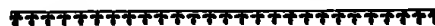
all mankind is racing, racing, racing to the tomb. Stronger than the force of gravity, it pulls all flesh faster and faster toward its door. There is a difference, though, in those who race. Some are racing toward death and the grave with absolutely no thought, no promise, no hope of resurrection into the Spirit-born life, into immortality. Indeed, their lives are so steeped in sin, that any last-minute thought of resurrection could be only of resurrection to judgment—"the resurrection of damnation" (John 5:29). Others are racing toward death and the grave—living little longer, if any longer, than those who revel in sin—but these people do have thought, promise, and hope of *resurrection to immortality!*



### Resurrection

I dug a hole and buried in the soil  
 A dry brown thing, and set a stone, one day,  
 As one would mark a grave. But soon turmoil  
 Stirred the damp earth and pushed my stone away.  
 Green fronds peeped from the place and sought the light:  
 A close-sheathed bud unfolded in warm rain,  
 Became a velvet lily, angel-white.  
 Who can believe we do not live again?

NINA WILLIS WALTER



# RESURRECTION

By James A. Patrick (Ashland, Ohio)

IN YOUNG'S CONCORDANCE, "resurrection" is defined as "a standing or rising up." In the Emphatic Diaglott rendering of Philipians 3:11, Paul is made to say, "If possibly I may attain to the resurrection out of the dead ones." The word "resurrection" use in this verse is defined by Dr. Young as "a standing up out of." That is, a standing "up out of" or "from among" dead ones. Paul seemed to have no idea that he was going anywhere, but to the grave, when he died.

A majority of the religious world denies the resurrection of the dead; but, if you told many of them that, they would be very indignant. Let us carefully examine the subject.

Some time ago, a minister advertised his sermon, subject as, "Resurrection." I was very anxious to hear what he would have to say, so I went to hear him. He preached a very good resurrection sermon until he came to the close. Then, like the proverbial cow that gave a good bucket of milk and kicked it over, that preacher kicked over all he had said by telling what he said to his mother when she came to die. She was much troubled and called him to explain death to her. He told her, "Why, Mother, death is just like opening a door and going into another room." That is something like one poet has said, "There is no death, what seems so is transition."

I heard another minister say when preaching on the Parable of the Rich Man and Lazarus, "The rich man knew more about hell five minutes after he died than I ever expect to know." Hell must have been very close to that rich man, or he must have been a speedy traveler.

I heard a minister say while preaching a funeral sermon of one that was dead, "She is now looking down over the battlements of heaven at the mourning ones." I wonder if she could have been very happy at witnessing the terrible grief of her loved ones.

One more illustration: Some time ago one of our friends died; and, for some reason, the undertaker did

poorly in preparing her for burial. She did not look natural at all. Some of us were looking at her in the undertaking parlors when one of the ladies said, "Well, it doesn't make so much difference, she isn't here anyway."

Let us compare the statements of man in the foregoing with what God has said in His Word. God has said, "It is appointed unto man once to die." He also said to Eve, "Thou shalt surely die." Then the Serpent came along and said, "Thou shalt *not* surely die." How does the statement of the Serpent compare with the sayings of the people I have given above? They are identical.

What was it that the Serpent said to Eve? Just this: "Eve, God lied to you, for He knows when you eat of this fruit, you will become as gods knowing good and evil." The old fellow was too diplomatic to tell Eve that God lied to her, but that is just what he meant, and he sugar-coated it with a little truth.

I do not want to be irreverent, and I do not think that I am, for the Apostle John used language of like import to which I will refer later in this article.

Is the majority of the religious world saying to God: "God, you lied. People do not die, they just pass into another state of existence"?

Let me tell you of a conversation I had with a minister in the early days of my ministry. He was arguing along the line that people do not die. I said, "You believe that you have an immortal soul?" He replied, "Yes." Then I asked him, "You have life in yourself and cannot die?" He replied, "Yes, I have life in myself and cannot die."

Let us turn to 1 John 5:10-12: "He that believeth on the Son of God hath the witness in himself [not the life, but the witness]: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." That minister said he (Please turn to page 11)







## A Living Hope

By Harry Sheets (Aurora, Illinois)



*"Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy has begotten us anew to an ever-living hope through the resurrection of Jesus Christ from the dead, to an inheritance imperishable, undefiled, and unfading, which has been reserved in heaven for you, whom God in his power is guarding through faith for a salvation that even now stands ready for unveiling at the end of the age" (1 Peter 1:3-5, Weymouth).*

**I**F THE RESURRECTION of Jesus gave men a "living hope," it is evident that hope was a "dead hope" until the day Jesus emerged from the tomb. Paul agreed with Peter on this fact, for he stated: "If Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain [of no avail," Wey.]; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:14, 17-19). All hope of future life depends upon resurrection—the resurrection of Jesus first of all, and last, upon the resurrection of the individual. Let us examine some of the reasons this is true.

"Man is destitute of immortality in every sense; he is a creature of organized substance subsisting in the life power of God, which he shares in common with every living thing under the sun; he holds this life on the short average tenure of threescore years and ten, at the end of which he gives it up to Him from whom he received it, and returns to the ground, whence he originally came, and meanwhile ceases to exist" (R. Roberts). Paganism taught that man had an immortal portion (soul) that left the body at death and continued its never-ending existence elsewhere, retaining all the faculties ascribed to living people, namely, thought, love, desire to praise God, and a yearning to fellowship people still living. Theology embodied this pagan teaching into its doctrines, and "Christian" churches are busy teaching people that man has an immortal soul.

The Bible nowhere speaks of an immortal soul. It does say: "None can keep alive his own soul" (Psalm 22:29). "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (89:48.) "He spared not their soul from death, but gave their life over to pestilence" (78:50). "The soul that sinneth, it shall die" (Ezck. 18:4).

Life is spoken of as a temporary thing. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). "Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! Man is like to vanity; his days are as a shadow that passeth away" (Psalm 144:3, 4). "He knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more" (103:14-16). "Man that is born of 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).

Death brings a cessation of all mental, as well as physical, activities. "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 anything that is done under the sun" (Eccl. 9:5, 6). "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (v. 10). "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4).

Job, in the anguish of accumulated calamity, wishing he had died in infancy, remarked: "Now I should have lain still and been quiet, I should have slept: then had I been at rest, with the kings and counsellors of the earth, which built desolate places [tombs] for themselves; or with princes that had gold, who filled their houses with silver: or as a hidden untimely birth I had not been; as infants which never saw light. There the (Please turn to page 10)

# Before and After—the Cross

By C. E. Lapp (Tempe, Arizona)

**WHAT** do *you* think of Christ? The question cannot be put to one side with a shrug of the shoulders, for it is as important as life and must be answered by each individual.

The greatest lawgiver of all time, Moses, wrote of Christ, foretelling in word and type of His coming into the world. David, who lived one thousand years prior to the birth of Jesus, told of Jesus' death, resurrection, and exaltation to sit on David's throne. Prophets of old were inspired to write of the One before whom all men would bow and before whom all His enemies would do obeisance. When Christ came and failed to reach the height of greatness which His followers had planned in their own minds there were many who turned away in unbelief and cynicism.

It was the impetuous Galilean fisherman, Peter, who would have defended Jesus with the sword, but was soundly rebuked for the effort. Faith among the twelve chosen followers became weak. One, a traitor, betrayed His master. Another swore he did not know the man of Galilee. Others went into hiding.

Under pressure of His enemies, Christ was finally condemned to die one of the most cruel deaths known in the catalogue of human wrongs, that of crucifixion! The victim was to be stretched upon the wooden cross, and with arms extended submit to spikes being driven through the palms of the hands and through the feet. The cross was then to be raised in an upright position and planted in a hole in the ground until death should bring peace to the sufferer. It was done as prescribed, and, after Jesus had hung on that cross six hours, the sky darkened visibly, the earth shook, and a Roman centurion said, "Surely this was the Son of God." Such was the death of Jesus.

Wealthy friends asked Pilate for the body. With tender hands, they took Him down, wrapped His body with spices and linen grave clothes, and laid Him in a new tomb. The young Prophet's life had come to an abrupt end. One of His most enthusiastic disciples said, "I go a fishing." [After Jesus resurrection. (John 21:3.)—Editor.] Gloom settled in the hearts of His most ardent followers and there were none to uphold the lost cause. Jerusalem had witnessed the passing of another of its many heretic philosophers. The order of the day was "business as usual."

Three dark days passed. The disciples walked with leaden feet. Several women went early to visit the tomb and complete the embalming service. They were somewhat startled to find the stone gone from the door of the tomb with only emptiness inside. One hurriedly asked the gardener, "Where have they taken Him?" It was then that He spoke her name, "Mary." Had you been burdened with grief, would you have known the gardener was none other than the resurrected Christ? And He said, "Go tell my disciples that I am alive!" She ran with haste to tell them. Some believed. Some doubted. One said, "I will not believe unless I see the nail prints in his hand."



For forty full days, Jesus continued to live upon this earth, and many witnesses talked, walked, and ate with Him, and touched Him, during that time. He then gathered those nearest to Him, went to the little hill of Olivet outside Jerusalem, and gave those few men the greatest marching orders the world has ever known. He commanded: "Go ye into all the world and preach the gospel to every creature . . . and, lo, I am with you alway."

That simple command has done more to change the order of human events than any other one that has been given. It has moved missionaries to sacrifice all; it has built chapels, erected temples, crossed oceans, passed over deserts and mountains, planted schools, made hospitals, fostered laws for freedom-loving people, brought joy to individual millions, changed the course of armies, and whole continents have felt the impact of its power as men have told the simple story of a resurrected Christ.

What do *you* think of Christ?

No future program of the One who is destined to be KING over all kings will be altered by what anyone thinks; but, if at this season, we all can appreciate the freedoms and blessings we enjoy because of a *living* Jesus, EASTER will be not an empty symbol but a throbbing power in our lives. "Be strong in the Lord, and in the power of his might. . . . Take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:10-13). "Be sincere and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:10, 11). The risen Christ is proof of victory.

# “Written for Our Learning”

By Emma C. Railsback (Los Angeles, California)

*“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Romans 15:4).*

IN THE FOREGOING quotation of Romans 15:4, the Apostle was referring, of course, to the Old Testament scriptures. Many are the examples written therein for “our admonition, upon whom the ends of the world [age] are come” (1 Cor. 10:11). Our minds turn particularly at this time to the many instances where swift punishment was meted out to willful, deliberate transgressors of God’s law. We will note only a few such instances.

While Moses was in the mountain receiving the law, “by the disposition of angels,” Israel, who had experienced so many mercies and blessings from God, made a golden calf. They were eating, drinking, singing, dancing, and offering sacrifices to a god fashioned by their own hands. Moses, fully realizing the magnitude of their sin, became so angry that he destroyed the tables of stone, and he stood in the gate of the camp and exclaimed: “Who is on the Lord’s side? Let him come unto me.” All the sons of Levi had the courage to step out on the side of right, and they were commanded to punish the deliberate perpetrators of this great sin against God. Three thousand were slain by the sword at that time, and it was only because of God’s great mercy and Moses’ intercession that all were not blotted out of God’s book.

In the case of Nadab and Abihu, two of the sons of Aaron who deliberately and perhaps drunkenly took strange fire, contrary to instruction, and offered incense thereon before the Lord, swift justice was their portion, when fire came out from the Lord and devoured them.

In the jealousy of Miriam and Aaron, when they spoke against Moses, God’s anger was manifested in striking Miriam with leprosy. Aaron recognized their guilt and confessed their sin, and Moses pleaded for their forgiveness, which was granted after Miriam had been shut out of the camp for seven days.

Later on, in Israel’s history, ten of the twelve messengers who were sent as spies to investigate the condition of the land, which had been promised to them for an inheritance, returned and gave a false report. It was lack of faith in God’s promises that prompted Israel to request Moses to send these messengers before them. (Deut. 1:22.) God granted their request, but instead of it increasing their faith, ten of them lost what they had and their report was so disheartening to Israel that they wept all night and were ready to stone Moses and Aaron and re-

turn to Egypt. Peter referred to these faithless men as the angels (or messengers) that sinned, who were delivered into chains of darkness, to be reserved unto judgment, and Jude said they kept not their principality (margin), and so forth. We should bear in mind that all those men were heads of tribes, or princes, as they were designated at that time, and should have been men of great faith in the promises of God, having witnessed so many manifestations of His love and power; but they died by the plague before the Lord and are held by the chains of death in the darkness of the grave, awaiting the final judgment: while all the other adults (with the exception of two) who came out of Egypt died in the wilderness, not being permitted to enter the Promised Land.

The rebellion of Korah, Dathan, and Abiram is another instance of jealousy of those in authority, and it has many counterparts in the church of today. We should read and carefully analyze the story of those designing Levites, and beware lest our selfish ambitions lead us into a similar predicament. Their accusations were all false and God’s judgment was swift.

Again, the story of Balaam, who fell from God’s favor because he “loved the wages of unrighteousness,” will give much food for thought to those seeking to avoid the pitfalls into which the carnal nature leads. Not being permitted to curse Israel directly to gain the reward promised by Moab’s king, Balaam advised the Moabites to seduce them into the lascivious worship of their idols, which brought a curse not only upon Israel, but Balaam himself was slain by the sword.

While the Israelites had righteous leaders, they kept close to God, but, O! how often their leaders were sinful! If glaring sins in the midst of Israel received speedy punishment, should not the church be wary of her leaders, lest some be found “speaking lies in hypocrisy,” which is a last-day condition, according to the Apostle Paul. There is nothing more disheartening to a young Christian than to see gross injustice practiced in the church. Israel’s hypocrisy was rebuked, condemned, and punished by God. We need to read His rebukes to them in the prophets:

“Your burnt offerings are not acceptable unto me, bring no more vain oblations, incense is an abomination unto me. . . . Wash you, make you clean. Put away the evil of your doings before mine eyes: (Please turn to page 10)

# Is It True—or Only Idle Tales?

By M. W. Lyon (Oregon, Illinois)

THOMAS was not the only doubter among the apostles. They all disbelieved the story of Jesus' resurrection, for when the women came from the tomb to report that they had seen Him alive (Luke 24:11), "their words seemed to them as idle tales, and they believed them not."

Even the testimony of eyewitnesses was discredited. According to Mark 16:9-13, "He appeared first to Mary Magdalene . . . and she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them."

Here is a most amazing thing. We should have expected that the world might doubt the testimony of Jesus' resurrection. But not His own disciples. It was not that they had not known He would rise again, for three times Jesus had told them Himself. Why, then, did they not believe it when it happened? Why did the words of those who had seen the risen Lord seem as idle tales to His apostles?

In this unbelief of the disciples, we have a lesson as old as spring and as new as the blossoms that even now are announcing the coming of another spring. The resurrection story is an old one, but its telling is new to each new generation. And still today the question is a live one: is it true that Jesus rose from the dead, or is it only an idle tale? What tremendous issues hang on the answer we make! In spite of that, it seems as difficult for many to believe as in the days of the apostles. Perhaps you have had a similar experience yourself. Engaged in prayer, you have suddenly had the feeling that prayer was unreal, in spite of all your experience and knowledge of what the Bible teaches. Or, visiting an insane asylum, you have been depressed at the different world in which they were living; their words certainly seemed as idle tales to you.

There is this same phenomenon of unbelief facing us today whenever we tell again the story of the Lord's resurrection. Why will not men believe the best news that ever was proclaimed to men?

In the first place, because faith is not produced simply by telling. If it were, it would be quite a simple matter. Lot told his sons-in-law of the coming destruction of Sodom. "But he seemed as one that mocked unto his sons in law" (Gen. 19:14). The Jews asked Jesus to tell them plainly whether or not He was the Christ. (John 10:24, 25.) Jesus answered them, "I told you, and ye believed me not." You may tell an atheist the gospel story, but it takes more than telling to make him believe it. You may tell men that they are not immortal and quote all the Scripture you are of a mind to, but it will not be convincing to most people.

For so often men condition their minds in one certain belief so strongly that it is next to impossible for them to believe anything different. You know of people who habitually mispronounce certain words, and when told of their error, do not seem to be able to correct it, and often do not seem to want to. There are those, also, who quote Bible passages wrongly, and even after being corrected over and over again, are not able to quote them aright. The Jews of Jesus' day were so accustomed to thinking of Him as an impostor that

## EASTER DAY

By Edith Andrew Burchell

O LORD, in wisdom hast Thou made  
The cliffs, the hills, the sea,  
The glistening beach, the white sand dunes  
Are gifts from Thee—to me.  
O LORD, how manifold are Thy works  
In birds—a rose—or tree.

Thou hast made the earth a paradise  
If only we—will see.  
The lilies of the field will bloom  
To welcome Easter Day,  
Thou conquered death, hell, and the grave  
When the stone was rolled away!

they could not credit anything He said as truth. So He said to them (John 8:45-47), "Because I tell you the truth, ye believe me not. . . . And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

As with those of Jesus' day, so with us; we are often prejudiced against anything that is new or different, as for instance, a new Bible teaching that challenges past beliefs. The habit of unbelief can be as strongly established as that of belief. The Jews were so sure in their own minds that nothing good could come out of Galilee (John 7:41-43), that they could not bring themselves to believe Jesus was the Messiah, because He was a Galilean.

So, often in telling the gospel to others, we meet with this same spirit of unbelief, and we must be patient, just as Jesus was with His disciples, who "knew not the scripture, that he must rise again from the dead" (John 20:9). They knew the scripture all right, that is, the words of it, but its meaning had never registered with them. When

we read Scripture, we must be conscientious to see that we get the real meaning behind the words.

Reader, do the Bible stories seem to you as idle tales? So

often we demand proof of the Christian faith, and the inspiration of the Bible, when all around us is proof that

*(Please turn to page 11)*

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## Meditations on Easter

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*By Harry Goekler (Hector, Minnesota)*

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**E**ASTER is a time of joy and hope. It is a time to strengthen our faith and give us renewed inspiration for service to God and to His Son Jesus the Christ. We worship the living Saviour—One who has conquered death and who now sits on the right hand of God, One who long ago gave this ringing and triumphant message to John: "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).

How fitting it is that Easter comes in the spring when all nature gives evidence of throwing off the death of winter and bursting forth into new life and beauty! Spring brings new hope, new plans, new zeal for work on the part of people. Thus it was that long ago Jesus brought hope and joy and life to His sorrowing disciples in their darkest hour.

The women came to the tomb very early that first day of the week to anoint the body of Jesus and thus pay their last measure of love and devotion to Christ. Great was their surprise to see the stone rolled away and an angel sitting near by. Not only were they surprised; they were frightened. Then came these words of assurance: "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you" (Mark 16:6, 7).

The disciples were slow to believe that Christ was truly risen from the dead. They had been plunged into deepest disappointment and sorrow at the death of their great Teacher and Leader and could not in a moment clearly understand the glorious news. But as the grass and trees and flowers slowly overcome the effect of winter and burst into life, just so did the disciples slowly but surely come to realize that it was not a dream but a reality. Jesus was resurrected from the dead!

Now they remembered and understood many of His statements He made before His death. Here indeed was new hope and new inspiration! Their Master was not dead. He was alive! Years later the Apostle Peter recorded some of that new faith and hope when he wrote: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

The noble Apostle Paul, converted under the power of the resurrected Christ, wrote often of Christ's resurrection and what it meant to him as an apostle. Notice Philippians 3:10, 11 as follows: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

This same Paul also gave us the wonderful resurrection chapter in 1 Corinthians 15, proclaiming in verse 20: "But now is Christ risen from the dead, and become the firstfruits of them that slept." Then, in verses 22 and 23, he showed what Christ's resurrection means to His followers: "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."

The firstfruits from death! Others had been resurrected, but only to mortal life. Christ alone came forth to eternal life, never more to die. Hence, He could both promise eternal life to His disciples and give it to them at the appointed time. He is the great Lifegiver—the One who will usher in a new day of peace and righteousness when He comes again.

To the Christian, then, Easter is surely a time to rejoice and to be glad. The tomb is empty! He is risen! Ours is a living hope, for we have a living Saviour, a Saviour, moreover, who is "alive for evermore"!







# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**HELP TO RUSSIA.** Charity reaches out its hands to all who are in need regardless of color, race, or creed. The tense situation which has arisen between the Russian government and the United States is not evident in the program of medical relief of the Joint Distribution Committee which is extending medical help to Russia to the extent of \$1,000,000.00. Five billion Oxford units of penicillin are being sent into the Ukraine and White Russia. Five hospitals with 500-bed capacity, and two hospitals with 250-bed facilities are being constructed and equipped. People may rail against Christianity, but it is only the nominal Christian nations that extend their acts of mercy to other peoples. Evil as the Anglo-Saxon nations are, yet their relationships with other peoples are tempered by the Christian spirit abroad in their lands.

**COLOR CONSCIOUS.** At the gathering of the Federal Council of Churches held in Columbus, Ohio, last month, the meeting went on record condemning the church for its attitude toward the colored races, especially the Negroes. It stated: "The church is more segregated than the school system or than organized labor."

A minister of my acquaintance related how he made a pastoral call on a Negro parishoner, and was invited to stay for dinner but declined, for, said he, "I wouldn't eat with a Nigger." Such an attitude is unbecoming the Christian spirit. There is much in the present appeal against race consciousness and color distinction that goes beyond necessity and reason. The color line is a dividing line, and God intended it so, otherwise they would not have come into existence. A Christian spirit manifested and mutual helpfulness expressed in conduct and action are needed—intermarriage never. If marriage between colors is essential to world unity, then let God first remove the pigments.

**RELIGIOUS PROGRAMS.** The Federal Communications Commission in a recent report strongly urged broadcasting stations to eliminate a goodly percentage of their advertising programs and substitute something of a cultural nature. It said religious programs had done much to keep the radio a means of edification. Two programs were cited as examples, and commented that religious programs had been instrumental in keeping many of the listeners as users of radio. "Victorious Living" and "Salute to Valor" were singled out for commendation. Taste is a matter of habit and training. We like the things for which our desires have been created. If people do not have a hungering for religious and cultural programs, it is because they have been infused with a longing for the opposite. It is no wonder that juveniles have a lust to steal, plunder, rob, and kill today. They have been sitting in front of the radios listening to these types of programs ever since they were little

tots. I have been in homes where meals for children would be adjusted to the time of such broadcasts, and in others where the radio was turned on so loudly so the children could hear during the meal that grace for the meal could not be heard. On many occasions I have asked the radio be turned off before prayer is said. When children are drilled in such kind of daily living, it should not appear strange that a juke-box generation is plaguing the nation.

**PALESTINE'S SOLUTION.** The problem between Arabs and Jews in Palestine could, according to Masche Smelansky, outstanding world leader, philanthropist, and scholar, be solved with little difficulty if outside influences would leave them alone. Agitators, principally Fascist and Communists, are inciting the trouble. He cites the citrus industry as an example: "Palestine Citrus Industry—a cooperative—sent a delegation of Arabs and Jews to British, Swedish, and Continental markets and both groups profited by it." During riots incited largely by agitators, "Arab women would visit Jewish doctors during the time the trouble was at its height." An indication that the trouble between them was not as deep-seated as many supposed. He proposes against a separate Jewish or Arab state in Palestine, and urges that Palestine be permitted to become one "in the British Commonwealth of Nations," thus allowing the mandate of Britain to continue.

One of his most worth-while contributions is his recognition of the dangers involved in Palestine becoming a separate nation at this time. He says: "Armies of small peoples and their political wiles contain that which will be the ruination of these nations' own material means and moral forces, and they constitute a permanent rock of dissension and a storehouse of explosives."

This fits in with the prophetic prediction that Palestine will be a land of "unwalled villages," meaning, of course, that it will not be a fortified country when the "northern army" comes against it. Dr. Smelansky's proposals for Palestine to be an Arab-Jewish state in the commonwealth of the "merchants of Tarshish" without a standing army comes the nearest of fulfilling the Biblical picture.

**JEWISH APPEAL.** The United Jewish Appeal for Refugees had an official start at Cleveland, Ohio, when Major General William J. Donovan, former chief of the Office of Strategic Services, soldier and diplomat, addressed a large gathering at which he said: "Room must be made somewhere for the disinherited Jews. No amount of political talk will solve the problem. Hitler is dead, but his legacy of hate might yet destroy the surviving Jews of Europe if all do not rise to our obligation. It is our duty in the family of nations to make provision for the remnant of Jewry."

Help that is extended to the people of the

covenant will not go unnoticed by the God of Israel. Jesus, in describing the judgment of the nations, stated that the sheep nations placed on His right hand are the ones that "did it unto the least of these my brethren." Serving Israel is serving the Lord from a national standpoint. Any encouragement to this campaign to raise funds for Israel's homeless and without country is commendable.

**ORANGE JUICE.** When the Metropolitan Opera Company, New York City, opened its opera season, many distinguished guests were present. When refreshments were served, Mrs. Truman and daughter Margaret declined to drink the cocktail served and requested orange juice instead. One newspaper reported it was necessary to send out for the oranges, as they were not expecting such a request. How much better influence this will have on people of the nation, than the announcement of a previous first lady of the land who announced that "beer and liquor will be served at White House functions."

**KNEELING IN PRAYER.** I have read in so many papers the story of how George Washington was identified in Congress, it occurred to me perhaps it would be of interest and help to the readers of this page. The story runs something like this: A visitor to Congress inquired of the Sergeant-at-Arms how he could identify Washington. He replied: "The man who kneels during prayer is Washington." The practice of kneeling during public prayer has almost disappeared among the evangelical groups. The custom of kneeling seems to humble one much more than does the posture of standing. A few years ago while assisting a fellow pastor in a series of meetings, he said to me he wished I would kneel during one of the meetings when I prayed just to "break the ice" for him. It is too bad that there has arisen that feeling toward kneeling in prayer. Some seem to think it an oddity to see one kneel in offering public prayer. Perhaps we ministers are at fault for this condition.

**BIBLE BURNING.** The practice of Bible burning is not confined to medieval times. Not long since, a Redemptionist priest in Bolivia during a special mission which he was conducting had a search made of Catholic homes and nearly one hundred Bibles of the King James Version were gathered and at the conclusion of the mission these Bibles were burned in a public ceremony, after which a lighted cross was erected to commemorate the event. Such is the type of tolerance and brotherly love which the harlot church possesses in regions where she is in control. Dr. A. Wantula, Poland, in a report to the Lutheran Church, says that "aggressive Roman Catholic clericalism has increased in Poland east of the Curzon Line to such an extent that Protestantism's very existence is threatened."

## "WRITTEN FOR OUR LEARNING"

*(Continued from page 6)*

cease to do evil." The sentiment of these rebukes to Israel is found repeated many times in apostolic writings and should be applied to this Laodicean period of the church's history more than ever before. Our Saviour rebuked the hypocrisy of the scribes and Pharisees in no uncertain terms, and the same was true of the Apostle Paul. We, as a church, have grown to be too tolerant of glaring offenses. Instead of rebuking and exhorting, we go right on sanctioning. We fear division. We want to become a large group, and so we take no notice. We let it pass. The worship of fifty true-hearted Christians is more pleasing to God than that of five thousand violators of justice.

Jesus said, "A little leaven leaveth the whole lump." In connection with this thought, we are reminded of the same principle instilled into our minds by our teachers of childhood days: how a basket of apples would soon all be spoiled if one rotten one was found in their midst.

Let us search out the warnings to the last-day Christians, given by our Saviour and His faithful apostles, and purge out the leaven, that we may be a new lump.

We are approaching the anniversary of our Lord's resurrection. It should be a season of great rejoicing among the faithful followers of our Redeemer, because it is the guarantee of their own resurrection or translation at His return to establish God's Kingdom. It should be a time of heart searching, of self-examination, of repentance, and of thank offerings to God for His wonderful goodness to the children of men, in His provision for the high calling of God in Christ Jesus.

Let us ask with God's prophet David, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" May you and I, dear reader, be able to answer "Yea" to each of the requirements listed by David in Psalm 15.

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## A LIVING HOPE

*(Continued from page 4)*

wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:13-19). Job herein stated the grave to be the resting place for kings, counsellors, princes, wicked, weary, prisoners, oppressors, small, great, servant, and master. Solomon placed all men and all animals on an equality insofar as death is concerned: "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"—he made no distinction between saint and sinner—"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" (Eccl. 3:18-20).

Death is an enemy common to all men and all animals. It reaches out icy fingers and drags all to an equal, helpless level. The just and the unjust, alike, have been taken prisoner by death. Abraham, Isaac, and Jacob "received not the promises" but are held in bondage. David, a man after God's own heart, "is both dead and buried, and his sepulchre is with us unto this day" (Acts 2:29).

From the foregoing scriptures, it is evident that there is no hope for mankind unless there is a resurrection of the dead. Without that hope, we should "eat and drink; for to morrow we die" (1 Cor. 15:32).

While it is true that the saints of old had a dead hope before it was vitalized by the resurrection of Jesus, yet, for all spiritual purposes, it was a "living hope" because the promise of God had been given. Job, the earliest of Biblical writers, stated his faith thus: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the floods decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee. . . . For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 14:10-12, 14, 15; 19:25-27).

Isaiah foresaw the Christ as liberating "the prisoners from the prison, and them that sit in darkness out of the prison house" (42:7). Of some of the ancient worthies 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" (Heb. 11:13).

God created man to live not only a few short years and then to spend the rest of eternity as a nonentity. God is not prodigal in His creative work. He created Adam capable of continued life through righteousness. Adam chose sin and death and thus passed both on to his posterity. "For . . . in Adam all die" (1 Cor. 15:22). We, the seed of Adam, face death through no choice of our own. God cannot, and will not, allow sin and death to nullify His creative work. He still wants man to live, not only

free from death, but free also from the fear of death, and free from the degenerating process (pain, disease, blindness, etc.) that culminates in death. Let us review some of His promises.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Jesus said: "I am come that they might have life, and that they might have it more abundantly" (10:10). "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (6:40). "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (11:25). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (5:28, 29).

The foregoing promises, glorious as they are, constitute only a "dead hope" without the resurrection of Jesus. The words of Paul are positive on this point. "If Christ be not risen, then is our preaching vain, and your faith is also vain." "If Christ be not raised, your faith is vain" ("of no avail," Wey.); "ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:14, 17, 18).

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Jesus, appearing to John on Patmos, 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).

The Spirit of God that descended and settled upon the still form of Jesus as He lay in the tomb not only put life into Him, but it also vitalized our hope. Jesus walked from the tomb that first Easter morning a new and living creature, and by His side came forth our Living Hope.

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## IS IT TRUE—OR ONLY IDLE TALES?

(Continued from page 8)

we do not use. Proof of God's Word? Why, all nature is a proof! Greatest and most wonderful of all the evidences of the truth of Scripture is the resurrection of Jesus Christ from the dead. Because of the disciples' unbelief, He "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen" (Mark 16:14). We had best not scorn or ignore the proofs that we have today if we hope not to merit His censure when He comes again.

Is it true—or only idle tales? On our answer to that question hangs our destiny. Have we answered it aright?

## RESURRECTION

(Continued from page 3)

had life in himself, but God said, "This life is *in his Son*."

Let us take another statement from God's Word: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3). Not when *you* die, but when *He shall appear*!

I wish here to give a few scriptures, out of the many there are, that will prove that God is true, though it makes every man a liar.

"In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5.) "Let the wicked be ashamed, and let them be silent in the grave" (31:17.) "The living know that they shall die: but the dead know not any 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. 9:5, 10). The word "thou" refers to the conscious living entity and proves that the conscious living entity goes to the grave at death and becomes unconscious. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4).

I once heard a preacher say he would know more five minutes after he had died than he had ever known. I put a question in his question box, and referred him to the foregoing scriptures. Although he claimed to believe in the inspiration of the Bible, what do you suppose his answer was? "Those were just the vain philosophies of David and Solomon."

When David came to die, he said to Solomon, "I go the way of all the earth" (1 Kings 2:2). If we can find where David went in death, we shall know where all the earth goes. Peter said, in Acts 2:29, "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." That is where David did go. In verse 34 of this same chapter, Peter said: "David is not ascended into the heavens." So David did not go to heaven when he died. Yet he was a man after God's own heart!

Let us now consider our blessed Lord for an example. Turn to John 19:36-42. (Let me paraphrase, as my article is too long already. On account of my lameness, I am getting very tired. If you could see the position I have to sit in to write, you would wonder that I write at all.)

Joseph came to Pilate and begged the body of Jesus, and Pilate gave him leave. He took the body of Jesus. Then Nicodemus came and they took the body of Jesus and wrapped it in linen and spices. Then they took it to the tomb. In verse 42 it is said, "There laid they Jesus." This proves that the body was Jesus. (Please turn to page 15)

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"So then they which be of faith are blessed with faithful Abraham" (Galatians 3:9).*

### Most Joyous Day

Earth's most joyous day was the day the Saviour arose from the dead. Without His resurrection we would have no hope of eternal life.

It was a glad day when Jesus was born to be our Saviour. It was a very sad day when He was hung upon the cross for our sins. But, oh! what a happy day when He arose! The grave could not hold Him, for He had no sins of His own. We are told in the Word that God raised Jesus from the dead. (1 Peter 1:21.)

This same Jesus who once talked to the little children will return and bless the little ones and the big ones. He will return because He arose from the grave. He poured out His soul unto death. (Isa. 53:12.) He knew nothing of what took place while He was in the tomb. For three days and nights He knew nothing. That is why He said, "What manner of communications are these . . . as ye walk, and are sad?" (Luke 24:17.)

The men on the way to Emmaus were talking of Christ's death. They did not yet know of His resurrection. One of the men, Cleopas, said: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

Jesus was not pretending He did not know what had taken place while He slept in the tomb. He said, "What things?"

Jesus was sorry they did not understand that He had to die for the sins of the people. So He then told them all the scriptures about Himself. Their hearts burned within them as He spoke, but it was not until He gave thanks for the food that they recognized Him. (Luke 24:31.)

They were so happy that they at once returned to Jerusalem and told the disciples of their meeting with the Lord.

When Jesus returns again, there will be another joyous day. Not for all mankind, only for those who love and honor and obey Him now! Learn more of Him!

### Men of Faith

Our golden text tells us that the ones who have the faith of the gospel, the faith of Abraham, will be blessed with him. We are to have faith in God as did Abraham. If we have faith in Him, we will do His will, which will be found in the Bible, God's Word.

God told Abraham he was to be the father of many nations. He is the father of the Israelites. He is the father of the children of Ishmael. He is the father of the faithful.

To Abraham was promised the land of Canaan. To Abraham was the promise given that God would be the God of the people of Abraham. (Gen. 17:8.)

We then are God's children by faith. That faith is faith in Christ Jesus. (Gal. 3:26.)

If we are Christ's then we, too, are heirs of the promises of Abraham, for we are his children. (Gal. 3:29.)

### A Story of Love

Joyous story, old, yet new,  
Of Jesus, Saviour; ever true,  
Pure and sinless; yet for me  
He died alone on Calvary.  
Bore my sins and took my place;  
And offers now redeeming grace.

Tell the news to every side  
Of how the grave God opened wide!  
Sing and praise our Lord today  
And try His love in part repay.  
When He comes, may we be found  
In Him complete, as King He's crowned.





## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Preview

*"Not forsaking the assembling of ourselves together . . . and so much the more, as ye see the day approaching."*

Since the beginning of Christianity, those who have taken up the cross of Christ have found joy and inspiration in fellowshiping together. Record is found in the New Testament of instances when the apostles met in various places for prayer together, communion, and discussion of differences in doctrine. Their joy in communing with those of like precious faith was unbounded, and the rapid spread of Christianity was one result of their meetings.

In like manner, the National Berean Society can attribute much of its success during the past thirty years plus, to its national and state conferences. National Berean Day at General Conference is an event to which all true Bereans look forward.

Most of us find as much pleasure in anticipating a coming event as in the actual fulfillment. While we know that the 1946 Berean Day, to be conducted August 5, will prove to be a valuable and successful one to every attendant, we shall give you a preview of the day's program.

The "kick-off" event of the day will be a sunrise breakfast. Attendants of last year's Berean Day will recall the thrill and inspiration received when eating together along the banks of Rock River, just as the first rays of the sun appeared. Other events which will ensue are two devotional periods (morning and afternoon), an open forum to discuss Berean problems for all age-groups: junior, young people, and adult, dramatic production; and the day will be concluded by an evening service for the whole conference. For the first time, the Junior Berean members and Vit-Em-In Club members will have an active part in the day's events.

In addition to the Berean Day activities, plans are being made for Berean participation in other services throughout the entire conference period.

The above program that we have presented is still in its tentative stages. Leaders and speakers for the day's program cannot be announced yet, but we hope to give you a complete schedule in the very near future. The important thing at present is that you encircle August 5 on your calendar in red, and make sure you are in Oregon, Illinois, on that day.

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

Are you all ready to go for your ride this morning? Do you have your tickets with you? You know we were to take our Bibles with us each trip, and these would be our tickets. As we learned last week, we would not start any journey without asking God to guide us safely, let us bow our heads and say this little prayer:

"Help me, Lord, to love Thee more  
Than I ever have before;  
In my work and in my play,  
Be thou with me all the day,  
In Jesus' Name. Amen."

This morning we are going to fly over the country of Egypt. We want to see the country over which Joseph ruled. While we are flying over this land, let us open our Bibles and learn our memory verse. This time it is to be Psalm 19:14. Read it over several times.

As we look down upon this land, let us try to think about the things that happened to Joseph when he lived in Egypt. When he was brought into Egypt, he was sold to Potiphar, one of Pharaoh's officers. God was with Joseph, and he soon became a great man of Egypt.

But Joseph had some difficulties, too. He was thrown in prison, not because he had done any wrong, but because his master's wife told some false things about him. While in prison, he met two men who had dreams that worried them. Joseph told them just what the dreams meant; and, in a few days, the things that Joseph had told them would happen, did happen. But is it not strange that the one thing Joseph asked the butler to do soon was forgotten? Genesis 40 tells about these dreams.

For two whole years, Joseph was left in prison. Then Pharaoh had two dreams, and he, too, was very much bothered about what these dreams could mean. Try as he would, he could find no one who could tell him. Then the butler, for the first time, remembered Joseph. When he told Pharaoh about Joseph, he immediately was brought before the king.

But what happened will have to be left until next week when we shall fly to see the king. We will land now and study Genesis 39, 40, and 41. This will help us to know the story better. See you next week!



# AMONG THE CHURCHES

## CALENDAR

- April 7-21—Special meetings (James M. Watkins) at Oregon, Ill.  
 April 15-21—Special meetings (Sydney E. Magaw) at Kokomo, Ind.  
 May 4, 5—Indiana Quarterly Conference at Kokomo.  
 June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.  
 June 5-9—Minnesota State Conference at Saint Cloud, (M. W. Lyon, guest speaker.)  
 July 1-26—Summer Bible Training School at Oregon, Ill.

Announcing dates for the Minnesota State Conference, Bro. S. O. Ross also says: "We are looking forward very much to this Conference as Saint Cloud again has a regular pastor, and we are planning on Bro. M. W. Lyon as our guest speaker; so, all in all, it should be a good boost for Saint Cloud and the entire Conference."

## OPPORTUNITY KNOCKS IN CHICAGO

The newly organized Chicago Church of God has opportunity to obtain exclusive ecclesiastical building privileges in the growing subdivision of Berkeley, a western suburb of Chicago. LaSalle Home Builders, the company which is developing this suburb, is anxious to improve the community by establishing a church.

Berkeley is already partially built up with new brick homes. Bellwood, a newly developed suburb on the eastern boundary of Berkeley, contains several hundred homes within walking distance of the proposed church site. Other projects in the immediate vicinity are waiting only for building material. In all, more than 2,000 homes are to be built in the immediate locality of Berkeley.

LaSalle Home Builders will build a church building and finance it on small monthly payments. They will sell property to no other church in that area. The original cost of land and down payment will be approximately \$2,000.00. The Chicago Church of God has \$500.00 cash and \$300.00 in promise, and it has the support of the Illinois State Conference and National Bible Institution.

We feel that this is an excellent opportunity for the Church of God to gain a foothold in this second largest city in the United States. It is our chance to "get in on the ground floor"; to grow with a new community. Experience has shown that we must act quickly, for other churches are as anxious as we are to build in these new suburbs.

We need financial assistance in making the original cash payment. This is an unusual opportunity, and one which should not be neglected by the Church of God. If you are able to help us in this venture, please send your contributions to Mrs. Emma B. Coleman, 553 N. LeClaire Ave., Chicago 44, Ill. Thank you!  
 Harold Doan.

## COLLEGE YEARBOOK

Oregon Bible College Yearbooks are expected to be published by the end of April! Order yours early! We will have a limited supply on hand! Send orders to Floyd Kessler, Jr., Oregon Bible College, Oregon, Ill. Price—\$1.25. Floyd Kessler, Jr., Adv. Mgr.

## SUMMER SCHOOL COURSES

Bros. F. A. Stilson and James M. Watkins, instructors of the forthcoming Summer Bible Training School (July 1-26), announce their courses of study as follows:

- "Sound Doctrine" (for all students)—  
 F. A. Stilson  
 "Personal Problem Clinic" (for all students)—  
 James M. Watkins  
 "Miscellaneous Words and Texts" (for senior students)—  
 F. A. Stilson  
 "The Pleasure Part of Bible Study" (for junior students)—  
 James M. Watkins  
 "The Tabernacle and Other Types" (for senior students)—  
 F. A. Stilson  
 "This Business of Living" (for junior students)—  
 James M. Watkins

The foregoing series of courses will be scheduled with an additional daily devotional service to constitute a daily program of school work ranging, likely, from 9:30 a.m. until 3:00 p.m.

See page 15 for an enrollment coupon. We are praying for a large and successful Summer Bible Training School. Youths attending should be at least fifteen years of age, and a letter of recommendation should accompany their signed coupons. Adults coming to the Summer School are encouraged to enroll in the senior department (Teacher-Training Department).

## GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

The young people of Golden Rule Church of God, Cleveland, Ohio, met at the home of Sr. Eunice Halls on March 15, to organize a devotional and social group.

Attending the meeting were twelve young people, five adults, and two guests. The guests were Sr. Mary Ellen Macy, Covington, Ohio, and Bro. Elza J. Appleby, Jr., Beunington, Nebr. The meeting was opened with a prayer, songs, and a lesson by Sr. Mary Ellen Macy. The young folks then discussed the proposed plan for the new organization. It was decided that the group would meet every second Friday of the month. Devotional services will be conducted at the beginning of each meeting, with a different member teaching the lesson every month; the remainder of the evening will be a social affair.

The business meeting was closed with the election of our only officer, Sr. Doris Smith, who will be secretary of the organization.

Games then were played and refreshments served, which closed our meeting. We pray that our next meeting will be even more successful.  
 Shirley Noske, Reporter.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Sr. Verna Thayer, children's evangelist of National Bible Institution, addressed the College students, recently, emphasizing the importance of ministers developing proper interest and correct approach toward children.

Sr. C. Alan McLain, 412 N. Galena Ave., Dixon, Ill., recently sick with pneumonia and a hospital patient, is recovering strength and hopes soon to return home.

Bro. F. A. Stilson, temporarily at Kendall, Fla., reports that his grandson, Eugene, seven-year son of Everett Stilson, South Bend, Ind., recently suffered a skull fracture from an automobile accident. An operation was required, but Eugene is returning gradually to normal strength.

Sr. T. J. Ellis, Waterloo, Iowa, en route homeward from visiting brethren in Louisiana, recently was guest several days of Sr. Leota B. Hanson, Oregon, Ill.

Bro. and Sr. F. L. Austin were among the Hope Chapel brethren, South Bend, Ind., Sunday, April 7.

The two-weeks' pre-Easter meetings at Oregon, Ill., are progressing well—Bro. James M. Watkins, guest speaker.

Pastor Available. Bro. Francis E. Burnett, a graduate of Oregon Bible College and several years a successful evangelist for National Bible Institution, has resigned his present work and will be available for a pastorate after September 1, 1946. He may be addressed at Jordan, Mo. . . Don't wait, or you will be too late!

Sr. Vivian E. Kirkpatrick and daughters, Judy and Rebecca, have returned to Oregon, Ill., from London, Ark., where they had been visiting "Grandma" and "Grandpa" H. Scott Smith. Welcome home!

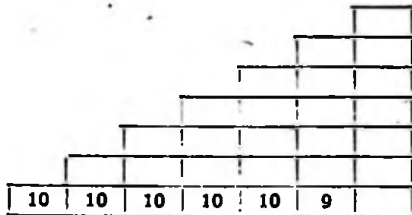
Bro. M. W. Lyon, National Evangelist, recently worked in Morristown and Sweetwater, Tenn., Town Creek, Ala., and expected to be at Memphis the week end of April 6.

According to present plans, the Editor will preach for the Delta (Ohio) brethren on Saturday evening and twice on Sunday (morning and afternoon), April 13 and 14. From Delta, we shall go to Kokomo, Ind., there to assist Bro. Emory Macy in a series of meetings, April 15-21.

"I am interested in your drive for getting more subscriptions for The Herald and expect to help with it as I am able."—Glenn M. Birkey, Rochelle, Ill.

Mr. and Mrs. Adolph Johnson, Sac City, Iowa, paid an unannounced visit at the home of their son, Paul, and family at Oregon, Ill., April 4-8.

HERALD SUBSCRIPTION DRIVE



Previously reported	33
Mrs. Tessa Laning	2
George Long	1
Dr. G. M. Logan	1
C. W. Gockler	3
Washington, D. C., Dorcas Society	1
Mrs. J. C. Waller	6
Mrs. Kate Olmstead	1
Gordon Landry	1
Glenn M. Birkey	2
Sydney E. Magaw	1
Mrs. Ellen Goodwin	1
Mrs. B. E. Hott	4
G. P. Lichty	2
<b>Total</b>	<b>59</b>

Two hundred twenty-one to go!

MARY C. OTT

Sr. Mary C. Ott, widow of the late Bro. George W. Ott of 322 Park Blvd., Huntington, Ind., died, Thursday, March 14, 1946, at the home of her daughter, Mrs. Ernest R. Drabenstott, seven and one half miles east of Huntington.

Sr. Ott was born, July 21, 1870, at Lafayette, Ind., to Herman and Mary Wilmer Robroek. She and Bro. Ott were married, March 10, 1891, and to this union two daughters were born: Goldie and Laura. Bro. and Sr. Ott learned the truth and were baptized into Christ in September, 1929, and were members of the Church of God at Roll until death. Bro. Ott died, May 15, 1944.

Surviving to mourn and sustain her loss in the sleep of death are the two daughters, Mrs. Chase Farrar, Alma, Mich., and Sr. Laura Drabenstott, east of Huntington; three grandchildren, Bro. Gerald Farrar, Wheeler, Mich., Mrs. Ruth Babcock, Alma, Mich., and Bro. Herman O. Drabenstott, Saint Paul, Minn.; five great-grandchildren; two brothers, Herman Robroek, Kansas City, Mo., and John Robroek; also a sister, Mrs. Martha Harvey, these latter two residing east of Huntington. Two brothers, Henry and Benjamin preceded her in death.

The Ott family lived on the farm home until 1921, and then they lived in Huntington until their decease.

Funeral services were conducted in the beautiful and spacious Bailey Funeral Chapel, where many beautiful floral offerings and a large audience bore testimony of her esteem.

Laura and Ernest ministered to her needs during her declining years, and they took her into their home during her last serious illness and did all that human hands could do.

Sr. Ott was a faithful companion, a loving mother, and a loyal Christian. She was always at church services when she was able to attend. She will be missed in the home, at church, and in the community.

The writer spoke words of resurrection comfort from 1 Corinthians 15, John 11, 1 Thessalonians 4, and other kindred scriptures. She sleeps in Jesus until the morning of the first resurrection. (Rev. 14:13; 20:6.)

Cantwell Drabenstott.

ROARING WAVES

By Glenn M. Birkey (Rochelle, Illinois)

Jesus prophesied: "There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21:25).

Well, the Lord can by His power stir up oceans if He so desires, as the Pacific surely did not live true to its name several days ago. Nature is getting out of tune as surely as are the people of the world. We can expect these conditions as the Day of Judgment approaches.

Crime, crime, and some more crime is all one sees as he reads a newspaper. That is the program the Communists planned for us, and I hear they want to get rid of J. Edgar Hoover because he is trying to suppress crime.

The recent raging waves of the Pacific, the continued raging waves of crime, and other last-day signs may awaken some people to the fact that there are events coming to pass even worse than Hitlerism, bad as that was.

Send The Restitution Herald to your friends.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Bert E. Decker	\$ 10.00
Mrs. J. W. Donaldson	5.00
Mrs. Edith Richardson	20.00
Missouri State Conference	50.00
Forrest R. Long	25.00
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A Helper	2.50
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Mr. & Mrs. Orval Lynd	15.00
Eileen Lynd	6.00
Mrs. Clara Chaffee	2.00
Elbert Ferrell	11.60
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Mr. & Mrs. L. W. Moore, Jr.	10.00
Mrs. Joe Chapman	5.00
Mrs. Kate Olmstead	10.00
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McGintytown, Ark.	19.62
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Clark Chapel, Ark.	25.00
Arch, Ark.	5.00
C. Alan McLain	5.00
A Sister	20.00
Church of God, Tempe, Ariz.	18.32
Mrs. Marion Long	10.00

RESURRECTION

(Continued from page 11)

Now, turn to Matthew 28:1-7. The women came to the tomb and saw an angel. The angel said to them, "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." Whatever constituted the Lord had lain in the tomb. Then the angel said, "Go quickly, and tell his disciples that he is risen from the dead. . . . And they departed quickly . . . with fear and great joy."

What a wonderfully glorious experience that must have been for those women and the other disciples when they realized their Lord was really alive! And what a wonderfully glorious experience it will be for us when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in . . . clouds, to meet the Lord in the air: and so shall we ever be with the Lord!" (There is no word in the original for "the" before "clouds.") There will be clouds of us going up. Glory to God! Come, Lord Jesus, and come quickly.

HATTIE BARRENGER

Hattie M. Haybarker was born at Grinnell, Pa., on October 5, 1859, and died, March 10, 1946.

She was united in marriage to George Warren Barringer on October 7, 1877, who preceded her in death on December 13, 1941. To this union were born five children, three of whom survive to mourn her loss: Mrs. Eva Cole and Mrs. Via Raymond of Blanchard, and one son Roy Barringer of Grand Rapids, Mich. Five grandchildren and ten great-grandchildren also survive.

Mrs. Barringer had resided in Blanchard for the past fifteen years and was a faithful member of the Church of God. She has made many friends during her residence in Blanchard and will be missed by all who knew her.

Services were conducted by the writer at the Blanchard Church of God. Words of comfort and hope were spoken concerning the resurrection and the soon coming of our Redeemer. She was laid to rest in Oak Hill Cemetery at Grand Rapids, to wait for the resurrection. E. O. Routson.

ENROLLMENT COUPON. Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's Name .....

Address .....

Tuition (\$35.00 plus textbook costs) will be paid by .....

(State whether personally or otherwise)

# Bright Hope

By Harvey U. Krogh, Jr. (Grand Rapids, Michigan)

**M**ANY PEOPLE in the world are discouraged because the future looks dark to them. The suggestion by noted men that there may be another World War has made many hearts fail. The prospect that another conflict might mean the end of civilization has caused the spirit of panic to overwhelm some. The speed at which changes occur has filled many hearts with uncertainty and insecurity.

These present conditions have the opposite effect, however, upon us who know the heavenly Father and His Word. To us, "the times of restitution" never before have seemed so near. We have seen these things in the light of truth which transforms every apparent obstacle of peace into a road sign indicating that the Lord's Day of Peace is very near.

At this Easter time, our hope is brighter than ever before. The fact of the resurrection of Christ is being impressed ever more deeply on our minds. Events of these days that cause so many to fear are the very events that cause us to lift up our heads. These things are the fulfillment of prophecy that proves to us the truth of all the Bible testimony and the certainty of the many great and precious promises given to us in God's great Book of Truth.



We are told that "in the mouth of two or three witnesses shall every word be established." We have the statement of four witnesses—Matthew, Mark, Luke, and John—that Christ literally rose from the dead after He had been crucified and slain. We also have the witness of the Apostle Paul who saw the Christ some time later. In addition to all this unquestionable testimony, Paul told of more than five hundred brethren who had seen the risen Christ. If, however, the statements of many witnesses of the past are not sufficient for some, we have nineteen hundred years of history definitely influenced by the Christ who lived, was dead, and is now alive forevermore. People who have led the march of progress during these centuries are those who have been followers of Christ and His teachings. Those who have prospered most are the people who have respected the risen Christ.

The perpetuation of the teachings of Jesus in the best-known Book in the world is also proof that He lives. Had men been able to keep Him dead after killing Him, they also could have destroyed the truths He taught, but

they had not reckoned with God, His Father, whom they knew not.

God raised Christ from the dead and gave Him all power in heaven and in earth. Shortly before His ascension, the risen Christ said to His disciples: "All power is given unto me in heaven and in earth. Go ye *therefore*" (Matt. 28:18, 19). God has exalted Christ "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:20-23). Jesus, "because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24, 25). Being raised, Christ possesses "the power of an endless life" (v. 16)—"alive for evermore" (Rev. 1:18).

The Christ has been exercising that power and distributing it to His followers since the founding of the church. The untiring efforts of church leaders, from Pentecost until now, are full proof that Christ lives, has worked, and now is working daily in the lives of those who serve Him. Multitudes have received strength from Him to overcome temptations and live holy lives. There is evidence all over the world that a greater power than the natural is at work sustaining those who serve their risen Lord.

With this proof of the resurrection of Christ, we know the certainty of our own resurrection also, that is, if we continue to be faithful. It is through our resurrection that all promises of the future must come, unless we still are living when Christ returns and are changed in the twinkling of an eye. It is through Christ and His resurrection that we have the promise of resurrection and all the blessings that are included in resurrection life.

As the truth of God's promises grow brighter because of the darkness of these days, we are thrilled with the prospect of the early return of the Saviour. May our zeal rise with the brightness of our hope. "Be diligent that ye may be found of him in peace, without spot and blameless" (2 Peter 3:14).



# THE RESTITUTION HERALD

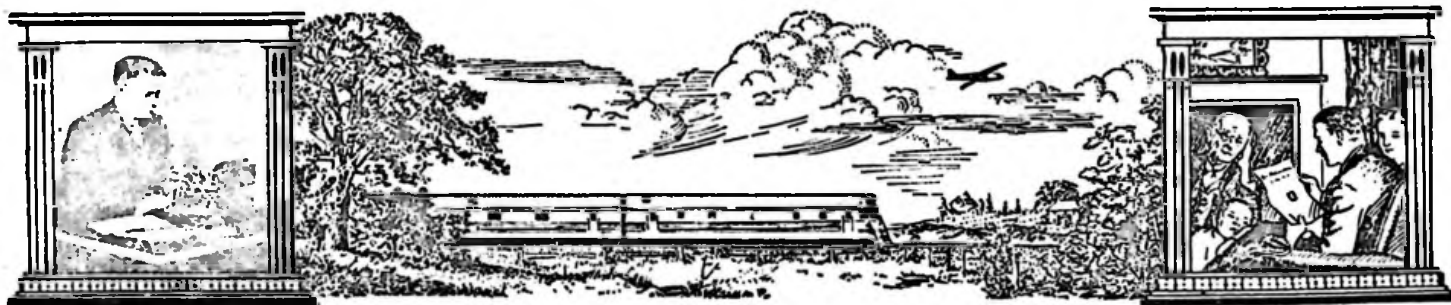
VOLUME 35

OREGON, ILLINOIS, APRIL 16, 1946

NUMBER 28



MR. AND MRS. A. E. SHAW, DENVER, COLORADO  
(Sixty-Third Wedding Anniversary — April 12, 1946)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Sixty-Three Years Together

We are pleased to present on the front page, this week, a picture of Brother and Sister A. E. Shaw, Denver, Colorado, in celebration of their Sixty-Third Wedding Anniversary. Their married life has been long and pleasant. Congratulations are due them. During the last thirty-two years, they have been faithful members of the Church of God. An abiding faith in the true gospel, in the hope of Christ's second coming, makes bright the sunset of their lives. They believe God's promises of a brighter Tomorrow.

See page 7 of this issue of THE HERALD for a sketch written by Brother Shaw. We are pleased, also, here to present a few lines by their pastor, Brother Ernest E. Graham. He writes under the title of—

### Patterns

*"Blessed is every one that feareth the Lord; that walketh in his ways" (Psalm 128:1).*

People who read of Brother and Sister A. E. Shaw's sixty-third wedding anniversary are going to wonder what constituted the unity that has kept them so long together. In answer to a question relative to that, Brother Shaw replied: "I guess we married to live together, and I guess it worked all right."

Those of us who know them, and who have spent hours in their home, know that is true, but that alone is not enough to be spoken of them. They have a deep-rooted purpose in their living together. That purpose is mutual and outstanding. You cannot overlook it when you are near them. Their kindness and love always expressed for one another and their friends write a welcome on their door that is never overlooked by anyone who has entered their door. Their expression of devotion to one another, to members of their family, to members of God's church, to God and their Saviour Jesus Christ, is marked deep within their faces and their voices. It is within these factors that help to make up their lives that you will find their purpose in living—the desire to be alive and faithful to their Lord when He comes and to manifest Christ in their lives with love and joy and hope.

One asked if they ever had quarreled, and in reply

Brother Shaw said, laughingly, "Oh, we compromise and let it go at that." That is a good factor for unity.

Upon her eighty-fourth birthday, one week before their recent anniversary, Sister Shaw said, somewhat complainingly, "It seems that I'm getting so helpless," to which complaint Brother Shaw quickly retorted, "You're not as helpless as you were eighty-four years ago." They are not the pessimistic type, but they manifest a spirit of optimism which, like laughter, is an aid to health.

They hear and see quite well and possess a keen memory. A friend asked Sister Shaw which of them had the better memory. She answered, "If there is one, I guess he has it." This truly expresses the modesty and meekness which are prevalent in both their lives.

Here, my young friends, is an example and a pattern for you and us, a challenge which few ever are going to meet—but we all can try.

## Special Virginia Number Coming

Plans are developing for a special number of THE RESTITUTION HERALD, next week, featuring articles, historic sketches, and pictures from Virginia. You will find it interesting. We hope, too, that it will help to put new life, more life, in all our church activities in the Old Dominion. Who knows?—this special number may induce some new subscriptions!

## Brother F. A. Stilson's Message

Have you caught the spirit? Are you counting the days? Are you coming to the Summer Bible Training School? Brother F. A. Stilson has a message of interest for you on page 16. He is known far and near as a Bible instructor *par excellence*. You can profit from his classes only by attending them! Read his message; then sign the accompanying enrollment coupon.

## Vacation Evangelism at Kokomo

During College Easter vacation, we shall be privileged to assist Brother Emory Macy in a series of evangelistic meetings at Kokomo, Indiana, where he is pastor. More than a decade has passed, since last we worked with the Kokomo brethren. We anticipate a *joyous* meeting.



# The Resurrection Hope

By T. A. Drinkard (Arlington, Texas)

*"If the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile, and you are still in your sins. Then those also who have died in Christ have perished" (1 Cor. 15:16-18, Revised S. V.).*

THE QUESTION of resurrection is a doctrine of no little importance as verified by a study of the Word of God; and it holds a choice place in the writings of the prophets and the apostles, as we shall see in the following brief treatise on it. It must be admitted by all that death is still in the world, and has been since God pronounced the sentence of Genesis 3:17-19.

Job understood clearly that man's "days are determined, the number of his months are with" God, and that He has "appointed his bounds that he cannot pass" (Job 14:5). In this chapter, Job briefly, yet plainly, discussed the life, death, and resurrection of man. Man, as we see him, comes forth "like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (v. 2). Though he comes forth as the flowers; though he lives and enjoys the blessings that God gives to all men alike, yet after a while he "is cut down." What is his condition? Job compared the "hope of a tree" (v. 7) with that of man. By verse 2, it is shown that when man has come to the end of "his days" he does not continue to live. But the tree, "though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant" (vv. 8, 9). "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (V. 10.) Yes, where is he when he has come to the end of "his days," beyond which he "cannot pass"? Through the scent of water, he cannot overcome and survive "the terrors of death" (Psalm 55:4). Having asked this question, Job was fully able to answer it in such a way that the so-called wise men of the religious world have been unable to agree with him, for in their theology, at man's death he is separated, one part going upward, the other part going downward. Such assumptions were unknown to this inspired writer in so far as accepting them as the truth. They cannot be harmonized with true facts as they exist.

As to where man "is" after he ceases to continue, we read: "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (vv. 11, 12). Without any hu-

man interpretation, we clearly can see: 1) At death man lies down in "the sleep of death" (Psalm 13:3; John 11:12-14); 2) He shall live again, or "be raised out of" his "sleep" in God's due time—when "the heavens be no more" (2 Peter 3:10, 11; Dan. 12:2). Solomon, in discussing this same question, 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). He saw the futility of believing in a continuing life in death, and that the only way of living again would be through the power of resurrection. Therefore, Job asked, "If a man die, shall he live again?" (V. 14.) How unnecessary this question if there is no death, and that when man seems to die he only steps into another life, as taught by the sectarian religious world, and which is so out of harmony with reason alone, not saying anything about what the Scriptures teach.



T. A. Drinkard

Job made known his hope, the hope of resurrection, as we read: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be passed, that thou wouldest appoint me a set time, and remember me! . . . 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 thy hands" (vv. 13-15). Such sublime trust and confidence on the part of Job should inspire every heart that is serving God in these "perilous times." He knew that death was a reality, and that when he came to face its "terrors" (Psalm 55:4), one of which was the "darkness" of the grave (Job 17:13), the "grave" would be his "house," and he would "rest together" with others of like faith, until God shall call him. How God could resurrect and bring him back to life again after years spent in the death condition did not worry Job. He simply believed that God would resurrect him; that was his faith, and it brought him joy and consolation. "Thou shalt call, and I will answer thee." Faith in the power of the living God brought to this man of God strength and hope. He could see beyond the "darkness" of the grave the day of redemption and lasting peace when Jesus Christ would bring to him life, and not only so, but to others as well.

Let us consider the resurrection (*Please turn to page 10*)

## “Believest Thou This?”

By E. H. Goit (Arkansas City, Kansas)

CENTURIES ago, Lazarus and Jesus were closest of friends. Lazarus had two sisters, Mary and Martha. In the course of events, Lazarus became sick. His sisters sought the aid of their mutual Friend. Sending unto Jesus, they said, “Behold, he whom thou lovest is sick” (John 11:3).

Jesus informed His disciples of Lazarus’ sickness by saying, “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep” (v. 11). His disciples, not discerning the import of their Lord’s words, said, “If he sleep, he shall do well” (v. 12). “Then said Jesus unto them plainly, Lazarus is dead” (v. 14).

Upon arrival, Jesus and His companions were informed that Lazarus had lain in the grave four days. The ever-forceful words of Jesus are remembered: “Lazarus is dead.” Some will say, “His body was dead.” Jesus said, “Lazarus is dead”! “Believest thou this?”

The scene upon Jesus’ arrival was one of death’s best paintings. A once-happy family was now bowed with sorrow. A few friends were present to comfort throbbing hearts, dissolve tears, and banish disappointment. Mary’s and Martha’s hopes and aspirations were crushed.

As soon as Martha heard of Jesus’ coming, she went forth to meet Him. Her faith was her one remaining ray of sunshine. She said to Jesus, “I know, that even now whatsoever thou wilt ask of God, God will give it thee” (11:22). “Jesus saith unto her, thy brother shall rise again. Martha saith unto him, 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? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God; which should come into the world” (vv. 22-27).

Martha’s faith was in the resurrection at the last day. Jesus declared that He was the Resurrection and the Life.

Jesus inquired where Lazarus was laid by saying, “Where have ye laid him?” They said unto Him, “Lord, come and see” (v. 34). Among friends, in sorrow, “Jesus wept” (v. 35). He wept for a loved one—a friend. Arriving at the tomb of His friend Lazarus, He again groaned within Himself.

After Jesus had ordered the tomb stone removed, Mar-

*“Jesus said unto her (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). Likewise, Jesus says to us, “Believest thou this?”—E. H. G.*

tha said, “Lord, by this time he stinketh: for he hath been dead four days” (v. 39). Martha previously had acknowledged Jesus as the Christ, the Son of God. Nevertheless, she still was skeptical of the power of the Son of God. Perhaps the people assembled were doubters, also. That

they might believe that God sent Him, Jesus lifted up His eyes and said, “Father, I thank thee that thou hast heard me” (v. 42). Jesus then said, “Lazarus, come forth.” He who was dead “came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin” (vv. 43, 44). Lazarus, who was dead, became alive! “Believest thou this?”

Jesus, the Son of God, came forth as the Lamb of God. He testified and proved that He was the Resurrection and Life, but men crucified Him. “Believest thou this?”

During His ministry, the Son of God assembled a band of apostles and disciples. Their trials were His trials, but their weakness revealed His strength.

As the Christ, Jesus went forth from the Upper Room. Knowing that the betrayer had betrayed Him, He left the room. Knowing His hour was near, He went forth.

Entering upon His hour of trial, Jesus entered the Garden of Gethsemane. Ordering the disciples to sit at the entrance (save Peter and the two sons of Zebedee), He shouldered the burden of the world’s sins and bravely went forth to the rock of prayer. Three times Jesus prayed. Three times were Peter, James, and John asleep.

There in Gethsemane, Jesus endured agony. He sweat, as it were, great drops of blood. Soon the bloodthirsty multitudes would be there. His hour was at hand! Realizing this, Jesus said, “Rise, let us be going: behold he is at hand that doth betray me” (Matt. 26:46).

Judas, the betrayer, and the horde of Satanic implements were upon Him. He was sold for a day’s wages (the price of a slave), identified by the Judas kiss, and forsaken by His disciples. The angry mob laid hands on Jesus and took Him. To the assembly of hypocritical scribes, elders, and high priest, they bore the Son of God. Christ was convicted by perjury, spat upon, and buffeted by God’s ministers. Shuttled between Pilate and Herod, He stood firm while the web of death was woven. Scourged of Pilate, He opened not His mouth. Truly, He was the Lamb of God!

Soldiers of the governor took Jesus and stripped Him. Mockery their plan and the Devil their helper, they began a series of taunts. Placing a scarlet robe of royalty upon His stripped body, crushing a harsh crown of thorns upon His head, and placing a reed in His right hand of power, they mocked Him. The soldiers spit upon Him and smote Him with their reed of sport. Indeed, the Lamb of God was oppressed and afflicted!

With this oppression past, we realize that Jesus' ministry paved the road of the cross. His raising of Lazarus from the sleep of the dead wrought a memorable saying. One named Caiaphas, the high priest, said to the chief priests and Pharisee's council, "Ye know nothing at all, nor consider that it is expedient for us, that one

man should die for the people, and that the whole nation perish not." "This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God scattered abroad" (John 11:51-53).

Caiaphas realized the blindness of the whited sepulchers. He knew that they did not consider that it was expedient that one man should die that Israel might not perish. Therefore, he prophesied that Jesus should die?

To the Jew, the cross was a stumbling-block. What an absurd thought—their Messiah crucified!

This man Jesus was led forth a Lamb without blemish to Calvary. There the weight *(Please turn to page 11)*

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## "Follow Me"

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By *Lottie E. Young (Seattle, Washington)*

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AS WE READ the account of the life of Jesus when on earth, it would seem that the people with whom He came in contact were a very ordinary crowd. They took all they could get and gave as little as possible. They were ready to accept the blessing of good health which He so freely bestowed upon them, and were quite willing—after the miracle of feeding the five thousand with so little food—to raise an insurrection that He might be king. They did not see the truth of His spiritual teaching, doubtless thinking with such a ruler everyone could sit "under his own vine and fig tree" and the necessities of life would be supplied without hard manual labor.

The story of the rich young ruler, as told in Mark 10, seems to indicate a different type of man. He realized, though he had wealth and position, that he lacked something. He was dissatisfied with himself. He was young and rich. He also was earnest, as he came running to the Master, asking for advice; humble, as he kneeled at His feet; and reverent, when he termed Jesus "good." All those were fine characteristics, and the record is that "Jesus, beholding him, loved him."

Then came the question over which he may have pondered for some time; perhaps thinking he would be ready to do anything he was told—"What shall I do that I may inherit eternal life?" He had been reared in a faith that put works above all else, and, unlike the large majority of people today, did not believe he had an immortal soul and that he would go to heaven at death, but was anxious as to his future. Jesus replied at first that he should keep the commandments, but the real answer came when He told this young man, who had been so highly favored in

a worldly sense, to sell what he had, give it to the poor, take up his cross, and follow Him, the One who knew the hearts of men and could touch the vital spot, seeing the "one thing lacking." Mark tells that, when he heard this, he was sad and went away grieved, for he had great possessions.

We would like to think that this singularly blessed young man took the advice of Jesus and became one of His followers, but we know nothing about his future. As wealth among the Jews was considered a signal favor from God, it is probable that he was one who allowed "the deceitfulness of riches" to choke the good seed. So the life, which might have rivaled even that of the Apostle Paul as a worker for Christianity, passed out without further mention in the Bible.

Now this incident and similar ones in the Word of God were not placed there just for the generation that knew Jesus, but for all who have ever read them. Though nearly two thousand years have passed since this occurred, there are many today in the same position as the young ruler. Reverence and humility, owing to many causes, are not striking virtues in this age, but there are some who would like to do something for the Lord who did everything for them, even to the giving up of life, but cannot decide as to just what it should be. The word "sacrifice" is a hard one to heed and is often misapplied. It does not mean the giving of ten dollars to some good cause, patting yourself on the back because of your generosity, and then spending five times as much on some piece of foolishness for yourself, or some evening of so-called "pleasure." *(Please turn to page 11)*

# Psalm 23—Its Background and Applications

(David's Confidence of God's Grace)

In Three Parts—Part Two

By P. W. Buzek (Cleveland, Ohio)

CONTINUING our study of Psalm 23, we shall consider certain of its truths under heading of—

## *A Shepherd's Day*

It is early dawn before a shepherd finishes placing in his leather satchel some small flat loaves of bread, a bit of cheese, some home-grown and home-cured olives for his breakfast and midday meal.

As we enter the valley, it is already resounding with the call of the shepherds. The calls echo from rock cliff to rock cliff, and we hear the sheep bleat and the cry of the lambs in answer.

Sheep offered as sacrifices, in the times of the Old Testament, were without spot or blemish, representing Christ, God's Lamb, whom God provided, and sacrificed for our sins. John 1:29 records: "Behold, the Lamb of God, which taketh away the sin of the world."

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth" (Acts 8:32).

We will now take a shortcut across a small plateau. Here the path is just on the brink of a precipice. There a slot cut across a sloping rock secures a footing. If one should slip, there would be nothing between the unfortunate and the bottom of the valley, hundreds of feet below. As we look from the bottom of the valley, the sides are sheer precipices, like walls of great cathedrals, hundreds of feet high, with pinnacles of rock, like steeples, towering still higher. All is dry except the banks of the brook, which are fringed with grass and sweet-flowering mint, with here and there a willow tree. The sky is bright and cloudless, and the valley is flooded with golden light. The shepherd calls to his flock and leads them to the hilltop, where the grass, despite its parched appearance, affords excellent pasturage.

"He is our God; and we are the people of his pasture, and the sheep of his hand" (Psalm 95:7).

Christ and His people are likened to sheep and lambs, to represent their innocence, patience, harmlessness, usefulness, and exposure to the troubles and enemies of the world.

Men in general are compared to sheep and lambs. "I saw all Israel scattered upon the hills, as sheep that have not a shepherd" (1 Kings 22:17).

Sinners are like sheep, to mark their unthoughtfulness, their proneness to wander, their exposure to ruin, their inability to defer or recover themselves, and their need to be saved, led, and nourished by Jesus, the Great Shepherd. Consider these texts:

"Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2:25).

"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).

"Thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and

will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country" (Ezek. 34:11-13).

Let us follow a shepherd. About noon, we notice that the sheep have stopped grazing. They huddle together, each seeking shade for its head in the shadow of another. The shepherd now leads them back into the valley. He anticipates their every need, just as the Psalmist said.

### *"I Shall Not Want"*

David's saying, "I shall not want," is echoed in numerous texts. Consider, for instance:

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes" (Rev. 7:16, 17).

Along the brook, other flocks may be watering. Our shepherd has halted his sheep in (Please turn to page 9)



# OUR LIFE

By A. E. Shaw (Denver, Colorado)

"A hundred years hence, what a change will be made  
In politics, morals, religion, and trade!"

Thus are the words of a familiar hymn. If changes continue for the next one hundred years as they have since we first heard the hymn, we trust that God's Kingdom will have been ushered in. Since the day of my birth, I have seen a great change, but not as a whole for the better. To have real peace, the Prince of Peace first must come.

I was born, January 27, 1861, at the beginning of the Civil War, the third child of a family of four (my youngest brother, W. H. Shaw of Strouder, Oklahoma, still living), in Allen County, six miles from Ada, Ohio—which later became a college center—and in a log house of which the floors were logs split in half with flat side up. There was no varnish on them to mar nor rugs to muss. I remember my father bringing in—with the help of a horse—the back log for the fireplace where, for several years, our meals were cooked before we had a cookstove.

At the age of fourteen years, together with my parents, we moved to western Iowa where I met the girl of my choice. I found it was a wise choice, for her life always has been an influence for good in solving hard problems and for helping over many difficult and rough places down through the path of life. We were married at Logan, Iowa, April 12, 1883. Mrs. Shaw was twenty-one years of age and I was twenty-two.

Mrs. Shaw, eldest of a family of eight of which one sister, Mrs. Minnie Carr of Logan, Iowa, and one brother, John C. Owens of Bentonville, Arkansas, are yet living, was born, April 5, 1862, and reared in Harrison County near Logan, Iowa.

In 1910, we moved to western Nebraska, where we lived until 1920. In 1915, our oldest daughter died of an operation in an Omaha hospital.

In 1914, we united with the Church of God of the Abrahamic Faith under the evangelistic teachings of Brother Almus Adams in Frontier County, Nebraska, together with Brother and Sister Frank Lakin. For lack of water necessary, we were baptized in a stock tank. About that time, Sister James Halley, mother of Harry Halley who now lives at Wray, Colorado, was baptized by Brother Adams. Previous to this, we were affiliated with the Church of Christ.

Having been isolated, we knew the publishers and writers of the Church of God through tracts and church papers. Some of these publications were:

*The Restitution*, published by Elder R. G. Huggins, for which we subscribed until it was discontinued.

THE RESTITUTION HERALD from the time it was first edited by Brother S. J. Lindsay until the present.

*The Gospel Trumpet* edited by Brother W. H. Luman. At the present time, it is entitled *Trumpet Messenger*, under the editorship of Brother T. A. Drinkard.

*The Last Days* by Brother Thomas Wilson and *The Present Truth* by the Crowe brothers (Charles and Will) and Brother James A. Patrick.

A book, "The Pinewoods Bible Class," and tracts written by Brother W. H. Wilson, father of Sister Jessie Wilson who now resides at the Golden Rule Home, Oregon, Illinois.

In 1920, we located on a homestead in western Colorado, where we lived until 1931, when we came to Denver to make our home with our son at the present address, 4703 West Fifty-Second Street.

On March 31, 1943, our daughter Nellie (Mrs. A. E. Mock) of Grand Valley was killed in an automobile grade-crossing accident near her home on her husband's birthday. She and her son Floyd were baptized by Brother S. J. Lindsay.

Our four living children are: Clark of Clifton, Colorado, Donald and John of Denver, and Clyde of Croker, Arkansas, formerly of Tempe, Arizona, where he and his wife and two daughters were baptized by Brother Lindsay. We have eighteen grandchildren and seven great-grandchildren living.

Since the time of our conversion, we have been isolated except for an occasional visit from the late Brother S. J. Lindsay, Brother T. A. Drinkard, and now we are rejoicing that Brother Ernest Graham and wife have located in Golden. We appreciate the privilege of being able to hear the blessed truths taught as they are recorded in God's Word, and trust that many may be brought to a knowledge of the truth through their teaching.

We commend Oregon Bible College for training such able young ministers. We do not know many of them, personally, but feel that we know them through their articles in THE RESTITUTION HERALD; and, by the recommendations of others, we feel that we can highly recommend them because of their work. May God bless them for their every effort to preach His Word, that many may be brought to a knowledge of the truth and be saved through their teaching.

We want to live until the coming of Christ.





# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**MARONITES.** Chor-Bishop Antoun Akl, personal envoy of the Maronite Patriarch of Antioch, recently conducted a mission in Buffalo. His main purpose in this country is to present a petition to the UN Security Council. Before World War I, Lebanon was a protectorate of France. At the present time, there is strong pressure to bring Lebanon into a consolidation of Egypt, Bessarabia, Iran, Iraq, and Syria. It is against this move that Chor-Bishop Akl is petitioning the Security Council.

The history of the Maronites dates back to the fifth century. They derive their name of a monk named Maro, who collected a number of followers and established a monastery on the Orontes. During the seventh century, the Greek Church persecuted this sect, and they were forced to flee to the mountains of Lebanon, and so the whole population of the mountains took this name. Their worship resembled the Greek Church; but, during the Crusades, they formed a working alliance with the Church of Rome maintaining their independence. They have mass in their own vernacular, which is Arabic, and the clergy marry. They also are permitted to conduct Communion after the manner of present-day Protestants. Their faithfulness has been maintained by their being separate.

**YOUTH FOR CHRIST.** Oftentimes the question is raised about boys and girls accepting Christ and being immersed for fear that they do not thoroughly understand the meaning and purpose of baptism. While there is no rule to rightfully determine the age one should be before taking this all-important step, it always should be kept in mind that the early years are the ones when the majority accept the Lord Jesus. As one has well observed: "There was a Matthew Henry because he was converted at 11 and not at 70; a Dr. Isaac Watts because he was converted at 9 and not at 60; a Jonathan Edwards because he was converted at 8 and not 80; a Richard Baxter because he was converted at 6 and not at 60."

The youthful mind, before it is hardened by the deceitfulness of sin, is much more easily persuaded to accept the message of the gospel of the Kingdom of God than an adult mind which long has resisted the call of the Son of God. "Remember now thy Creator in the days of thy youth, when the evil days come not" is still sound admonition.

**PARAPLEGICS.** The United States Government is carrying on a determined effort to restore the use of paralyzed limbs to a large number of servicemen who are suffering with paraplegia, which is a medical term for paralysis of the lower part of the body. It takes months and months for some of the sufferers of this dreaded affliction to get strength back into the muscles and ligaments so they can have some control and use of the affected parts of the body. Continued exercise is the only remedy for these cases.

There are many spiritual paraplegics today, whose spiritual bodies are so paralyzed that their usefulness to the cause of Christ is practically nil. The only way one can be strong in the Lord and power of His might is by continual exercise in the things of the Spirit. It is by "reason of use that our senses are exercised" and become profitable in the cause of righteousness. If you are weak, keep on persisting in your efforts to become strong, and soon you will be a tower of strength in the church of the living God.

**FIGURES THAT SPEAK.** This may be a period when people will cry, "Peace and safety," but is certainly not a time of disarmament when nations are beating their swords into plowshares and sincerely are attempting to learn war no more. France is the only nation among the great powers that is reducing her standing army, and this is due to a bankrupt condition. The armies before the war and proposed postwar strength is as follows: France 860,000 reduced to 600,000; Britain 400,000 increased to 750,000; United States 340,000 plans an army of 2,000,000; Russia 3,000,000 and intends to increase to 5,000,000. For the advocates of universal peace under the rule of man, the picture is not very encouraging. It is not necessary to have dwindling armies and general disarmament in order to have a "Peace and safety" cry. The day of unpreparedness is past. We are approaching, if not already in the time, when the mighty will be awakened and the weak will say, "I am strong." The power and might of the United States have been committed to the UN Security Council to be used anywhere, any time. This pledge, according to the President, requires that we be strong in military might. There is no disarmament race in sight. War is on the board while men and women cry "Peace and safety."

**BRASS BAND.** "Woe to them that call evil good." When James Michael Curley, mayor of Boston and member of Congress and once governor of his state, returned to his home city after being convicted of using the mails to defraud, he was welcomed home with the populace turning out headed by a brass band. He is a good Democrat and a strong Catholic, and when politics and religion are combined, morals do not count much. Boston has reversed the wisdom of Solomon in one of his proverbs and made it to read: "When the wicked are in authority we will rejoice."

**CAVE DWELLERS.** In the early days of civilization, some of the people in some sections dwelt in caves for want of knowledge and means of a better way of life. The expression, "History repeats itself," will be true in respect to this mode of living. In addressing the Foreign Policy Association in New York City on April 6, Emil Rieve, vice president of the Congress of Industrial Organiza-

tion, told his listeners, as he spoke on "The United States and Russia," that "the atomic bomb has changed the whole character of our foreign relations and it must be apparent to all of us that we cannot permit another war unless we are prepared to return to the caves of our remote ancestors."

That the time is coming when many people will go to the caves to live and seek protection is not based on Emil Rieve's prediction, but on prophetic assertion. In the Revelation, where record of the judgments of the Lord are poured out during the opening of the six seals, it is stated that kings, great men, rich and poor, bond and free will seek caves and dens in their efforts to escape the judgments of the Lord. When great hail the weight of a talent (about 108 lbs.) fall on men, they will have less defense than against man-made atomic bombs. There is no defense against the judgments of the Lord save in Jesus Christ.

**COMMON FATHER.** What will the Moslem Arab world do in the last days? Will it side with the Gog-led nations, or will it be with the nations that come to the defense of the people of Israel? These questions necessarily confront every Bible student in his study of the scriptures pertaining to the end-time struggle of nations.

Arabs, Jews, and Christians have a common bond of fellowship in Abraham, the father of the faithful. Mohammedans revere Abraham as much as do the sons of Israel and the heirs of Abraham through Christ. This bond of heirship between Arab and Jew, though at times fraught with struggle, will hold fast when Israel finds herself the target of Gog's invasion. It is not the "merchants of Tarshish with all her young lions" that first question Gog as to his intentions. It is "Sheba and Dedan." These people are settled in what is now Saudi Arabia—the seat of Moslem power—the heart of Arab life. The fleshly ties in Abraham between Arab and Jew will hold in the days of Gog's treachery. There will be some deflection in Persia and Egypt, whereby "every man's sword will be against his brother," but in the by and large way, all the descendants of Abraham will be on the side of God.

**WHAT NEXT?** "The Legion of Christian Reform" is a new cult formed in England, who are Nazi-admiring, and who, according to Dr. W. Rowland Jones, former London clergyman, as quoted in the "London Evening News," end their prayers, "In the name of Adolf Hitler, amen." The group published a tract calling the Nazi Fuehrer "the Messiah." This is the day of "isms" and war is not the antidote for such cults. Military rule and legislation cannot regiment the thinking people in righteous channels. Seducing spirits and doctrines of devils belong to the close of this age.

## JESUS' VICTORY

By Florence E. Pease (Ashtabula, Ohio)

"O death where is thy sting? O grave where is thy victory?" (1 Corinthians 15:55).

POOR, old, patient, and righteous Job asked the question: "If a man die, shall he live again?" (Job 14:14.) He also answered it, saying: "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" (19:26).

The human flesh-and-blood Jesus is the first and only one yet to win the victory over the grave. Many worthy faithful people sleeping in death will be called out of their graves, however, and given the reward of immortal life when Jesus returns to rule the earth. (Dan. 12:2.) Tempted and chastised, crucified upon the cross, taken down and buried in hell—the grave—(Matt. 4:1; Heb. 5:8, 9), Jesus gained the victory over the sentence God pronounced upon mankind in the Garden of Eden. (Gen. 3:19.)

Why was Jesus able to do this? Because from a child He was spiritually minded and grew in wisdom from above. (James 3:17.) His mind was divine, in perfect harmony with the mind of God His Father. So He was called the Word of God made flesh. (John 1:14; 1 John 4:3.) Overcoming all sin of mortal flesh, He became as perfect in mind as is God.

The mind of a sinner will sleep a perpetual sleep in death, and his body will go back to dust forever. (Gen. 3:19; Jer. 51:39.) Not so, though, with the righteous, for Jesus, the perfect, godly man, won the victory. (Acts 2:27, 31.) Cannot we? Paul the Apostle did, for he said there was laid up for him a crown of life. (2 Tim. 4:8.) Shall we not nail to the cross our flesh-and-blood self? "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). We, too, can gain that "crown of life that fadeth not away" (1 Peter 1:4).

Now is the midnight of sin. The old Serpent has circled the globe with his beastly power, under the disguise of righteousness. Let us not be deceived. (Gen. 3:1.) Eternal death is his reward. His grasp is deadly. Shall we escape?

Jesus will come to save His own Church of God. Hold fast. Soon the bright resurrection morning will come, and

Jesus' reward of eternal life will be sure. He then will open the tombs, let free the sleeping saints, and bruise the old Serpent on the head. (Gen. 3:15.) Victory will be not only for the present living. Jesus will not forget His sleeping ones in death, for we read concerning resurrection: "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).

Yes, how we long for the glorious resurrection morning! "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Jesus won the victory over sin and death. Will we?



### PSALM 23 — ITS BACKGROUND AND APPLICATIONS

(Continued from page 6)

a green patch. They do not graze, but lie down to rest and to get cool before being watered.

*"He Maketh Me to Lie Down in Green Pastures"*

Ezekiel 34:14, 15 expresses similar thought, saying: "I will feed them in green pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God."

*"He Leadeth Me Beside the Still Waters"*

The little brook, narrow as it is, passes between rock boulders, where it swirls about over a rock shelf, forming a miniature cascade, but just beyond, where the valley widens, the waters are shallow and quite safe as watering places, even for the smallest lambs.

Our shepherd restrains part of the flock, while the others are allowed down to the water's edge, slacking their thirst, of the full round of the day and night, for they drink only once in twenty-four hours. They have been dry and thirsty; they have panted for breath, but one now can imagine David's meaning in: "He leadeth me beside the still waters."

My thoughts go back to a picture of the Sea of Galilee—the gentle sloping hills in the spring of the year, a confusion of wild flowers, the Sea with its quiet waters, and the hills beyond the blue sky above. What a peaceful picture! Traveling along the road at Lake Chautauqua, I came to a similar scene that brought this beautiful picture to mind. How peaceful, quiet, and beautiful! What thoughts of the Kingdom when all shall be peace

*"He Restoreth My Soul"*

"In the day when I cried thou answeredst me, and

strengthenedst me with strength in my soul" (Psalm 138:3). After all the sheep have been watered, they rest, perchance, "in the shadow of a great rock in a weary land," and when the cool afternoon breezes blow, the shepherd again leads to pasture. We have noted that the valley paths are precipitous and treacherous. As the shepherd leads the flocks, he avoids dangerous places as much as possible. A sort of causeway of loose stones has been thrown across the brook. Such care and forethought suggest the Psalmist's next line:

*"He Leadeth Me in the Paths of Righteousness"*

"Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face" (Psalm 5:8). "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward" (Isa. 58:8).

As evening approaches, the shepherd must start back for the night abode, a cavern far in between steep precipices — where the shadows are the deepest. Hidden along the path many a wild beast still lingers, awaiting the chance to seize an evening meal. Beasts of prey must have been even more numerous in the time of David, before the days of gunpowder, when the shepherd's weapon was a sling and stone. We follow along the dark valley. The shepherd pipes to his sheep as he leads the way, his flocks strung out in the narrow defile. Sheep are timid creatures, and we see them pressing close upon their shepherd's heels.

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## THE RESURRECTION HOPE

*(Continued from page 3)*

hope as offered by Isaiah. Here it is: "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). Thy dead men shall live! How and when? Men and women who go into death shall live again; shall be resurrected, whether they "have done good, unto the resurrection of life," or whether they "have done evil, unto the resurrection of damnation" (John 5:28, 29). They are coming out of death. Why? For one reason, to show God's mighty power. When? At the second coming of Jesus Christ. (2 Tim. 4:1; Rev. 11:15, 18.) The only way in which Isaiah could have known this to be true, was that God revealed it to him in the same way that He made the same matter known to Daniel, who said: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). The "many" that sleep in

death referred to here are the "some" that will come forth to "everlasting life," and the "some" that will come forth "to shame and everlasting contempt." God revealed this to Daniel in His own good way, best known to Himself. Such was Daniel's hope, that out in the future from his time, somewhere, sometime, God would resurrect man and bring him to judgment. This was Paul's hope as given in Acts 24:15, for he said: "There shall be a resurrection of the dead, both of the just and unjust." As sure as God has spoken, just that sure it will come to pass, whether men will have it so or not. We may not know how God can or will do this, but His Word says it, teaches it, and therefore we should believe it with all our heart.

To our finite understanding, we believe that God revealed the hope of a coming glorious resurrection to Abraham, and for this reason he rejoiced to see the "day" of Christ. And, Jesus Christ assures us that "many" shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of heaven. (Matt. 8:11.) The resurrection hope inspired God's people in the ages of the past to endure faithfully the trials before them, and it should inspire our hearts now to know that should we fall into the "sleep of death" before the Master returns, there is a glorious future for us beyond death, for God has promised to bring us forth by His resurrection power. 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).

The dead in Christ shall rise "first" in relation to what? To us it is this: The living will not be caught away to meet the Lord until "first" the dead in Christ are resurrected. "Then" it is that they "shall be caught up together" "to meet the Lord in the air." Resurrection hope of living beyond death in immortality is a sublime fact that never can be harmonized with the theory of immortality of the soul now.

When Paul wrote his letter to the Corinthians, in which he discussed the resurrection hope of the Christian, he 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" (1 Cor. 15:51, 52). And we shall be changed! Changed from mortal to immortality; changed from corruptible to incorruptible; changed from the death state to that of immortal life and glory! *Changed to be made like our Lord and Master!* May this grand hope strengthen our faith in this troubled hour, as we come nearer the coming of Him who is our life. (Col. 3:4.)

## "BELIEVEST THOU THIS?"

*(Continued from page 5)*

of His body tore at His arms, there the piercing nails cut, and it was there He died. Jesus died—He was dead!

As Martha's and Mary's hopes were dashed aside by the death of Lazarus, so the hopes and aspirations of the disciples were snuffed. Their candles of faith burned low. In out-of-the-way places, they hid in fear of enemies. Judas was dead, and Peter was ashamed of his curses.

Lazarus was dead four days. Jesus brought him forth. Jesus was dead three days and three nights. God raised Him! Lazarus came forth from the tomb. Jesus arose from the grave. There can be no two ways about the death of the Christ. Jesus was dead. He slept the sleep of death! Truth and falsehood cannot walk together.

Upon the first day of the week, very early in the morning, women came forth to the sepulcher of Jesus. There they found the tombstone rolled away. He that was dead was not there. The angels said, "He is risen" (Luke 24:6). He that was dead is risen!

The Apostle Paul said, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once . . . After that, he was seen of James, then of all the apostles. And last of all he was seen of me also, as one born out of due time" (1 Cor. 15:3-8).

Lazarus' resurrection from the dead illustrated the rising of Christ. The prophecy of Caiaphas has been fulfilled, and many witnesses testify of our Lord's resurrection. Jesus is the Resurrection and the Life. He is risen! "Believest thou this?"

The preaching of the cross was foolishness to the Greeks. To believe that "Christ died for our sins according to the scriptures . . . that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4) was too much for them to believe. Nevertheless, according to the Word of God, Jesus is risen. Is it too much for you to believe? "Believest thou this?"

Sadness now is turned to rejoicing. We alive can see beyond Calvary, as did Martha, to the Resurrection at the last day. The risen Christ is that Resurrection and Life. His words ring true. "He that believeth in me, though he were dead, yet shall he live" (John 11:25). That individual who shall rise at the last day will live. "Whosoever liveth and believeth in me shall never die. Believest thou this?" (V. 26.)

Jesus is risen. He is the Resurrection and the Life! "Believest thou this?"

## "FOLLOW ME"

*(Continued from page 5)*

The young ruler wanted something badly, but he was not willing to give up his riches for it. Each one has to pay the price for what he desires greatly. There may not be many men and women in the Church of God who are what the world calls "rich," but I am certain we have many members who spend dollars on themselves in comparison to pennies for the cause of Christ, who are likely to say, "So and so is ever so much richer than I, and he is doing nothing. Why should I bother?" Or, in the words of the "fool" mentioned in the Bible—"Soul, take thine ease, eat, drink, and be merry."

We are never quite satisfied with what we have, but are always thinking when we have a little more we will very substantially increase our offerings to numerous good causes. *But do we?* God does not mean we should give up earning money, but that we should use what we have for helping our fellow man in every way possible. We sometimes hear 1 Timothy 6:10 quoted, "Money is the root of all evil." This is not true, as money is a necessity. Three little words should be inserted before the phrase—"the love of"—and then it is a very true statement, as something we love we are not ready to forfeit. Let us *truly believe* the words of Jesus, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Let us help our faithful workers in National Bible Institution to the missionary point of "giving till it hurts" and do it *today*.

## LET YOUR LIGHT SO SHINE

"How bright is the light that I carry,  
Will it help other souls on the way?  
Will it bring a lost sinner to Jesus,  
And turn someone's night into day?"

"Does it shine with a beam that is steady,  
Or is it a flickering light?  
Could someone depending on it,  
Be sure it would guide him aright?"

"Can I speak words of cheer and comfort,  
That will lighten another's load?  
Can I reach out a hand to the fallen,  
As I travel along life's road?"

"If I am too weak to help others,  
Then strengthen me, Lord, is my plea.  
Let the light I carry shine brightly,  
That those in the darkness may see."

—Mrs. H. L. Nerland.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9:41).*

### Abraham's Example

Abraham was resting at the door of his tent one day when he saw three men coming. He ran to meet them and bowed before them. That was the custom of meeting people in the country in which Abraham lived. They bowed down to the ground. Today, in our country, we do differently. Seldom do we shake hands with strangers, unless properly introduced by someone we know.

Abraham was very friendly. Not only did he run to meet them, but he treated them as one would dear friends. No wonder God loved Abraham! He was doing what Jesus said Christians should do. We are told not to respect persons one above the other. We should treat poor strangers as we would our best friends. If we love people as we do ourselves, we are living according to the "royal law" (James 2:8).

Abraham had water brought. The strangers' sandals let their feet get very dusty. Then, too, their feet became tired, and washing rested them. The washing of feet was another custom in the East.

While the guests rested, Abraham hurried to have Sarah prepare bread for their meal. Then he, personally, picked out a choice calf to kill. Perhaps the reason for killing a calf was because meat would not stay fresh long where it was so hot. Abraham had so many servants that food could be prepared quickly. Sarah also mixed a large amount of meal for cakes. These, too, had to be freshly made to be good. You perhaps have seen our bread become moldy or sticky in hot weather. Whole grain meal, as they most likely used, would stay fresh even a shorter time than ours. It was no trouble for them to prepare a fine meal for their guests. Is that not a good example in true hospitality?

### The Strangers

Little is told us of the guests. There were three of them, and they were men. They agreed with Abraham to wash their feet and rest a while. They were not asked their names or where they were going. Abraham was happy they were there. He called them "Lord" and himself their "servant" (Gen. 18:3). Jesus said: "Whosoever of you will be the chiefest, shall be servant of all."

### Sarah's Blessing

The strange men were on a mission. It concerned Sarah, too. They asked where she was. They called her by name. No doubt it surprised Abraham, too. If strangers came to your home and knew your names, would you not be surprised? It was not the custom for a man's wife to talk to another man, other than her husband.

Then one of the men told Abraham that he and Sarah would have a son. They were both very old, but they believed God. Sarah was inside the tent door, but she heard the promise of the messenger of God.

### Angel's Food

The food served the messengers of God by Abraham and Sarah consisted of butter, milk, meat (veal), and bread. This food was wholesome and nourishing. They prepared their best food when they knew these angels as only strangers. We are told to entertain strangers, for perhaps unknowingly we, too, might entertain angels. (Heb. 13:2.)

We, too, should be kind and thoughtful to strangers. That is food or nourishment which might help someone to become a Christian. Jesus once said to the tempter that man should not live by bread alone but by the Word of God. So, when we have the opportunity to serve material food, let us not forget the spiritual food we have to offer.

### New ECE Club Member

Enrolling today is Kenneth Ward of Lockport, Illinois. His name was sent by his aunt, Mrs. Ivan Powers.

### Call for Members

If you are under twelve years of age, send your name to me. Include birth date and address. Send to Madge Savage, Waite Park, Minnesota. Get your membership card. See your name in the birthday corner. A postal card will do.

### Happy Birthday Wishes

Marilyn Noske, Apr. 23, age 10, Cleveland, Ohio  
Katherine Ann Robinson, Apr. 23, age 7, Hammond, La.





## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Our Risen Lord

*"If Christ be not raised, your faith is vain" (1 Cor. 15:17).*

Death is almost as old as the race of man, for it was instituted soon after man's creation. Of all the sorrows and heartaches experienced by human beings, sorrow caused by death is perhaps the most severe. Rare is the case in which we would not have a dead one restored to life if it were possible. It is never possible to understand the grief and sorrow of another caused by the death of a loved one.

As true Christians, we have come to know Jesus as a real friend. Through prayer and the Bible, we recognize Him as a member of our family. Yet, it would be almost impossible to realize, in even a small measure, the distress and pain that was felt by His followers that early Sunday morning as they traveled toward His tomb.

Although we cannot fully comprehend their grief, what joy we can share to the full with them as they reached the tomb and heard the words, "He is not here, but is risen"! How light must have been their footsteps as they hurried to impart the news to the other disciples! What a shot of adrenalin it must have been to their faith, as the two men standing at the tomb recounted to them the Master's words that He would be crucified but rise again on the third day!

In like manner, the yearly observance of the events which occur at Eastertide bolster our religious convictions, giving us spiritual strength to "endure unto the end." It is not His death, however, that gives us faith, for we must all die. It is the fact that He was resurrected, a feat beyond human comprehension, that gives us faith, for resurrection in like manner has been promised us.

"How vain is our faith if the Christ be not risen;  
How dark the tomb if the Lord is still there!  
How heavy our burden of grief and transgression,  
How deep our despair!

"Oh, justified faith in a finished salvation!  
Oh, sure resurrection that comforts our woes!  
Oh, glorious light in the valley of shadow—  
Because Jesus arose."—*Selected.*

"When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won."

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \*

*By Verna C. Thayer*

This week we are going to spend our time writing a letter to our parents, as we never can wait until we get home to tell them about a very special trip we made in our Gospel Airplane. We realized that the Easter season was here; and, although we had planned to visit this place later, we all thought it would mean much more to us to visit it now. Here is the letter to our parents:

Dear Mother and Father:

We have had such a wonderful trip in our Gospel Airplane, that we want to tell you about it now and not wait until we get home. Some of it was so sad. We opened our Bibles to Matthew 26 and read verses 36 to 50. We were not at all pleased with the disciples when they went to sleep and did not watch with Jesus when He was having such a terrible experience. Then we remembered how many times we go to sleep without doing the things Jesus has asked us to do. Our hearts ached when we visualized Jesus praying in the Garden of Gethsemane. It just seemed it could not be.

We felt even more sorry for Him when we read of His trial. Mother and Father, there were people there who even swore to false things about Jesus.

Even all that could not be compared to His journey to the cross. That was just awful. We thought we could never endure to read about it. Then all at once this thought came to us, "and He did all this for us." We realized then as never before how little we do in return for all He did for us.

The next and glorious part of the whole journey was the Sunday morning at the tomb when the angel said, "He is not here, he is risen" (see Luke 24).

Our hearts were overflowing with joy at the glad tidings. We could talk of nothing else all the way home, and we could not hold back the good news from you.

Next week we shall fly according to our regular schedule. May God bless you all back home.

Your loving children,

Riders on the Gospel Airplane.

# AMONG THE CHURCHES

## CALENDAR

April 15-21—Special meetings (Sydney E. Magaw) at Kokomo, Ind.  
 April 28-May 5—Special meetings (Francis E. Burnett) at Morse Mills, Mo.  
 May 4, 5—Indiana Quarterly Conference at Kokomo.  
 June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.  
 June 5-9—Minnesota State Conference at Saint Cloud. (M. W. Lyon, guest speaker.)  
 July 1-26—Summer Bible Training School at Oregon, Ill.  
 July 30-August 11—General Conference at Oregon, Ill.  
 July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.  
 August 15-25—Virginia Conference at Maurertown.  
 August 17-25—Iowa Conference at Waterloo.  
 August 18-25—Western Nebraska Conference at Holbrook.

### ARKANSAS CITY, KANSAS

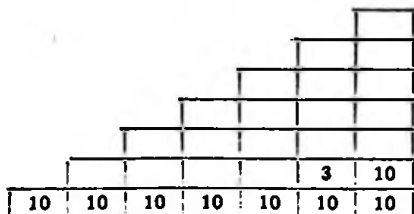
The Lord's work in Arkansas City, Kan., is progressing favorably. Preparations are being made for an all-day meeting on Easter Sunday. A basket lunch will be served in the basement of the church. The children will present a program of music and recitations during the Sunday school hour.

The women are meeting on Thursday afternoon, April 4, to clean and prepare the basement for painting. A pot-luck supper will be served, following which the men will take up their brushes.

A church paper is being published by the pastor, each month, entitled, "Conditional Proclamations." It helps to unite the outlying members.

Mrs. E. H. Goit, Reporter.

### HERALD SUBSCRIPTION DRIVE



Previously reported	59
M. W. Lyon	4
Nora Johnson	4
Mrs. Emma C. Railsback	6
Mrs. M. A. Guest	2
Joan Hall	1
A. M. Jones	1
Mrs. Wm. Spicer	1
W. Howard Bremer	1
Mrs. Carrie Ryder	1
Mrs. Mae Mercer	1
Mrs. A. Ward	1
Mrs. Ruby Randall	1
<b>Total</b>	<b>83</b>

## SISTER THAYER'S SCHEDULE

Sr. Verna Thayer, children's evangelist of National Bible Institution, left Oregon, Ill., April 8, to work a few days at the Southlawn Church of God, Grand Rapids, Mich. From Grand Rapids, she will go to Kokomo, Ind., next she will visit some of our churches in Missouri and Arkansas. Definite dates scheduled for work thereafter are for Vacation Bible Schools:

- May 20-30—Arkansas City, Kan.
- June 3-14—Omaha, Nebr.
- June 17-28—Cleveland, Ohio
- July 1-12—Delta, Ohio
- July 15-26—Eldorado, Ill.
- July 30-August 11—Oregon, Ill.
- August 15-25—Conference at Maurertown, Va.

Sr. Ellen Van Fleet is scheduled to work with Sr. Thayer at Cleveland, Ohio, and at scheduled meetings thereafter.

### HOLBROOK, NEBRASKA

One of the largest crowds that has ever attended the all-day services of the Church of God at Holbrook, Nebr., was present, Sunday, April 7. As several of the congregation have birthdays in April, a birthday cake and a special table were provided in honor of these people at the noon meal.

This Sunday marked the beginning of the third year of Bro. Terry Ferrell as pastor here. In the afternoon service, he reviewed the events of the past two years which have brought both sorrow and joy to our group. Through the efforts of Bro. Terry and Sr. Orpha, these years have been profitable ones, for their friendliness and co-operation have meant much to the church here. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Icel Stedman, Secy.

### ROCKFORD, ILLINOIS

Two Rockford families—the E. H. Mogles and the Harold Starbuck—plan to visit Southern California within the next few weeks. The Mogles will leave by rail; the Starbuck, by car.

March 19, the pastor officiated at the funeral of William Gitchell, 92, whose wife, Mary, had preceded him in death by only twenty-six days. The Gitchells who had been regular attendants of the Rockford church for a number of years, had celebrated their seventieth wedding anniversary on December 9, 1945.

In a previous report on the number of Rockford members associated with National Bible Institution activities, mention was not made of the treasurer of National Sunday School Association. One officer—the secretary—of the Illinois State Conference is included in the membership here, and one officer—the treasurer—of the Illinois State Berean Society. A total of thirteen General Conference throughout-the-year tasks is performed by Rockford members—a most unlucky number for those who do the work!

Arlen Marsh, Pastor.

## MOOREFIELD, NEBRASKA

We are planning special Easter services here. The sermon topic Sunday at 11:00 a.m. will be: "Christ, the First-Born from the Dead." There also will be a special song service. Dinner will be served at the church at noon. "Sing-Song" will begin at 2:30 p.m. Evening services will begin at eight o'clock. A special offering Easter Sunday will be given for the general work of the Church of God.

Bro. T. A. Drinkard will begin a meeting here, May 19. You are welcome. E. E. Giesler.

### MORRISTOWN, TENNESSEE

"How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. And how shall they preach, except they be sent?" Truly, we thank you (sponsors of the evangelistic work) for making it possible for Bro. M. W. Lyon to visit us. We are ever glad to speak with those of "like precious faith." It was a pleasure even beyond our expectations. May the Lord bless and prosper his efforts.

The Brethren in Tennessee.

Mrs. B. E. Holt.

### RIPLEY, ILLINOIS

The brethren at Ripley, Ill., have expressed themselves as having had the largest and most inspiring State quarterly conference ever conducted here. May we be privileged to be hosts again next spring.

Sr. Mary Laning has returned to her home, as has, also, Bro. J. W. Cooper: thus two additions at all services.

Sr. Lola Clark, who has been quite sick, is somewhat improved. Sr. Emma Swan of the Ripley church, who resides in Quincy, Ill., has been sick the past week. Mrs. Thomas Lewis.

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. John Denchfield, Minnesota Evangelist, is employed, temporarily, by the Southlawn Church of God, Grand Rapids, Mich.

Bro. and Sr. John Miller, Saint Jacob, Ill., are spending a few days in Oregon and Leaf River, Ill., visiting Mrs. Miller's sister, Leota B. Hanson, and brother, Leland T. Hanson.

Michael James, was born, April 9, to Bro. and Sr. James Mattison, 303 W. Colorado, Hammond, La. Congratulations! "Grandma" Mattison arrived from Oregon, Ill., in time to welcome her first grandson.

Bro. and Sr. John Nailton, Rockford, Ill., are now living at 1331 Young St., in that city, having purchased the home in which they are living.

"I was surprised, Sunday, April 7, with a bountiful birthday dinner given at the McGintytown Church of God—also, a birthday present was given by the Sunday school."—H. Scott Smith, London, Ark.

HERALD RECEIPTS

Mrs. George P. Munshaw; George O. Renner (2); Mrs. H. C. Eby; Mrs. Edith Richardson (2); C. R. Barlow; Tessa Laning (2); Fred Paisley; George Long; Mrs. Herman Lewis; Alfred Hetrick; Mrs. Virda Sittler; Dr. G. M. Logan; C. W. Gockler (4); Mrs. Lottie Sealine; Mrs. C. B. Compton; E. H. Robbins; Mrs. J. C. Waller (6); J. S. Thorp; Mrs. Joe Chapman; Mrs. Kate Olmstead; Gordon Landry; Glenn M. Birkey (4); Mrs. C. E. Hoganson (2); Elhona Waldo; Melvin Richardson; D. Hatten; Mrs. Ellen Goodwin (2); Mrs. B. E. Holt (4); G. P. Lichty (2).  
 Laura A. Kirker; C. R. Stearns; Mrs. Josephine Engebretson; Mrs. Ray Saylor (2); Inez Gordon (2); Elsie F. Doll; Mrs. Lawrence Bollin; W. V. Lansbery; Nora Johnson (5); Mrs. E. C. Railsback (6); Mrs. M. A. Guest (2); Joan Hall; Mrs. George Halverson; Mrs. Wm. Spicer; Mrs. Albert Logsdon; Nello J. Hardacre (2); W. Howard Beemer; Mrs. Mary Laning; Mrs. Carrie Ryder; Mrs. Mae Mercer; Mrs. A. Ward; Mrs. Ruby Randall.

NATIONAL BIBLE INSTITUTION

Laura A. Kirker	\$ 2.50
A Pledger	4.00
Mr. & Mrs. James Mattison	25.00
Mrs. Helen Brewer	4.00
W. A. Reid	5.00
Mrs. A. Ward	5.00
C. E. & Ruby Randall	5.00

ROBERT HARLOW

Robert Harlow was born, August 20, 1871, and died, March 26, 1946, at his home in Ola, Ark. He was married to Mattie Townsell in 1896. He became a member of the Church of God of the Abrahamic Faith in 1902. He was ordained a minister in July, 1911. He lived a devoted Christian life and was loved by all who knew him.

He leaves to mourn his death, his wife; a son, J. C. Harlow, Stockton, Calif.; five daughters, Mrs. Roy Bull, Alpin, Ark., Mrs. Russell Jones, Tucson, Ariz., Mrs. Vernie Gotee, Ola, Ark., Mrs. Melvin Gibson, Klamoth Falls, Ore., Mrs. Clarence Henderson, Stockton, Calif.; sixteen grandchildren; one great-grandchild; and a host of relatives and friends.

The writer conducted the funeral service on March 29 at Birta, Ark., and spoke words of comfort and of the hope of a resurrection. Bro. Harlow was laid to rest in the Birta Cemetery to await the resurrection.

H. Scott Smith.

IDA MAY NICKERSEN

Ida May Renner was born in Jo Daviecs County, Ill., September 26, 1875, and died, March 16, 1946, at Aberdeen, Wash. In 1894, she married Henry Winters. The husband and their one child died several years ago. Later, she married Samuel Nickersen, who survives. Two brothers and two sisters survive: John and David Renner and Mrs. Ella Tracy, all of Strongs Prairie, Wis., and the writer of Freeport, Ill.

She made her home in the west for nearly forty years, coming back at times to visit.

The deceased was baptized by J. M. Huller at Plum River (Ill.) when she was eighteen years of age. She was kind, generous, and industrious.  
 Mrs. Catharine Davis.

REGISTERED MINISTERS

The following named ministers have registered for Conference recognition with the License and Ordination Committee of the General Conference of the Church of God:

- Anthon, Alfred—435 Kings Road, Corvallis, Ore.
- Appleby, Mrs. C. R.—Arlington, Nebr.
- Austin, F. L.—500 S. 4th St., Oregon, Ill.
- Burnett, Francis—Oregon, Ill.
- Cooper, Gerald—611 Maple Ave., Tempe, Ariz.
- Croxton, Walter—3502 Glenmore Ave., Baltimore 14, Md.
- Denchfield, John—910-10th Ave., S., Saint Cloud, Minn.
- Doan, Harold—1908 N. Keystone Ave., Chicago, Ill.
- Drinkard, T. A.—Arlington, Texas.
- Drabenstott, Cantwell—Hartford City, Ind.
- Eagleston, John—122 N. Mission St., Wenatchee, Wash.
- Ferrell, T. M.—Hollbrook, Nebr.
- Fiske, John R.—Hunnnewell, Kan.
- Giesler, E. E.—Moorefield, Nebr., Box 75.
- Gockler, Harry—Hector, Minn.
- Goit, Edward—1004 N. First St., Arkansas City, Kan.
- Gordon, Grover—13605 Othello Ave., Cleveland, Ohio.
- Graham, Ernest—115-10th St., Golden, Colo.
- Graham, Roy—Fredericktown, Mo.
- Green, John F.—6216 Peery Ave., Kansas City 3, Mo.
- Hardesty, Robert—1804 N. 33rd St., Omaha 2, Nebr.
- Huffer, William—Michigantown, Ind.
- Johnson, J. Arthur—Sae City, Iowa, Rt. 2.
- Johnson, Paul C.—610 S. 7th St., Oregon, Ill.
- Jones, Arthur—1940-4th St. N., Saint Cloud, Minn.
- Jones, Delbert—Michigantown, Ind., R.F.D.
- Kirkpatrick, Vivian—306 N. Third St., Oregon, Ill.
- Krogh, Harvey—110-32nd St., S.E., Grand Rapids, Mich.
- Lapp, Clarence—709 Mill Ave., Tempe, Ariz.
- LeCrone, Richard—Woodstock, Va.
- Lichty, George P.—350 Chester Place, Pomona, Calif.
- Lyon, M. W.—Oregon, Ill.
- McLain, Alan—412 N. Galena, Dixon, Ill.
- McLain, James—230½ W. 103rd St., Los Angeles 3, Calif.
- Maey, Emory—1252 Jay St., Kokomo, Ind.
- Magaw, Sydney E.—Oregon, Ill.
- Marsh, Arlen—132 N. Gardiner Ave., Rockford, Ill.
- Marsh, G. E.—Tipp City, Ohio.
- Moore, Linford—802 W. Jefferson St., Macomb, Ill.
- Morgan, J. M.—Bristow, Okla.
- Mattison, James—303 West Colorado, Hammond, La.
- Parker, O. J.—727 S. Waugh St., Kokomo, Ind.
- Patrick, James—1336 Orange Rd., Ashland, Ohio.
- Railsback, Emma C.—1020 S. Burlington Ave., Los Angeles 6, Calif.
- Randall, C. E.—Fonthill, Ont.; 1926-10th St., Niagara Falls, N. Y.
- Randall, C. R.—Ripley, Ill.
- Rankin, Lyle—Cashmere, Wash.
- Routson, Ellsworth—Blanchard, Mich.
- Sheets, Harry—820 Douglas Ave., Aurora, Ill.
- Simmons, W. R.—Hartshorne, Okla.
- Smith, H. Scott—London, Ark., Rt. 3.

Stilson, Floyd—411 E. South St., South Bend, Ind.

Watkins, James—2234 Saline Ave., Eldorado, Ill.

Weaver, C. E.—Enola, Ark., Rt. 1.

Wiggins, Walter—Eden Valley, Minn.

Wolfe, Vernis—Hammond, La.

I WONDER

By Edna V. Chamberlain

When Joseph offered his new tomb  
 Made in the rock which he had hewn  
 I wonder if he really knew,  
 Really believed that it was true  
 Our Lord would rise on the third day  
 From that which He was laid away.

There Joseph's love was clearly shown,  
 But was he early at the tomb?  
 Or like so many, many more  
 Came later to the sepulcher  
 And saw there only His grave clothes  
 The Lord had left when He arose?

He told them that He would remain  
 There just three days, then rise again.  
 The Marys came, but He had gone.  
 Who greeted Him there in the dawn?  
 Did those who loved Him understand?  
 No, they must see His nail-pierced hand.

He met His loved ones, told them then,  
 "I'll leave you, but return again  
 To gather and receive My own."  
 When Christ in glory is made known  
 This time, there can no doubters be.  
 Each knee shall bow, all eyes shall see.

In thunder, God proclaimed His Son.  
 He shook the earth and veiled the sun.  
 He did these things so all would know  
 It was His Son that they laid low.  
 Forever must we blunder then:  
 Can't we believe!—I wonder when.

RICHARD SKEELS

Richard Skeels, one of the pioneers of the Church of God and at time of his death an honorary elder of the Southlawn Church of God at Grand Rapids, Mich., died on Friday, March 29, 1946, at Detroit, Mich. Born on March 10, 1858, at Jamestown, Mich., he lived a full and active life.

His wife, Ella, to whom he was married sixty-five years ago, with their three daughters, Mrs. Carl Mixer of Detroit; Mrs. James Irvine of Oakland, Calif., and Mrs. Leon Pixley of Grand Rapids; six grandchildren, nine great-grandchildren, and a great host of friends survive to mourn his death.

It was in Bro. Skeels' home that the work of the church at Grand Rapids began in 1902. The older brethren, and many of the younger as well, will recall his ardent and faithful work throughout the years.

As our last respects were paid to his memory on Monday, April 1, at De Vries Funeral Home at Grand Rapids, we recalled his fine example to us in the living of an active Christian life while looking for the coming of the Saviour.

Interment was made in Oakhill Cemetery. We leave him resting in the care of One who loves him well and has promised that in His own time He will call and he (Bro. Skeels) "shall rise" to the fullness of eternal life.

John L. Deuchfeld.



# Summer Bible Training School

## For Youth and Adults

Oregon, Illinois

July 1 - 26, 1946

### A Message from F. A. Stilson, Dean

OPPORTUNITY. Someone has said, "Opportunity knocks once in a lifetime." Another has said, "Not so, opportunity is always knocking." Whichever is true, we believe the Summer Bible Training School at Oregon, Illinois, July 1-26, is an *opportunity* especially created and planned for our youth.

The coming summer session may be an opportune time for you. Another year may not be an opportune time, for we are living in a day and age when nothing that we now know in this present order of things is sure to abide. "Here we have no continuing city, but we seek one to come."

Our "children *are* an heritage of the Lord," and the best if not the least we can do for them, to equip them for life here and hereafter, is a privilege and duty owed to them and to our heavenly Father who would that they with us should grow up to the full stature of a man in Christ Jesus.

There are so many pitfalls in the way; so many beckoning hands saying, "Come with us"; so many ideals and philosophies of life; so many standards of Christian living and Bible interpretation, that our most zealous efforts to direct our youth are required of us to train them in the way they should go, that when they are old they will not depart therefrom.

Each passing year should find our Summer Bible Training School enjoying increased popularity and usefulness. Let us make this year the "banner year" to date. Begin now to make your plan to attend, then bend every effort possible to make it work, and you will enjoy a pleasant and profitable summer. The management will do its best to help you realize both.

Send in your name as a possible prospect as soon as convenient and look forward to a pleasant summer in Christian fellowship and Bible study.



F. A. Stilson

ENROLLMENT COUPON. Students planning to attend the Summer Bible Training School (July 1 - 26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's Name \_\_\_\_\_ Address \_\_\_\_\_

Tuition (\$35.00 plus textbook costs) will be paid by \_\_\_\_\_

(State whether personally or otherwise)



# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, APRIL 23, 1946

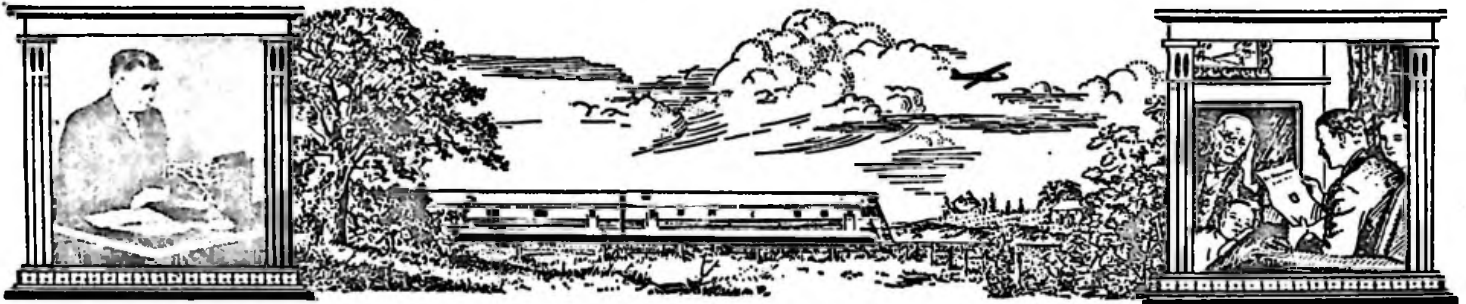
NUMBER 29



—Authenticated News

NATURAL BRIDGE, VIRGINIA





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 Natural Bridge

The Natural Bridge in Rockbridge County, west-central Virginia, is one of the seven natural wonders of the world. It was bought for twenty-four shillings (less than six dollars) by Thomas Jefferson from King George III of England. The bridge is a limestone arch, 215 feet high, varying from 50 to 100 feet wide, and possessing a majestic span of 90 feet over tiny Cedar Creek so far beneath. Though once owned by Jefferson, it is now a part of Natural Bridge National Forest. The natural beauty and grandeur of Virginia's famous bridge betoken a thousand other beauties of the Old Dominion—beauties of scenery and the finer beauties that appear only in God's people.

## Virginia's Other Beauties

The handiwork of God is seen throughout Virginia. A scene from the Luray Caverns (see back page) is only a fair suggestion of the underground grandeur appearing in these Luray Caverns, the Shenandoah Caverns, and numerous other subterranean passages. Virginia is known 'round the world for its thousands of acres of apple orchards and the annual apple-blossom festivities at Winchester. Grander scenery no man has seen than the seven horseshoe bends of the Shenandoah River as appearing to one on Massanutten Mountain.

No State in the Union has more places of historic interest than has Virginia. Here is Mount Vernon, home of George Washington, fronted by the stately Potomac. The Nation's capital, though in its separate District, is related so closely to the Mother State as to seem a part of it. Here and there are markers for both the Revolutionary War and the Civil War.

'Round the world, too, the people of Virginia are known for their hospitality. Indeed, the expression "Eastern hospitality" is an expression of blessing growing out of Virginia to grace all its neighboring states. Virginia's deliciously flavored hams, good as they are, bring memories

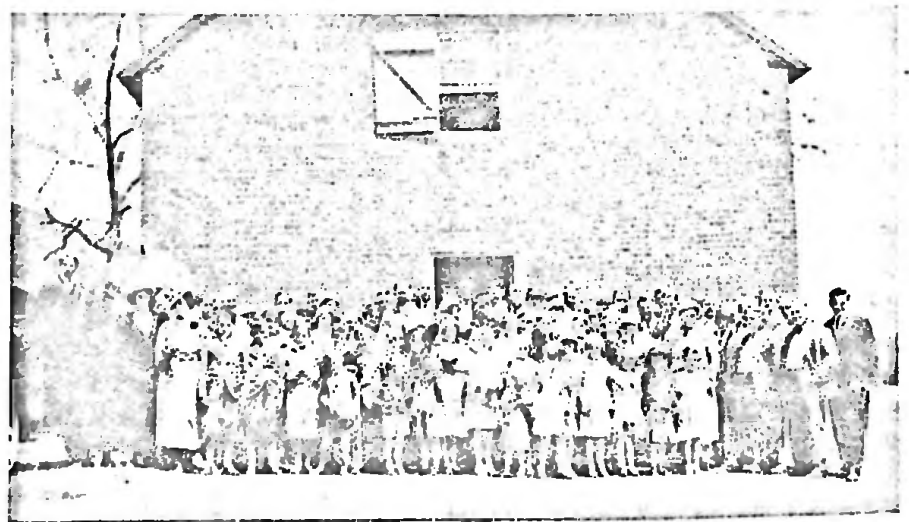
surpassing memories of food; they remind one of the friendliness and big-heartedness of the people who make and serve them.

## New Church in Fort Valley

One of our active churches in Virginia is in Fort Valley. Commonly, it is called the "Dry Run" Church of God. The picture appearing on this page shows a congregation assembled at the front of the "Dry Run" Church eleven years ago, when it was our privilege to assist there in a series of evangelistic meetings. Plans are being developed for a new building in Fort Valley. Here is a congregation well established in faith and truth; we pray its new church will reflect that faith and truth, and that many souls may be won to the Lord through its services.

## Warp and Woof of Bible Story

The frailty of man and the glorious hope of Christ's second coming are the warp and woof of Bible story. "Dying thou shalt die," "Cursed is the ground for thy sake," and "Unto dust shalt thou return," said God, yet into the midst of those drab threads God blended the bright promise of the Seed who will bruise the Serpent's head and "have dominion"—not only as intended by Genesis 1:26, 28, but as promised in Psalm 72:8, "He shall *have dominion* . . . unto the ends of the earth."



# Christian Compassion

By J. R. LeCrone (Woodstock, Virginia)

WHEN considering the compassion of Jesus, one's mind turns first to a picture of the Master hanging on the cross in atonement for the sins of mankind. He is stirred to the depths by the gloriously compassionate spirit which caused Jesus to pray on behalf of His tormentors: "Father, forgive them; for they know not what they do." There is a possibility, however, that in our admiration for the manner in which our Master met this supreme and final test of His love for men, we may lose sight of the multitude of little incidents in His life that reveal so clearly the compassionate heart and spirit of the Son of God. These little incidents may mean more to us in our daily lives because we have more frequent opportunities to imitate the Master in them.

Such an incident, or rather series of incidents, is recorded for us in Mark 6:31-35. Jesus had just received news of the tragic death of John the Baptist. Wearing His labors, and no doubt desiring a place of quiet where He could conquer His grief, Jesus said to His disciples: "Come ye yourselves apart into a desert place, and rest a while." Then Mark saw fit to insert a revealing comment into the text: "For there were many coming and going, and they had no leisure so much as to eat." Seeking a well-earned rest, they "departed into a desert place by ship privately."

The people, however, "saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him." Here, indeed, was a trying situation. Badly in need of rest and quiet, probably suffering the pangs of hunger as well, Jesus had made a special effort to find a place where He could escape crowds and confusion. When He reached His desert retreat, the unsympathetic multitude was there before Him. "Tempted in all things," our Master may have known the same tendency toward crossness and irritability which almost certainly would have been ours under the same set of circumstances. Most men would have felt justified in sending the people away with a few well-chosen words regarding their lack of consideration for others. Jesus, "when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."

As evening drew on, still not having found the rest He

*"Compassion—Literally, suffering with another; fellowship in feeling; hence, sorrow or pity excited by the distress or misfortunes of another; commiseration; sympathy."—Webster's Unabridged Dictionary.*

sought, the Lord thought first again of the multitude and performed for its benefit the well-known miracle of the loaves and fishes. His compassion had led Him to do that which was contrary to the natural desires of the flesh.

Have you ever noticed what caused our Lord to speak the words regarding workers in the harvest fields, the words which we so frequently quote in connection with evangelistic programs? "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:36-38).

How better could be described the confused, worried, and war-weary masses of today, following first one leader then another in their vain search for peace and security, than as "sheep without a shepherd"! True evangelism is not motivated by a desire to carry out an ambitious program to the end that the number of church members may be built up in order to provide funds for yet more ambitious programs. Such programs are necessary; but, when they become ends in themselves, they defeat the purpose for which they were created. They must be kept as instruments of service in the hands of those who have compassion on the multitudes.

Some of the deeds which Jesus did must have been very distasteful to the human side of His nature. During the time that Jesus walked the earth, all lepers were considered as unclean. They were regarded as especially cursed of God and, therefore, unworthy of human consideration. Driven from the companionship of men and forced to find shelter in caves or even old tombs, they soon became dirty, unkempt, and full of sores—a sight to make the flesh of a fastidious person fairly creep. Man's every instinct would warn him to stay as far as possible from such a loathsome creature. Yet, we are told of Jesus that "there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed (Please turn to page 9)

# Christ Revealed in God's Covenants

By V. R. Kincheloe (Fairfax, Virginia)

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

**T**HE TRUTH of the statement, "Known unto God are all his works from the beginning of the world," is most apparent when one studies God's covenants with the patriarchs of old and with the nation of Israel. God's foreknowledge, as revealed in these covenants of promise, proves conclusively that the Bible was written in different ages by various men who were animated from the same Source of inspiration. Yes, there is complete harmony in God's plan and purpose as shown from the beginning in Genesis to its consummation in Revelation.

The central theme of the Bible is salvation from sin and death through Jesus Christ who is to be Saviour of the world. All the promises of God point to redemption through His only begotten Son. Jesus is proclaimed the greatest Prophet, the most consecrated High Priest, and, finally, the King of kings who is destined to fulfill God's will among the children of Adam.

Let us briefly examine each of God's covenants to ascertain the significance of the foregoing statements.

First, we shall consider the Edenic Covenant. (Gen. 1:18-31.) Adam and Eve were created and placed in God's Garden as tenants. (2:7, 22.) In this innocent state, man was given dominion over all living things and was told to prune and cultivate the Garden. He also was told that he and his wife could eat of the fruit of all the trees except the tree of knowledge of good and evil. This was the first law given to man—the first character test in which both the man and the woman failed to obey God and so became mortal sinners. Hence, there is need of a Redeemer—a second Adam, a second Son of God whom Paul said was the Christ who was made a quickening or life-giving Spirit. (1 Cor. 15:45-47.) The first man, Adam, through disobedience, lost his inheritance. Christ, through obedience and righteousness, became the heir of the world instead of Adam.

After Adam lost his earthly estate through disobedience, God made another covenant with Eve in which the Seed of the woman would bruise the Serpent's head. (Gen. 3:15.) Paul again wrote, in 1 Timothy 2:15, that Eve, being deceived, "was in the transgression" but would be saved in child-bearing, for Christ was born of woman by the power of the Holy Spirit. (Matt. 1:20-23; Luke 1:31-35; 2:7.) In Galatians 4:4, we read: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." How remarkable to find this promise was made some four thousand years before it so perfectly was fulfilled in the birth of Jesus!

Next, we shall consider the covenant God made with Noah, after the Flood, sixteen hundred years after Adam's time. (Gen. 9.) God blessed Noah and renewed the same promises to him that He had made with Adam in the beginning. Noah was told to be fruitful and multiply and replenish the earth. God gave him dominion over all living things and added meat to the vegetable diet. God assured Noah there would not be another flood to destroy

all living things on the earth, and confirmed His promise by setting the rainbow in the heavens, thus establishing the existence of the earth forever. God also prophesied concerning Noah's three sons; He blessed Shem in particular, through whom all Divine revelation, the nation of Israel, and Christ are given to mankind.

Some four hundred years after the Noahic Covenant was made, God called Abram from the land of the Chaldeans to go to the land of Canaan and promised him that land for an everlasting possession. (Gen. 12:1-4; 13:14-17; 15:1-7; 17:1-8.) These scriptures show the content of the Abrahamic Covenant. To fulfill these promises, it was necessary for Abraham to become a great nation (Israel) and produce a great Redeemer Son. Again, these precious promises are explained (*Please turn to page 11*)

## REMINISCENCES

"Some things I remember that my mother told about her father's (Elder William Boyer) first understanding of the Bible, as we teach it, made a lasting impression on my mind. He first belonged to the Disciple (Campbellite) Church of Christ; but, when staying in his flour mill at night during the Civil War (when they ran it day and night), he spent much time reading and studying the Bible. He saw man's mortal nature, the fallacies of the trinity idea, going to heaven at death, and eternal torment. He understood that it was the church, not the Kingdom of God, that was set up on the Day of Pentecost.

"His new-found understanding was the occasion for many arguments with the leaders of his denomination, and he finally withdrew from them."—V. R. Kincheloe, Fairfax, Virginia.

"According to Brother A. C. Boyer of Stephens City, the question of the trinity first started Elder William Boyer (his grandfather, too) to begin to study independently. Later, he came under the influence of Elder Morgan, who is the subject of the historical sketch enclosed [see page 5—Editor], and under his guidance, Brother Boyer learned many of the truths held by the Church of God today."—J. R. LeCrone, Woodstock, Virginia.

## Early Virginia Records

**T**HROUGH kind co-operation of J. R. LeCrone, present pastor of the Churches of God in Virginia, we are able here to present several of the early church records:

### A RETURN TO APOSTOLIC CHRISTIANITY

*By B. F. Boyer (deceased)*

**W**ILLIAM and Regina Stickley Boyer, his wife, of Cedar Creek, Shenandoah County, Virginia, members of Walnut Spring congregation, known as the Christian Church, in early life (1836) moved to Powell's Fort, same county and State.

Thus, being isolated from a congregation of that faith, they did what they thought best to supply their loss—reading and studying the Bible for themselves. As a result of which, they found that none of the popular sects, Christians included, were following the teachings and practice of the apostles.

They found that the primitive Christians practiced baptism in the name of Jesus Christ (Acts 2:38), not in Father, Son, and Holy Spirit; that immortality is not inherent, but to be sought for, and only obtainable at the resurrection; that the earth, not the sky, is to be the home of the saints; that the wicked must undergo utter destruction, not eternal suffering, and so forth, and so forth.

In the meantime, they raised a family of eight sons and three daughters, all brought up in the nurture and admonition of the Lord. Also, some of their friends and neighbors, through their influence, saw the beauty of the truth as revealed in the Bible and acted in harmony with them. They organized a public Bible reading and commentation, thereby growing in grace and favor with God.

In the year 1898, these brethren built a neat and comfortable house of worship at Maurertown, Shenandoah County, Virginia, which they named Immanuel. In the year 1899, they dedicated it to God for the use of the members of the Church of God in Christ Jesus.

### LIFE SKETCH OF ELDER MORGAN

*By J. E. Norris in "History of the Lower Shenandoah Valley"*

**E**LDER MORGAN, the subject of this sketch, was born, March 16, 1824, at Lexington, Kentucky, and went, in childhood, with his father to Tennessee, where he attended the district schools, but getting only a limited education until reaching manhood, when he com-

pleted his studies by books of his own selection. He went to Warren County, Virginia, in 1856, being an evangelist (independent), and there married, in 1859, Sarah Frances Rudacille. After his marriage, he continued his ministerial work for six years before locating, but finally settled in Winchester, Virginia, in 1873, remaining there fifteen years, and then purchased the Mount View farm, one hundred thirty-four acres, which he occupied as his home- stead. At Winchester, he established the "House of the Brethren," where the association for the promotion of Christian knowledge had its inception, through his instrumentality, as an auxiliary of the Church of God in the United States and Canada.



William Boyer

"Such were his Scriptural convictions of Christian character that he refused to take any part in the Civil War of this country. This caused him to go through quite an ordeal with the military element of that day. He threw his life on the altar as a sacrifice for his honest convictions of truth. Such were his own words, 'A true Christian cannot be a sectionalist.' For the saints of the most High will

in the great and notable day of the Lord come from the east and the west, the north and the south, and sit down with Abraham, Isaac, and Jacob in the Kingdom of God. Such were his weighty and convincing arguments before the civil lawmaking power, or the court of appeals, that a decision was rendered in his favor as a representative of the Church of God, who cherisheth the same principles, which he held so sacred, and was put to record on the civil docket of Virginia, for him and all of like precious faith in all-time memorial."

### ORIGINAL CONSTITUTION

*"Dry Run" Church of God*

**W**E, the brethren in Christ at 'Dry Run' Meeting House in Shenandoah County, Virginia, do, the 2nd day of November, 1878, organize a Church of God in Christ Jesus.

"We agree to take the Bible, the whole Bible, and nothing but the Bible for our rule of faith and practice in worship and discipline; therefore, we teach and practice under the Covenant, established at Jerusalem, A.D. 33, with all essential ordinances, exemplified and sustained by the apostles, who delivered to the people the decrees for to keep; and, therefore, we immerse in water in the name of Jesus Christ for the remission (Please turn to page 11)

# The Tithe and Christian Giving

## From a Layman's Viewpoint

By Ernest L. Boyer (Waterlick, Virginia)

**A** CHRISTIAN has many problems to solve in his religious life. His success or failure as a Christian may depend largely upon his solution to these problems. One of these problems, and by no means the least important, concerns Christian giving.

Brother Christian is the recipient of many pleas for contributions of money, time, talent, and of the love which alone makes any form of giving worth while. He soon realizes that this problem requires real study and that, without some formula as a basis, it is difficult for him to reach a satisfactory decision concerning his giving.

For what purposes, how much, and in what manner will a Christian give? These are questions which invariably lead to the subject of tithing, or giving one tenth of one's income. Should this system be followed, or should he use another? Is tithing, for a Christian, obligatory or optional?

To answer this question intelligently, one first must ascertain the purposes for which the tithe was used, and to what extent the various references concerning it should be applied to the Christian.

The first Biblical reference to tithing is in Genesis 14:20. Here it is recorded that Abraham gave to Melchisedek a tenth of the spoils of battle. No record of any further tithing by Abraham is given.

Later, Abraham's grandson Jacob pledged a tenth of his income to God, saying: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). How this pledge was fulfilled, or even whether or not it was fulfilled, the record does not state. Nor is it here called a tithe.

A commandment to practice tithing was given to the Israelites following their exodus from Egypt. This practice was to continue unto all generations. The percentage plainly is stated in Leviticus 27:30-34: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth

under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai."

Still later, as recorded in Numbers 3:41, the Levites were sanctified in lieu of the first-born of all Israel, and the cattle of the Levites instead of the firstlings of Israel's cattle. "Thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel." These cattle constituted approximately one tenth of all the cattle of the Israelites, yet they were not counted as a tithe. Possibly many of the offerings and sacrifices, for the obtaining of which no special provision was made, were taken from among the herds of the Levites.

The tithe itself and the purposes for which it was to be used are described more in detail in Deuteronomy 12 and 14. It was to be used for two purposes.

First, it was to be for the sustenance of all Israel—tither, Levite, and priest—in the place that God should choose to place His name, that is, at Jerusalem. Supposedly, this refers to the time of the three feasts all Israel was required to attend each year. "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: but thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto" (Deut. 12:17-18). The Levite and the priest shared in the feasting at such times.

One curious provision is to be noted in Deuteronomy 14:24-27. This permitted the person who lived at a distance from the place of worship to sell his tithe and bring the money with him. Upon arriving at the chosen place (later, Jerusalem), he was to buy whatever he desired, wine and strong drink being among the commodities mentioned as legitimate purchases. The portion which was to belong to the priests is (Please turn to page 9)



# The Baptism of John—What Meaneth It?

By Stella Groh (Baltimore, Maryland)

THE TOPIC of baptism is very important, therefore, it should be given honest consideration. The Scriptures should be searched diligently regarding it. Many people seem to think that the method in which baptism is performed makes very little, if any, difference; and others contend it is not necessary to be baptized in order to be saved. Let us examine the Scriptures to see what they tell us of this subject.

What was the significance of John's baptism? Why did John suddenly appear on the banks of Jordan preaching the baptism of repentance for the remission of sins? Why did John then proceed to baptize people by immersing them in water?

In the first chapter of Luke, we read that a certain priest named Zacharias, while ministering in the Temple, was troubled and frightened by the appearance of an angel of the Lord standing on the right side of the altar of incense. The angel, whose name was Gabriel, told Zacharias that his wife Elisabeth would bear him a son, and also said: "Thou shalt call his name John." The angel said, again referring to John: "He shall be great in the sight of the Lord" and "shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:15-17). After John was born, when his parents came together to circumcise the child on the eighth day, Zacharias was filled with the Holy Ghost and prophesied, saying: "Thou, child, shalt 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" (vv. 76-79).

It will be recalled that under the old covenant remission of sins was by the sacrifice of an animal, such as a bullock, a kid of the goats, or a lamb. (See Lev. 4, 5, and 6.) This was a continual ritual which had to be observed whenever a sin was committed by anyone, and as man constantly was, and is, sinning, the sacrifice was a continual practice. We can see, therefore, the magnitude of the "doing" under the law. Please note also that the forgiveness and remission of sins were obtained by the *shedding of blood*, and the animal sacrifice was a type of Christ's shed blood for us on Calvary. Jesus said, when He instituted the

Lord's Supper just prior to His crucifixion, "This is my *blood of the new testament*, which is shed for many for the *remission of sins*" (Matt. 26:28).

Zacharias, in his prophecy concerning John, said, "Thou shalt go before the face of the Lord to *prepare his ways*." He also prophesied, saying, "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." The meaning of "dayspring" is, the early dawn. Thus, the dawn of the New Covenant was about to break, and John was to *prepare the way*, or "make ready a people prepared for the Lord" (Luke 1:17).

John appeared on the banks of Jordan, "preaching the baptism of repentance for the remission of sins" (3:3). Therefore, he introduced baptism by immersion in water, thus *preparing the Lord's way* under the New Covenant. Those who believed that John was a prophet accepted his teaching and were baptized in Jordan. Christ Himself, when He came to John to be baptized of him, said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (or right ways). (Matt. 3:15.) Thus, Christ showed His approval of John's teaching concerning the baptism of repentance.

Jesus also said, in Mark 16:16: "He that *believeth and is baptized* shall be saved." Kindly note here that Jesus did not only say, "He that *believeth* shall be saved," but, "He that *believeth and is baptized* shall be saved." Under the Old Covenant, the remission of sins could be obtained only by the shedding of blood. If the sacrificial animal was a type of Christ's shed blood for the remission of sins and the Old Covenant is no longer in existence, how can we, today, shed blood for the remission of sins? Can we slay a bullock or a lamb? Would God accept such an offering today? No! Why not? Because our sins are remitted in Christ's shed blood. How, then, can we apply Christ's shed blood for the remission of our sins? By being *baptized or immersed* into Christ's death, burial, and resurrection; by being obedient to Peter's command in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

We testify before God and man that we believe that we are sinful, mortal creatures, with nothing immortal within us, and that we believe that Jesus Christ shed His blood, died, and rose again and has the power to bring us out of death. We must obey the command of baptism by being "buried with Christ" in baptism. (Please turn to page 10)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**COMMUNIST PARTY.** The Communist party in England is very busy these days, working to get control of the Labor party. During the war years, there was a continuous flow of propaganda throughout the Anglo-Saxon nations extolling the virtues of the Russian government and the progress which the Soviets had made in internal affairs. This was, of course, for the purpose of creating a war psychology that would accept the Russians as partners in the world conflict. In doing this, the cause of the Communist movement was greatly agitated and enlarged. Labor in most countries has been fouled through the infiltration of Communists or their sympathizers.

In England, the Laborites are assailing the foreign policy of Ernest Bevin. "About 600,000 labor votes have been pledged to the support of the Communist party in the great intra-party battle for the control of the British Labor party." Two of Britain's most powerful unions are supporting the Communist effort to get control. The Labor party executives charge the Communist party as tools of Moscow, and this charge has not been denied. With Communists strongly organized in the leading countries, and their loyalty to Moscow first, it becomes apparent why there is so much sentiment behind every act of Russia. To disprove anything which Moscow does calls forth from Lenin's disciples the cry of "Red baiting." It is not probable that the Antichrist will come out of Russia, but Russia will prepare the groundwork for this man of sin.

**OIL AND WATER.** Oil is oftentimes used to quiet troubled waters. Many a rescue has been made at sea when the water is turbulent by pouring oil on the area. The expression, "oil on troubled waters," is a common one. The two will not mix. Britain and Egypt are having a lot of trouble over these two things at the present. England's future is connected with oil and water. So important is this "oil and water link" that Ernest Bevin has gone personally to Egypt to negotiate a new treaty with that government. Egypt wants all British troops removed from her cities and the entire Nile Valley, even though they are there by treaty rights. (She has forgotten what a blessing those troops were at El 'Alamein.) As one authority has said: "Oil deposits essential to England's economy lie within the political orbit of the newly formed Arab League." It is rumored that the present treaty may be renounced at almost any time. The agitation for a rupture between these two powers is coming from the Bear of the North. To this troubled scene created by adherents of the red beast can be added India, Indonesia, and Indo-China. "An evil man seeketh only rebellion."

**WORLD CONFERENCE.** Plans have been made for the holding of the World Zionist Congress in Jerusalem on August 7, 1946.

This will be the twenty-second congress, and the first to be held since 1939. The issues which will confront world Jewry will be the greatest since this worthy organization was founded. Its plotted extermination has been foiled, although 5,000,000 of its number have been liquidated in the deluge of evil that came upon it. There are no signs that there has been a change of heart among the Jews toward the One whom they crucified, and for which sin they have been suffering all these centuries. As they meet in this coming Congress, they will find many more of their kin in the homeland than when they met seven years ago. They will hear the pleas of millions more calling for help and asking that they try to unlock the door which is keeping them from entering the land of their fathers. Last week, 1000 visaleas Jews landed in Palestine. The Government retaliated by deducting 3,000 Certificates from grant made to cover the period while the Anglo-American Inquiry is conducting its investigations.

Then, too, Palestine will be much nearer to the rest of the world than when they last met. Commencing, April 25, a New York City to Jerusalem air service will be inaugurated. The maiden flight of T.W.A.'s Constellation will carry a group of American industrialists and business men on the first post-war trade tour of the Holy Land. Thirty men from the United States and Canada will make the trip at a cost of about \$1,450, including Federal taxes. It will require thirty-six flying hours to make the trip. The tour is being sponsored by the Palestine Economic Bureau of the Zionist Organization. Perhaps it is these that Isaiah saw, when he said, "Who are these that fly as a cloud and as the doves to their windows?"

In connection with the forthcoming Congress, Jews throughout the United States are conducting Shekel campaigns in anticipation of mid-June elections for delegates to the World Congress. "The shekel is essentially a form of registration as member of the World Zionist Organization that grants the purchaser the right to vote and the non-party means whereby Jews elect delegates to the Congress through popular democratic elections."

**INFLATION.** The evil of inflation can be seen in the skyrocketing prices of goods in China. Miss Ruth Bugbee of Shanghai, writing in "Missions," says: "Yesterday an American dollar was worth \$89.00 in Chinese currency. By evening the value had climbed to \$110,000. Train and bus fares range from \$500 to \$2,000. Meals in restaurants and hotels cost from \$60 to \$200,000. American coffee costs \$400,000 per pound and a simple lollipop \$1,000."

There is no standard of economics that can insure a durable and just system of price control without a complete overhaul of the whole set-up of society. More wages, less hours of

work, higher prices, larger profits, heavier taxes, less interest on deposits, higher interests on loans, and a multitude of other conflicting rules governing our economic system lead to unrest and discontent. We believe the economics of the Kingdom of God will be the only system that can and will solve the complex problems of our present-day economy.

**PROFANITY.** A Baptist missionary, stationed at Jharapar, India, August A. Berg, writes: "I have heard more profanity, vulgar and lewd language, God's name used in vain in India in two months by allied troops stationed here, than from the Indian people in 13 years of missionary service."

To the person who refrains from such language, his conscience is pricked as he hears the everyday street and shop language used. Slang words that are take-offs of holy expressions are so common that most people do not realize how coarse and vulgar their speech sounds to the chaste in word. Little heed is given the words of Jesus that men shall give account in the day of judgment for every idle word spoken.

**LET'S BE CHRISTIAN.** Fifteen years ago, when a woman was denied citizenship because she would not swear to bear arms, the matter was referred to the United States Supreme Court, and Oliver Wendell Holmes, being the only dissenter, wrote a minority report in which he said: "If there is any principle of the American Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate."

Many of the boys who were conscientious objectors soon will be taking their places in society and in church work. Because they had scruples which were diametrically opposed to the majority and did not take their place in the regular military set-up of the country is no reason why they should not be given the glad hand as well as those who served with weapons. These boys, many of them, paid the government for being an objector. The government received millions of dollars in revenue from this source. These lads served their country gloriously in many and varied ways. Some acted as guinea pigs for various medical experiments, many giving their lives in sacrifice for the advancement of science. They carried on reforestation; thousands of fires of incendiary origin were put out by these boys who were dropped from parachutes. They are coming back now—not with government help, but mostly penniless and without jobs. In keeping with their convictions, they have served well. While I do not share their attitude, I do say, they are Christians and let them be received by Christians after a Christian way of life. They are entitled to an encouraging word and a helping hand.

## CHRISTIAN COMPASSION

*(Continued from page 3)*

from him, and he was cleansed" (Mark 1:40-42). Can any faithful follower of Jesus avoid giving aid to those with spiritual leprosy because it involves contacts that he may find unpleasant?

Jesus did not fail to give His followers instructions which made it clear that He wanted them to be as compassionate as He. The Parable of the Good Samaritan (Luke 10:30-37), whatever implications it may have had for the lawyer to whom it was spoken, is certainly a lesson in compassion. The Samaritan had no personal obligation toward the man who had fallen among thieves. He had not told the thieves to do their evil work, and, besides, the man should have known better than to go unprotected into a country known to be infested with robbers. The stranger easily could have dismissed the whole affair as none of his business, but the compassionate Samaritan came to the unfortunate man's aid in spite of all this.

In Matthew 18:23-35 is found the parable of a king who began to audit his accounts with his servants. Having found a servant who was deeply indebted to him, he listened to the servant's plea for mercy and forgave him his debt. When, however, the same servant refused to forgive a fellow servant a much smaller debt, we are told that "his lord was wroth, and delivered him to the tormentors, till he should pay all that was due him." Thus did Jesus "drive home" the principle that, if we would benefit from His compassion toward us, we must in our turn show compassion unto others. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Again, the fact that the servant should have known better than to incur such a debt in the first place is not taken into consideration. The servant was in need of aid, and the aid was forthcoming, until he, by his refusal to do the same for another, proved himself unworthy of it.

How easy, and how logical it sometimes seems to us, to excuse ourselves from showing compassion to another by the process of pointing out that it is his own fault that he is in difficulty—that he is getting just what he deserves! Consider the spectacle of a man who has recently witnessed a terrible maiming accident which was due to reckless driving. He stands by and shouts, "If you people had only driven more carefully, there would have been no accident." Though his words are true, his attitude is certainly far from one of compassion. Compassion would prompt him to come immediately to the aid of the stricken victims of the accident. Even more important, it would lead him to do everything in his power to prevent further accidents.

Sometimes it is possible to observe in Christians a ten-

dency to stand off and throw caustic comments at those who have departed from God and are enduring suffering as a consequence. "See," they shout, "what happens to those who choose to ignore the warning signs of God's Word!" Again, though the comment be perfectly true, compassion would dictate another course. Compassion would impel Christians to put forth an effort to lead the fallen ones into the joys and blessings of Christianity.

Our Lord did not ask us to stand aside and throw stones at the unrighteous. Rather, He wants us to follow His example by traveling the road of life with suffering men and to suffer with them. He wishes us to teach them, of course, but we also must help them to carry their cross. We must identify ourselves with the lost and wandering sinners, remembering that we, too, were once in their condition. Only by so doing can we exercise true compassion.

How often have we remarked of a fellow man traveling a road which we are certain will lead to his downfall, yet have done nothing to help him! Then, when the inevitable tragedy occurred, we extolled our own wisdom and foresight with a smug, "I told you so." By our own words, did we condemn ourselves; for, if we were able to see disaster coming, we certainly should have been compassionate enough to try to do something to avert it.

It requires no great wisdom to know that when a Christian, a church, or a conference grows careless regarding its observance of the commands of Jesus, spiritual weakness and possible death are sure to follow. Yet, this knowledge does us no good at all unless it is accompanied by the compassion which prompts us to take vigorous action in an effort to bring them back into the paths of eternal life.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:1-5).

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## THE TITHE AND CHRISTIAN GIVING

*(Continued from page 6)*

described in Deuteronomy 18:3, 4. The sons of Eli were slain because they were not satisfied with the portion God had provided for them. They desired steaks and lamb chops. (1 Sam. 2:14, 17, 29.)

The second use to which the tithe was to be put was that of charity. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and

shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut. 14:28, 29). This was the use that carried the promised blessing. (Cp. also 26:12-15.)

Anything imperfect of the tithe was not to be offered to God. It was to be consumed at home. In the third year, when the tithe went to the poor, the imperfect presumably went to the poor, also.

The Levites, given no separate inheritance in Israel, were scattered among all the other tribes and given forty-eight cities with their suburbs, including, evidently, fields for farming and pasturelands for their cattle. When not serving at the Temple, they evidently lived in these cities and farmed the land given them. When serving at the Temple, they lived from the things of the Temple.

During the reign of Hezekiah the system of tithing was rearranged. Under this arrangement all the tithes were to be brought to Jerusalem and turned over to a central authority.

Upon the return from Babylon, the system again was revised. Under this revision, the tithes were to be brought to the cities of the Levites who, in turn, were to bring a tenth of what they received to Jerusalem. This the people sometimes failed to do. Said Nehemiah, "I perceived that the portion of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field" (Neh. 13:10).

Thus the tithe, as a commandment, seems to concern only the people of Israel. The New Testament is singularly silent concerning its observance by the Christian.

How, then, if tithing is not practiced, should one give? The answer appears to be given in such scriptures as Matthew 6:1-3 taken in connection with 2 Corinthians 9:7. The former passage advises men to do their giving secretly, while the latter contains the advice that every man give "according as he purposeth in his heart . . . not grudgingly, or of necessity: for God loveth a cheerful giver." The key verse is 1 Corinthians 13:3. "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."

Thus, we can rest assured that it is not the gift that brings the blessing, but the love which prompts the giver. Upon us, then, rests the responsibility for choosing wisely the projects that most merit our money, time, and thought. We must give as we are able, all that we are able, remembering to put our heart into the giving.

If we lack wisdom in giving, as in all other things, we should apply to the great Fountainhead of all wisdom, and it will be given us.

Christ gave all. How much should we be willing to give? "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).

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## THE BAPTISM OF JOHN—WHAT MEANETH IT?

(Continued from page 7)

In Romans 6:3-5, the Apostle Paul said: "Know ye not, that so many of us as were *baptized* into Jesus Christ were *baptized* into his death? Therefore we are *buried* with him by *baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection." Therefore, we are not under the life covenant if we obey not the command of baptism. The Scriptures are clear and definite on this point, and John "*prepared the way of the Lord*" (or Christ) when he preached the baptism of repentance for the remission of sins.

In Matthew 11, Jesus was upbraiding the Jews for their unbelief, and He said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). What did Jesus mean when He said He would give the people "rest" to their souls and that His "yoke" was easy and His "burden" was light? Obviously, He was telling the people that He would give them rest from the continual "doing" under the law. Jesus' yoke under the New Covenant is easy, and the burden He imposes upon us is light compared to the way of the Old Covenant. What does the Scripture command one, who desires to become a Christian, or who desires to inherit eternal life, to do? We are told to: Believe on the Lord Jesus Christ and to be baptized in the name of Jesus Christ for the remission of sins. Thus, we readily can see how easy are Christ's "burden and yoke" when we take them upon us, and we can see how cumbersome were the burden and yoke under the Old Covenant. Since the Old Covenant was destroyed forever when Christ died on Calvary's rugged cross, we must accept and obey the way of the Lord which John introduced and prepared for us under the New Covenant in Christ, namely, baptism for the remission of sins.

In view of the foregoing Scriptural teaching, can anyone doubt for a moment that baptism by immersion is essential for salvation? I think not. Let us, therefore, ask ourselves whether or not we have obeyed the command of baptism, for, without it, we cannot be in the likeness of His (Christ's) resurrection.

## CHRIST REVEALED IN GOD'S COVENANTS

(Continued from page 4)

in the New Testament in John 8 and by Paul in the Roman and Galatian letters. Abraham was promised that in him all the families of the earth should be blessed. This promise is being fulfilled through Christ who is Abraham's seed through Isaac. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith . . . 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. 3:14, 16).

In the Mosaic Covenant, Christ was typified in many ways. The whole Epistle to the Hebrews was written to prove to the Jewish Christians that the tabernacle and its service were a pattern foreshadowing things to come in the Gospel Age under the New and Better Covenant with Israel.

Moses was also a mediator of another covenant with the nation of Israel, called by some the Palestinian Covenant. "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb" (Deut. 29:1). The covenant is stated fully in Deuteronomy 30. After the third and last dispersion of the Israelites because of their sins and idolatry, God promised to turn their captivity and gather them (the remnant) back into the Promised Land to possess it forevermore with Abraham, Isaac, and Jacob. (See Amos 9:9-14; Ezek. 36 and 37.) Turning to Acts 3:12-26, we learn from Peter's second sermon to the church, addressed particularly to the nation of Israel, that the fulfillment of this covenant would be accomplished through Jesus Christ. Jesus Christ is the One "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."

Brethren, we are living in the time of the third, and last, regathering of Israel into the land of Palestine. All signs point to the soon coming of Jesus, "when the times of refreshing shall come from the presence of the Lord."

In 2 Samuel 7, 1 Chronicles 17, and Psalm 89, there is record of the Davidic Covenant, in which God promised to establish David's throne forever. This prophetic promise centers in David's greater Son, Jesus Christ. David's throne was overturned when Zedekiah was captured, taken to Babylon, his eyes put out, and all his sons killed. The Prophet Ezekiel said of David's throne: "It shall be no more, until he come whose right it is; and I will give it him" (21:25-27).

The Davidic Covenant was confirmed to Mary, the mother of Jesus, by the Angel Gabriel, (Luke 1:31-33.) In his sermon on the day of Pentecost, Peter declared that

Christ of the family of David would be raised to sit on David's throne. (Acts 2:29-30.) In Acts 15:14-18, James reiterated what Simeon had said and quoted from Amos 9:11, 12: "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." So, we understand that the fulfillment of the covenant made with David depends upon the second coming of Jesus when He will be crowned with power and great glory instead of thorns and when He establishes God's Kingdom on earth forever.

The last and best of all God's covenants is called the New or Better Covenant. It was made with the house of Israel and established on the unconditional promises of God. God said: "I will put my laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10; see also Jer. 31:31-34).

Christ is the Mediator of this Better Covenant. (Heb. 12:24.) Jesus' death on the cross is the foundation sacrifice upon which this New Testament rests. (Matt. 26:28.) Jesus was a far better sacrifice than the many dumb-animal sacrifices under the Law Covenant of Moses. Jesus paid the redemptive price in full, once, and for all. This fact makes no more sacrifice for sin necessary. (Heb. 9:23-28.) There is salvation in no other name but Jesus. (Acts 4:12.) Thus we see the New Covenant is fulfilled in Christ, through His royal birth from the seed of Abraham, Isaac, Jacob, and David; His sacrifice upon the cross; His bodily resurrection and ascension to God's throne; and its final fulfillment in the promise of His personal and bodily return with Divine power to establish God's Kingdom on earth. (Please turn to page 15)

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## EARLY VIRGINIA RECORDS

(Continued from page 5)

of sins all who come to us and confess a willingness to obey the gospel.

"Resolved; 1st, That the highest title for teacher be "Elder," who may go out and make proclamation of the gospel, at the suggestion of the brethren, for which he is not to expect a fixed salary, but, if loss of time or cost of trip be too great for him, then it shall be at the common cost of the church that sends him.

"2nd, That the other officers be deacon, treasurer, clerk, and sexton.

"3rd, That we engage in no military service, whatever.

"The following officers were appointed: William Boyer, B. F. Boyer, and John D. Boyer were appointed elders; D. S. Boyer was appointed deacon; Harvey Coverstone was appointed treasurer; J. E. Boyer was appointed clerk; Joseph Ritenour was appointed sexton."



## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Look not every man on his own things, but every man also on the things of others" (Philippians 2:4).*

### Overlooking Sodom

Abraham went with the three men we studied about last week. They went to a place where they could get a view of the wicked cities.

Abraham's concern was not with himself. The evil cities did not hold any lure for him. He knew, however, that Lot lived there.

Abraham was so faithful and holy that the wickedness of the cities could not reach him, but what of Lot? He was a good man, too, and believed in God.

When God talked to Abraham through one of these men, Abraham understood God wanted to destroy the wicked cities. It would stop evilness to have the cities destroyed. Would God spare the cities if there were fifty faithful people in them? If there were ten faithful? Yes, God would spare them if there were ten righteous living there. Next week we learn the answer to Abraham's prayers to God.

### Others

There is one vast difference between one who is a follower of Christ and one who is worldly. It is natural and necessary to look after one's own family, but it is spiritual and Christian also to be concerned about others whom we know.

Abraham was not fearful lest God would do the wrong thing. He knew God always did the right thing, but he did not want to let Lot be destroyed. He prayed to God. In our need, we, too, pray to God. God knows our needs and has promised that all the strength we need will be ours. His love and grace are more than enough.

God understood Abraham. He said that Abraham would become a great and mighty nation. That nation is Israel. Christ, also, is of the seed of Abraham. Through Him, all nations of the earth will be blessed.

Because God knew all about Abraham, He told Abraham He intended to destroy the wicked cities. But first He sent the three men to look at the cities. They were to find out if the cities were as bad as they had been reported.

Abraham prayed for others. He was anxious for the righteous to be spared, though it meant that the wicked also would live. He had love for the sinful, also.

### Worth While?

If it is something kind and good, and for others, it is worth while. If it is right, though few choose to do it, it is worth while. Jesus did right. He was lowly. Jesus never shirked His work. He always tried to find others to help. He comforted them, taught them, and healed them. Many times He spent the night in the mountains, in prayer to His Father. May we choose worth-while deeds to do.

### Lot

Lot was the one Abraham took along when he was told to leave his kindred and country. Lot was his nephew. He was a burden and worry to Abraham continually. Their herdsmen quarreled. They separated. Lot chose the easy way. Now we find him living in these wicked cities. Later, we learn Abraham had to give him still greater help. Yet if Lot had remained in his old home, perhaps he would not have learned to trust in God.

### The Things Not Done

"Oft' the things that cause us trouble  
Are the things we leave undone;  
These the things that bring the heartache,  
When the day its course has run.  
Words of cheer we might have spoken,  
Giving courage to someone,  
Strengthening some soul despairing,  
So that victory is won.

"All these acts of kindness little,  
And these tender words of love—  
Things that show the Christlike spirit,  
Of which all men will approve.  
These the things that will annoy us,  
Little things we might have done,  
These the things our hearts will sadden,  
When our race on earth is run."

—H. K. Henry.

### Happy Birthday Wishes

Jerry Bryson, May 2, age 8, Macomb, Ill.

Marion Welde, May 5, age 13, Eden Valley, Minn.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Prisoners of Christ

Strange would be the baptismal service that concluded with the converts being handcuffed and instructed that the handcuffs were to be worn to keep the Christian from committing sin. Such action naturally would be impossible, but it is symbolic of the relationship we should assume when coming into the family of God. When two people are handcuffed together, it is impossible for them to go separate ways and they must, of necessity, accompany each other in one direction or the other.



If we handcuff our lives to Christ, our footsteps will be always in the right direction, for we will be accompanying Him. Our thoughts and actions will be in accordance with His will and thus acceptable in the sight of God. The only key or lock combination that will cause the handcuff to be cut asunder is our own will to yield to our sinful nature, over and above the will of Jesus.

To be a prisoner of Jesus, as we think of it today, is a privilege and in no way a punishment. We need fear no harm, for He will be with us always. The apostles suffered actual, cruel imprisonment at the hands of the law. Yet, they never considered it a hardship. On several occasions, Paul wrote of himself as the prisoner of the Lord and attached no shame to that capacity. In fact, he gained converts as a result of imprisonment. (Acts 16:30-33.) Because of Paul's imprisonment for Christianity, he wrote letters to the churches he had established while on missionary journeys. They were substitutes for actual visits. Perhaps the epistles from which we receive so much knowledge and inspiration might never have been written if Paul had not been restrained from traveling.

Imprisonment for Jesus can be only figurative for us since we are citizens of a nation which grants religious freedom. Yet, if we live in close communion with Christ, foregoing all temptations, we are His prisoners. Our bars will be bars of love, kindness, charity, and all the other traits characteristic of Christian living. Let your handcuffs be those of confidence and trust, and the key of sin will never release you.

### JUNIOR BEREAN NOOK

#### *A Trip on the Gospel Airplane*

\* \* \*

By Verna C. Thayer

How many of you often have dreamed about visiting a king's palace? Today, we are going to fly to the home of Pharaoh to see what happened to Joseph there. You remember he was taken from prison to go to Pharaoh to interpret his dreams.

Pharaoh had two dreams that really worried him. In the first dream, he had seen seven fat cattle come up out of the river. Then seven very poor cattle came up out of the river and ate the seven fat ones. In the second dream, he saw seven very good ears growing on a stalk of corn. As before, seven thin ears of corn came and ate the seven good ears.

The more Pharaoh thought about it, the more troubled he became. He sent for all the magicians of Egypt and all the wise men, but not one of them could tell him what the dreams meant.

It was at this time the chief butler, whose dream Joseph had interpreted in prison, remembered about Joseph. He told the king about what Joseph had done and Pharaoh requested that Joseph be brought at once.

To the palace we go to see what Joseph had to say. Pharaoh told the dreams to Joseph. Joseph replied, "God has shown this to you that you may know what is going to happen in your land. The seven fat cattle and the seven good ears of corn are seven years in which you are to have a great plenty in Egypt. The seven lean cattle and the seven thin ears are the seven years following these years of great plenty in which there is to be a famine in the land. Furthermore, it is to happen very soon." He then advised Pharaoh to select some very wise man to see that during the years of plenty there was enough food stored that they might have plenty during the years of famine.

You can guess who was selected for the job. Joseph, of course! He became so great in the land that there was none greater but Pharaoh.

Next week, we will see what happened to Joseph's father and brothers, for there was famine in their land, also.

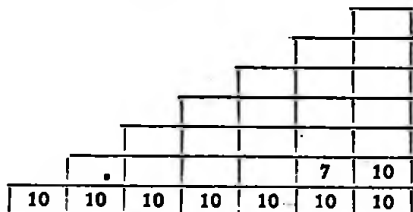
Did you learn your prayer last week? Let us all bow our heads and say it. Learn Psalm 84:11. Study Genesis 41 for more information about today's trip.

# AMONG THE CHURCHES

## CALENDAR

- April 28-May 5—Special meetings (Francis E. Burnett) at Morse Mills, Mo.
- May 4, 5—Indiana Quarterly Conference at Kokomo.
- June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 5-9—Minnesota State Conference at Saint Cloud. (M. W. Lyon, guest speaker.)
- June 25-July 7—Special meetings (Francis Burnett) at Jordan, Mo.
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30-August 11—General Conference at Oregon, Ill.
- July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.
- August 15-25—Virginia Conference at Maurertown.
- August 17-25—Iowa Conference at Waterloo.
- August 18-25—Western Nebraska Conference at Holbrook.

## HERALD SUBSCRIPTION DRIVE



Previously reported	83
Eunice M. Pearson	2
Mrs. Albert N. Swanson	1
Mrs. Irene Holland	1
<b>Total</b>	<b>87</b>

One hundred ninety-three to go!

## NATIONAL BIBLE INSTITUTION

Blessed Hope Church, Rockford, Ill.	\$27.54
Mr. & Mrs. Tom Savage	5.00
Mrs. Virda Sittler	5.00
Mrs. C. L. McCorkle	35.00
Mrs. Mary E. Good	25.00
Harold J. Doan	4.00
A Friend	5.00
James A. Patrick	5.00
Guthrie Grove, S. C.	11.00
Clyde, N. C.	4.00
Dana, N. C.	17.50
Morristown, Tenn.	30.00
Sweetwater, Tenn.	11.00
Wolf Springs, Ala.	14.37
An Isolated Sister	10.00
E. F. Marsh	10.00
Mrs. James U. Kincheloe	5.00
A Friend	52.00
L.F.T., Blessed Hope Church, Niagara Falls, N. Y.	5.00
Anna Cochran	2.00
R. H. Judd	1.00
Pennellwood Bereans (Gr. Rapids)	10.00
Mary J. Hatch	20.00

## MINISTERS WHO HAVE SERVED IN VIRGINIA

A search of the Church Records reveals the names of the following ministers as having labored at one time or another among the Virginia brethren. The addresses given are those found in the book.

Samuel Wilson, N. J.; H. Daufferich, Baltimore, Md.; J. F. Waggoner, Rochester, Ind.; C. C. Ramsey, Philadelphia, Pa.; G. M. Myers, Kan.; W. H. Wilson, Chicago, Ill.; (?) Henry, Springfield, Ohio; J. B. Craton, Kan.; George Neill, South Bend, Ind.; S. J. Lindsay, Oregon, Ill.; H. V. Reed, Chicago, Ill.; L. E. Conner, Cleveland, Ohio; J. H. Anderson, Troy, Ohio; C. C. Maple, North Ridgeville, Ohio; F. L. Austin, Fonthill, Ont.; N. H. Geiselman, Baltimore, Md.; James A. Patrick, Ohio; F. E. Siple, Oregon, Ill.; G. E. Marsh, no address; H. A. Sheets, no address; C. E. Randall, Fonthill, Ont.; Earl Thayer, Rockford, Ill.; C. E. Lapp, Oregon, Ill.; Sydney E. Magaw, Tipp City, Ohio; M. W. Lyon, Cleveland, Ohio; Grover Gordon, Holbrook, Nebr.; Harry Gockler, Marshall, Ill.; J. R. LeCrone, Eden Valley, Minn.; F. A. Stilson, South Bend, Ind.; Harvey U. Krogh, Jr., Ripley, Ill.; Mrs. Clinton Appleby, Blair, Nebr.; J. W. McLain, Ill.; Arlen Marsh, Los Angeles, Calif.; C. Alan McLain, Dixon, Ill.; Terry Ferrell, Oregon, Ill.; Timothy Pearson, Ohio; James Mattison, Oregon, Ill.

Elder J. D. Boyer was local minister of the Maurertown Church from the time of its organization until his health failed in the summer of 1915.

J. R. LeCrone.

## BROTHER T. A. DRINKARD'S APPOINTMENTS

- Batesville, Ark.—April 21-28
- Springfield, Mo.—April 29-May 2
- Kansas City, Mo.—May 3-5
- Pueblo, Colo.—May 7-9
- Golden, Colo.—May 12-16
- Moorefield, Nebr.—May 19-26
- Greeley, Colo.—June 1-9
- Cheyenne, Wyo.—June 10-12
- Corvallis, Ore.—June 15-23
- Felida, Wash.—June 28-July 7

## REPORT FROM MISSOURI

Our work in Missouri is progressing nicely. At present, we are working only at Jordan and Kansas City. Spring has put new vigor into everyone, and we believe that results will be forthcoming.

It was our pleasure to teach a class in this county, Hickory County, Mo., in the County Leadership Training School. Our class was for adults and was entitled, "The Christian Bases for World Order."

On Sunday, April 7, two young ladies came forward at the close of the morning service and confessed the name of Jesus Christ. A baptismal service immediately followed. The names of the ladies are, Mrs. Lawana Lopp and Mrs. George Rash. These two ladies are sisters and are in their twenties. May God bless them. Francis E. Burnett, Evangelist.

## INDIANA QUARTERLY CONFERENCE

Kokomo—May 4, 5

The Church of God at Kokomo, Ind., recently having concluded a series of evangelistic services, now plans to entertain the forthcoming Indiana Quarterly Conference, May 4, 5. Brethren and friends throughout the State, and beyond, are invited. The church address is 1244 South Jay St. See the Special Indiana Page in next week's Herald for further announcement, but in the meantime be planning to worship, and to advance the Lord's work, at Kokomo, May 4 and 5. Come! Emory Macy, Pastor.

## HERALD RECEIPTS

D. Parsons; Mrs. Will E. Lawrence; James Vance; Harold Pearson; Mrs. J. H. Noggle; A. J. Blakesley; Mrs. Albert N. Swanson; Mrs. C. L. McCorkle; Mrs. Mary E. Good; Deloris Snyder; Mrs. Mae Miller (2); Mary J. Hatch.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Sr. Leota B. Hanson motored, on April 20, to Saint Jacob, Ill., to visit her mother, Mrs. C. J. Hanson.

After publishing a list of registered ministers in The Restitution Herald (issue, April 16), another name was received from Bro. C. E. Randall, chairman of the License and Ordination Committee. That name is: Cecil Smicad, 2525 Jefferson Ave., Midland, Mich.

Having completed three weeks of work with the Church of God in Oregon, Ill., Bro. James M. Watkins, Illinois Director of Evangelism, with Sr. Watkins, departed, April 23, for Ripley and Quincy, Ill., for work during the present week.

Ivan, eldest son of Editor and Mrs. Magaw, recently received his discharge from the armed services and arrived home on April 16. He served in a medical detachment at Okinawa and in the Philippine Islands.

Bro. J. M. Morgan, Bristow, Okla., is interested in hearing from churches that may wish his services for evangelistic meetings. He is hoping to arrange a schedule of meetings in Texas, Arizona, and in California.

After having spent several months at their former home in Hammond, La., Bro. and Sr. George Siple returned to Oregon, Ill., April 18.

Slowed down! This week's increase in new subscriptions is small. Speed it up!

Bro. Gary France, senior in Oregon Bible College, preached in Waterloo, Iowa, Sunday, April 21. Bro. Milton Hall, a sophomore, served at Casey, Ill.

**EASTERN TENNESSEE**

The last week of March was spent in several sections of eastern Tennessee, first with the B. E. Holt family in Morristown, who formerly lived in Cleveland, Ohio, and attended the church there. They enthusiastically are planning to build a church at Sweetwater, the old home town, where lots already have been purchased for a building. On March 31, a meeting was held at the home of Bro. O. W. Umphrey, father of Sr. Holt, near Sweetwater. Almost forty people were present, mostly from the Umphrey and Holt families. I found a strong interest among the folks there, and a good prospect for further work later.

A visit was made to Emory Gap and Harriman, where live Sr. Mamie Bailey and Sr. Daisy Goddard, who, with Bro. Umphrey, were among the original members of the Church of God in this section. We had a very fine visit with these folks, both of whom have families not in the church.

A stop was made at Knoxville for a visit with Sr. Selma Gabrielson, formerly of Iowa, who is living with her married daughter. We took her with us to the Sunday meeting at Sweetwater. In Cleveland, Tenn., there is an elderly sister, Mrs. Ann Render, who lives with her daughter and family, Mr. and Mrs. Archie Cobb. A meal and a pleasant visit were enjoyed with these folks. The last night in this part of Tennessee was spent with the J. L. Umphrey family, in Chattanooga. He is a son of O. W. Humphrey and a brother of Mrs. B. E. Holt.

With only seven members of the Church of God in all this section, there is a golden opportunity for future work.

M. W. Lyon, Evangelist.

**NATIONAL BIBLE INSTITUTION**

Chicago, Ill., Church	\$10.00
Luther R. Bengé family	5.00
Oregon, Ill., Sunday School	14.60
Brush Creek (Ohio) Sunday School	16.81

**MACOMB, ILLINOIS**

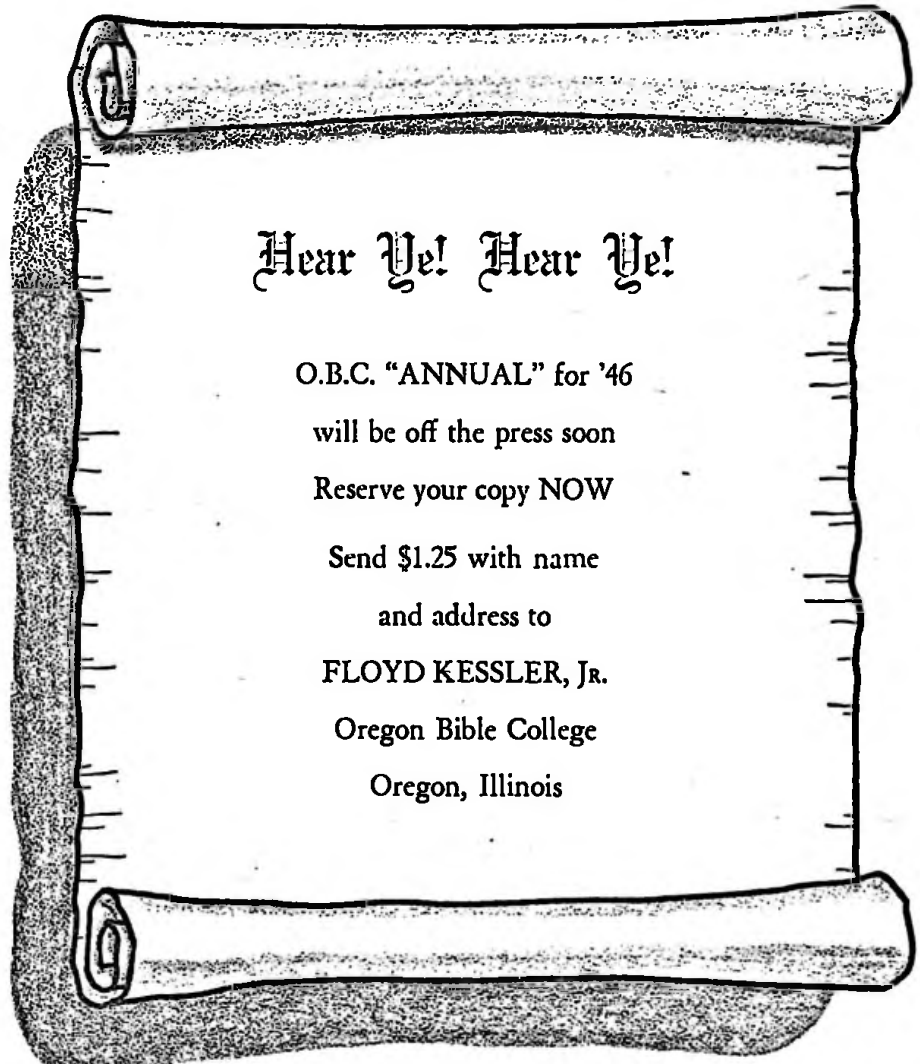
General Conference Sunday was observed at the Macomb Church of God on March 3. The sermon was devoted to the cause of familiarizing ourselves with the various phases of good work of National Bible Institution.

On March 24, we were happy to have with us Bro. James M. Watkins, Director of Evangelism in Illinois. From what he has told us of plans for evangelism in Illinois, we know he will need many workers. Let us not permit this plan to fail for lack of interest.

A goodly number of the Macomb brethren were able to enjoy a profitable conference at Ripley on March 30 and 31.

The Macomb church held its annual business meeting on April 5. It voted to retain the present pastor for another year. The following officers were elected for 1946-1947: elders, Clyde Bean, John Mercer; trustees, Ben Prichard (3 years), Leo Wilson (2 years); Francis VeNard (1 year); deacons, Darrel Maddock, Ben Prichard; deaconesses, Gloria Mercer, Maxine Bean; secretary, Gladys Potts; treasurer, Mae Mercer; pianist, Hildreth Worley; assistant pianist, Gladys Lucas; Sunday school superintendent, John Mercer; assistant, Hazel Prichard; secretary-treasurer, Virgil VeNard; assistant, Ruth Moore; superintendent of Bereans, Gloria Mercer; reporter, Linford Moore.

Plans are being made for a vacation Bible school in July. L. W. Moore, Jr., Pastor.



**Hear Ye! Hear Ye!**

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**CHRIST REVEALED IN GOD'S COVENANTS**

(Continued from page 11)

How thankful we should be that both Jews and Gentiles are benefited alike under this New Covenant and that we have the choice and privilege of becoming co-heirs with Christ when He comes again to bring peace and security to all who believe in Him and prove faithful to the end of this earthly life! Prepare now to meet thy Lord!

**ENROLLMENT COUPON.** Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

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Tuition (\$35.00 plus textbook costs) will be paid by \_\_\_\_\_

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## Quality versus Quantity

By Mrs. Richard LeCrone (Woodstock, Virginia)

*"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1).*

THE STATUS of the family name means much to most of us. We have only one name, and strive to keep it a good name; one to be proud to bear. We like for each member of the family to feel as strongly about it, too, and so conduct his life that the family name may not be held in dishonor. One does not like to be ashamed to say, "Yes, this is my sister, or brother."

This same holds true when we add the greatest name to ours—Christian. We begin our search for the objectives which will make us better Christians, desiring to better the quality of our service so we may not shame the name we have taken upon us. We wish more than ever to put first things first. The words, "Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added unto you," become very real to us. We realize that if we develop the quality of our living, God will add the quantity of blessings as He sees our need.

At this season of the year, people look forward to planting gardens. They plan carefully, choosing only the finest seed, the sturdy plants, for they want their time and money to be well invested. They look forward to a bountiful harvest.

So it should be with our service to the Master. We desire to reap a place with Him in His perfected Kingdom. It is, therefore, up to us to allow only the best thoughts to enter our minds, that we may keep our hearts free from corruption. As we expect to harvest good crops from good seed, so we may grow in grace. The love the Father has given us will fill our lives, leaving no room for iniquity.

At times, members of the Church of God may feel they are too few to accomplish much. We need not lose heart. Think of the many instances in the Bible where we find quality displacing quantity. Our greatest example, of

course, is Jesus. "Only one man," people of His day probably said, but He so filled His followers with love and a desire for good works that the results are world-wide today. God used Gideon and chose three hundred men to conquer the host of Midian. Moses was only one man, but, with God's help, he led the Israelites out of

Egypt. Today, new churches are being established because of love for God in the hearts of men and women. Witness the work at Sioux City, Iowa—only one man and one woman, Brother and Sister Joe Lawrence, saw need for a Sunday school and took necessary steps to form one. New work all over the country is opening up—in most instances, with only a few interested members.

How much we do is not as important as what we do and how we do it. This business of living a Christian life is a full-time job. There are definite standards for the Christian way of life. We obey the laws of our country because we do not wish to face the consequences of disobedience. How much more, then, should be our obedience to God's law.



—Authenticated News  
Organ and Chimes in Luray Cavern, Virginia

As Christians, we need to confine our lives to those activities which strengthen our Christlike qualities.

Man judges from outward appearance, but God looks into our hearts. God knows us even better than we know ourselves. When we learn to know God, and to do His will, we shall bear the fruits of the perfect husbandman. Then man can see by our every act that we know and love God and all He stands for—decency, honor, love for fellow man. By our fruits, our neighbor will know we belong to Christ. Perhaps it will influence his life and make him want to know our Saviour. May we grow in grace and in the knowledge of our Lord so that we may freely pray, "Even so, come, Lord Jesus." "Seek ye first the kingdom of God and his righteousness."



# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, APRIL 30, 1946

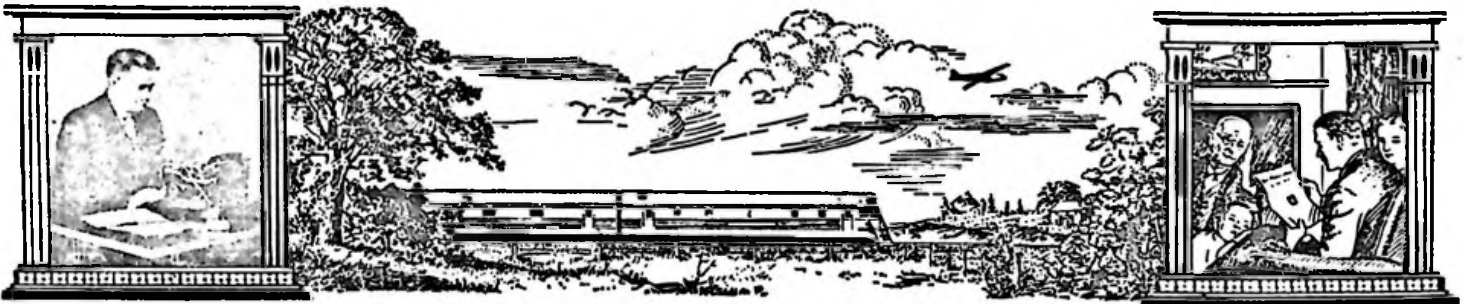
NUMBER 30



## OREGON BIBLE COLLEGE SERVES CHRISTIAN YOUTH

Year after year, gradually changing groups of consecrated and zealous students attend Oregon Bible College. Each student desires to improve and increase his talents, so he may contribute best possible service to Christ. Fifteen graduates are afield, most of whom are active in pastoral or evangelistic work. Their written messages are enjoyed by readers of *THE RESTITUTION HERALD*. Though statistics are not available, we believe that graduates of the College have baptized at least seventy-five converts. If the Age continues, and if the Lord continues His blessing, that number will be doubled within one or two years. Help the College to live and grow, and the College will help the church to live and grow. The College is an invaluable asset of the Church of God. Young men and young women, the Lord is calling for workers—"calling today, calling today." Oregon Bible College is anxious to assist you to answer that call. God grant that at least seven freshmen will enroll in the College next September. Pray with us to that end.

Shown in the picture are, left to right: (back row) Floyd Kessler, Jr., Ohio; Howard Beemer, Ontario; Gordon Shrode, Minnesota; Dean Moore, California; Milon Hall, Michigan; (middle row) Daniel Judy, Illinois; Phyllis Johnson, Minnesota; Gary France, Washington; Kirby Davis, Washington; Alva Huffer, Indiana; Ellen Van Fleet, Michigan; Gordon Landry, Louisiana; (front row) Mr. and Mrs. Albert Logsdon, caretaker and matron; Sydney E. Magaw, Vivian E. Kirkpatrick, Mrs. H. A. Smith, and F. L. Austin, instructors. . . . Pray—seven freshmen next September.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Optimistic, but Nervous

At this writing, only one student has enrolled for the coming Summer Bible Training School. So, while we are optimistic and hoping for a large Summer School, the lack of response so far makes us nervous. We need the help of every pastor and evangelist to encourage attendance at the Summer School.

How many students are wanted? Not less than twenty? Thirty would be better. Forty would be about right! Remember, too, the Summer School is operated both for juniors and seniors—the Senior Department being especially for Sunday school and Berean teachers.

The cost of attending the Summer School is small (\$35.00 for board, room, and tuition), and the advantages are severalfold, there being practical courses in Bible studies, in problems and challenges of the day, in methods of teaching, etc., plus the privilege of becoming acquainted with others of similar age and faith from all parts of the nation.

## “Judgment to Come”

The Apostle Paul, accused of being a “ring leader of the sect of the Nazarenes,” bravely defended his faith before Felix, speaking so boldly and truthfully that Felix *trembled!* Part of Paul’s defense before Felix concerned “judgment to come” (Acts 24:25).

In the “judgment to come,” Christ will be the Judge. He “shall judge the quick and the dead at his appearing and kingdom” (2 Tim. 4:1). “Therefore judge nothing before the time, until the Lord come” (1 Cor. 4:5). Christ “was ordained of God to be the Judge of quick and dead” (Acts 10:42). “The Father . . . hath committed all judgment unto the Son” (John 5:22). God has “appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained”—even Christ—“whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).

David prophesied of “judgment to come” through Christ, saying He will “strike through kings in the day of his wrath. He shall judge among the heathen . . . he shall wound the heads over many countries” (Psalm 110:5, 6).

Isaiah prophesied: “The Lord alone will be exalted in that day” (Isa. 2:11, 17). “In that day a man shall cast his idols of silver, and his idols of gold . . . to the moles and to the bats” (v. 20).

Every soul—whether a Felix or a Paul—must stand at one time or another “before the judgment seat of Christ” (Rom. 14:10). “Every knee shall bow” (v. 11). “We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10). Many individuals will bow too late, crying, “Lord, Lord,” yet hearing their Lord’s rebuke, “I never knew you: depart from me ye that work iniquity” (Matt. 7:22, 23). “There shall be weeping and gnashing of teeth” (22:13).

Citizens of ancient and heathen cities will appear before the judgment seat of Christ. Jesus said to unrepentant cities of His day: “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you. It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you” (Matt. 11:21, 22). Similarly Jesus rebuked Capernaum, saying, “It shall be more tolerable for the land of Sodom in the day of judgment, than for thee” (v. 24). Also, rebuking the sinful people of his generation, Jesus said: “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. The queen of the south [Queen of Sheba] shall rise up in the judgment with this generation, and shall condemn it: for she came . . . to hear the wisdom of Solomon; and, behold, a greater than Solomon is here” (12:41, 42).

Re-echoing to this present day are the words of the Apostle Peter: “Save yourselves from this untoward generation” (Acts 2:40). Forbid the thought that Tyre or Sidon or Sodom or Nineveh or the Queen of Sheba should condemn us who have heard and accepted the gospel of Christ. “Flee from the wrath to come.” “Prepare to meet thy God.”

# Watch for the Opening Date

By Emory Macy (Kokomo, Indiana)

A FEW WEEKS ago, a large department store in an Indiana city lost a larger part of its merchandise by fire. Within a few days, a large sign appeared upon the show window—"Watch for the opening date."

That sign is typical of the strategy of the little, stocky, dark-haired merchants the world over. A Jew will sell you anything that he has for sale, or he will buy any property you wish to sell, so long as it means a profit in his pocket. Today, the little Jew is trying in every conceivable means to sell the world on the thought that he is a member of a nation in exile. He is trying desperately to sell Britain, as well as other members of the U. N. O., that he needs a homeland where all Jews can assemble into one great body. The little salesman stood before the U. N. O. in London—claiming national existence by history, and by the Bible which dates long before the existence of England.

The Jews are persistent in their demands of the U. N. O. to have Palestine for the Jews. A few weeks ago, there was a mass demonstration of the Jews who live in Vienna. A mile-long procession marched toward the hotel that quartered the Anglo-American Committee of Inquiry on Palestine. The demonstrators carried banners reading, "We want to go to Palestine!" "Open the Gates!" and they shouted, "Palestine! Palestine! Palestine!"

The Jewish youth of Rumania are extending a challenge to the world by organizing a march on foot to Palestine. They are determined to reach their goal and will not be stopped short of it.

There is a mass movement of all European Jews toward the South. The movement is so methodic that only recently was it detected by the military authorities. If such a movement continues to flow toward Palestine, there are only two alternatives: Palestine must be opened to receive them, or there will be a bank of Jewish immigrants near the border and many will overflow into the homeland, illegally.

An article in *The Jewish Post* states that the British Naval Patrol has just intercepted two ships in the Mediterranean Sea carrying Jewish refugees to Palestine. A Turkish motor boat carrying seven hundred thirty-three refugees was also intercepted by the British authorities. The passengers were a part of the remnant that withstood the persecution in the concentration camps of Nazi-occupied Europe.

Some of the ships, however, are breaking through the British blockade. A shipload of one thousand refugees

illegally entered the port of Tel Aviv, Palestine, about April 1. The Jewish residents of the city co-operated with the landing by attracting the city police to other parts of the city until the refugees could disappear.

The American Jews are contributing one hundred ten billion dollars to the public funds in Palestine. Private investments mount to some forty-five billion dollars. The entire city of Tel Aviv, also the Jewish suburbs of Jerusalem and Haifa were built by private enterprise. A total of \$10,800,000 is being invested in three Jerusalem cement plants.

American Jews are interested in the business opportunity of Palestine. The Palestine Potash Limited and Palestine Electric Corporation Limited pay large dividends to their stockholders. Many small industries are being created as the Jews are being gathered from all parts of the world.

The popular sign—"Help Wanted"—is hanging on every shop and factory in Palestine. Men of every talent and craft are needed to help build the homeland.

Palestine is standing on the threshold of the world's economic system. Four million cases of oranges were exported from the country during the winter of 1945-'46, Britain and France being the chief recipients. The world's greatest source of magnesium, which is vitally needed in aircraft industry, is in the waters of the Dead Sea. Magnesium can be mined from the Dead Sea and placed on the world market with very little labor. A two-million-dollar fertilizer factory is set up by the Palestine Potash Company. The fertilizer will be used to increase the productivity of the soil and for export.

*Watch* the mountains of Israel bring forth their fruit. "O mountains of Israel, ye shall shoot forth your branches, and yield your fruits to my people of Israel; for *they are at hand to come*" (Ezek. 36:8).

*Watch* the hand of God leading His people, Israel, to the fruitful hills. Puny man cannot keep the borders closed. It must be thrown open to the lost sheep of the House of Israel. "Thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel" (Ezek. 34: 11-13). Watch for the opening date!



# God's Inspired Word versus Personal Opinion

By Glenn M. Birkey (Rochelle, Illinois)

**G**OD inspired Solomon to write these words: "There is a way that seems straight to a man; but the end of it leads to death" (Prov. 14:12, Smith and Goodspeed). Many different opinions on the many passages of Scripture are expressed by men and women. Beginning in the Book of Genesis, we find a verse of Scripture that I fear is ignored often because it does not fit in with present thought concerning the home. Genesis 3:16 is the text I have in mind. Eve sinned, and God's judgment for the rest of this Age passed upon her.

There is a saying that too many cooks spoil the broth. Could it not be that too many assuming rule in the home causes confusion, no end to domestic trouble, and divorce? Children who question authority in the home soon "end up" in juvenile courts. If newspaper reports are true, judges are lamenting much over divorce, juvenile delinquency, and family troubles throughout the nation. In the New Testament, Paul seemed to have this same thought in mind when he wrote Ephesians 5:21-33. It is to be observed, however, that the head of the home is not to be overbearing or discourteous in his management of the home.

Genesis 3:17 explains man's punishment for his sin. If he tries to make his living in some other way than by the sweat of his face, he is trying to dodge God's judgment and generally gets into trouble. According to Genesis 9:25, and from the day Noah pronounced a curse upon Ham, the colored man has been a success only as a servant. When he is placed in authority over others, in any commercial way, he is out of place according to God's plan.

Deuteronomy 22:5 presents another of God's rules, a rule for dress. Of late, this decree has been woefully transgressed. One of the most distressing scenes for me is to behold a woman dressed in man's attire, smoking a cigarette, and carrying a babe on her arm.

I have witnessed such scenes considerably in recent years, and a woman in man's clothing looks bad even if she is not smoking a cigarette. I cannot believe women would enjoy seeing men dressed in feminine attire. Certainly one cannot vision this as God's plan for womanhood. The Apostle Paul's admonition to Timothy in 1 Timothy 2:9-15 seems contrary to the scene pictured above.

Another difference of opinion as to God's Word in the close of this age is found in Solomon's admonition in Proverbs 22:6. Many parents fail to rear their children according to this admonition. As a result, chastisement of the law is upon them before they become legal age. Consequently, juvenile homes are more than full. J. Edgar Hoover, head of the Federal Bureau of Investigation, has warned much about this in addition to what is said in the Scripture, but no heed seems to be given by many parents.

I was just reading about one of the young students in a near-by college which always had forbade dancing on the college campus. The students were demanding that the bars be let down for what they considered innocent pleasures, but the school authorities had objected. In the controversy between faculty and students, the young person in question said, "That may have been all right for Grandma, but not for us." This shows the trend of thought among many of our young people—and this was a *church* college!

Another place where opinion is contrary to God's Word is in the public schools—where training is given young minds. The theory of evolution seems to be more popular than the Bible statement of Creation. As a result, young people are led to discount the thought that God created man. Therefore, the Ten Commandments, the basis for our national laws, are little heeded. The thought seems to be that anything youth can (*Please turn to page 11*)

## The Vision Came

(An Easter Afterthought)

By Paul M. Hatch

The crown! The cross! The Christ! These three!  
Which of these shall my worship be?

The crown was only the crown of men,  
A thing of thorns that pressed the head.  
The cross was only a timbered tree,  
That left a man both cold and dead.

The minister spoke on the Cross of Christ—  
And my eyes were closed in meditation.  
Would wood, or gold, or stubble, or stone  
Of my mind's eye the cross envision?

The crown of men brought a King's demise,  
The cross, a soul's humiliation!

The vision came, but it was none of these.  
The cross I saw was not a tree;  
Nor of stubble, or stone, or gold, or wood!  
It was a head bowed in prayer for me.  
The stretched-out arms would a world unfold;  
The body in death moulded the life in me.

I had a friend! In battle he died!  
A freeman remained because he did.  
Could I as friend, this friend decide  
In revering the very place that he fell,  
Or the bloody bier, or the knelling bell?  
And not respect the martyred dead?

Ah! No! May God forbid this desecration!  
The sacrifice was all too great  
For Him, for me, to profane  
In worship of man's carnal creation!

That cross I see! and that cross I bear!  
The Christ is the cross that transforms me!  
Oh! Take up the Christ, brother and friend,  
For all in Him is our liberty!

The crown! The cross! The Christ! These three!  
Which of these shall your worship be!

# "One God and Father of All"

By Emma C. Railsback (Los Angeles, California)

THE APOSTLE PAUL made the statement, "One God and Father of all," in Ephesians 4:6; and in 1 Corinthians 11:3, he said that God is the head of Christ, that Christ is the head of man, and man is the head of the woman. A casual reading of the Scriptures would establish this fact in the mind, even if the Apostle had not stated the truth so emphatically. God subjected the woman to the man immediately after the disobedience in the Garden, and Paul reasoned further that the woman was made for the man and not man for the woman. This is God's order and should not be questioned.

In line with this thought, Paul stated in 1 Timothy 2:11, 12: "Let the woman learn in silence . . . but I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence." The "usurping authority" seems to be the outstanding statement in this text and a similar thought is found in 1 Corinthians 14:34 about women keeping silence, but, in verse 28, Paul also instructed certain men to keep silence. This advice was occasioned by great confusion in the church at Corinth in its worship services, caused largely by the "speaking in tongues" of those days. This is something that does not annoy the church today. "Tongues" is one of the things that have ceased. It was very necessary for Paul to give Timothy instruction concerning the conditions he would have to meet as he went out as a young evangelist in the Lord's work. I doubt very much if that advice is applicable today, except the "usurping authority."

Most people assume that Paul said, "I suffer not a woman to *preach*." We never hear complaints about women teaching. Where would the Church of God be today if women were not permitted to teach? I have seen Sunday schools where every teacher was a woman.

My experience and my knowledge of the Scriptures tell me that there are exceptions to all rules. In the period of the Judges of Israel, those judges were all men, with one exception—Deborah. She was a prophetess. Her husband's name was Lapidoth; nothing more is said of him, but Deborah judged Israel. Do you think that she may have "usurped authority" from him? No! it is quite evident that she was the means of communication between God and His chosen people Israel at that time. Barak recognized her superior character and God-given authority, and was encouraged to go to war against their enemies after she had promised to accompany him. Read the entire story in Judges 4 and 5, and you will conclude that this was an exception to the rule.

At another time in Israel's history, when she was governed by kings, Josiah had given orders to repair the Temple. The Book of the Law was found, and the curses were read. There was great consternation among them, and the king sent four men immediately to go to the Prophetess Huldah who dwelt in Jerusalem in the college to inquire of the Lord for them. Her husband's name was Shallum, but it was Huldah who gave God's word to the messengers. There were probably other prophets (male) in Jerusalem at that time, but Jewish history tells us that she was held in high esteem among them.

There are also instances in the New Testament where devout women were used of God to carry on His work. The Deacon-Evangelist Philip had four virgin daughters that did prophesy. (Acts 21:8, 9.) To prophesy in this instance meant publicly to expound the Scriptures. This sounds as though these devout daughters of the Evangelist did some preaching, doesn't it? It seems, too, that Priscilla had ability in explaining the Scriptures, and Phoebe was a servant of the church at Cencrea. We do know, of course, in what capacity she served. Paul gave her a high recommendation to the church at Rome, along with other "workers in the Lord," some men and some women.

The writer was completely "sold" on the truth more than fifty years ago, after obtaining knowledge of God's plan of redemption, whereby she was freed from the awful nightmares of eternal torment in hell fire. We set about immediately to get a more thorough knowledge of the Scriptures, in order to be able to teach it to others. Our interest in this study and work has never waned. Approximately twelve years ago, through no aspirations of our own, we were voted a ministerial license by the Los Angeles congregation. After this action was taken, we stated, "You have put a responsibility upon me that we are not qualified to carry." However, we decided to do all we could to promote the gospel work, for we all know that the harvest fields are white, but the laborers are few. Our record of accomplishments in the few years will compare favorably with any other Church of God minister. We do not say this boastfully, but are thankful that the Lord has blessed our efforts to promote truth and righteousness.

Yes, God has used devout women to carry out His plans in many instances in the past, and no doubt will continue to do so until the (Please turn to page 10)



# Writing for God

By Arlen Marsh (Rockford, Illinois)

MUCH has been said of the Solomonic utterance that "of the making of many books there is no end" and that "much study is a weariness of the flesh"; but far too little attention has been given—by the Church of God, at least—to the incontrovertible fact that modern Christianity and knowledge of God have sprung solely from books and from study.

Other churches have their Fosdicks, their Douglasses, their Nicolls—names famous around the world for the power of their owners' literary skill. Other churches have produced magazines the equal, in their field, of the secular *Atlantic*, *Saturday Evening Post*, and *Journal of Education*. Other churches have produced books—not necessarily published by their own plants—that have been valuable enough and interesting enough to demand translation into sixteen to twenty foreign tongues.

But since the days of Wiley Jones, the Church of God has consistently failed to encourage—indeed, has frequently discouraged—the training of really good writers and the publication of their finished work. Evangelism by word of mouth, hymnals (compiled of songs produced by other church groups), vacation Bible schools, a semi-secular, semi-theological education for ministerial trainees—these we have lauded; these we have even come to demand. But somehow the movement for better literature, a more modern technique in both writing and publishing to meet the prevailing taste rather than the taste of 1890, has been confined to a few hardy souls who recognize that Christianity would have been lost in its first century if it had not been for Christian *writings*.

Paul, most prolific of the New Testament *litterateurs*, did the major portion of his teaching by means of letters, letters which have influenced Christendom more by far than the work of any other man except Jesus Christ Himself. Paul wrote with a flawless Greek, with a keen eye for the dramatic, with a literary brilliance that was traceable quite as much to a phenomenal education as to divine inspiration. Yet Paul's was the language of the people; it was not the classical Greek of the Golden Age of Pericles, but the Greek that rolled off the tongues of Jews and Romans and Egyptians and Macedonians as American idioms roll off the tongues of us today.

The *major* portion of Paul's teaching was done by writing. His missionary journeys would have been empty gestures, his dogmatism on ethics and the gospel of the Kingdom would have been lost in an ancient past, if he had not chosen to confirm his spoken words in writing—and in

writing of such literary hardihood that it stands even today as one of the foremost classics.

John, too, turned to the words and works of those about him when he came to put the gospel into permanent form. He quoted liberally from the heathen philosophers; he regarded the language of the Gentile Christians as a medium for expressing thoughts which had lurked hidden in classical Hebrew for two millenniums. Jude turned to the apocrypha; he referred to the work of one "Enoch"—erroneously supposed by many to have been the Enoch who was translated—an author who had produced a book which had had wide circulation about the time of Christ, but which was not accepted as inspired by anyone.

Job came into being as a play. Much of Isaiah was a delightful poem. Prophets did not hesitate to speak, in the name of God, with the "vulgar" tongue of the common people—and with the educated tongue of royalty and priesthood. When Jesus taught the Galileans, He spoke of fishing, of planting, of building; when He talked with the Pharisees, He borrowed from their theological essays and rabbinical theorizings for His texts.

In short, the Bible was prepared to meet the needs of the people who would read it. As Hebrew changed, the Bible changed; as Greek changed, the Bible changed. Holy Writ was as malleable as a horseshoe on an anvil; its doctrine remained constant, but its language molded with the times.

But we today, disregarding the lesson of the Bible, revert to obsolescences when we write for God. What modern magazine may be picked up that carries such expressions as "the prophet spake," "the way he doeth it," "soon coming"? (That last is not even grammatical.) Yet every one of these expressions, and a host more like them, creep like termites into Church of God publications—to make reading for moderns difficult, sometimes downright incomprehensible.

Chesta Fulmer, writing in the *Dayton Herald*, emitted some pungent observations on the subject of religious writing in her newspaper column of March 30: "I get a number of religious magazines sent to me and I noticed recently that I seldom read the articles, but read only a snatch and would drop them." Why? Because, Miss Fulmer answers bluntly, religious writers put "reader-stoppers" in their writing. Omit the references; who's going to look them up, anyway?

"We take (the writer's) word for it that Jesus said it, and we are impressed. But in writing, he stops you cold

every few lines to justify his quotation. No professional writer does that. A columnist . . . would say, 'Shakespeare said,' and quote, but he would not, for instance, say: 'As Shakespeare said, "Brevity is the soul of wit" (*Hamlet*, Act II, Sc. 2, Line 90).' . . . This is just a suggestion. There is so much that is good which these men and women write. Why put hurdles in it?"

It may be "just a suggestion," but it should be taken to heart by every Church of God author. Paul, John, Jesus, when quoting from the Old Testament, rarely bothered even to identify the source of their quotations; they said simply, "The prophet wrote," without naming Isaiah or Jeremiah or Hosea. Paul, John, and Jesus were, in short, considerably more modern in their methods than most of us today.

Writing—and since the invention of movable type, printing—has always been the most effective means of teaching permanently. It is hard enough, in these irreligious times of ours, to get people to read of God and of

His works. There assuredly is no excuse for deliberately setting obstacles in the way!

Because he felt that most current religious fiction has lacked the literary value of most secular fiction, William B. Eerdmans, evangelical publisher, has inaugurated a \$5,000 contest in the effort to secure writing of higher quality. The poverty of Christian technique has not been confined to the Church of God, by any means—but it is the Church of God with which we must now be particularly concerned.

Our literary standards have been low. We have been satisfied with the slipshod and the careless. For God, we should be satisfied only with the best. Writing built the Christian church as no missionary movements ever did; a book, an article, can reach thousands today when a sermon can reach dozens, an evangelist hundreds. But the book, the article, must be *good*—for what, after all, is the point of their production unless they are read and understood?

## WHY BELIEVE THE DEVIL'S LIE?

By Irvin Ferguson (Anderson, Indiana)

**B**EING ISOLATED from churches of our faith, Mrs. Ferguson and I have attended worship services of other faiths. We wonder why so many learned men teach and hold fast to the Devil's lie. (Gen. 3:4.) Death is the opposite of life. "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). "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17).

The question rises in our minds, "Where are the dead?" The Scriptures very definitely tell that the dead sleep. The entire Thirteenth Psalm enlightens our minds on this point. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor. 15:12.) It would be well to continue reading this chapter, and there are many other scriptures to prove the point.

If one does not die, why have a resurrection? Resurrection means a rising again to life. The angel said to the women who went to the tomb to anoint the body of Jesus, "He is not here; for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:6). The body that was placed in the tomb, dead—without life—was the body that was *raised again*.

Why make the Word of God more difficult, and many times impossible for the babes in Christ to understand?

How much more beautiful the plan of God is when the Scriptures are rightly divided!

## FOOD FOR THOUGHT

By Carolyn Elaine Neff (Anderson, Indiana)

- The greatest sin \_\_\_\_\_ Fear.
- The best day \_\_\_\_\_ Today.
- The biggest fool \_\_\_\_\_ The person who fails to appreciate the benefits of education.
- The best town \_\_\_\_\_ Where you succeed.
- The most agreeable companion \_\_\_\_\_ One who would not have you in any way different than what you are.
- The greatest bore \_\_\_\_\_ One who keeps on talking after he has made his point.
- The greatest deceiver \_\_\_\_\_ One who deceives himself into believing that he is always right.
- The worst invention of the Devil \_\_\_\_\_ War.
- The best play \_\_\_\_\_ Work.
- The greatest comfort \_\_\_\_\_ The knowledge that you have done your work well.
- The greatest mistake \_\_\_\_\_ Giving up.
- The most expensive indulgence \_\_\_\_\_ Hate.
- The cheapest, stupidest, and easiest thing to do in all the world \_\_\_\_\_ Find fault.
- The greatest trouble maker \_\_\_\_\_ One who talks too much.
- The greatest stumbling-block \_\_\_\_\_ Egotism.
- The most ridiculous asset \_\_\_\_\_ Pride.
- The most dangerous person \_\_\_\_\_ The liar.
- The best teacher \_\_\_\_\_ One who makes you want to learn.
- The greatest need \_\_\_\_\_ Common sense.
- The greatest puzzle \_\_\_\_\_ Life.
- The greatest thought \_\_\_\_\_ God.
- The greatest thing, bar none, in all the world \_\_\_\_\_ Love.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**LABOR AT ODDS.** "Labor's Monthly Review," official publication of the A.F.I., terms the 18½ cents an hour to the C.I.O. steel workers as in effect "giving every worker a ten-cent wage cut to benefit a small minority who used its right to strike as a political weapon."

"When political considerations replace collective bargaining the result is chaos. If the Communist fifth column in the U. S. A. were devising ways to undermine democratic institutions, it could not have invented a more useful strategy."

The Communist element has a strong hold on the labor unions in this country, and it is exercising its strategic position to foment strife and unrest. There is not anything that will undermine the usefulness and stability of an organization or government like unrest and agitation. The Communist Internationale may have been disbanded, but its work is still being carried on by the underground forces. Until there is an awakened consciousness of the red peril, this sinister foe of godliness will continue to do its deadly work in creating internal strife.

**CAR RADIO PHONE.** The walkie-talkie radio receiving and transmitting set proved itself of great value during the war, and has been used to some extent in peace-time pursuits. This was just the beginning of greater and more useful means of direct communication. In Detroit, the car radio phone is already in operation on an experimental basis. The monthly rental charge is \$15.00 for equipment and a unit service, with an installation charge of \$25.00. California is out in the lead in this work. The city of San Francisco is erecting a 500-foot antenna and expects it to be in operation by June. Six other relay stations will be constructed thereafter. Surely the day when people can lift up their voices to the lightnings and say, "Here we are," is upon us.

**THE ARENA.** New York City may be the place where the giants of state and diplomacy do their verbal sparring and maneuvering for strategic position, but the real arena is in the Mediterranean area. When the Big Four Foreign Ministers complete or end their work in Paris, which started April 25, in an effort to decide on the peace treaties, it will be seen that the whole pattern will center around Britain's life line through the Mediterranean. Russia is demanding control of Tripolitania in Africa. It should be noted that Russian demands have been more or less along the same pattern as marked German ambitions. Russian foothold in Africa will be one of the hard issues of this conference. Then there will be the question of the Dodecanese Islands. These Islands are just off the southwestern coast of Turkey and at the Mediterranean end of the Aegean Sea. The United States and Great Britain want to demilitarize

these Islands, but Russia wants them to remain bastions of military power. Why? Does she hope to gain control of them? Surely the maintenance of these Islands in a fortified state will not lend to a peaceful condition in this region. It should be remembered that no power of Europe can rise to dictatorial heights and hope to succeed in world conquest without first severing Britain's life line, for as has been repeated by writers and military authorities over and over again, Britain is the first line of defense for Democracy. Russia is trying to strangle England as did Germany. The fight to oust Franco from Spain at this time fits into this whole scheme. It all fits into the struggle for position for the battle of the ages, which is not far off and which will be the last final struggle of warring man.

**SPAIN.** The U. N. Security Council is being plagued with the problem of Franco in Spain. The Polish delegate to the Security Council has moved to have the Council unseat Franco. It is interesting to know some of the background in this move. Dr. Lange, Polish Ambassador to this country, was a former professor in the University of Chicago. He renounced his American citizenship to take over this post. He is a stool pigeon of Moscow. If Franco is ousted, there is no party in Spain with sufficient strength to step in and take over and maintain order. This will give the Communists of Spain their opportunity to set up their regime. This is what they want. The work of Dr. Lange in the interests of the Russian ambition to control the Iberian Peninsula is another one of the prongs to squeeze Britain out of the blue Mediterranean and open up the way of the "king of the north" to set his palace in the Holy Land. "The Catholic News" has well termed him the "Quisling that has supplanted Benedict Arnold as the symbol of arch treachery."

**YOUR TAX MONEY.** It would be an almost endless task to set forth all the things for which Federal money is spent, but there is one item which should be of interest to the readers. Under the GI Bill of Rights, ex-service men can obtain funds to pay their tuition in dancing academics. Uncle Sam pays costs plus 10 per cent. The jitterbug and rhumba fans can now obtain a good education in these twisting, wriggling bodily spasms at the expense of the taxpayer. This should put to an end the many headaches of reconversion befuddling the government.

**CHURCH USHERS.** The University of Nebraska is conducting a special course on church ushering. Representatives of 24 different states of the Union and foreign countries are enrolled. It is a correspondence course and should prove very helpful to those who feel the importance of this calling. The importance of good ushering is too often underestimated. The usher can extend a cour-

tesy and warmth of feeling to the worshipers that will aid them immensely in getting from the service, the blessing for which they came. It will pay the church to give more attention to the matter of ushering. Perhaps some of the readers will want to take this course.

**FLIPPANT DIVORCES.** The divorce evil is on the upgrade in numbers because most people are on the downgrade in morals. Writing in "Survey Midmonthly," Marie Munk, marriage counsellor in the Court of Common Pleas, Division of Domestic Relations, Lucas County, Ohio, says: "Flippant divorces make a mockery of monogamous marriage. Prefabricated evidence, false testimony, perjury, and collusion between the plaintiff and defendant breed lack of respect for law and the courts."

She continues: "Before the war, approximately one out of six marriages in the United States ended in divorce, altogether 264,000 in 1940, since then divorce rates have risen steadily. In Lucas County, Ohio, for example, with by no means the highest rate in the country, there were 61 per cent more divorce petitions in 1944 than there were in 1940."

She remarked that two couples out of every three who reconsidered their marital status and accepted advice adjusted their differences and made a success of their married life. Most ministers are trained in handling the spiritual and moral and economic problems of married life; and, if people would seek their counsel before splitting up the family union, many of the unfortunate home break-ups could and would be avoided.

**UNIAT TURNS RED.** The Uniat churches of the Ukraine, composed of some three million members and affiliated with Roman Catholicism since 1696, has turned toward Moscow and united with the Russian Orthodox Church. Just what has happened in this area, one must read between the lines to get at the real facts. Some time ago, Cardinal Tisserant, who is over Eastern churches, charged that Russia was attempting to stamp out Catholicism in the East. He claims the switch of the Uniat churches was a purely Communistic fraud, whereby thousands of the clergy faithful to Rome were either jailed or killed. Moscow claims that the leaders of these churches petitioned General Stalin directly to receive them into the Orthodox Church. No doubt both of these statements are quite correct. Many were killed or jailed and the rest, to avoid like results, petitioned Stalin. The important thing is that a political church is being created by the chief prince of Magog, which may be the worship which will be set up when the king of the north "shall plant the tabernacles of his palace between the seas in the glorious holy mountain." . . . "He shall go forth with great fury to destroy, and utterly to make away many . . . yet he shall come to his end, and none shall help him."

# Psalm 23—Its Background and Applications

(David's Confidence of God's Grace)

In Three Parts—Part Three

By P. W. Buzek (Cleveland, Ohio)

CONTINUING our study of Psalm 23, we call special attention to David's words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Though we walk through the "valley of the shadow of death"! This is a very dark scene. If ever we need the Lord, the Good Shepherd, to be with us, it is in times like this. David wrote:

"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 thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psalm 121).

Let us follow the shepherd. Now it has grown quite dark, and the shepherd no longer can be discerned, so with his heavy staff or his lighter rod he taps a rock. With that sound echoing and resounding through the valley, the sheep following are reassured. Of this practice, the Psalmist sings:

*"Thy rod and thy staff they comfort me"*

How comforting to the sheep, though darkness be about, and a step to the left or to the right may mean death, is the shepherd's tapping upon the rock with his rod to guide them! Christ is the rock; His word is the rod to guide us and staff to lean upon when weary and all is dark.

Micah said: "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? The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it" (Micah 6:8, 9).

After reaching the cavern in which the shepherd is to spend the night, he secures the entrance with some thorns and bushes. He builds a little fire, by the light of which he partakes of his evening meal. From a small bag, he feeds a little grain to the leader of the flock to supplement

the day's grazing on the mountain. When, as a shepherd, David fed a few of his sheep thus, he often must have realized that the sheep were being spied on by some ravenous beast of prey which, perchance, had its abode in an adjacent cave, yet was unable to molest his flock. Thus, into his song of trust, the Psalmist weaves,

*"Thou Preparest a Table before Me in the Presence of Mine Enemies"*

Jesus taught His disciples to be humble for this reason—"That ye may eat and drink at my table in my kingdom" (Luke 22:30). "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9).

God tells, in the Book of Ezekiel, of the table He will prepare for the Israelites.

Early morning arrives. A lamb may have received a scratch the day before, or perhaps a lamb is suffering from the effects of the sun. The shepherd believes in the efficacy of olive oil as a cure, and, therefore, from a horn he anoints the sheep or lamb. Thus

the Psalmist recites,

*"Thou Anointest My Head with Oil"*

The shepherd has decided to climb some of the highest peaks in search of pastures. It is too far to return to the brook, but he knows of a rain-filled cistern of cool water. From it, at noon, with the aid of a long rope and a leather bucket, which he has carried for the purpose, he waters the sheep. He empties water from the bucket into a stone trough or a great circular basin hewn from solid rock, perchance the capital of an ancient column. He sings at his work and draws the water even faster than the sheep can drink; so that the trough overflows and the Psalmist recites,

*"My Cup Runneth Over"*

While returning to the valley fastness for the night, a lamb goes lame. Does the shepherd discard it or leave it behind? No, he puts it on his shoulder and tenderly carries it back to the fold. Such a kindly nature is reflected in the assurance that,

*"Surely Goodness and Mercy Shall Follow Me All the Days of My Life"*

Jesus spoke a parable, saying: "What man of you, having an hundred sheep, if he lose one of them, doth not



leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:4-7).

Peter said to his brethren: "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2:25).

We toil back. Especially stiff is the climb over the eastern slopes of Olivet. As we reach the crest, a view of Jerusalem looms before us, encircled by walls and ramparts, gates and towers, the sun setting behind golden and crimson clouds.

As the youth David returned with his father's flocks to Bethlehem, he must have seen Jerusalem often from these heights. In composing this Psalm, he possibly had this view in mind, with the added vision of the beautiful Temple he long had thought on and the building of which he had entrusted to his son Solomon. So, he ends the lovely Psalm with,

*"I Will Dwell in the House of the Lord for Ever"*

"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. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord" (Psalm 27:4-6).

Jesus is the Shepherd of the church. No member in Christ's fold has the right to romp in dangerous paths, for the Shepherd does not lead in such directions. Though Christ will seek a lost lamb, and though He has reclaimed many torn sheep, it is the part of wisdom to avoid wolves.

Christ leads in pleasant pastures, beside the still waters. Sorrows invariably are encountered as a result of stealing away from Jesus and His right to lead, or by lagging too far behind. See Christ, hear Christ, follow Christ, and you will be led "in the way everlasting." CHRIST the Shepherd!

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"ONE GOD AND FATHER OF ALL"

(Continued from page 5)

Lord returns. Dear sisters in Christ, do not "usurp authority" over man, but teach the Word of God with all diligence, wherever an opportunity presents and God will bless your efforts if you have an eye single to His glory.

## BOOK PARADE

By Arlen Marsh

"O beautiful for pilgrim feet,  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!"

—Katherine Lee Bates.

Here is iconoclasm at its best. Idols topple right and left. Names great in the books with which every American schoolboy is familiar at last are given flesh and blood, at last become something more than symbols of hero worship.

*Saints and Strangers* (Reynal & Hitchcock; \$3.75) is the contribution of George Findlay Willison to our knowledge of the Pilgrim fathers. His iconoclasm is essential; his book is founded on the Pilgrim's own writings of themselves, and he quotes liberally from the copious journal kept by Governor Bradford.

It will come as a shock to many reared in the orthodox traditions of the public schools and the Thanksgiving festivals that a comparatively small minority of the Mayflower Pilgrims were seeking freedom of religion. Indeed, the majority of the Pilgrims had no interest in religion. Some were converted after their arrival at Plymouth; others—Captain Miles Standish among them—were not.

Plymouth Rock, of course, was not even traditionally accepted as the landing place of the Pilgrims until the last hundred years. Actually, the Pilgrims probably never set foot on it at all; and they landed first well to the south of Plymouth, according to their own story of the events. The first Thanksgiving feast came some years after they had landed, not the next harvest season. Their ministers consistently gave the Pilgrims trouble over moral points, and finally the Plymouth church went for nearly twenty years without any pastor at all.

Most of the Pilgrims were colonists sent over by a set of merchants in England who backed the settlement financially. Those who trace their ancestry to the Mayflower have little reason to be proud of the fact, generally speaking.

Quite a book, on the whole—and very much worth reading. Mr. Willison probably, however, will *not* be quoted next Thanksgiving!

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.



## GOD'S INSPIRED WORD VERSUS PERSONAL OPINION

(Continued from page 4)

do and "get away with" is legitimate.

Personal opinion varies much regarding the plans as given in the Scripture for the consummation of the Age in which we now live: the future home of the righteous, the future state of the wicked, baptism—what mode, and whether by water or by the Spirit.

Many people do not know what important part Russia will play in the final scene of this Age. There are many different thoughts about the teachings of Karl Marx, or Communism, as we know it today. Many people do not know that where Communism is in full control, Christians are persecuted beyond measure and even put to death.

Another marked difference of opinion is about Christians shunning worldly lust. It is said many women are crowding the bars of saloons and roadhouses, even to the extent of crowding the men out of the place. The Apostle Paul told Titus to speak "sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in char-

ity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, *keepers at home*, good, obedient to their own husbands"—Gen. 3:16—"that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (2:1-8).

- Just think what this world would be if people had accepted God's inspired Word, instead of adopting their own ideals as to what should be the standards by which to live! Only those who attain the better resurrection will witness the great difference as to man's way and God's way; for after God's Son returns to earth, then will God's way be established upon the earth and not until then. May it be the lot of all who read these words to be among the number who witness and share in that better resurrection.

### HUNT - VANDERWALL

In the presence of some two hundred fifty friends, filling to capacity Hope Chapel Church of God at South Bend, Ind., Miss Erma Jane Hunt, daughter of William I. and Lois T. Hunt of 1111 Blaine Ave., was, by her father, given in marriage to Richard M. Vanderwall of Soldier, Kan., on Sunday afternoon, April 7, 1946, the undersigned officiating.

The church was beautifully decorated with floral baskets, palms, and candelabra, and with bouquets tied on the ends of the pews.

Mr. Gordon Slack, vocalist, was accompanied by Mrs. Frank Geerligs.

The bride's attendants were Mrs. Jack Conner, matron of honor, Miss Eileen Coleman, bridesmaid, and little Miss Barbara Wheeler, flower girl. The groom was accompanied by his brother Wayne as best man and William T. Hunt, brother of the bride.

With a double-ring service, the marriage vows were mutually pledged in prayerful acceptance of Biblical instructions.

Following greetings at the church, many of the friends enjoyed the reception at the home of the bride's parents.

A wealth of beautiful gifts attested the esteem in which the newlyweds are held.

Following a trip to the Sunflower State for a visit with the groom's people, Mr. and Mrs. Richard M. Vanderwall will be at home at 510 E. Washington Avenue in South Bend, Richard, after three years of service in the navy, recently received his discharge, and expects to continue a legal course at Notre Dame University. Erma will return to her duties as hospital receptionist, and to the Sunday school instruction of the little tots of Hope Chapel, where Richard has become a faithful worshiper.

F. L. Austin.

### MERCER - LUCAS

Miss Gladys Mercer, daughter of Mr. and Mrs. Robert Mercer of Macomb, Ill., became the bride of Eldon Lucas, son of Mr. and Mrs. Edward Lucas of Beardstown, in a ceremony performed Sunday, March 31, by the bride's brother, John P. Mercer, at the home of the bride's parents, in the presence of a few close friends. At high noon, following the closing strains of Lohengrin's Wedding March, the couple took their place before an improvised altar, under the archway in the living room. The arch was tastefully decorated in a floral scheme of pastel pink and blue with baskets of colorful spring flowers and potted ferns. Wedding bells fastened by ribbon streamers hung from the arch.

Marilyn Mercer, niece of the bride, sang "Some Sunday Morning," and Mrs. John Mercer sang, "I Love You Truly."

The bride wore a navy blue street-length dress, trimmed in white, with a corsage of white gardenias. The groom wore a brown business suit.

The young couple plan to establish their home in Macomb.—Adapted from a Macomb paper.

### RICHARDSON - BUNCH

The Blood River Church of God, Hammond, La., was the scene of a beautiful wedding, Sunday afternoon, April 14, 1946, at three o'clock, when Miss Mary Richardson, daughter of Mr. and Mrs. E. O. Richardson, became the bride of Mr. Clarence Bunch, Phoenix, Ariz. The church was decorated profusely with lovely flowers. The bride was very pretty, wearing a white suit with white accessories and carrying a white Bible. Her

bridesmaid, Miss Stella Kennard, wore a yellow suit, similar to the bride's, with light blue accessories. Both had sweet pea corsages.

The bride was given in marriage by her brother, Ellsworth Richardson. Vernon Lobell attended the groom.

The piano music was furnished by the bride's sister, Mrs. Harry Gockler. Ernest Barnum sang the lovely strains of "Because."

The wedding service was read by Bro. Vernis Wolfe. After marriage vows were expressed by both concerned, and the double ring ceremony performed, the bride and groom knelt while Ernest Barnum sang "The Lord's Prayer." Bro. Wolfe prayed God's blessing upon the couple as they go through life together.

The ceremony over, Mr. and Mrs. Bunch retired to the vestibule of the church and there received the congratulations of their many friends.

The newlyweds will live in Phoenix, Ariz., where Mr. Bunch will resume his photography work. May God's richest blessing attend them throughout life. Mrs. Harry Gockler.

### IDA JONES

With sadness of heart, we report the death of Sr. Ida Jones of Magazine, Ark., which occurred, March 3, 1946. Sr. Jones was the wife of Bro. A. J. Jones. She was sixty-eight years of age and had been a member of the Church of God for forty-four years. She will be missed greatly by her many friends.

There being no Church of God minister convenient, words of comfort were spoken by Norman Barnard, a minister of the Presbyterian faith. She was laid to rest in the Baruhill Cemetery to wait the coming of Jesus. (1 Cor. 15:22, 23.) W. G. Moffet

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The Lord preserveth all them that love him: but all the wicked will he destroy" (Psalm 145:20).*

### My Mother

My mother is always near me,  
(Though her visits are really rare),  
Her laughter rings from the hallway  
And quick footsteps I hear on the stair.

For Mother has always been near me,  
Near when I needed her care,  
Understanding is one of her virtues,  
For me she's oft whispered a prayer.

My mother I want always near me,  
Her trust and her faith in Christ share,  
Then in that heavenly Kingdom  
There'll need be no parting there.

—Madge Savage.

### A Christian Mother

You, boys and girls, who have a Christian mother, should be very glad. It is fun to attend Sunday school with your "Mom," isn't it? Sometimes she stays at home, but only when one of the family is sick. Mother has to be nurse, too, as well as housekeeper. She has many tasks to do! Try to help her if you can. Does she sew for you? Perhaps she cooks and cleans, too. Yes, a mother, although the center of the home, is really a servant of all!

Mary, a woman, became the mother of Jesus. Mary, another woman, was first at the tomb of the risen Christ. Although the Father has the position of the head of the family, yet he and mother talk over many things before deciding what is best for you.

A Christian mother taught Timothy about the Bible people. No doubt, your mother teaches you the Bible.

A Christian mother? Rise up, you children, and call her "blessed"! (Prov. 31:28.)

### A Mother Who Looked Back

In our lesson study, we have been reading about Abraham. He prayed for the wicked cities of Sodom and Gomorrah to be saved. God said He would save the cities if He could find ten righteous people in them.

Certainly those cities were wicked! Not *ten* holy people

were found there! Not *ten* with faith in God! Not *ten* who were trying to do God's will!

Two angels came to Lot one evening. Angels had visited Abraham, too. We know how he prepared food and bowed before his guests. Lot, too, bowed low. He, too, invited them into his home. He, too, made a feast for them. They came to protect Lot from the evil people.

The angels asked Lot to take his loved ones and flee. His sons-in-law laughed. They did not understand. They did not know God or His goodness which He offered.

When the morning came, Lot, his wife, and two daughters fled for their lives. The angels said they were not to look behind them. They were not to stop anywhere in the plain. They were to escape to the mountain so they would not be destroyed with the wicked cities.

Lot pleaded to stay in a little city in the plain. He was afraid of the mountains! The angels allowed him to flee to this city. They promised not to destroy it. That city was called Zoar. (Gen. 19:22.)

God withheld the punishment until Lot entered the city of Zoar. Then God rained fire and brimstone out of heaven upon those wicked cities.

What happened to Lot's wife? She disobeyed God's command. She looked back. She was turned into a pillar of salt.

Today, we as Christians are advised not to look back. We are not to look back at the things of the world. We are not to long for forbidden things. We are told to look forward to Christ's return and to work until He comes.

Pray that we will not look back and be lost as was Lot's wife. Accept the free salvation Jesus offers all who will heed His call!

### Happy Birthday Wishes

Joanne Flo Peters, May 7, age 4, Paynesville, Minn.  
Delores Macy, May 7, age 8, Troy, Ohio.  
Doris Cleora Denchfield, May 9, age 6, St. Cloud, Minn.  
Dallas John Denchfield, May 9, age 6, St. Cloud, Minn.  
Harold Hamilton, May 9, age 10, Cold Springs, Minn.  
Mary Alice Mercurio, May 9, age 11, Leavenworth, Kan.  
Milford Love, May 11, age 6, Cleveland, Ohio.  
Virgil Johnson, May 12, age 12, Nemaha, Iowa.  
Philip Yows, May 12, age 13, Purlmela, Tex.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

*How* "Some pay their dues when due;  
*Do* Some when overdue;  
*You* Some never do;  
*Do?* How do you do?"

The above jingle is the Berean treasurer's gentle method of reminding that several societies still have dues outstanding for January 1, 1946.

We are all proud of our organization and are anxious to see that it succeeds in every project set forth. Our chief aim is to develop spiritually and guarantee an ever-present young people's group in the Church of God. Unfortunately, it is impossible to accomplish this aim without the financial assistance of all societies.

At the present time, Sister Verna C. Thayer is devoting much of her time as an evangelist to working with and developing junior Berean societies and Vit-Em-In clubs. Since active junior Bereans insure future active senior Bereans, it is our obligation to support this work to the best of our financial ability.

Besides evangelism, we have several other phases of our work which must be supported. Our publishing committee is making a real effort to supply attractive as well as interesting tracts. These are distributed free of charge, so must be taken care of by our Berean treasury. Another important phase of our work is the correspondence committee which contacts all isolated Bereans and newly baptized young people. Also, there is the matter of expense in making the Berean Page as attractive as possible.

Since our whole national society will receive benefit from money expended, it must not be a burden to a few local societies, but the responsibility of all.

Our love and regard for our society are proved by our willingness to contribute in a financial way as well as spiritual.

### Berean News from Southlawn

The Southlawn Bereans recently presented an interesting skit in observance of April missionary Sunday. Written and directed by Robert Barr, recently returned from service with the armed forces, a Japanese national flag and Holy Bible served as background. The dialogue made a contrast between Christianity and the religion of Japan.

Also, the Southlawn group sponsored an Easter sunrise worship service and breakfast for all the young people of the church. About forty young people attended.

## JUNIOR BEREAN NOOK

### A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

As it is quite a hot morning in Egypt, it will seem good to be off in our Gospel Airplane. All aboard for a visit with Joseph's family to see how they are faring during the famine. Let us bow our heads and say our little prayer.

We must not forget our memory verse. Open your Bibles to Matthew 6:14. This will be a good verse for our trip, as we will see an example during our journey.

Off to Jacob's house! When we land, we soon learn there is no food. But they have heard they can buy corn in Egypt. So Joseph's ten brothers are just ready to depart for Egypt. Benjamin stayed at home, for his father was afraid something might happen to him. You remember he thought Joseph had been killed, and he did not want anything to happen to Benjamin. We fly back to Egypt.

As Joseph was governor over Egypt, the brothers had to go to him to buy the corn. Approaching Joseph, they bowed down to him. One of Joseph's dreams came true right then, even if the brothers had said they would not bow down to him. The brothers did not know Joseph, but he knew them. He never let them know that he knew them. Very roughly, he said, "Whence come ye?"

They replied, "From the land of Canaan, to buy food."

Joseph told them he thought they were spies, but they told him about their family, from whence they had come, and how anxious they were to buy food. He still insisted they were spies, and said they could have no corn unless they sent home for their youngest brother. For three days, he kept them in prison. At the end of the third day, he told them that one of them was to stay in prison while the others took the corn home and brought back Benjamin.

Their consciences hurt them quite a lot, for they remembered what they had done to Joseph, and they began to feel quite sorry for what they had done. When Joseph heard them talking, he turned his back and wept, but did not make himself known to them.

Joseph ordered their sacks to be filled and that each man's money was to be placed in his sack. He also gave them provisions for the return home.

Something exciting took place on their way home, but we will wait until next week to find out about it. Read Genesis 42:1-25 before your next journey.



**CASHMERE, WASHINGTON**

We are happy to report the baptism of two young people, Bro. John Buchanan and his wife Camilla. Following the morning service Easter Sunday, they came forward indicating their desire to be baptized into Christ for the forgiveness of their sins, that they might start a new life which leads to eternal life. Pray for these young people, and may God help them to grow in the Lord.

Lyle Rankin.

**MEETINGS IN ALABAMA**

There is a special place in my heart for Alabama, my boyhood home, where I lived until I went to Oregon, Ill., to begin my preparation for the ministry. Yet it is one of the last places I ever expected to hold a series of meetings, for we were the only members in the State that we ever knew of.

But, see what one little subscription to The Restitution Herald can do. To a little place called Town Creek it was noted that a Herald was going to a man by the name of W. L. Wallace. So I turned aside from my route to see if he was a member of the church. I arrived there April 3. He and his good wife welcomed me and entertained me in their home for the week that I was there. Bro. Wallace is a long-time member of the Church of God and moved to Alabama from Arkansas several years ago.

The community is called Wolf Springs, and is nine miles south of Town Creek. Town Creek is on State Highway No. 20, between Decatur and Tusculumbia. Bro. Wallace is strong in the faith, and was anxious to have some preaching in the community, where our message had never been preached. So meetings were begun the night after my arrival, in the schoolhouse, with about fifty people attending. The remainder of the services were held in the Baptist Church, with good attendance for the full six nights, averaging around 35, in spite of one rainy night that kept many away.

It was astonishing to me to see so many people turn out in an entirely new place. This is a tribute to the influence that Bro. Wallace has had in the community. He is well respected by everyone, and has not neglected to let his light shine. Consequently there was a good hearing for the preaching of the Word. There were many good contacts made, and a very cordial reception from the people. We believe this is a good field for future development.

If you are isolated from other members of the faith, remember what Bro. Wallace has done. He could have said, "I am only one. My efforts will not count," and could have gone into one of the local churches. But, by standing alone for his convictions, he has become the nucleus from which a new work may grow. Cannot you do the same? "Who knoweth whether thou art come to the kingdom for such a time as this?"

M. W. Lyon, Evangelist.

**NATIONAL BIBLE INSTITUTION**

Mrs. Bertha Logan	\$ 10.00
Mr. & Mrs. John E. Miller	200.00
Clyde D. Shaw	4.00
Mr. & Mrs. F. G. Carpenter	4.00
Esther H. Sprinkle	2.30
Mr. & Mrs. Emory Maey	5.00

**BAPTISMS AT KENDALL, FLORIDA**

On Easter Sunday, it was our pleasure to assist three persons in putting on Christ in the waters of baptism, and we wish to introduce to the household of faith these teen-age young people who, I believe, are farther south than any other of our brethren in the United States.

It has been my privilege to work with them for the past month, and my prayer is that they may have the fortitude to stand firm in the profession which they have made. We regret that there is no leader here to take the oversight and guidance of their Christian walk.

Their names are Paul Fitzstephens, Ada Fitzstephens, and Mrs. Dorothy Baker; all of Kendall. Paul and Ada are grandchildren of Bro. and Sr. C. E. Good, and Mrs. Baker is mother of two small children.

May they be blessed of our heavenly Father and gain the coveted prize of life eternal through Jesus Christ our Lord.

F. A. Stilson.

**EASTER SERVICES AT MORNING STAR  
South Bend, Indiana**

On Easter morning, a sunrise service was conducted from 6:00 a.m. to 7:00 a.m., with a very nice program. During the service, A. Pa. M. 2-C Robert Rouch of Seattle, Wash., came to the church. He is home on furlough. At the close of the sunrise service, breakfast was served by the ladies of the church to sixty people in the basement of the parsonage.

At 9:45 a.m., the Easter Sunday program by the Sunday school was presented. There were one hundred one persons in attendance for Sunday school. A number of visitors from out of town were present. Mr. and Mrs. William Huffer and family of Michigantown, Ind., and Kirby Davis of Oregon, Ill., were in that group.

Morning worship was at 11:00 a.m., with a large attendance. Climaxing the day was the evening service at 7:30, by our minister, Alva Huffer. His sermons were enjoyed by all who attended.

Evening service will be conducted every Sunday evening at 7:30. Preaching will be by Alva Huffer. We extend an invitation to all to attend.

Mrs. Paran W. Anderson.

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

Following the Easter morning service, five young ladies accepted the invitation to become followers of Christ and were immersed that afternoon. Their names and addresses are: Miss Betty McBrian, 3435 Rieser Ave., S.W.; Miss Gloria Bullman, 3547 Hillcroft, S.W.; Miss Mary Matson, 129 Manchester Rd., S.W.; Miss Shirley York, 3425 Opal Ave., S.W.; all of Grand Rapids 8, Mich., and Miss Carolyn Ratering, Moline, Mich.

We pray God's richest blessings to rest upon these young people that they may grow in knowledge and in Christian character and may be counted worthy of a place in the Kingdom.

There were one hundred thirty-one at Sunday school Easter morning. There was also a good service held at 7:00 in the morning, which was well attended.

H. Krogh, Jr., Pastor.

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

A young people's sunrise service and a mid-afternoon baptismal program, in addition to the usual morning services, marked the observance of Easter Sunday at Southlawn Park Church of God.

Meeting at 6:30 a.m., the young people conducted their own service commemorating the resurrection of our Lord and Saviour. An Easter breakfast followed the early morning service.

At 3:00 p.m., after a potluck dinner in the annex, the congregation gathered to witness the baptizing of and to receive into the church five new members. A communion service followed the baptismal program.

The newly baptized members are: Mrs. Jeannette Sylskar, 36, 341 Wilbur St., S.E.; Norma Jean Sylskar, 11, 341 Wilbur St., S.E.; Alice Franklin, 14, 1122 Alten, N.E.; Helen Louks, 17, 229 - 36th St., S.W.; and Robert Glick, 15, 25 - 34th St., S.E.

Bro. John Denchfield of Saint Cloud, Minn., has been retained as active pastor through June 2, 1946, according to invitation of the church board. He went home last week to visit his family in Saint Cloud, and returned in time for services, Sunday, April 28.

Robert J. Baird.

**ENROLLMENT COUPON.** Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's Name \_\_\_\_\_

Address \_\_\_\_\_

Tuition (\$35.00 plus textbook costs) will be paid by \_\_\_\_\_

(State whether personally or otherwise)



# The Voice of Indiana

EMORY MACY, Editor  
1252 South Jay Street  
Kokomo, Indiana

## EDITORIAL

The spring quarterly conference of the State of Indiana will be held at Kokomo, May 4 and 5. All churches are urged to send representatives to the quarterly conference. There are many problems to be solved, many plans to be made for the summer work.

Shall we modernize the Indiana Conference dormitory? Shall we provide for a larger and better State Conference in 1946? Nehemiah, when standing near the wall of Jerusalem, said to his people, "Let us build." "Then I told them of the hand of my God which was good upon me . . . and they said, Let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:18).

The State Conference financial status is very good, but what will money buy in the city "whose builder and maker is God"? The Lord is now building up His city. "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16). Indiana, shall we be blind and not see the nearing of the Lord's coming? Shall we spend all to seek the lost?

See page 14 for the Conference program.



## AROUND THE CHURCHES—

### Hope Chapel—

Hope Chapel surely has felt the need of a full-time minister these past months; however, we have had some very good sermons and talks on Sundays. Bros. Harry Sheets, F. J. Austin, and Timothy Pearson have supplied the pulpit, and Bro. Pearson now is serving as our pastor.

Children of the Sunday school did good work before Easter by making gifts for sick children and inmates of the jail. We are praying that the old adage, "A little child shall lead them," will come true.

The Vit-Em-In class recently organized by Sr. Verna Thayer is progressing nicely under the direction of Sr. Wilma Pierce.

### Hillisburg—

The Hillisburg Church of God celebrated its Golden Jubilee, Easter Sunday, April 21.

The Ladies Aid has been selling greeting cards. It has sold seventy-five boxes, to date. It is doing a marvelous work for the Church Building Fund, which now has passed the \$1,200 mark. Keep it growing!

Sr. Erma Bengel and Pvt. Ivo Morris were married in the home of the pastor on January 8. Many years of happiness to them!

Sr. Elizabeth Bird, who broke her hip four months ago, is improving at the home of her daughter, Mrs. Otto Dick. Bros. Lorenzo Orr and William M. Huffer were sick, too, several weeks ago, but are improved.

The church held its annual business meeting, March 4. At that time, it adopted a constitution and elected officers. The pastor, D. A. Jones, was rehired.

### Morning Star (South Bend)—

We were greatly blessed during January to have Sr. Verna C. Thayer in our midst.

January 10, we had our annual birthday for Christ. A pot-luck supper was served in the church basement. A program was presented by the children of the Sunday school: musical numbers by Bro. and Sr. Horace Pierce, Mishawaka; a talk by our Sunday school superintendent, Bro. Dale Rouch; a flannelgraph demonstration by Sr. Thayer; and a talk and colored slides of the resurrection by Bro. Paron Anderson.

Our Ladies Aid is growing by the able guidance of our president, Mrs. Alfred Nuffer. These ladies are to be complimented on the wonderful assistance they have given the church and Sunday school. They recently furnished the church basement.

The Vit-Em-In Bible class is growing, with an attendance of twenty-five. Their advisor is Sr. Dale Rouch. They meet every Sunday at 6:30 p.m.

Bro. Alva Huffer of Oregon Bible College was our speaker, March 17. There were morning and evening services, and a basket dinner was served in the church basement. We extend a welcome to all to attend our services.

### Burr Oak—

Sr. Verna Thayer completed a week of work at the Burr Oak Church on March 1. She was certainly an inspiration to our teachers. May the Lord continue to bless her every endeavor.

Sr. Thayer was also the guest speaker at the Marshall County Sunday School Convention at Bremen, Ind., on February 28. Several who heard her at the Convention wanted their children's teachers to hear her and see her work and demonstrations, so three car loads of Sunday school workers in the County came to the Burr Oak Church the closing night.

Bro. Harry Sheets of Aurora, Ill., is pastoring the work here. He comes each first and third Sunday of the month. We pray the time may come soon when he and Sr. Sheets can take up the work here full time.

Bro. Sheets conducted special services on Friday and Saturday evenings before Easter, and on Easter Sunday.

The ladies of the Willing Workers Circle are busy studying menus. The Culver business men have asked them to serve their pre-Easter luncheon again this year.

On April 5, there was an evening of fun and fellowship at the church basement. An offering was taken for the parsonage fund.

Bro. and Sr. Ferris Zechiel have had more than their share of sickness, it seems. March 6, their son Larry had an appendicitis operation. On the Saturday following, their daughter Bettie underwent an appendectomy. We are happy to report both children improving.

Sr. D. W. Weaver was sick several weeks, being unable to attend services.

We are happy to have Sr. Russel Heiser able to attend services again. While she is far from fully recovered, yet she is able to be out when the weather permits.

When Dad has a birthday, that is a pretty important date. If you do not believe it, just listen when the Sunday school superintendent asks for announcements. The results: the Morning Star Class helped Bro. Darrell Carlisle to celebrate. The Carlises were very much surprised when their son Dwight announced his father's birthday and age at Sunday school, and more surprised when the class walked into their home that evening, bringing ice cream and cake for the occasion.

### Kokomo—

The Vit-Em-In Bible class has just twice the attendance now, as it had in the beginning. New interest, with nimble fingers and alert minds, is developing neat handwork.

Sr. Verna Thayer stopped in Kokomo, recently, for one day and night on her trip southward. She instructed our Vacation Bible School teachers in the use of materials she brought for our school.

Our Vacation Bible School will convene, D.V., at the church, Monday morning, June 3, and continue through the week with morning and afternoon classes. Perhaps Saturday will be the choice day for the children, for we have planned a hike and picnic in the country. The one week of pre-Easter meetings, with Bro. Sydney E. Magaw as speaker, closed Sunday night, April 21. The Hillisburg congregation was well represented each evening. Among the many special songs, we were favored with a vocal solo by Bro. Kirby Davis, of Oregon Bible College. We were glad to have Mr. and Mrs. Vance Boyd, formerly of Pennsylvania, with us on Easter. The Boyds are visiting the Fergusons of Anderson, Ind.

The Texas portion of Kokomo's congregation reports:

"The regular Sunday school classes convene every Sunday morning in Bro. and Sr. D. G. Harvey's home. We have our own song leader, secretary, and treasurer. We are sorry that we have not grown in number, as we had hoped, since our arrival here. We are in a Catholic community, and the twelve members of our immediate family are all who attend."

# THE RESTITUTION HERALD

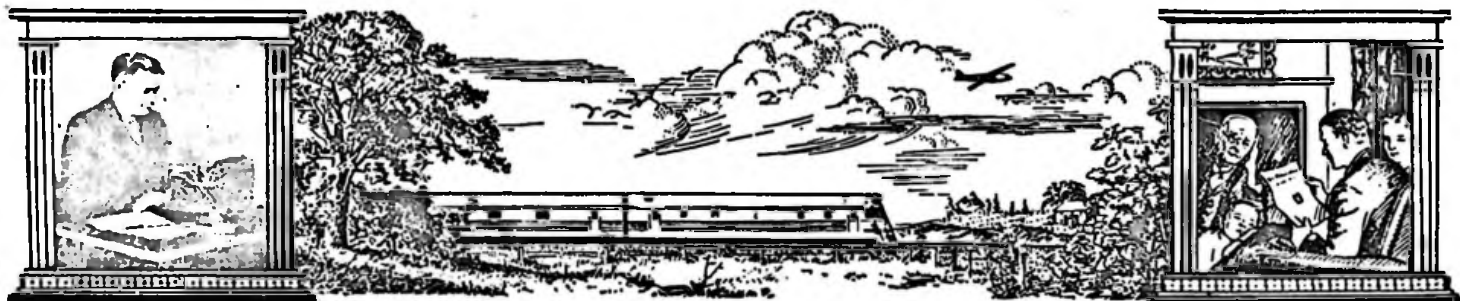
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**Honoring Christian Mothers**



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

## Mother—More Than Wealth to Me

When Solomon asked, "Who can find a virtuous woman?" and added, "Her price is far above rubies," he was thinking of the value of virtuous *mothers*—the subsequent verses speaking of her husband and children. (Prov. 31:10-31.) Godly motherhood is womanhood at its best: developed, refined, perfected. It is a *virtuous* mother whose "price is far above rubies."

A Christian mother's value is measured, especially, by the service she gives her own children, but it is not limited there. She enriches the life of her husband, doing him "good and not evil all the days of her life." "Her children arise up, and call her blessed; her husband also; and he praiseth her." Further, the quiet blessing of motherhood reaches beyond her home into the surrounding community.

Closeness of feeling between mother and child, and error on the part of a husband unappreciative of the one who bore his child, is revealed in innocent conversation of children. One little boy is quoted as having said to his mother: "Mom, we made an awful mistake, didn't we, when we married Dad?" Nobly, she replied, "No, Son, we haven't helped him enough, yet."

Godly motherhood illustrates the Apostle Paul's assertion that "love never faileth." A son or daughter may err repeatedly, but Mother quickly forgives. She "thinks no evil" of her children. When Bruno Richard Hauptmann was condemned to the electric chair, his Christian mother went to the governor of New Jersey, pleading for her boy to be pardoned. Certainly, the Governor was correct in withholding his pardon, but equally as certain should the mother be praised for her loyalty—last-ounce loyalty—to her boy. If, by any chance, Bruno Hauptmann was innocent of slaying the Lindbergh baby, he must have found comfort and courage to face death by that loyalty of his mother. Further, if he was guilty, as seemed so apparent, kind Providence still granted him that much favor—the forgiveness and devotion of a loyal Christian mother!

Very few Christian mothers are ambitious for worldly gain. They pray not for success and fame. Instead, they seek and find contentment in the development and success of their children. That is all the remuneration a Christian mother wishes. Her suffering, her self-denial, her prayers, her years of toil—all are compensated in the success of her children. More than the children appreciate, she has a way, too, of measuring their success that is different from all other ways of this world in measuring success. She thinks little of the position or salary that her son or daughter may receive, but she watches closely the moral and spiritual attainments of her children. She knows that "a good name is rather to be chosen than great riches, and loving favour rather than silver and gold," and she is jealous to see her children thus favored in life. "Despise not thy mother when she is old," walk daily in the counsel she gave, and "she that bare thee shall rejoice." (Prov. 23:22, 25.)

Years ago, Mother suffered for me. In love, she risked her own life to give life to me. When I was too young to care for myself, she provided that care—and did so lovingly. When I was hurt, she was first to hear my cry. When I was happy, she was happy. She was the first one to tell me the Bible stories. She taught me to pray—proof that she was praying first . . . Gradually, constantly, I have been changing: moving here and there, working here and there, having many and varied interests. Mother, though, is still the same. If I were to return home today, she would cook my meals, prepare my clothes, make my bed (if given half a chance) as she did many years ago. Her interest in life has been constant, planning and praying for me. In my absence, she has followed me in my various moves, occupations, and efforts. My success, if any, is her success. My failures are borne as her failures. It makes me want to be a better boy.

Friend where'er I serve or stray,  
Friend like Him of Galilee,  
Friend increasing day by day;  
Mother—more than wealth to me!



# Love, a Basis for Peace

By Francis E. Burnett (Jordan, Missouri)

(First of a series of three articles regarding Christian basis for peace.)

**M**ANY thoughts come to mind when one meditates upon peace. In the minds of most people, though, there is probably one outstanding thought. That thought is that the nations have signed a peace treaty and are endeavoring to keep their pledges. When we, as Christians, view this great and vital subject of peace, we find it has several aspects. Among the phases to be considered is love.

Jesus was approached by a lawyer from among the Pharisees who asked, "Which is the great commandment in the law?" (Matt. 22:36.) Jesus' answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (v. 37). To this He added, "The second is like unto it, Thou shalt love thy neighbour as thyself" (v. 39). Last of all, Jesus said, "On these two commandments hang all the law and the prophets" (v. 40). This would indicate that Jesus believed that *love* for God and for a fellow man was the most important of all duties. Since the beginning of creation, God has shown in His dealings with man that love is important. We read why this is true in 1 John 4:8: "He that loveth not knoweth not God; for God is love." The greatest manifestation of love was when God gave His Son to the world and allowed Him to be crucified for the world. Love, then, in our consideration of Christianity, in our consideration of others, or in consideration of anything, is the basis on which we should begin our thinking.

An attitude of man that causes disturbance and keeps him from having peace is hatred. In one instance only are Christians allowed to hate. In Amos 5:15, we read, "Hate the evil, and love the good." The teachings of Jesus tell us to do the exact opposite of hate. We read in Luke 6:27, "I say unto you which hear, Love your enemies, do good to them which hate you." We Christians must display love in all we do, that through such we might teach our fellow men to love. By doing this, we also will bring peace to them. It will not be a peace which is the agreement of nations to cease war, but peace of mind and soul.

Another thing to be considered in this matter of Christian love is the worth of each individual regardless of race, creed, or color. In Acts 10:34, 35, we read, "Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Too often the reason we do not show love to people is that we discriminate. When we learn to follow the teachings of our great God, we shall be of the greatest service to mankind.

In considering a *Christian basis for peace*, we must realize that it is the right of every person to hear and know the gospel. Peter, before having the vision recorded in Acts 10, had thought only his Jewish brethren were worthy to be taught. God taught Peter differently, and that teaching still stands today. We can show our love to others by telling the gospel story or in helping someone else tell it. We should never expect to enjoy to the fullest extent a Christian peace until we help bring peace to others and help them know how to obtain it.

Love is a basic factor in determining our attitudes. There are many types of love—a love for our relatives, a love for fellow man, a love for animals and birds, a love for nature, and so forth. Again, we read from the words of Jesus: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

As stated previously, we must show love to our fellow man. More important than that, we must love one another and let it be known, for Jesus said that it was by this token, love, that all men would know that we were His disciples. There is one debt we owe to our fellow man. "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8). *There* is a basis for Christian peace, a peace that will bring joy to men, and that basis is love.

## TRIBUTE TO MOTHER

By Mary Mae Nedrow

Memories hold a sacred place  
Within our hearts today.  
For well do we remember  
Our mother's gentle way.

She pointed out the way of Life,  
The gospel story told,  
How through God's own salvation plan  
We come into the fold.

We often pause and think of her  
In the glow of evening light,  
Through the sun-enchanted hours,  
And through the darkest night.

Walking ever by His side  
Daily through the years,  
With her smile of trustfulness  
She would calm all fears.

On Mother's Day our thoughts go back,  
Tribute to her we pay  
As we thank God for mothers, all,  
Who gently lead the way.

# Holy Spirit Baptism

By T. M. Ferrell (Holbrook, Nebraska)

**M**ANY PEOPLE, as they come to knowledge of the importance of being baptized, are thrown into confusion because of the teachings of popular denominations and radio preachers regarding Holy Spirit baptism. It is their teaching that baptism by immersion in water no longer is necessary, having been replaced by baptism of the Spirit.

The only reason for such teaching that we are able to discern is that radio preachers find it impossible personally to baptize those who might be converted by their preaching, as many of them preach over nationwide hook-ups. So, to overcome this difficulty, they teach that baptism of any outward form is unnecessary, and many of the popular (modernistic) denominations have discarded baptism, because such acts are "so humiliating" to the candidate. At any rate, they teach Holy Spirit baptism, though the Scriptures in no place signify it as the baptism for conversion.

The first mention of being baptized by the Holy Spirit is in Matthew 3:11, where John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me . . . shall baptize you with the Holy Ghost and with fire."

Before John the Baptist had been cast into prison, the Record states that Jesus and His disciples came "into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there" (John 3:22, 23). Jesus did baptize, otherwise it would not have been told that He "baptized more disciples than John" (4:1). It is true, however, that He baptized only His disciples or apostles. (See v. 2.) That baptism could not have been the baptism of the Holy Spirit, otherwise Jesus would not have prophesied the Holy Spirit baptism as being yet future (Acts 1:5) *after* His resurrection and just before His ascension. Acts 1:5 says, "Ye shall be baptized with the Holy Ghost not many days hence," evidently referring to the Day of Pentecost when the scriptures referring to the baptism of the Holy Spirit were fulfilled.

"When the day of Pentecost was fully come, they were

all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it *filled* all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:1-3). Others *received* the gift of the Holy Spirit, but were not *baptized* of the Holy Spirit. Baptism is an immersion, a covering, a complete burial in water. The Spirit (represented by the rushing mighty wind) "*filled*" the house where they were, baptizing them, completely covering them and surrounding them with this demonstration of God's power. They received the baptism of the Holy Spirit as Jesus promised. Was this baptism for conversion? It was not! They already had been baptized in water by Jesus Himself. The baptism of the Spirit was given to empower them to perform miracles to confirm the Word. (See Heb. 2:3, 4.) The Word was confirmed; the purpose for miracles was ended.

The only other reference of anyone else being baptized of the Holy Spirit was in the case of Cornelius, the Roman centurion, whose story is recorded in Acts 10. Peter reported this story to the apostles and brethren later at Jerusalem, as recorded in Acts 11: 15, 16, which says, "As I began to speak, the Holy Ghost fell on them, as

on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." It took just such a miracle to convince the Jewish believers that the Gentiles were their coequals in the Church of God.

The baptism of the Holy Spirit did not fill the requirements of becoming a member of the body of Christ; for immediately after Cornelius and his household had received the outpouring of the Spirit, Peter said, "Can any man forbid *water*, that these should not be baptized. . . ? And he commanded them to be baptized in the name of the Lord" (Acts 10:47, 48).

That every person needs to be baptized to be saved is undeniable. The preponderance of Scripture in the New

## MOTHER

"Host of friends and kindred, too,  
We have to love each other;  
But on this earth God gives to each  
Of us just one dear mother.  
She it is who first must hear  
Of unexpected pleasure;  
Rejoicing with us and her joy  
Makes full the heaping measure.

"The first to comfort in distress  
The one to whom our sorrow  
Brings keenest pain; and then again  
Reminds us of 'Tomorrow.'  
We learn to lean upon her work.  
Her wisdom guides and strengthens  
Our character in youth and brings  
Reward as time is lengthened.

"And then the time to us must come  
When Mother's hands are folded;  
To us the dearest, fairest hands  
The Master Sculptor molded.  
The angels kiss the loving eyes  
And close the white-fringed keeper;  
The pulseless breast is now at rest,  
God keep the silent sleeper."

—Selected.



Testament relating to baptism teaches its necessity in getting one into God's household and into heirship of the Kingdom and eternal life. Nowhere in the Scripture is sprinkling for baptism taught or intimated. There are only two instances in the Scripture where anyone was baptized with the Holy Spirit, and both of those were special cases. It required just such action in those cases; nothing else would have had the same effect. In one of those cases, the candidates had been baptized in water *before* Holy Spirit baptism. In the other, the candidates were baptized in water *after* Holy Spirit baptism—seemingly teaching that one had no effect without the other. If Holy Spirit baptism only was commanded and in effect at that

time, why did Peter command the household of Cornelius to be baptized in water in the name of the Lord after they already had been baptized of the Spirit? The fact is that Holy Spirit baptism was never designed to take the place of water baptism, but to supplement it in these special cases. There is no record of anyone else either being baptized with the Spirit or being promised to be baptized with the Spirit. It is an indication to us that it was never performed again.

Baptism (immersion) in water in the name of the Lord is still the only means of entrance into the body of Christ, the teachings of radio preachers and modernistic denominations notwithstanding.

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## “THOU SHALT LOVE THY NEIGHBOUR AS THYSELF”

### The Royal Law and the Golden Rule

By R. H. Judd (Colborne, Ontario)

WHEN the same command, in practically the same wording, is given as many as eight times in the Scriptures, it is reasonable to conclude that very special instruction is contained in it. The words occurring in the text heading of this brief study are to be found, also, in Matthew 19:19; 22:39; Mark 12:31; Romans 13:9; Luke 10:27; Galatians 5:14; and James 2:8. In the last recorded reference, James called it “The royal law according to the scripture” (see R.V.).

“Whatsoever ye would that men should do to you, do ye even so to them” (Matt. 7:12) is often thought to be an exact parallel of the message we are considering, and has been given the title of “*The Golden Rule.*” We think, however, that there is considerable difference between them that generally has not been noticed. The passage in Matthew 7:12 does not enter into realization until action is performed, for its reference is to the things that we *do*. The one included in the scriptures to which we have called attention goes much deeper, for it touches our own personal relationships towards life, before the “neighbour” spoken of has even been met.

Most of us have been accustomed to put the stress of importance in the interest of the “neighbour” rather than ourselves, and urgent appeal has been made to the individual for self-abnegation. This time, however, let us rewrite the message placing the emphasis where, according to the construction of the language used, it should be placed.

### “*Thou Shalt Love Thy Neighbour As Thyself*”

Careful meditation will reveal that if we are to obey the injunction to “love thy neighbour *as thyself*,” love of self, in some form, logically must (Please turn to page 11)

## IS CHRIST ADAPTABLE?

By Joan Hall (Oregon, Illinois)

I ATTENDED an adult Sunday school class in one of our churches recently, in which part of the discussion made a deep impression on me. The young man teaching the class asked a leading question, “Can we take Christ with us wherever we go, from the time we awake in the morning until we go to bed at night? Would He fit into the lives we lead, and the places to which we go?” There was a short silence, and then another young man answered, “I believe Christ is adaptable enough to fit in anywhere.”

Is this the attitude of so-called Christians of today? Do we expect Christ to adapt Himself to our sinful ways after He suffered and died on the cross at Calvary to redeem us from sin? Should He come down to our low level after His life of sorrow and trial, through which He retained His perfection, to the glory of God? Or should we attempt to adapt ourselves to Christ? Was He not the perfect example for us to follow throughout our lives? Can we expect Christ to be with us as we go to places which Christians should shun, or do things of which we know He would not approve? No, we cannot! Christ tells us in John 8:12, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” We must follow Him in the pathways in which He leads, and we need never fear that He has left us. He cannot adapt Himself to fit into our lives, for He is without sin, and we are born in sin. We, therefore, must attempt to adapt our lives in accordance with His teachings.

Also, in Matthew 16:24, Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Here we find that not only are we to follow Christ, but we have self-denial to make and a cross to bear for the privilege of following Him. Could part of this self-denial be to (Please turn to page 11)

# Compensation for Ignorance

By Arlen Marsh (Rockford, Illinois)

*"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Colossians 4:5, 6).*

THE UNPLEASANT faculty of talking most loudly and firmly about the things of which we know least is by no means confined to politicians, lobbyists, and rabble-rousers. It has, as far as history records, been a general and highly inflammatory trait of humanity ever since Adam and Eve fled before the wrath of God in Eden.

Modern psychology has devised a word which fits the trait precisely: *compensation*. We compensate for our own ignorance by a show of exceptional zeal; we cover our lack of knowledge, often our lack of sound thinking, by the kind of Pharisaic zest displayed by Paul during his early persecutions of the Christians.

Watch two children in an argument. "It is!" says one. "It isn't!" says the other. And so on for minutes on end. Yet the children are no whit more infantile than their elders who employ more words—but who say exactly the same thing.

Some months ago, one of our more experienced ministers told me that for years he had, sometimes consciously, sometimes not, argued mightily in favor of some of his pet notions—only to discover, when he had taken time and opportunity to investigate, that those who opposed him had more nearly correct ideas than his own. "I always talked loudest about the things I knew the least about," he confessed. "Now, I'm beginning to find out how little I really knew."

He was not unique. The philosopher who exclaimed over religion ("What crimes have been committed in thy name!") was no more than voicing the inevitable consequences of our too-often-exercised compensation for ignorance.

An ardent dry, speaking of the possibilities of missionary work in South and Central American states, told the world not long ago that Latin Americans tended to insult, to blaspheme, and to ridicule the name of Christ even in their saloons. Were there not many taverns in Mexico, for example, bearing the name, "Jesus' Tavern"? It happens that *Jesus* is as familiar, as a man's first name, to Latins as *John* is to Anglo-Saxons, and that the association of *Jesus'* name with Latin American taverns means no more to those south of the border than the association of the Apostle's name with taverns in our own country.

Time and again, Bible teachers of long experience have sung the refrain that Baal was *the* idol whom Israelites and Canaanites worshiped. Baal, actually, was a generic deity—the name is applied loosely by the Bible, as it was applied loosely by the Canaanites to any of the several hundreds of local divinities whose images appeared in Palestine villages before the time of Alexander the Great.

Thanks to the Italian models used by a majority of medieval painters, the world has come to regard Christ as having been dark, ascetic, a bit on the anemic side. He was, however, as nearly as secular and Biblical history combined can indicate, probably quite a man: strong, vigorous, red-haired, and ruddy of complexion.

Because the King James bears the mystic words, "Authorized Version," on its title page, tradition has built around it the infallibility of God Himself, and has decried any efforts to put the Scriptures in the tongue of the current age. The King James, really, was no more "authorized" than Moffatt's or the Geneva Bible; a comparison of several editions of the King James will lay bare a wide variety of punctuation; several thousand changes were made both in punctuation and translation during the first two centuries the version was in use. Yet, as with everything else, those who know the least of the history of the Authorized Version, those who have never read the complete preface penned for the version by its own translators, are loudest in its defense.

These are, however, mere examples. Now and then, the compensation for ignorance rises to really important heights. Difficulties are invented—as if the Bible did not present enough difficulties of its own!—in the effort to substantiate this theological view or that. Jesus spoke to people living in a different civilization, a different state of culture, from our own; He faced problems which no longer are our problems; and these facts must be kept in mind as we interpret His language. Human nature never changes, but the stimuli which give human nature its momentum are changing constantly.

We live now in a time when the factual article has become more widely read than fiction. We live in a time when philosophy has been supplanted by science, and sentimentalism by money-



(Please turn to page 9)

# The Missionary Spirit

By James Mattison (Hammond, Louisiana)

STRANGE events occurred on the shore of Sidon last night, according to many prominent citizens of that city. They claim that near dusk, a great whale swam close to the shore and disgorged a man, who slowly arose and was lost in the throng. No one could identify him, although some claimed him to be a prophet of the God of Israel. Authorities of Sidon are silent and discourage interviews with our reporters."

Thus might have read a news item in the *Tyre Times* a few days after Jonah's disobedience to God and subsequent repentance.

No, Jonah abhorred the thought of preaching—and to Gentiles! Undoubtedly he thought, "I am no preacher. Why doesn't God send one of the priests from Jerusalem? Besides, Nineveh is such a large city that one man could do no good. Let God send someone else." So Jonah disobeyed, and fled.

His blind flight was not successful, as we all know. God wished to use Jonah. Thus the great fish was prepared and swallowed Jonah, who then found it quite easy to change his mind concerning the Lord's command. Then followed the scene which might have been a news item in the *Tyre Times*.

God called again, "Go unto Nineveh . . . and preach unto it the preaching that I bid thee." This time, Israel's first foreign missionary arose quickly and went with haste. "Obey God or be destroyed!" was his cry. Nineveh obeyed and was spared.

Everyone is world-conscious today. Newspaper recordings of World War II have made us familiar with remote countries and strange peoples. Businessmen today seek a world market. Nations seek an international government.

Yet we, the people of God, do not fully sense that we, like Jonah, are to be a testimony to more than the people of our own country. "The field is the world" (Jesus). We believe and teach that Christ is the only way of salvation, yet we are shamelessly indifferent to the millions of heathen who follow Confucius, Mohammed, and the like. Can Confucius give everlasting life? He is dead. Can

Mohammed change our vile bodies? He is dust. Where is the gospel of Christ?

As we examine our own so-called civilized country, we see corruption, fraud, deceit, crafty inventions, and evilness of all kinds. None who practice such works will inherit the Kingdom of God. Where is the gospel of the Kingdom?

World war has not ceased. Sin and his followers are roaring with laughter at our pitiful attempts to release some of his slaves. The enemies' lines are not falling back, but advancing. Our supplies of men and contributions are not coming from the rear, and, worst of all, the spirit of aggression is very low. We almost have made peace with sin!

Moses had the same difficulty at the Red Sea. The enemy was advancing from the rear. There were no weapons. Provisions were almost gone. The people complained. Everything was wrong. What could be done? Moses prayed. The Lord's answer was swift, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

Today, as in Moses' time, sin would rejoice to hinder God's command, "Obey, or be destroyed!" Our army of workers is small, num-

bering less than a city of ten thousand. Gideon needed only three hundred men. "The Moravians have three times as many members in their foreign missions as in their home churches" (Progress of World-Wide Missions, by Glover). Much work can be accomplished by few people. We say that our supplies are few. So were Israel's in the wilderness, yet God provided. Material difficulties must not cause us to lose sight of the victory which lies ahead. "The Great Commission was never qualified by clauses that called for advance only if funds were plentiful and if no hardship or self-denial were involved" (John C. Stam, late missionary to China). Let us rejoice that we do not have to work alone, but that God is with us! It is His strength that will bring the victory.

Surely God's answer today is the same that He gave to Moses, "Speak to the people, (Please turn to page 10)

## MOTHER

She carried me under her heart. She loved me before I was born. She took God's hand in hers, and walked through the Valley of the Shadows that I might live. She bathed me when I was helpless. She clothed me when I was naked. She gave me warm milk from her own body when I was hungry. She rocked me to sleep when I was weary. She pillowed me on pillow softer than down, and sang to me in the voice of an angel. She held my hand when I learned to walk. She nursed me when I was sick. She suffered with my sorrow. She laughed with my joy. She glowed with my triumph. While I knelt at her knee she taught my lips to pray. Through all the days of youth she gave strength to my weakness, courage for my despair, and hope to fill my hopeless heart. She was loyal when others failed. She was true when tried by fire. She was my friend when others were gone. She prayed for me through all the days, when flooded by sunshine or saddened by shadows. She loved me when I was unlovely and led me into man's estate to walk triumphant on the King's Highway and play a manly part.—H. S. McGowan; selected by Mrs. Henry Mattison.



## News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**FAMINE.** When Jesus was questioned by the disciples what signs would appear in the end time as omens of the end of the age, Jesus gave famines as one of the signs. As one reads of the stark conditions of hunger and famine that are rampaging throughout war-devastated Europe and the starving areas of Asia, he cannot help associate these conditions with the warnings given by the Master.

Herbert Hoover, whose name has become almost the equivalent of Samaritan, because of his great interest in and work for the sufferings of humanity following two world wars, as chairman of the committee for the distribution of food to the starving, says that 30,000,000 Italians need daily bread rations, or between 278,000 and 318,000 tons of food monthly between February and July, 1946. Poland will require 500,000 tons for the like period. British India will need 10,000,000 tons a year. To these must be added the countries of Albania, Austria, China, Czechoslovakia, Dodecanese Islands, Finland, and Yugoslavia. Mr. Hoover says: "Hunger sits at the table thrice daily in hundreds of millions of homes." Remember the words of Jesus!

**BEER AND STARVATION.** While the hearts of the people who are blessed with plenty are being appealed to for sacrifice in their food to stave off starvation among millions of people, we find the breweries are increasing their use of vital grains to make more and more beer to blight and curse the lives of people. The United States Brewers Foundation reports production of 7,508,102 barrels of beer in January, 1946, compared with 6,318,282 barrels in the same month of 1945. Such waste of essential grains when millions and millions are going hungry, suffering from malnutrition, and dying for the want of bread, the appeals of government for sacrifices in our daily diets lose some of their virtue. Why should gluttony and fleshly habits be permitted to consume such staggering amounts of food, when people are being called upon to scrape their bread boxes for the extra slice?

Since Pearl Harbor, 337,000,000 bushels of grain have been used in alcoholic beverages. This amounts to 5,627,900,000 pounds of pork, or 3,909,200,000 pounds of beef, or 4,077,700,000 pounds of lamb. With this picture put the following report as published in "News of China": "Coffins were lined up by a charitable Buddhist organization, and the people staggered there to lie down in the coffins to await death. In that way they made certain of some sort of a burial." "What shall be the sign of thy coming?" Jesus replied, "Famines."

**PAGANISM RETURNING.** In addressing a meeting in Washington Cathedral of Protestant Episcopal Church, Lord Halifax

said: "It must be a matter of grave concern to all Christians that after nearly 2,000 years of their religion a large part of Europe should have relapsed into conditions reminiscent of the worst days of paganism. It was as if Christianity had not been born; or if, after a brief trial, men had come to the conclusion that they had no further use for it."

It is becoming easier to discern what Jesus meant when He said: "When the Son of man cometh, shall he find faith on the earth?" There has been so much in the name of Christianity that only has been a "form of godliness," that when trial of faith, convenience, or expediency arose, the form was set aside. The diminishing influence and power of the church apply only to that section of its adherents who were living under the guise of a "form of godliness." The sooner this element is exposed and becomes separated from the "body of Christ in particular" the better off will be the chaste virgin espoused to Christ.

**NO FEEBLE.** When Israel came out of Egypt, it is written there "was not one feeble person among their tribes." When it is remembered that there were between two and three million people, including the women and children, the health of the people becomes all the more miraculous. When God puts His hand the second time to redeem Israel from all the countries wherein they are scattered, the people again will enjoy a full measure of health, and the "inhabitant shall not say, I am sick." Contrasted with this condition is a report on health conditions in India. It is reported reliably that there are between 1,000,000 and 1,500,000 lepers, 600,000 blind, with nearly 1,000,000 perishing yearly from epidemics. Every two and one-half minutes a mother dies in childbirth, a baby dies every fifteen seconds. There is one doctor or nurse for every 10,000 people, with 90 per cent of these living in crowded cities where only 15 per cent of the people live. This would indicate a vast army of humanity without any medical assistance whatever.

The day foretold by the prophets when sickness, a by-product of sin, is done away will be cause of rejoicing.

**COST OF WARS.** People sometimes wonder what their tax money goes for and the purposes for which it is used. The greatest cost to taxpayers of all items of government expense is war. Secretary Morgenthau gave out these figures on the costs of different wars in which the United States has been engaged. The cost of the war in Europe alone up to May 5, 1945, was \$275,703,600,000. Against this the war of independence might be contrasted which cost a mere \$70,000,000 paid in pensions. The full cost has never been fully computed. War of 1812

has been estimated at \$133,700,000; Mexican War, \$166,000,000; Civil War, \$15,000,000,000 including pensions; Spanish-American War above \$2,000,000,000; World War I to June 30, 1919, \$25,729,000,000—continued costs, such as pensions, interest, etc., amounts to \$16,036,000,000, making a total to date of \$41,765,000,000. World War II has been eleven times more costly than World War I.

The cost of war cannot be computed in dollars and cents—lives lost, bodies maimed and crippled, homes broken up—these are far above the value of the dollar sign. As long as the hearts of men are under the domination of the lusts of the flesh, there will be wars and rumors of war.

**CONDEMNED TO DEATH.** Martin Neimöller has been "condemned to death" by a nationalist underground organization in Germany. Placards announcing sentence appeared in Goettinger, Hanover Province. Mrs. Neimöller says she fears more for the life of her husband now than when he was in concentration camp. The reason for the underground movement decreeing sentence against this militant pastor was because he confessed guilt on the part of Germany for the crimes which she committed against civilization. If it is not one thing it is another to cause the hearts of men to quake for the things which are happening in their midst. Another sign which Jesus gave that would mark the last days just prior to the time of redemption!

**RELIGIOUS EDUCATION.** The International Council of Religious Education is planning a summer convention for 1947 for 10,000 teachers and leaders in religious education. Forty denominations and one hundred sixty-four state, provincial, and city councils of churches will send delegates. Place of meeting has not been set. In issuing the call, the reason given for the convention was that the "national moral welfare through neglect of religious teaching" was at such a low ebb, the forces of Protestantism must awaken and rally its forces and meet this moral downward trend. Bible teaching is an antidote to moral laxness, and surely the country is in need of some straight-from-the-Bible teaching on the moral issues facing the nation and corrupting society. The church has given encouragement to the forces of evil in its compromising attitude toward certain moral issues upon which it should stand unequivocally opposed. No better rule could be adopted by the present-day church than that given the church at Thessalonica by Paul: "Abstain from all appearance of evil." The influence of the church can be increased by an out-and-out stand against evils abhorred years ago, but now winked at or indulged in—dancing, gambling, card playing, smoking, Sunday desecration.

## EARLY PIONEERS IN THE TRUTH

Our First Church Editor

By John R. Fiske, Jr. (Hunnewell, Kansas)

**D**OCTOR JOHN THOMAS was born in London, England, in 1805. His father was an independent clergyman and very talented. He early joined his father's church, but quit it at sixteen years of age. For a number of years, he remained unconnected with any church. The Doctor said he then was "very ignorant" of the "whole subject of theology." During this time, he frequently wrote for a local paper, the *Lancet*. At sixteen years of age, he studied medicine and finally became a doctor of considerable ability.

In 1832, his father joined the Baptist Church and came to America. The Doctor left also for America in May, 1832, in a ship that carried only ninety souls. The ship had an unspeakable time from heavy seas and winds. The storm continued for many days. All expected to be drowned. Before this, the Doctor was not interested in religion, but, during these days, he pledged himself, if delivered, to study the Bible as was never studied before. He finally arrived in America.

Shortly after reaching America, Mr. Thomas heard the Presbyterian minister, Archibold Maclay, New York City, but was much displeased. He then went to Cincinnati, Ohio, where he heard of the "reformation movement" through a Mr. Foster, a Baptist preacher. He was much interested, and many times later he heard the "Disciples of Christ" preach; and eventually joined them and was baptized, as he thought, "for the remission of sins" (Acts 2:38) by Walter Scott. This took place in the presence of a number of witnesses at ten o'clock at night by the light of the moon. He later was urged by Scott to become a preacher, but refused. He then moved to Wellsburg, Virginia, and met Alexander Campbell. He also very earnestly urged him to preach, but again refused, but at last consented and became a speaker.

In 1834, he started the *Apostolic Advocate*. A thousand copies were printed at Philadelphia. He reviewed the sects and demanded the rebaptism of the Baptists then uniting with the Disciples. In this, he differed from Campbell who published the *Millennial Harbinger*.

In 1835, he discovered that the Bible teaches the sleep of the dead, "a thousand year" reign of Jesus and His saints on the earth, literal destruction of the wicked, impersonality of the devil, etc., and strongly advocated them in the *Advocate*. He was then bitterly denounced by Campbell, and later debated some of these questions with him.

In 1837, he discussed conditional immortality with a Presbyterian minister of the name of Watts. This was published under the name of "The Apostasy Unveiled."

During all these years, he regarded himself as a "Campbellite" and preached these truths just named.

In 1847, he was rebaptized, thus starting our movement which, under different names, is now worldwide. During this year and the next, the Wilsons arrived in America. They met the Doctor, learned his faith, and were baptized by him. Benjamin, one of the number, with six others, then organized the first Church of God in America at Geneva, Illinois. Wilson, with the Doctor's approval, then started *The Gospel Banner*.

In 1839, the *Apostolic Advocate* was suspended, but was followed by *The Herald of the Future Age* in 1844, published at Richmond, Virginia. He next went to England in 1848. While there, he preached the gospel of the Kingdom to large and attentive audiences at Nottingham, Birmingham, Plymouth, Lincoln, Newark, etc., and established numerous churches.

In 1850, he returned to America and helped Benjamin Wilson and Joseph Marsh establish *The Restitution* in 1851, but continued to publish the *Herald*, a monthly magazine, whose name was changed to *The Herald of the Kingdom and Age to Come* until 1862, when the Civil War caused its suspension. He then went to Scotland. At Glasgow, great crowds listened to him, and thus the faith was planted in Scotland. A number of congregations were there organized.

In 1863, to escape the draft, the brethren in Stephenson County, Illinois, at his request, assumed the name of "Christadelphian."

He wrote a number of books: "Elpis Israel" in 1847, "Eureka" from 1862-1868, and some lesser works. He fell asleep in Christ, March 5, 1871, at Worcester, Massachusetts, having accomplished the complete revival of the one faith.

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### COMPENSATION FOR IGNORANCE

(Continued from page 6)

making practicality. We no longer can expect the world we seek to convert to follow us blindly, to take what we say "on faith," merely because we have said it. Our facts—minute as they may be—should be accurate, our knowledge broad, our abilities varied.

The dogmatic truths of Scripture can be established without the aid of faulty reasoning and facts which really are not facts, but traditions. We must not compensate for ignorance; we must not bolster our own ego by noisy propagation of "the truth" with insistence upon things that are not truth. Only with carefully assembled facts, carefully arranged arguments, and a depth of knowledge of Scripture and of the world about us, can we meet the demand laid upon the Christians at Colosse by the Apostle Paul.



## ONE FOR ALL

By Evan Knodle (Rockford, Illinois)

(This article is sponsored by National Sunday School Association, a department of National Bible Institution.)

THERE IS NO age limit for "being good." It is nice to be able to point with pride at little Johnny Jones and say, "Now there's a good boy. He goes to Sunday school." But why can we not point with pride at Johnny's mother and dad and make the same statement when they too attend Sunday school? Why is it that at a certain age a child suddenly discovers that the way older people "get along" is to beat the other fellow down before he has a chance to beat you? This theory is the basis for the actions of most grown-ups.

It could be that what we term "Sunday school" should be changed to "Bible school." We should de-emphasize Sunday and turn all our attention to the Bible. Sunday must become the day when our main activity is Bible study.

If our so-called "Sunday school" is to follow the popular conception and be for the benefit of the "children," we should all "become as babes." There is no time in life when a person can "slow down" in the process of absorbing Biblical knowledge. The older a person becomes, and the more responsibilities he assumes, the more is he in need of Biblical guidance and support for action.

Sunday school or Bible school has no substitute in any other church service. Here people of all ages are gathered to discuss the Bible in relation to their personal needs. Or, so it should be. Doctrines are necessary as a basis for one's belief. According to the Scriptures, however, mere recognition of the truth of basic doctrines will do no one a whit of good unless the person can "live right." If you really believe something, you will govern your life accordingly.

A lot of temperatures are raised unnecessarily over the life and death importance of the fine points of doctrine. Each individual is born with a personality and character different from any other. Each person needs different doctrine to make him conform to the ultimate goal of the "Christian." What may be of greatest importance to one person may seem practically nothing to another. You need not teach temperance to a person who cannot stand the taste of fermented drinks. And many a "drunk" believes and practices brotherly love to such an extent that he cannot understand why "church people" have to lay such stress on "love thy neighbour."

Learning the things that will help us to live Christian lives is assisted by discussing everyday problems under competent leadership, using the Bible as the final answer book. Christian leadership is a profession sorely neglected today. As a consequence, many Sunday schools are not reaching and helping all ages. The fact that children

leave the influence of Sunday school at an early age no doubt is due to the fact that very few Sunday schools have teachers trained to take care of the personal problems beyond that age. It is not too hard to help children draw and sing, or to tell them Bible stories. It is hard to keep a person on the straight and narrow path when he is confronted with the buffetings of everyday life. Our present Sunday schools are planned so loosely that a person may attend every Sunday all his life and no one would know how far he actually had progressed or whether or not all his needs had been supplied.

You can go to a university and tell the man that you want to be a doctor, and in a specified length of time you can become a doctor, filled with facts, skills, and all the requirements necessary to help the physical needs of the people. Can you go to your "church school" and tell the man you want to be a Christian and get the same results? Not often. But you should be able to. And you can, if you really want such an organization built up. It is all up to you.

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## THE MOTHER'S WATCH

She never closed her eyes in sleep till we were all in bed,  
 On party nights, till we came home, she often sat and read,  
 We little thought about it then, when we were young and gay,  
 How much the mother worried when we children were away.  
 We only knew she never slept when we were out at night;  
 And that she waited just to know that we'd come home all right.  
 Why sometimes when we'd stayed away till one or two or three,  
 It always seemed to us that Mother heard the turning of the key,  
 For always when we'd stepped inside she'd call and we'd reply;  
 But we were all too young back there to understand just why.  
 Until the last one had returned she'd always keep a light,  
 For Mother couldn't sleep until she'd kissed us all good night.  
 She had to know that we were safe before she went to rest.  
 She seemed to fear the world might harm the ones she loved the best.  
 And once she said, "When you are grown to women and to men,  
 Perhaps I'll sleep the whole night through; I may be different then."  
 And so it seemed that night and day we knew a mother's care;  
 That always when we got back home we'd find her watching there.  
 Then came the night that we were called to gather round her bed.  
 "The children all are with you now," the kindly doctor said.  
 And in her eyes there gleamed again the old-time tender light  
 That told she had been waiting just to know we were all right.  
 She smiled the old familiar smile, and prayed to God to keep  
 Us safe from harm throughout the year, and then she went to sleep.  
 —Selected.

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## THE MISSIONARY SPIRIT

(Continued from page 7)

that they go forward." We need not power and we need not might, but we need God's Spirit.

The cities of Nineveh are many today. We represent Jonah in this day. Our thoughts may be, "Let God send

someone else," but we cannot flee from His presence. (Psalm 139:7-12.) How would it feel to be in a whale? Before correction comes from the Lord, let us serve Him as He wishes.

Life is short. Now is the day to obey His commands, and especially the one of showing forth His precious salvation to others. If one of us converts a sinner, he has saved a life from death. (James 5:19, 20.) Let us be missionaries to our communities, to our country, and to the world.

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### IS CHRIST ADAPTABLE?

(Continued from page 5)

avoid the places and activities which we see all about us, which are a bit on the shady side, if not definitely in opposition to the rules of Christian living?

In Matthew 5:16, Christ said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We cannot let our light shine before men if we follow the ways of the world. We can let our light shine only if we follow Christ throughout our walk of life. If we want to take Christ with us wherever we go, we must take care to change the route of our footsteps to fall in with His. We must make ourselves adaptable to Christ. Christ is *not* adaptable!

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### "THOU SHALT LOVE THY NEIGHBOUR"

(Continued from page 5)

*precede* the love of neighbor. Unless the love of self has traits that are worth while, it cannot be love of the kind that the true-hearted person would desire to pass on to a neighbor. God had to bless Abram first, before he could become a blessing to others; for, in Genesis 12:2, we read, "I will bless thee . . . and thou shalt be a blessing."

Paul, the apostle, bade the Roman Christians to "present [their] bodies a living sacrifice, holy, well-pleasing to God" (Rom. 12:1, R.V.). He was not then thinking primarily of their "neighbour," but of themselves. He well knew that if in respect to the things spoken of they were well-pleasing to God, they could not but be better able to render acceptable service to their "neighbours."

Again, when Paul urged the Philippian Christians to "take account of (R.V.) the things that are "honest," "just," "pure," "lovely," and "gracious" (Phil. 4:8, R.V.), his desire was that these traits of character first might find a lodging place in their own lives, and then "like rivers of living water" overflow the bounds of self into the lives of others. It is true that Scripture enjoins each of us "*not to think of himself more highly than he ought to think*" (Rom. 12:3), but that very statement implies that high regard of self, within reasonable limits, is one characteristic that the Christian "*ought to*" have, so that he "may adorn the doctrine of God our Saviour in all things."

# BOOK PARADISE

By Arlen Marsh

This is one of those books in which many a student of religion could find small point: *American Jewish Year Book* (1945-46).

Actually, however, the book serves as valuable a purpose for the devotee of Bible prophecy as the *World Almanac* serves for the devotee of national and international affairs. In an amazingly compact compass, the *Year Book* (Jewish Publication Society; \$3.00) presents a broader picture of doings among God's chosen people than can be secured from a large group of other sources.

A Jewish calendar, with a glossary of feasts and special religious holidays, is included in the front of the volume. Condensed, but accurate and comprehensive, discussions of events affecting Jewry the world around occupy 460 pages. Birthday and similar celebrations, brief Jewish biographies, factual analyses of Jewish works, statistics on Jews and Jewish activities, directories of Jewish publications and Jewish organizations, fill most of the remaining 300 pages.

No bias is shown toward any of the several sects of Jewry. Fair treatment is given orthodoxy, conservatism, reform, and united action movements. Zionism is covered, of course—but so are the works of non-Zionists, who outnumber the Zionists many times over.

The discussion of the year 5705 (Jewish calendar) and of international events as they have affected the Jewish people is of special interest. There are facts included here that cannot easily be found anywhere else—facts made readily available by an excellent table of contents and accompanying index.

The official report of the American Jewish Committee, working on behalf of world Jewry, is included verbatim—a report which outlines the plans and hopes of a large segment of Jacob's descendants as no other single expression does.

The *Year Book* is published annually; this is the forty-seventh volume of the series. Since the facts in a work of this kind must necessarily change completely year after year, an out-of-date issue is worthless except for purely historical reference.

• • • •

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage*

*Waite Park, Minnesota*



*"Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called."*

### No Children in the Home?

Parents, today, who rear a family are expressing their faith in God. They are trusting in His keeping power. God has the power to help them teach their children to be Christians. He can keep children from the evils and sorrows of the world. Parents are made very happy by the little ones given in their care. Today, however, many young couples are actually glad they have no children to interfere in their lives.

This was not the way Sarah felt. Sarah was unhappy. She loved Abraham and wanted a child. They were getting very old, too, to expect to rear a family. From reading the different accounts of women who prayed for children, it seems that the women felt disgraced because they had no children. Hannah and Rachel are two such women. (1 Sam. 1:2; Gen. 30:2.)

God spoke to Abraham. He promised they would have a son. Abraham was a hundred years old when Isaac was born! Sarah was so happy she said God had made her laugh. She wanted everyone who heard, to laugh with her. What joy was Sarah's!

God made a promise that although Abraham's children and children's children would be many, through Isaac He would bless the world. Many years later, to Isaac's children's children's children, Christ was born. Jesus it is who was the seed of Isaac and Abraham God spoke about.

Isaac made his parents very happy. Sometimes we read of children who bring sorrow to their parents. They say they have too many! Or, they cannot take proper care of them! Or, perhaps, they just do not want a child at all!

### Isaac Is Weaned

When Isaac was weaned, his parents made a feast. They wanted their friends to be happy with them. We do not know at what age Isaac was weaned. They were not weaned as young then as now. I know of some who were not weaned until after they could talk! That is unusual now. Anyway, Isaac was no longer a baby. They thanked God for his watchcare over them and their son.

Perhaps your parents made a happy time over little brother's first hair cut. That is quite an event, too. The first tooth, the first step, and the first spoken words are watched for. Just see how much joy a little one can bring

into a home! As the little ones learn to use their feet and hands, they open drawers and cupboards. They climb upon everything! Perhaps they cut a lock off from their hair, or a curl.

Not long ago, a girl who is not over twelve or thirteen, brought her several sisters and brothers along to Sunday school. They live over a mile from church. They walked, too. She carried her baby brother all the way because he was only two years of age. How proud she was of him! How happy they all were to be able to come to church!

### She Judged Him Faithful

Sarah believed God when He promised her a son. Then Isaac was offered upon the altar. But God was only testing Abraham's faith. When Abraham raised his hand to strike his son, God stayed his hand. There was an offering caught in the thicket of brambles—a ram. Abraham was told to offer the ram instead of Isaac. That is why we read the verse: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable" (Heb. 11:12).

God keeps His promises. When He told Abraham He was building His plans around Isaac and his seed, He meant just that. The God of Abraham, God of Isaac, God of Jacob is also our God today. Serve Him in love, without fear of the things which are coming to pass upon the nations.

### We Are So Happy

We are so happy to introduce a new member to our ECE Club. He is Eldon M. Tritabaugh of Paynesville, Minnesota. Won't you make us happy by sending your name in for our club?

### Happy Birthday Wishes

Alexander MacDonald, May 17, age 13, Lander, Wyo.  
 Jayne LaVerne Mahoney, May 17, age 12, El Paso, Tex.  
 Mary Jane Pritchard, May 18, age 13, Macomb, Ill.  
 Shirley A. Hutchinson, May 18, age 9, Hammond, La.  
 Linda White, May 18, age 9, Eldorado, Ill.  
 Carl R. Davenport, Jr., May 18, age 11, Eldorado, Ill.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### In Honor of Mother

Mother's Day truly has become an American family tradition. While we realize that every day should be mother's day, still it is with joy and love that we especially honor her on the day that is set aside each year.

Like many other special days, Mother's Day has been tainted in many respects by the commercial world, yet no amount of commercialization should detract from the true beauty of Mother's Day. Gifts are really only tokens of love and, no matter how elaborate, cannot make up for the love that should be extended with them.

The place of mother in our lives was ordained by the Father when He created the world. Throughout the Bible, we find instances of the influence the Bible mothers exerted upon many of its characters. In Genesis, we read of the sorrow Isaac experienced at the death of his mother Sarah. Perhaps because of the love of his mother for the Lord's work and her earnest desire to raise a servant for Him, Samuel became one of the greatest judges and prophets of Israel. The love that existed between Jesus and His mother is truly portrayed at His crucifixion. In the midst of His anguish and suffering, His consideration for her was manifest when He committed her into the care of one of His disciples.

When we truly love and respect our mothers, Bible admonitions are unnecessary; for every day then is Mother's Day.

### Mother's Day

"Let every day be Mother's Day.  
Make roses grow along the way  
And beauty everywhere.  
Oh, never let her eyes be wet  
With tears of sorrow and regret,  
And never cease to care.  
Come grown-up children, and rejoice  
That you can hear your mother's voice.  
A day for her? For you she gave  
Long years of love and service brave,  
For you her youth was spent.  
There was no weight of hurt or care  
Too heavy for her strength to bear?  
She followed where you went;  
Her courage and her love sublime  
You could depend on all the time."—*Guest.*

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

Let us bow our heads and say this little prayer before we start our journey this week:

"I washed my hands this morning,  
So nice and clean and white.  
I gave them both to Jesus,  
To use until the night.

"Right hands right things must do;  
Left hands must help them, too,  
I'll fold them while I pray  
And this is what I'll say:

"Jesus, Friend of little children,  
Be a friend to me.  
Be thou near, and ever keep me  
Close to Thee.

In Jesus' name. Amen."

We will have to land our plane immediately so we may learn what all the excitement is about. Joseph's brothers were on their way home last week when they stopped and were so excited. We were anxious to learn what it was.

On the way home, one of the brothers opened his sack to feed his donkey, and it was there he spied his money in his sack. He told his brothers about it. They were so worried about it.

They went on home and told their father all that had happened to them in Egypt. Then they emptied their sacks and found money in each one of them.

Jacob their father said, "Joseph is not [meaning he thought Joseph was dead], Simeon is not [you remember he remained in prison in Egypt], and ye will take Benjamin away." If you recall your last week's story, you know Joseph demanded that they bring Benjamin or they could have no grain when they returned.

Reuben replied, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him back to thee again." But Jacob would not consent to Benjamin going to Egypt.

The famine became worse, and again Jacob told his sons to go to Egypt for grain. Judah said, "We cannot buy grain unless Benjamin is with us."

Finally Jacob permitted Benjamin to go. Next week we will learn what happened to them in Egypt.

# AMONG THE CHURCHES

## CALENDAR

- May 26—Annual May Meeting at Fouthill, Ont.
- June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 5-9—Minnesota State Conference at Saint Cloud. (M. W. Lyon, guest speaker.)
- June 20-23—Northwest Conference at Corvallis, Ore.
- June 17-28—Vacation Bible School, Golden Rule Church, Cleveland, Ohio
- June 25-July 7—Special meetings (Francis Burnett) at Jordan, Mo.
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30-August 11—General Conference at Oregon, Ill.
- July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.

## MEMPHIS AND VICINITY

Ten days were spent in and around Memphis, Tenn., from April 10 to 20. A fine welcome was received at the home of Sr. G. W. Marrs, 2472 Yale Ave., which I made my headquarters. Nine members of the church were located in the region around Memphis and northern Mississippi. They are widely scattered.

The prospects for work in this district center around four families: Sr. Marrs with five children, of whom four have families; her sister and husband, Bro. and Sr. J. D. Humphreys, who live at Miller, Miss., 23 miles southeast of Memphis on U.S. 78, who have eight children, all with families; a brother of these two, J. W. Ham, who lives at Casey, Miss., several miles south of Collierville, Tenn., who has four children, two married; and Mrs. Mary Walden, an elderly sister, who lives nine miles east of Coldwater, Miss., 35 miles below Memphis on U.S. 51. She has a family of eight children, five of them married. Only three of these twenty-five sons and daughters have been baptized. At Coldwater a good interest was shown, and a desire expressed for a series of meetings later. There are several other relatives of the Humphreys who are interested.

A Bible class was held each night at the Marrs home in Memphis with the family and a few interested ones attending. On Sunday, April 14, we made a trip to a spot near Potts Camp, Miss., nine miles below Holly Springs on U.S. 78, and 53 miles from Memphis. Morning and afternoon services were held in a Baptist church on the highway. Two of the Humphreys families live here. The following Wednesday night a preaching service was held at the J. D. Humphreys home at Miller, Miss. Two of the boys with their families live here, near the parents.

So, not only at Memphis, where several interested families live, but at two or three places in northern Mississippi, there are good prospects.

M. W. Lyon, Evangelist.

## BATESVILLE, ARKANSAS

Bro. T. A. Drinkard, accompanied by Sr. Drinkard, arrived at Batesville, Ark., on Saturday, April 20, to conduct a series of meetings. Bro. Drinkard opened the meetings the following morning with an excellent sermon on the resurrection. A good crowd attended, having planned a dinner on the grounds and an egg hunt for the children. Evening services continued throughout the week and were concluded on the following Sunday evening, April 28. Much interest was shown by those attending. The Lord willing, Bro. Drinkard will return this fall for another series of meetings, and we hope he will be able to stay longer with us at that time. C. D. Shaw.

## EVANGELISTIC SERVICES Oregon, Illinois

Sunday evening, April 21, 1946, Easter, Bro. James M. Watkins, Illinois Director of Evangelism, finished a three-weeks' series of very instructive meetings at Oregon, Ill. Two young ladies confessed faith in Christ and were baptized: namely, Miss Luella Lippert and Miss Barbara Claussen. The same were received into church membership on Sunday, April 28.

Bro. Watkins arrived in Oregon on April 1, and began, as previously announced, a course of semi-public, or class, studies on Tuesday evening. These introductory and preparatory instructions were continued four evenings. On Sunday morning, and daily thereafter, he began very earnestly and instructively on matters pertaining to Christian behavior and induction.

Would that one and all could and would become true disciples of Christ after the simple, yet urgent and sincere Biblical presentations thus commended.

We need you often, Bro. Watkins.

F. L. Austin, Pastor.

## NATIONAL BIBLE INSTITUTION

Mrs. Ida Lapp	\$ 5.00
Mrs. Claiborne Lee	4.00
Mrs. Eva L. Stearns	50.00
Mrs. J. D. Humphreys	.90
Lucian Murphy	2.67
Mr. & Mrs. Harvey U. Krogh, Jr.,	5.00
Verna Thayer	4.00
Oregon, Ill., Church of God	16.57
Mrs. R. E. Murdock	5.00

## HERALD RECEIPTS

Charles Gesin; S. O. Ross; Ben Carpenter (another); Mrs. B. A. Shaw; Clyde D. Shaw; L. P. Marsh (2); Mrs. B. E. Holt (2); Mrs. Catherine Davis (2); M. W. Lyon (3); Mrs. M. Stephenson (2); E. W. Johnson; Mrs. Russell W. Shellhaas; Mrs. Page Mills (2); Mabel Drummond; John F. Green (2); Mrs. Stanley Sanford; Ida Vogel (2); Mrs. Lottie Graham; William Fisk; Mrs. Ruth Hoskins; Etta Densmore; Clark Ballentine; Mrs. Val Mattison (2); Mrs. John Eckroy; Leslie LeCrono.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Special Attention is called to Bro. John Fiske's historical article on page 9. Slowly, our senior members who have data of historic interest are passing from the scene of action. Recently, while visiting in the home of Bro. Fiske, we were pleased to learn of his interest in the early history of the Church of God work, at which time we requested him to submit some of his information for publication in The Restitution Herald. The review of Bro. John Thomas is Bro. Fiske's first message. Other historic sketches will follow. Next week, his message will be about Bro. Benjamin Wilson, second editor of the Church of God.

Second enrollee: Milo Magaw has enrolled as a student in the forthcoming Summer Bible Training School. Now we have two students in prospect—Daniel Judy and Milo Magaw. Next?

"I enjoy reading The Herald—especially do I like Bro. Randall's page."—Mrs. Arthur Otto, Eden Valley, Minn.

"I very much enjoy The Herald and would not want to be without it."—Mrs. Lucy Lapp, Box 306, Sunnyside, Wash.

Bro. Leslie LeCrono, Golden, Colo., visited briefly at headquarters, April 26, while en route to Detroit, Mich.

Sr. Leota B. Hanson, accompanied by Srs. Ida Orem, Elizabeth Ordnung, and Myrle Claussen, all of Oregon, Ill., motored to Omaha, Nebr., May 3, where they visited the Robert Hardesty family and attended church services of his pastorate. Srs. Orem and Ordnung planned to visit other friends and relatives in Missouri before returning home. Srs. Hanson and Claussen returned to Oregon on Monday, May 6.

## NATIONAL BIBLE INSTITUTION

Mrs. Clara Chaffee	\$ 2.00
Omaha, Nebr., Church of God	29.00
Hope Chapel, South Bend, Ind.	5.00
Maurertown, Va., Sunday School	27.00
Ivan Magaw	15.00
Church of God, Tempe, Ariz.	9.57
Mr. & Mrs. Chas. Netts	5.00
A Friend from Nebraska	10.00
Mrs. Vera M. Lewis	4.00
Missouri State Conference	40.00
Michigan State Conference	50.00
Mrs. Lottie Graham	2.50
Moorefield, Nebr., Church of God	18.00
Mrs. L. Drake	2.00
Mrs. C. Davis	4.00
Mrs. Edna Gruber	10.00
Mr. & Mrs. L. D. McLain	5.00
Mr. & Mrs. W. H. Lindsay	5.00
Alice L. Chaso	5.00
B. N. Berry	10.00



FONTHILL, ONTARIO

A service commemorating the death of Jesus was held at the Church of God at Fonthill, Ont., on Friday preceding Easter. Testimonies of praise, love, and thanksgiving were given by various ones, after which Bro. C. E. Randall gave a message on the "Seven Last Words of Jesus."

The scent of Easter lilies, and the sweetness of spring flowers, beautified God's house on Easter Sunday morning. A white cross on the platform caused us to recall that, in order to have the glorious morn of resurrection, Jesus first had to pay it all for us, and that all to Him we owe.

Our Sunday school opened with Scripture reading by the junior choir, then prayer, and the singing of the choir's theme song, "Living for Jesus."

Sr. Sword of Welland, now teacher of our primary class, and her little tots, gave us great pleasure. They indeed "lived up" to their class name, "Little Jewels." Sr. Randall's class of "Sunbeams" was indeed bright little ones, and we enjoyed their singing and reciting. The boys of the choir gave us a special number. Later, a group of girls gave a selection, in which they told us of dreaming last winter of Easter, and now their dream had come true. Talks by both Bro. Randall and Bro. Fletcher, along with several more choir numbers, completed our program.

The following church service was full of the spirit of resurrection. Bro. Howard Beemer of Oregon Bible College assisted our pastor in this service. With thankful hearts, we climaxed the wonderful service by partaking of the Lord's Supper.

Sr. Lillian Railton has returned to us from Florida, and we welcome her home. Betty Elliott, one of the faithful members of the Church of God Builder's Class, is confined to bed by illness. Let us all remember Betty in prayer.

On April 28, our pastor gave a message on events in Europe and Asia that confirm Bible prophecy and indicate Christ's Kingdom near at hand. The following Sunday, by request, he spoke on, "Old or New Covenant, Which?"

From Bro. Randall's bulletin comes the following report of a new class under his leadership, called The Married Fellowship Group. This group's monthly meeting was held at the home of David and Jean Elliott on April 12. Melvin Haines, Clarke Gilbey, and Louis Harold showed pictures of places where they had been while in the armed service, giving interesting comments as the pictures were flashed on the screen. It proved an enjoyable evening's entertainment. Lunch was served following the boys' program. The next meeting will be held at the home of Melvin and Violet Haines on Friday night, May 13.

Our May Meeting, May 26, is drawing near. We hope all in the vicinity will remember this annual church day and wend their way to Fonthill.  
Irene Holland, Reporter.

HERALD RECEIPTS

H. S. Bell (2); Mrs. O. J. Dorsey; Wm. Hutchinson; R. L. Tice; Mrs. J. M. Holderfield (3); Nettie B. Crundwell; Mrs. Lucy Lapp; Mrs. Eva L. Stearns; Mrs. Chas. E. Page; Mrs. M. L. Stuart; Mrs. J. D. Humphreys (3); Mrs. Arthur Otto (2); Mrs. E. M. Fisk; Mrs. Lee Burnham.

POTTS CAMP, MISSISSIPPI

Bro. M. W. Lyon recently was with us a few days. He preached two sermons at Potts Camp, Miss., where he did much good. All who heard him were well pleased with his talk on the Scriptures. May God bless him in advancing the good work. Oh! that we had more like him! The harvest is great, and the laborers are few. Mrs. J. D. Humphreys, Olive Branch, Miss.

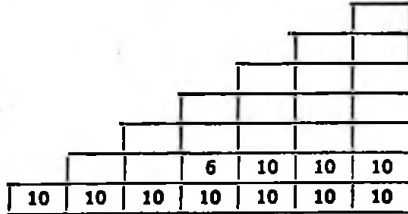
RIPLEY, ILLINOIS

Sr. Eunice Randall is a patient in Saint Francis Hospital in Macomb, Ill., having undergone surgery. She is recovering nicely.

Cpl. Harold L. Lewis has arrived in the States, having served thirty months in Ireland and England. He is at present in General Hospital at Camp McCoy, Wis., for a general check-up. Upon completion, he will be discharged.

The brethren at Ripley held a sunrise Easter service at the church at 5:30 a.m. A goodly number were present to enjoy the inspiring service. Several special reading and musical numbers were given throughout the services of the day. Mrs. Thomas Lewis, Secy.

HERALD SUBSCRIPTION DRIVE



Previously reported	97
H. S. Bell	1
Mrs. J. M. Holderfield	2
Mrs. J. D. Humphreys	3
Mrs. Arthur Otto	2
Mrs. Lee Burnham	1
Total	106

BROTHER T. A. DRINKARD'S APPOINTMENTS

Golden, Colo.—May 12-16  
Moorefield, Nebr.—May 19-26  
Greeley, Colo.—June 1-9  
Cheyenne, Wyo.—June 10-12

WILLIAM F. NORRIS

William Francis Norris, eldest son of the late Linos W. and Sarah E. Norris, was born near Marshall, Ill., on April 21, 1867, and died at Phillipsburg, Mo., early in the morning of March 30, 1946. Mr. Norris spent the first thirty-five years of his life in and around Marshall, going in 1902 to Kansas City, Mo. He resided there for a number of years, thence he went to Independence, Kan., for a few years. The remainder of his life was spent in Lebanon and Phillipsburg, Mo.

The deceased was ever of religious disposition and when seventeen years of age was baptized into Christ by Elder J. M. Stephenson of Lanark, Ill., later becoming affiliated with the Salem Church of God near Marshall, remaining a member until death.

He is survived by one sister, Mrs. Enma Claypool of Chicago, Ill., a number of nieces, nephews, and families in Chicago and Martinsville, Ill., and a host of other relatives.

Funeral services were conducted, April 2, in the Johnson Funeral Chapel in Martinsville, and were in charge of Kenneth Bliss, pastor of one of the local churches. Interment was in the Mount Pleasant Cemetery, four miles southeast of Martinsville.

—One of the bereaved.

Send The Restitution Herald to your friends.

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.

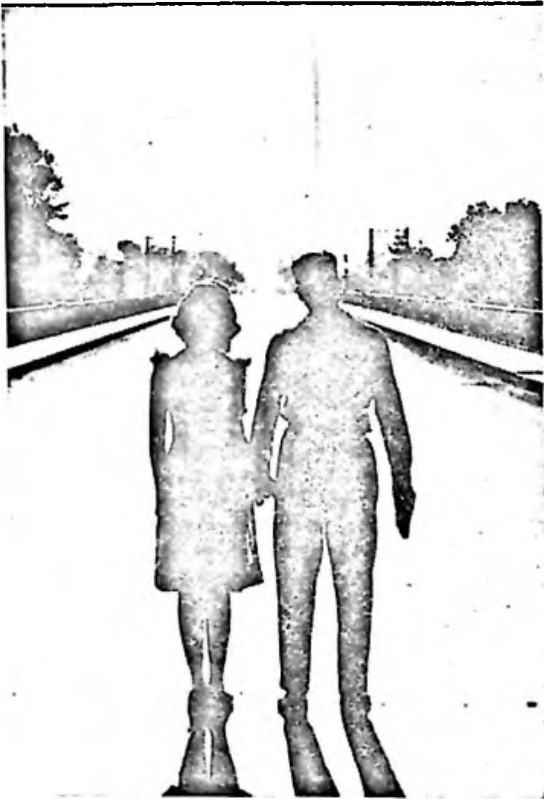
ENROLLMENT COUPON. Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

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## The Lord's Stewards

• Giving young people like these the right start on the road to the future is only one part of the work of the Lord's Stewards. But it is a vital part.

Juvenile delinquency—we read so much about it in our magazines and newspapers!—is steadily increasing. Moral standards, low as they were before the war, have dropped still farther down the scale. Psychologists and law enforcement agencies predict a far greater moral decline within the next few years.

If for no other reason than this, the message of God and of His Son needs to be carried to the world with a fervency that the Church of God has not shown before. Spiritual values have hit what has seemed to some of us to be rock bottom—and they continue always to lose what former power they did have. Only the gospel can serve, even in a minute degree, to counteract this tendency.

No world-wide revival can be expected. The race of man is too far gone for that. The Empire of God is on its way, to be ushered in by earthquake, war, and pestilence. Every day, some prediction of the time when our Lord will return sees its fulfillment start—or sees its fulfillment finish. All men cannot, until that return takes place, be converted; there is even indication that mass conversion will not take place *after* that return.

This, however, is no excuse for laziness and procrastination and a give-up attitude. The nearer the coming of the Messiah is, the harder we must work. Only a few, perhaps, can be drawn into the church; but unless we find those few, our labor has not been done—we have been poor servants indeed.

We may be unable to preach or teach ourselves—although we all teach to some extent, for good or ill. We *can* help others preach and teach; we *can* do our share in supporting with our cash and with our prayers the active labors of those who are in evangelistic pulpits, in teachers' places. This is as much a part of Christianity as observing the Golden Rule.

What is the Golden Rule? "Do unto others—" And would we not be saved ourselves? Then should we not make every effort that we can to draw others to the God we worship? Here is the law of love put into its ultimate significance. We want a place in the Kingdom of God; shall we, by our lethargy, deny to those about us a similar place? Yet this, really, is what we do unless we "throw out the lifeline" in localities where it has not been known before, unless we train workers—quickly, numerously—to do the throwing in the localities we ourselves cannot reach.

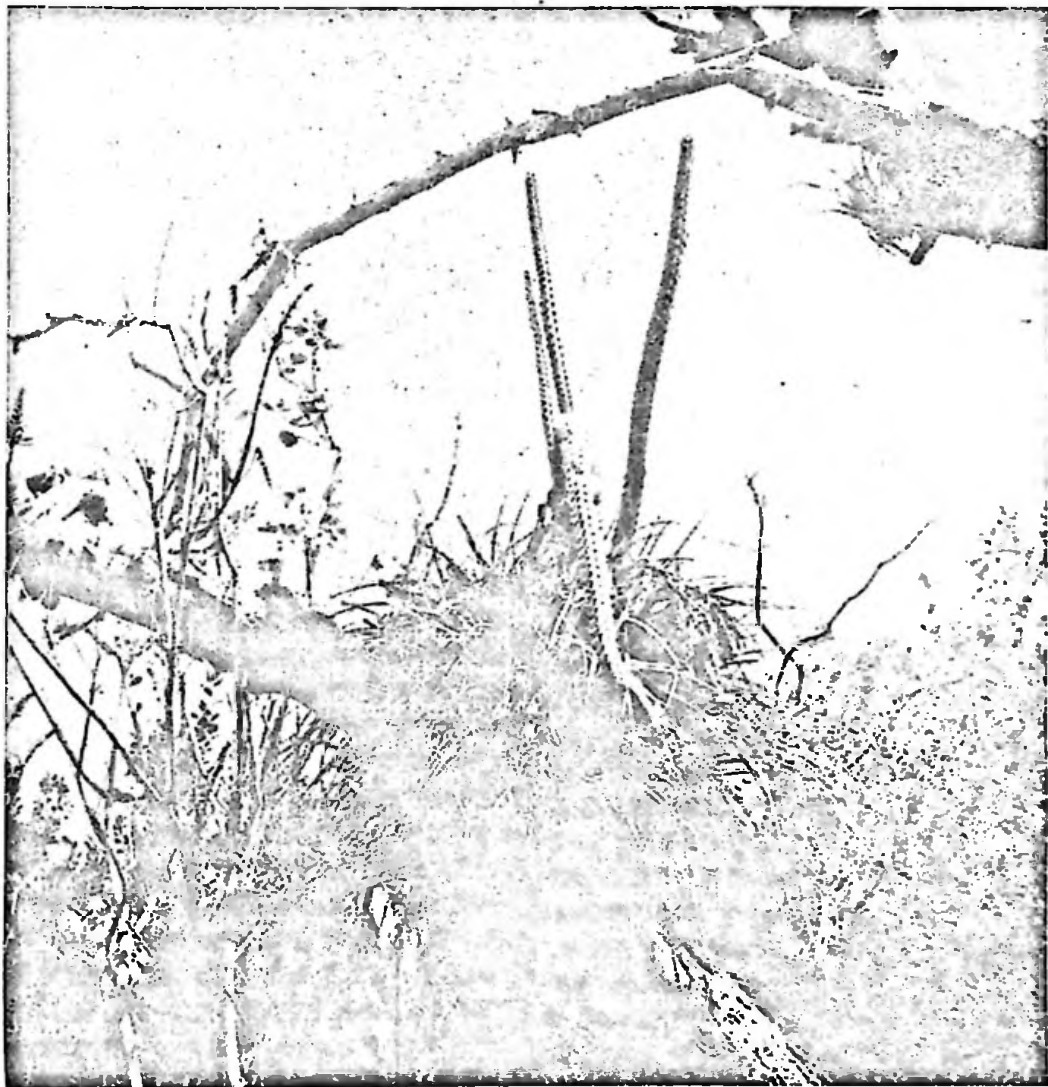
Supporting National Bible Institution activities will help us do our task.

# THE RESTITUTION HERALD

VOLUME 35

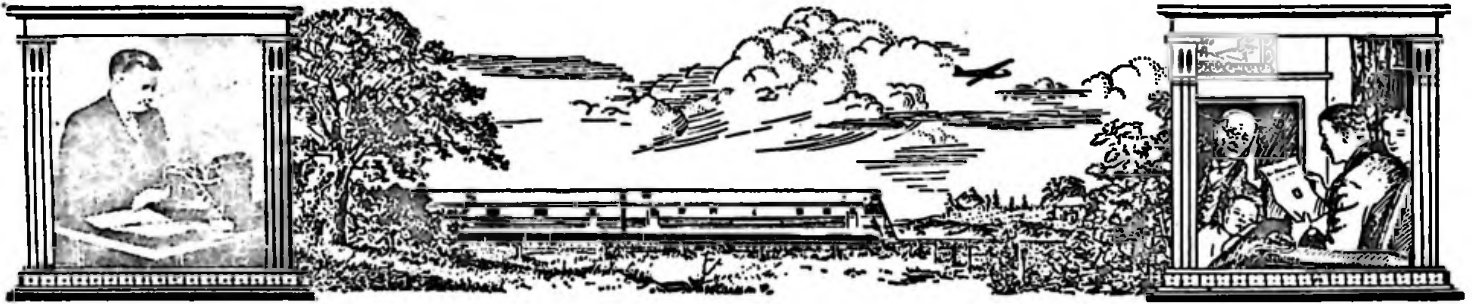
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THE ODD AIR PLANT—MYSTERY OF LIFE  
(Everglades, Florida)



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## God—His Wonders and Mysteries

Writing of God, Isaiah asked, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel?" Obviously, none has counseled God. God Himself testifies: "My thoughts are not your thoughts, neither are your ways my ways . . . for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Constantly, man marvels at the wonders and the mysteries of the Creator. One of God's mysterious works is the odd *air plant* of the Florida jungles. Growing on branches of dead trees, it is a challenging witness of God's power to maintain life where rules of science would predict death. This unique *air plant* grows in the Everglades, far from civilization, where man must *seek* to find. It is kind of a John-the-Baptist plant, crying in the Wilderness, telling of the grandeur and glory of God.

For many years, nature lovers of America have tried to create a national park of the famous jungles, swamps, hammocks, and islands at the southern tip of Florida. This virgin wilderness, commonly known as "Cape Sable," is approximately two thousand square miles in size, comprising more than one million acres. It is one of few places within the United States that has been spared from the axe of civilization. It enjoys tropical climate and abounds with strange fauna and flora. A few white settlements are on its fringes, and, along the main highway routes, like the Taniami Trail, live descendants of the famed Seminole Indians, who supposedly still are at war with the Government of the United States. Soon, however, the Everglades National Park Project is to be considered by Congress. It may be only a short while, therefore, until the public will have access to the Everglades and to the phenomenal *air plant* growing on dead trees.

In many ways, God reveals life where one would expect death. Let it be granted that the earth was once a molten ball. Heat destroys life! Terrific heat of the molten mass would have destroyed every semblance of life. From whence, then, came life upon this earth? Who made, not only the odd *air plant* of the Florida jungles, but *all*

plants? Who made them to grow where, originally, there was no life? "Things which are seen were not made of things which do appear," for it was by "the word of God" that all creatures were made and given life. "He spake, and it was done."

Abraham and Sarah, past age for giving life, became life donors to Isaac, forerunner and type of Christ. Isaac, life from the dead, typified Jesus who died and "was raised again the third day." "The God of peace . . . brought again from the dead our Lord Jesus, that great shepherd of the sheep" (Heb. 13:20). Transcending the Everglades' wonder of life springing, apparently, from death, is the wonder of the risen Lord—the "root out of dry ground" (Isa. 53:2).

The Apostle Paul, making defense before Agrippa, cried: "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8.) Jesus said: "The hour is coming, in the which all that are in the graves shall hear his voice [Christ's voice], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Yes, out in the jungles of life, out in the wilderness of this world, there are wonderfully mysterious revelations of God. There are phenomenal truths—hidden to the public eye. Would to God that multitudes would seek the Christ who arose from the dead! Would to God that multitudes would seek to prepare for their own "better resurrection" with fervor surpassing their interest in the life-from-the-dead plant of the Florida jungles!

What is a plant? Does God take care of brambles? Or grew He it not altogether for our sakes? For our sakes, no doubt, He grew it. "Who hath been his counsellor?" "His ways are past finding out!" "Marvellous are thy works; and that my soul knoweth right well. . . . How precious also are thy thoughts unto me, O God! how great is the sum of them" (Psalm 139:14, 17).

Lifting its head with heavenward trend,  
 Despising earth's rot and clay,  
 What says the air plant to you, Friend—  
 Why does it not wither away?

# Doing Good, a Basis for Peace

By Francis E. Burnett (Jordan, Missouri)

(Second of a series of three articles regarding Christian basis for peace.)

AS A FOUNDATION for this message, let us notice some Scripture verses for doing good.

(1.) "As we have therefore opportunity, let us *do good* unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

(2.) "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it" (Prov. 3:27).

(3.) "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful and to the evil" (Luke 6:35).

(4.) "Let every one of us please his neighbour for his good to edification" (Rom. 15:2).

One readily can see that a Christian's position is to do good and to be helpful to others. The foregoing scriptures show several ways in which to do good. Solomon, the all-wise king, said, "Withhold not good from them to whom it is due." We certainly know that any who have not heard the gospel should hear the "good news." It is due them. Jesus said, as quoted from Luke's Gospel, "Do good and lend, hoping for nothing again." By doing this, we shall be the children of God. This doubtless has reference to material things. One sure way to win a friend is to do good for that one. Our nation is following this very principle by helping to feed and to clothe the starving people of Europe. Our contributions to these causes are surely a fulfillment in part of the foregoing scriptures.

These material blessings to others, however, will not suffice. Paul instructed the Romans, as quoted previously, that "every one of us [should] please his neighbour for his good to edification." This means oftentimes the submitting of ourselves to others, the relinquishing of personal ideas and the releasing of selfishness. Doing good will cause

men to know peace. Especially will this be true when we "preach the gospel of peace" (Rom. 10:15). Why should we endeavor to do that which is good and to teach others to do so? The answer appears in Matthew 12:35, which reads, "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." It is the evil of the world that causes us not to have peace at home, in the community, in the nation, in the world.

One achievement that has done much good for mankind is that of missionary work. Men have ventured into the darkest jungles of Africa to tell the gospel story. An essential work of these leaders was that of doing good, physically, for the people to whom they preached. One of the requirements of students now training for missionary work is a brief knowledge of medicine and how to apply that knowledge.

There is a need still today for missionary work. A Japanese woman said, "It will take God to save Japan. Send us help." Yes, it will take God to save the whole world, and the whole world needs help. The commission to the apostles was, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Loyal supporters of evangelism in our own church should not feel discouraged, though, thinking that we should do greater work, immediately, by going to other countries. The United States of America is a part of the world. As opportunities come our way, then of course we should reach out and do missionary work abroad. Perhaps we should even make opportunities.

The world as a whole is beginning to realize that there is no place for an isolationist. It "just isn't feasible" in this modern world. Nations recognize this truth, and individuals are beginning to recognize it. When we notice this, we see all the more (Please turn to page 11)

## WHAT IS SUCCESS?

"Success is being friendly when another needs a friend;

It's in the cheery words you speak, and in the coins you lend;

Success is not alone in skill and deeds of daring great;

It's in the roses that you plant beside your garden gate.

"Success is in the way you walk the paths of life each day;

It's in the little things you do and in the things you say;

Success is in the glad hello you give your fellow man;

It's in the laughter of your home and all the joys you plan.

"Success is not in getting rich or rising high to fame;

It's not alone in winning goals which all men hope to claim;

It's in the man you are each day, through happiness or care;

It's in the cheery words you speak and in the smile you wear.

"Success is being big of heart and clean and broad of mind;

It's being faithful to your friends, and to the stranger, kind;

It's in the children whom you love, and all they learn from you—

Success depends on character and everything you do."

—Edgar A. Guest.



# Early Pioneers in the Truth

## Our Second Church Editor

By John R. Fiske, Jr. (Hunnewell, Kansas)

**B**ENJAMIN WILSON, like Dr. John Thomas, was an Englishman. He and his brothers John, Joseph, and James were members of the Baptist Church at Halifax, England. Later, in 1839 or 40, they joined the Disciples of Christ there. In 1844-1849, they left England for America in two detachments. It resulted in a change of belief and faith. They came in contact with Dr. Thomas, who baptized them. A congregation was formed with regular services at Geneva, Illinois. A paper, *The Gospel Banner*, was published at Geneva, with Benjamin Wilson as editor. Books, tracts, and hymn books were then published. From Geneva, the truth began to spread to the different points of the compass by the converts who had ability to be public speakers. Semi-annual conferences in July and December were held at Geneva. There, under the directions of Benjamin Wilson, our second church editor, the truth rapidly spread in the West. In the East, at Hoboken, New Jersey, Dr. Thomas published *The Herald of the Kingdom*, both papers teaching the same faith.

Realizing the need of a better translation of the New Testament, the Emphatic Diaglott was finally produced by Benjamin Wilson. As a whole, it is probably the most accurate of any yet produced. *The Gospel Banner*, which he had started, was finally merged with *The Herald of the Coming Kingdom*. He and his nephew, Thomas Wilson, published it in Chicago for a time. Only after many years of labor, he ceased his editorial work. He was a very forcible speaker and writer and thoroughly sound in the "one faith."

Before the Civil War, the brethren were known simply as "The Church of God." Afterwards, two names were assumed—"Church of God of the Abrahamic Faith" and "Christadelphian." The former was suggested by Benjamin Wilson in 1868.

On the question of combatant service in war on the part of a baptized believer in the gospel of the Kingdom, he stood much opposed. See "A Military Calling Is Incompatible with Christianity" and "Reasons Why Christians Should Not Bear Arms" (*The Gospel Banner*; vol. 11, No. 13, pp. 137-139; No. 14, pp. 171-173).

He died—if we have it right—in 1905. To his honor, he has credit for organizing the first "Church of God" in America at Geneva, Illinois. Here appended are its articles of faith in 1868. Let each Church of God compare

its "confession of faith" with this and see how far it may have drifted, if any, from the original moorings:

### CONFESSION OF FAITH

*To the Congregation of Disciples of Jesus Christ assembling at Geneva, Illinois:*

**DEAR FRIENDS:** Having for some time been engaged in examining the teachings of God's Word, we now respectfully present the following as a synopsis of our Faith:

1. We believe that there is but "one God, even the Father, who is above all, and through all, and in all them that believe; and one Lord Jesus Christ by whom are all things." (Eph. 4:6; 1 Cor. 8:6.)

2. We believe that the Scriptures are of Divine origin, and that the prophets, Jesus, and the apostles, spoke by the inspiration of the Spirit of God. (2 Tim. 3:16.)

3. We believe that on account of the disobedience of Adam, all mankind are rendered mortal, and placed under the law of sin and death. (Gen. 3:19; Rom. 5:12; 1 Cor. 15:21.)

4. We believe that God in His mercy has provided a way by which man may be delivered from the law of sin and death, and attain to life and incorruptibility through Jesus Christ.

5. We believe that a partial unfolding of this way of life is found in the promises which God made to Abraham, Isaac, and Jacob, to whom He gave by promise, and to their seed, the whole land of Canaan, for an everlasting inheritance; and that in them, and in their seed should all the families of the earth be blessed, and that this promised seed is Christ. (Gen. 12:2, 3, 7; 13:15-17; 15:18-21; 18:7, 8; 26:2, 4; 28:12, 14; Gal. 3:16.)

6. We believe that a further development of the plan of redemption is contained in the promises which God made to David, concerning his seed, "which should be of his sons," who should sit upon his throne forever. (2 Sam. 8:12-14; 1 Chron. 17:11-15.)

7. We believe that this promised seed is Jesus the Anointed; who, being begotten by the Holy Spirit, was

born of Mary, who was of the Royal line of David; and hence Jesus is the Son of David and of God. (Matt. 1:8-20; Luke 1:26-76; Matt. 3:17.)

8. We believe that this Jesus when He had finished the work which the Father gave Him to do, "was taken, and by wicked hands was crucified and slain"; that His death was accepted by God as a sacrifice for the sins of the world; that He was buried, and rose again from the dead, for the justification, and pardon of all who believe the things concerning Him. And that, having been with His disciples for the space of forty days "speaking of the things pertaining to the kingdom of God," He was parted from them and carried up into heaven, where God hath highly exalted Him, and given Him a name "which is above every name," and has given to Him "all power both in heaven and on earth." (John 17:4; Isa. 53:5-7; Gal. 1:4; 1 Cor. 15:3; Heb. 2:9; 9:9-26; Matt. 27:59-66; 28:5, 6; Luke 24:50; Acts 2:33; Matt. 28:19; Phil. 2:9.)

9. We believe that while Jesus is in the heavens, He is acting as High Priest and Mediator between God and His people. (Heb. 7:1; 1 Tim. 2:5.)

10. We believe that this same Jesus who is gone into heaven, will return when "the times of the Gentiles are fulfilled"; and that His return will be signaled by the resurrection to life of the sleeping saints, who will be changed from a corruptible to an incorruptible state; and the living ones from a mortal to an immortal state. (Acts 1:11; 3:20, 21; 1 Thess. 4:13-17; 1 Cor. 15:51-56.)

11. We believe that Jesus is appointed the Judge of the living and the dead, and will "give reward to his servants the prophets, and to the saints, and to all that fear his name both small and great"; and will appoint them as rulers in His Kingdom; while the "wicked will he punish with everlasting destruction from the presence of the Lord, and from the glory of his power." (1 Peter 2:5; Acts 10:42; Rev. 11:18; 2 Thess. 1:9.)

12. We believe that Jesus at His return, will "assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth," and establish them in the land promised to Abraham, as the subjects of His Kingdom, with Jerusalem as its capital; and that the Kingdom will increase until it has absorbed all nations into it. (Isa. 11:12; Jer. 3:17, 18; Rev. 11:15.)

13. We believe that Jesus will then be the Prince of Peace; that the nations will "beat their swords into plowshares, and their spears into pruninghooks; nation shall not rise up against nation, neither shall they learn war any more." And that over this peaceful renovated earth, Jesus and His glorified saints will reign for one thousand years. That "at the name of Jesus every knee shall bow,

and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." "For he must reign until he has put all enemies under his feet." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:24-28.)

14. We believe that the appointed means by which men may obtain remission of sins, become children of God, and heirs with Abraham and Christ, is through a belief "of the things concerning the kingdom of God and the name of Jesus Christ," (as briefly developed in the foregoing synopsis), repentance (by which we understand reformation of life), and immersion in water for the remission of sins, "into the name of the Father, and of the Son, and of the Holy Spirit." For, says the Apostle Paul: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his 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." Then, by a "patient continuance in well-doing, seeking for glory, honor, and immortality." (Gal. 3:26, 29; Acts 8:12; 2:28; Mark 16:13-16; Matt. 28:19; Rom. 2:7; 6:3, 4.)

15. We believe that it is the duty of all who have taken upon them the name of Christ to meet regularly on the first day of the week, to attend to the breaking of the memorial loaf, and the drinking of the memorial cup, and the teachings, exhortations, prayers, songs of praise, etc. (Acts 2:42; 1 Cor. 11:23-29; Eph. 4:11-16.)

We, therefore, desire immersion at your hands, that as faithful soldiers of Christ, we may "fight the good fight of faith, and lay hold on eternal life."

(Signed)

[The foregoing "(signed)" indicates that all candidates for baptism were expected to subscribe to the "Confession of Faith" and to sign it.—Editor.]

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## LOVE IS THE KEY

By *Kattie Cox (Magazine, Arkansas)*

THE word "love" is so simple at first glance that most people use it every day and pass over it lightly. Seldom do they stop to think that in this small, four-letter word is a key. What key? The key to eternal life! The key that Adam and Eve forfeited when they disobeyed God! The key God in His mercy and lovingkindness put within our reach when He gave His only Son to die for the sins of the whole world, thereby revealing His great love for mankind!

(Please turn to page 11)

# Study of the Communion—Did Judas Partake?

By George A. Waters (Corpus Christi, Texas)

**M**ANY YEARS AGO, while discussing the question of open or close Communion, the question was raised as to whether or not Judas was present when the Lord's Supper was instituted. "He then having received the sop went immediately out" (John 13:30) was quoted to prove that he was *not* present; but, as John does not mention the Sacrament, that quotation is *not* conclusive evidence that Judas had not received it *before* going out. John tells us:

"Supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,' Jesus washed the disciples' feet, and told them: 'If ye know these things, happy are ye if ye do them. I *speak not of you all*: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. . . . When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.' The giving of the 'sop' followed, and *then* Judas went out." (John 13:1-31.) "*Supper being ended*" gives a key to our study. Matthew 26:20-30 tells:

"Now when even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

*And as they were eating*, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives."

Mark 14:18-26 tells the same story, in almost the same words, as Matthew. Neither of them mentions the washing of the disciples' feet, giving the sop, or the sermon preceding their going out to Mount Olivet.

The key to this puzzle is this: Matthew and Mark both make it plain that the Lord's Supper was instituted *while they were eating*, and John makes it equally as plain that the washing of the disciples' feet, *giving of the sop*, and the sermon, all took place *after supper was ended*. There can be only one logical conclusion. If they were *eating* at the time the Lord's Supper was instituted, and the sop was given *after supper was ended*, Judas *must* have been present at the Communion.

But, someone will say, Supper was ended. That supper, though, was *before the Passover*. It was while they were eating *it*—not the Passover—that the Communion was instituted. They prepared the Passover and when the hour arrived, they went in and sat down. (John 13:1 and Luke 22:13, 14.) Does not that make it plain?

Let us study the Passover, briefly. There is no doubt that the Passover was prepared, and that Jesus and the disciples went in at a designated time and ate supper. Were

it not for several reasons which are unanswerable, we would say they ate the Passover. Let us consider a few of these objections. The Passover lamb was a type of Christ, and must have been killed the same day Jesus was slain. That the trial of Jesus occurred *before* the Passover is proved by John 18:28 and 19:14. "Then led they Jesus from Caiaphas unto the hall of judgment . . . and they themselves went not into the judgment hall, *lest they should be defiled*; but that they *might eat* the passover." "It was *the preparation of the passover*, and about the sixth hour." John thus places the Passover as

(Please turn to page 10)



# Jesus Christ—Antitypical Serpent

By Alfred Anthon (Corvallis, Oregon)

IN PRESENTING this message, showing Christ to be the antitypical brazen serpent of the Wilderness, we first quote considerable Scripture. The Israelites "journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way" (Num. 21:4). God was afflicting the children of Israel for having taken advice of the ten serpentine spies instead of obeying God's command through Joshua and Caleb. "The people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in this wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread [manna]" (v. 5).

Therefore, "the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole" (vv. 6-8). It thus appeared as an ensign, banner, or flag. In substance, God was directing: "Make it conspicuous in an honorable and most exalted place; high up above the sanctuary; everybody in pains of death is to look up to it, love it, look unto it for help. It is their only Source. Rejoice and be glad under its protection from immediate death; it is sure, steadfast." Quoting literally, we read: "It shall come to pass that every one that is bitten, when he looketh unto it, shall live" (v. 8). We read, moreover, "Moses made a serpent of brass [quite indestructible], and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (v. 9). The persons refusing to look unto it, died!

Turning to John 3:14-16, we read: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up"—exalted, loved, set on high in the mind, heart, and all life's works of men; "lifted up" does *not* have reference, principally, to crucifixion—"that whosoever believeth in Him, should not perish, but have eternal life." "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" (John 12:31, 32).

We know that the crucifixion of Christ did *not* make all men be His disciples, but John 12:33 says, "This he said, signifying what death he should die." Therefore, we

are forced to the conclusion that the thought of verse 33 is, "This He said, signifying to what purpose His death should be."

Let us return to verse 31 and paraphrase the quotation: "Now comes the judgment that this world makes; they shall cast out the King (Christ) of this world. And I, if I be lifted up above the world by any man, will take unto Myself all those men. This He said, signifying for what purpose His death should be." He permitted Himself to be crucified for the purpose of influencing as many as possible to turn to godliness and be saved, though it cost Him His life and pain and disgrace of the cross.

Now we can begin to see how Jesus was typified by that brass serpent. Jesus Christ is as despicable to worldly people as is a serpent. They, to be cured of serpent-sin's bite, must turn and look unto that (Jesus) which they esteemed as despicable as a serpent. Jesus Christ will inflict death upon worldly persons who talk against God just as those serpents killed the worldly Israelites who talked against God. The Israelites had to honor and look unto the serpent they hated. It was their only cure. The world's only hope today is in the Christ—though sinners are reluctant to turn to the One "despised of men."

The Israelites only *talked* against God and Moses: but the crucifiers *murdered* God's only Son. Christ let them do it to prove to them they were wicked enough to do such terrible wickedness. Then God and Christ both forgave the ones who repented, and They will forgive any and all sinners who repent and stop their wickednesses. Thus God and Christ make a superhuman effort to influence sinners to love Them unto salvation.

Christ's death was not to appease God's anger; its purpose was to prove to sinners that God and Christ surely enough love them and want all to live with Them in Paradise. Remember, though, the Israelites who would not look unto the serpent, died. The sinner who will not *lift up* Jesus in his soul, shall die.

When sinners murdered Jesus, it did not cause God to love sinners more; it did not cause God to be more merciful to sinners; it did not cause God to change His salvation requirements; it did not cause God to let the bars down lower. It *did* cause many sinners to love God and Christ more; it did cause many sinners to repent unto salvation so that they measured up to God's requirements for salvation. God's only requirements are belief of what He says, repentance unto baptism, followed by a godly life unto salvation. Christ's death (Please turn to page 11)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**GAMBLING.** Billions are spent annually in the United States in gambling. This evil is growing, and there is very little that can be done about it due to the "wink-at-it" attitude of the nominal church member. In many places, churches engage in gambling to raise funds for religious purposes. Where this is done, the church cannot protest gambling in clubs, bookie houses, race tracks, etc.

At the present time, there is a campaign on in Wisconsin to legalize games of chance for religious and fraternal purposes. During the tenure of office of Archbishop Stritch, of Milwaukee, now Cardinal at Chicago, gambling by the Catholic Church in holding bingo games and other games of chance were forbidden, but since he left, there has been a demand for the amending of the anti-gambling law to permit, according to the Wisconsin Association of Club Managers, "all fraternal, religious, labor unions and veterans' clubs" to be exempt from the gambling prohibition. The Milwaukee Journal, in commenting on the move, said: "It is a shocking thing that groups of citizens should argue that they are too virtuous to be forced to comply with the general law. Exponents of civic virtue are supposed to lead in law observance, not to ask a special dispensation."

When the church indulges in practices that are of doubtful character, its influence is immediately weakened and its power to lift men from the morass of sin is made of little usefulness. It is no wonder that the church is losing its influence! To "abstain from all appearance of evil" was said of the church and not of the ungodly.

**BURNING BIBLES.** Some time ago we cited a case in South America where a gala event was made of burning Bibles by a local Catholic Church. Since then and in our own country, and by a branch of our government, there have been thousands of Bibles burned in the vacating of an army camp in Pennsylvania. These were supplied by the American Bible Society and the Gideons. This is not a government practice but is an indication of wastefulness and want of common sense so often manifest in those who get into places of administrative authority. Such wanton destruction of the Word of God should be investigated and adequately punished.

**FEARS WORLD GOVERNMENT.** In addressing a large gathering in New York City, Dr. Harry Emerson Fosdick expressed his mind on the shape of things to come by saying: "The secret of the atomic bomb should be committed to a world government . . . founded by the United States, the Soviet Union and Great Britain . . . After these great powers have adopted a constitution, the smaller nations should be invited to join the world government, having power over all military matters and . . . to interfere in countries where a minority is oppressing a majority

. . . Do I fear a world government? Of course I do . . . But a world government is preferable to the far greater evil of atomic wars. If such a world government is not established by a process of agreement, I believe it will come anyway; and in a much more dangerous form."

If one would like to know the dangers of a world government, all he needs to do is to study the prophecies relating to the rule of the man of sin, whose government will be over "all kindreds, and tongues, and nations." When this rule comes to its greatest power, "all that dwell upon the earth shall worship him, whose names are not written in the book of life." Power invested in man is always dangerous, because of the deceitfulness of the heart, which is desperately wicked. This world government is on the agenda of happenings which are certain to come to pass. There is only one escape from the tyrannical rule of the "prince that shall come" and that is in the church of the high calling. The present offers us the opportunity to be built into this temple not made with hands.

**MORAL DISINTEGRATION.** "The Presbyterian Outlook" quotes Toyohiko Kagawa as saying that "Japan had no right to win the war—even if God had given my country the atom bomb instead of the United States." Twice during the war, Kagawa was imprisoned because of his views. In his latest statement, he attributes Japan's defeat primarily to "moral disintegration rather than a lack of military resources."

Many authorities ascribed the collapse of France at the outset of World War II to moral degeneracy. It will be this same moral looseness that will make the world ready for the coming of the man of sin. The spirit of the Antichrist was present in Paul's day, but the church was a restraining influence. With the increase of iniquity, and then the sudden rapture of the church, the world will be fertile ground for the ambitions of the one that is to come in his own name—the false Christ—who shall deceive the majority of the peoples of earth. We have been told these things in the Word and are without excuse if we fail to give all diligence to make our calling and election sure.

**LIBERALISM.** A recent booklet containing eleven short essays by Unitarian ministers contains the following regarding present-day liberalism. "Liberalism regards man as not condemned, but as having an infinite capacity for goodness. He is a child of God, created in God's image; although he has to struggle against his passions and his earthly heritage. . . . Therefore liberalism trusts man instead of distrusting him. It makes the individual the center of its interest and creates the Church and the State to serve him. His conscience is the only voice of authority that can speak to him." Such a man as this needs no

Saviour or redemption. He is self-developing and is lord over all his heritage. While there are not many Unitarians, there are masses of people who have a somewhat similar conception of the greatness of man and his freedom from condemnation. The world may not be saying in so many words, "What need have we of a Saviour?" They are acting it out so plainly there is no need of word to describe their attitude. The worship of the State, "We have no king but Caesar," dominates the philosophical thinking of the masses. No wonder it is hard to interest people in spiritual matters. The preaching of the cross is to the world foolishness and sounds like tinkling cymbals.

**THE IRON CURTAIN RISES.** The iron curtain of Europe, and concerning which we have heard so much of late, will soon begin to rise and reveal the magnitude of organization and power which have been created behind it. From behind this curtain appear sinister eyes as they peer upon Turkey, the Dodecanese Islands, the former Italian holdings in Africa, and the streamlined ships of Britain as they ply the waters of what Mussolini loved to term his "inland sea." The meeting of the foreign ministers in Paris has brought to light the machinations of the mind behind these greedy eyes set on conquest. Disagreement has marked the meetings of the ministers from the very beginning. Objectives of the three great powers are opposed to each other. This is to be expected. It is our purpose in reporting the movements and activities of national and international scenes to set the readers against putting their trust in princes or the sons of men in whom there is no help. "They shall mingle themselves with the seed of men: but they shall not cleave one to another" is as true today as when it was first spoken.

**OBSERVE SUNDAY.** Senator Arthur Capper has introduced a Senate Joint Resolution No. 46, which provides for use of the words "Observe Sunday" in the cancellation of United States mail. It has been referred to Senate Committee on Post Offices and Post Roads. Of course, this will be as far as it will get. There will be too many people against such observance of Sunday for the bill to get much consideration. Seventh Day Adventists, Orthodox Jews, and a host of other people who have no respect for the national day of worship and rest would raise such strong opposition that legislators would hesitate to take action.

The observance of our day of worship and rest certainly needs some consideration from some source. The churches are giving little heed to the proper keeping of a day of worship. Go to church, then turn the day into a time of riotous pleasure seems to be the rule and practice of the times! Spiritual uplift is lost in the frolic and hilarious after hours.



# A New Goal

By Arlen Marsh (Rockford, Illinois)

ACCORDING TO Genesis 18:17-19, Abraham was selected to be 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, largely has 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 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. We must interest our parents in attending Sunday school.

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 panty-waists.

The sole purpose of any Sunday school is to bring peo-

ple 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.

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## "IF A MAN DIE, SHALL HE LIVE AGAIN?"

By Lyle Rankin (Cashmere, Washington)

BY GIVING thought to the question, "If a man die, shall he live again?" recorded in Job 14:14, we understand the text to imply that when one dies he is not alive. Also, with Job, we ask concerning him who dies, "Shall he live again?" If death is the gate to a greater life without cessation of thinking ability, then death is life, which would mean that Job asked a meaningless question when he asked, "Shall he live again?"

When God sent His prophet, Isaiah, with a message to a righteous man who was sick, He instructed him to say to the sick, "Thou shalt die, and not live" (Isa. 38:1). Here, we also have the Word of God teaching that death is not life.

Job said, by inspiration of God: "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (14:7-12).

One may notice that, though a tree is cut down, water will prevent it from ceasing to live and make it shoot up sprouts and grow; but, when man is cut down (dies), he wastes away as completely "as the waters fail from the sea" or as the "flood decayeth and drieth up." "He fleeth also as a shadow, and continueth not" (v. 2). Man has no power of himself to rise again. When anyone gives up the ghost (breath), he dies, returns to dust, and sleeps in death. Compare these thoughts with Psalm 104:29.

It will require the voice of Jesus, whom God raised from among the dead, and who is called "the firstfruits of them that slept" (1 Cor. 15:20), to cause the dead to hear and be wakened out of that sleep in the land of the enemy. (See John 5:28, 29.) If we want to be among those who shall be raised to life eternal, we first shall need to embrace the truth that Jesus slept in death and was buried and was raised to life.

The assurance of Jesus is: "I am the resurrection, and the life" (John 11:25); "I am the way, the truth, and the

life" (14:6); and "Because I live, ye shall live also" (v. 19). So, we believe Jesus taught the resurrection of the dead. He showed His power to raise those embraced in the sleep of death when He raised sleeping Lazarus who had begun to decay, having been dead four days.

The apostles believed in a resurrection (Acts 24:15), and it was the hope of Job to live again when the great call of God, given by His Son, will be heard. (See Job 14:14, 15.) David expected to be satisfied "when I awake with thy likeness." The people today may have this same hope if they will believe "Jesus died and rose again." (See 1 Thess. 4:14 and Phil. 3:20, 21.)

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## STUDY OF THE COMMUNION—DID JUDAS PARTAKE?

(Continued from page 6)

occurring the night following the crucifixion, fulfilling the type exactly. The Passover was to be killed the 14th of Nisan, in the evening, said to have been at three o'clock, the hour Christ died on the cross. "They shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it" (Ex. 12:8). Not much chance for "sop" with that menu!—for they were not to eat it "raw, nor sodden at all with water" (v. 9). "And none of you shall go out at the door of his house until the morning" (v. 22).

The feast of unleavened bread followed, the next day. "According to all the rites of it, and according to all the ceremonies thereof, shall ye keep it" (Num. 9:3). It is usually conceded that the 14th came on Thursday, and many teach that Jesus was crucified on Friday, but even the chief priests and scribes who wanted Jesus killed, said: "Not on the feast day, lest there be an uproar among the people" (Matt. 26:5). He could not have hung on the cross on a holy convocation (Sabbath) day. Why was a watch not established at the tomb the day he was buried, instead of the next day? And why did not the soldiers and priests claim that He was stolen from the grave that night, instead of jeopardizing the lives of the guards by making them say that he was stolen while they slept? It was because *it was Passover night*, and no Jew could be out of his house. (Matt. 27:62-66; 28:11-15.)

When the two disciples were going to Emmaus the first day of the week, Jesus joined them. They told Him of the things that had occurred recently and of His death. They said, also, "We trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done" (Luke 24:21).

If the first day of the week (Sunday) was the third day since (after) these things were done, then Saturday would

have been the second day since (after) they were done, Friday would have been the first day since (after) they were done, so they *must* have been done on Thursday. Thus every piece of the puzzle fits exactly, and the only sign given that generation, that Jesus should be three days and three nights in the heart of the earth, which Paul explained by saying that He was raised *the third day*, was fulfilled. (Matt. 12:40; 1 Cor. 15:4.)

Let us now examine 1 Corinthians 11:28, 29: "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." Paul did *not* say for me to examine you or to forbid you to eat, but *each is responsible for himself*. If we refuse to let one eat, we are judging things eternal, because "except ye eat . . . ye have no life in you" (John 6:53, 54). May God help us rightly to divide the word of truth. (2 Tim. 2:15.)

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### LOVE IS THE KEY

(Continued from page 5)

"Love is of God," and no man has seen God at any time. If we love one another, however, God keeps in union with us, and love for Him attains perfection in our hearts. Anyone that feels fear is not made perfect in love, because fear suggests punishment, while perfect love casts out fear. (1 John 4.)

Christ said the first and great commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." He also said: "On these two commandments [the second being, "Thou shalt love thy neighbour as thyself"] hang all the law and the prophets." If we concentrate on these two commandments alone and keep them, we shall be keeping the others, too. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." We cannot keep the first commandment without keeping the second, for everyone who loves God loves those who are His children. Think what love God has for us in letting us be called "God's children." If we wish to be a true "child of God," we must even love our enemies and pray for our persecutors.

Yes, we must live worthy of the vocation in which we are called—in humility and gentleness, with patience forbearing one another, in love forgiving one another just as God, for Christ's sake, has forgiven us. We should walk in love as Christ loved us and gave Himself for us. If we love only those who love us, what reward can we expect? Even sinners love in the same manner. If we love those who are our enemies, our reward will be great, and we shall be called children of the Highest. Christ

promised reward more than once to His disciples; and, if we are followers of Him, we are His disciples, too. God will not forget the work we do and the love we show for His cause in helping our fellow man. (Heb. 6:10.) "He loves and cares for his children." He said so Himself. "I will never leave thee, nor forsake thee" (Heb. 13:5). Christ spoke of it, too. (Luke 12.) Every hair of our heads is numbered, and God knows what we need even before we ask Him. All this is wonderful, but what is it compared to the reward we will receive when Christ comes back to earth? "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).

"Greater love hath no man than this, that a man lay down his life for his friends." So, if we present our bodies as a living sacrifice for God and our fellow man, we shall have obtained the greatest love and have in our possession the key to eternal life. Let us love God and each other.

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### DOING GOOD, A BASIS FOR PEACE

(Continued from page 3)

a need for personal work—personal evangelism. People like to have others interested in them. Jesus recognized this fact. He spent the most of His time with many people, even with multitudes. Yes, we, also, as Christians should do more personal work. Jesus said to the apostles, "Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21). We need, each one of us, to heed that command and to endeavor to fulfill it.

It has been said that one of the causes of World War II was a lack of regard for the teachings of Jesus in a mad rush for power. Peace cannot be brought to the average man through world conferences or written documents. It can be brought to anyone only through a knowledge of the "God of peace" (Heb. 13:20). By doing good to others we will teach them to know the peace of Christ and of God. "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).

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### JESUS CHRIST—ANTITYPICAL SERPENT

(Continued from page 7)

did not change God (except, *figuratively*, it made Him "madder" at sinners); but God always has been big-hearted enough to save anyone who would believe the gospel, repent, and be baptized, even if he was among those who murdered His only Son.

Let God bless you. He wants to bless you. He will bless you, if you let Him.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).*

### The Chief Rulers

Many of the chief rulers learned to know Jesus when He was here on earth. They "believed on him"; but, because they had high positions, they wanted to please their followers. In John 12:43, we learn that they "loved the praise of men more than the praise of God."

Today we find men and women in high places, or seeking such positions, who love the praises of men *more* than the praises of God. While they do not seem to realize their sins, if they do not repent, we know they will miss living with Jesus and reigning with Him upon the earth when He returns.

Our lives are too short to do anything which would cause us to lose our eternal life, which will be a long, long, never-ending life!

We do not all want to hold the top places, for James once said, "Be not many masters." We know that a leader or other officeholder receives much more "condemnation" than does the one who sits quietly in a group.

Jesus was not afraid of low positions. He took the place of a servant.

### Jesus Washed the Disciples Feet

In the days of Jesus, people wore sandals. Their feet became dusty. So, when they went to a home as guests, a servant came in and washed their feet.

After Jesus and His disciples had eaten the "passover supper," He took a towel, tied it about His waist, took a pan of water and began to wash His disciples' feet. When He came to Peter—you remember Peter?—he asked Jesus, "Are *you* going to wash *my* feet?"

When Peter was told that Jesus really was going to wash his feet, he exclaimed, "You'll never wash my feet!" He always had loved and respected Jesus, and he thought it more fitting that he should wash Jesus' feet, no doubt. However, Jesus told Peter that if he would not let Him wash his feet, Peter would have no part with Him.

How like Peter is his response to this statement: "Lord, not my feet only, but also my hands and my head." He wanted Jesus to never forget him. He also wanted a great big place with Jesus.

If we can accept the words of Jesus as sincerely as did Peter, we all will be hard-working Christians.

After Jesus finished, He said: "Do you know what I have done to you? You say I am your Master, and I am, yet I was willing to do a servant's work. I washed your feet! You ought to wash one another's feet, too." His exact words follow: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:16, 17).

### A New Commandment

Jesus taught His disciples never to feel too "big" or "important" for any work, no matter how lowly the work was. Then He gave them this command, "Love one another; as I have loved you."

Jesus' little helpers are His "jewels," "the light of the world," "salt of the earth."

### Ordinances

Baptism and the Lord's Supper are ordinances or laws. They also are called "religious rites." The washing of feet is not an ordinance. It was not commanded to be done literally.

We find humble men teaching baptism. (See Rom. 6:3, 4; Heb. 6:2; 1 Peter 3:21.) They also taught and kept the Lord's Supper as well. (See Matt. 26:27, 29; 1 Cor. 11:26, 27.)

### The ECE Club

The ECE Club is still wanting members! Send your name, birth date, and address to Madge Savage, Waite Park, Minnesota. Your membership card will be sent at once.

"Where there is Faith there is Love;  
Where there is Love there is Peace;  
Where there is Peace there is God;  
Where there is God there is no Need."

### Happy Birthday Wishes

Marlene J. Saatzer, May 25, age 8, Saint Cloud, Minn.  
Hilda Richardson, May 26, age 9, Hammond, La.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### A New Berean Tract

\* \* \*

*Arlen Marsh, Rockford, Illinois*

Harold Hardesty, member of the Oregon, Illinois, Church of God, was killed in action with the United States Army in France in August, 1944.

At the suggestion of Sydney E. Magaw, Editor of THE RESTITUTION HERALD, an article Mr. Hardesty wrote for this paper on March 7, 1939, has now been published in tract form by the National Berean Society.

"The Nature of the Soul" is a twelve-page tract, small enough to fit the average envelope. Few better expositions of the mortality of man have come to my attention. The language is unusually readable; the argument is plausible; the organization is excellent. As a memorial to Mr. Hardesty and the services he gave his church, the Bereans, and other religious groups, "The Nature of the Soul" should do a little better than well.

The tract is available for free distribution, as are all tracts published by the National Berean Society. Other tracts now in print include the two-color illustrated "Red Is for Danger," "How to Organize a Berean Society," "I Am." For samples—or for reasonable quantities, address the Society at Oregon, Illinois.

### Mother's Banquet

In a candle-lighted dining room, decorated in pink and white, the Oregon Bereans entertained their mothers with a banquet, Tuesday evening, May 7. The students from Oregon Bible College borrowed mothers from among the women of the church.

Sister Beth Hardesty, sponsor of the Oregon Bereans, served as chairman of the dinner. Alva Huffer, senior at Oregon Bible College, was the toastmaster. The program was as follows:

Invocation	Alva Huffer
Group singing	
Toast to the Mothers	Ellen Van Fleet
Solo	Grace Schier
Toast to the Children	Mrs. George Loudenslager
Poem	Daniel Judy
Benediction	Gary France

"If one is like Jesus, he must not wonder that he is treated as Jesus was treated."—Henry Clay Trumbull.

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \*

*By Verna C. Thayer*

How many of you can say the prayer that we were to learn on our journey last week? Before we start our trip this week let us say this prayer.

On our ride from Jacob's house back to Egypt, let us learn these verses: "Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness: come before his presence with singing" (Psalm 100:1, 2).

Back the brothers go to Egypt for more corn! With them is Benjamin, and they also are taking double the amount of money they took before and are taking gifts for Joseph.

When they came to Joseph and he saw Benjamin was with them, he ordered the ruler of his house to take the brothers to Joseph's home and prepare a meal for them. The brothers were frightened and were sure Joseph meant to do them harm because they had found the money in their sacks of corn.

When they approached Joseph's home, they tried to explain to the steward of Joseph's house about the money. They told him they had brought not only the money back, but more with it.

The steward said: "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." Then he brought Simeon to them. You remember, he had to remain in Egypt.

When Joseph came home, they gave him the gifts they had brought and bowed down to him. Joseph asked, "Is your father well? Is he yet alive?" You can see how anxious Joseph was for word from his father.

Then Joseph saw Benjamin. He said, "Is this your younger brother?" Of course, he knew it was without asking!

He could not keep back the tears longer, so he went to his own room and wept. When he returned, he ordered that the meal be served. They all ate and had a very happy time together.

When the brothers were ready to go home, Joseph ordered his steward to fill the brothers' sacks with grain and not only to put their money back in their sacks, but to put Joseph's silver cup in Benjamin's sack. I wonder why, but we shall have to wait and see what happens next week.



## AMONG THE CHURCHES

### BARAGA, MICHIGAN

Late Thursday night (April 25), Oregon Bible College quartet; Bro. Vivian Kirkpatrick, instructor in the College, and Bro. Daniel Judy, a student, arrived at Baraga, Mich., to begin a very enjoyable week end with the Baraga Bereans. On Friday evening, the Baraga Bereans presented a play, entitled "Conversion," at which the College quartet sang several Negro spirituals.

Sunday morning, April 28, Bro. Floyd Kessler, Jr., served at the pulpit at the Baraga Methodist Church. The quartet sang several selections, and a solo, "God's Tomorrow," sung by Bro. Kirby Davis, was enjoyed by all. Bro. Gary France led the congregation in prayer. After services, the Methodist Church Board offered the Bereans the use of the church for evening services. The College group was invited to sing and preach at the L'Anse Church, where the quartet sang several numbers. Bro. Kirby Davis sang a solo, and Bro. Daniel Judy and Bro. Floyd Kessler spoke.

Sunday afternoon's activities climaxed the week end when our sisters, Mary and Grace Brown, entered the body of Christ. The baptism occurred at Fewsville, Mich., a small settlement on the shore of Lake Superior.

Bro. Daniel Judy took charge of the Berean lesson Sunday night, and Bro. Vivian Kirkpatrick preached the first sermon of Church-of-God services in Baraga.

After the evening service, the College group motored back to Oregon.

The harvest of this week-end trip perhaps will never be fully known in this Age. To date, there are a few sheaves that still are being gathered: (1) two baptism; (2) the organization of the Baraga Berean Society and joining with National Berean Society; (3) two Bereans are making plans to attend the Summer Bible Training School, and three others are planning to attend, depending upon financial support and parental approval.

The Baraga Bereans are becoming active with a desire to raise enough money to invite speakers to return to Baraga for a series of special meetings this spring, which, the Lord willing, will be climaxed by another baptism.

The Bereans also are planning to have an exhibit for Berean Day.

Pray for these young people, that their zeal will not die before their aims are accomplished.  
Leonard Brown.

### HERALD RECEIPTS

Ben Pritchard; Mrs. Beulah Tabor (2); Delos Andrew; W. G. Moffet; Mrs. Opal Poland; E. C. Pearson (2); E. F. Marsh; Alta King; Christine C. Klindt; Mrs. L. D. Doan; Edward Dykstra; Mrs. Mae Moore; Mrs. Arthur Ward (2).

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. H. W. Stadden	10.00
Mrs. Arthur Ward	5.00
Mrs. J. W. Miller	52.00
Mrs. Jennie F. Martin	27.00

### LANSING, MICHIGAN

Seventeen persons were present at the Sunday morning services, May 5, which was an inspiring increase for our little, but enthusiastic, group at Lansing, Mich. We meet at 135 N. Cedar, upstairs in the AFL Labor Temple. We have an extra room for a Sunday school for children to be taught by Mrs. Robert Slocum.

Bible school is held every Sunday morning at ten o'clock, with brethren coming from Grand Rapids to help on the Sundays no minister is present.

Every second Sunday the writer comes from Midland, Mich. On those Sundays we have a sermon at 11:00 a.m. The next such meeting will be May 19. All are cordially invited.

Cecil A. Smead.

### NATIONAL BIBLE INSTITUTION

McGintytown, Ark., Church	\$19.02
Little Rock, Ark., Church	25.00
Anonymous	28.00
Mrs. R. A. Robinson	2.00
W. P. Corbaley	50.00
A Family	4.00
Marion L. Long	10.00
Mrs. L. R. Hillard	13.00
Clark Chapel Church, Ark.	25.00
Arch, Ark.	5.00
Delta, Ohio, Bereans	50.00
Mrs. A. E. Karnett	10.00

### ELLA SKEELS

Sr. Ella Skeels was born on October 29, 1859, and died on April 27, 1946, at Grand Rapids, Mich. Her husband, Richard, preceded her in death by just four weeks and one day. Having known each other from childhood and having been married for more than sixty-five years, theirs was a blessed and inseparable union—as together in life, so also now in death, and assuredly in the great day of the coming resurrection.

Sr. Skeels was also a charter member of the Southlawn Church of God and continued active in the work while health permitted and faithful even unto death. Living an exceptionally fine, sweet life as Christian mother, neighbor, and friend, she was highly esteemed and warmly loved by all who knew her.

Her three daughters, Mrs. Carl A. Mixer of Detroit, Mrs. James Divine, Oakland, Calif., and Mrs. Leon Pixley of Grand Rapids; six grandchildren; nine great-grandchildren; other relatives; and a great host of friends mourn her death.

Funeral services were conducted at the De Vires Funeral Home in Grand Rapids, April 30, 1946. Interment was made in Oak Hill Cemetery at the side of her husband.

Once, long ago, the voice of Jesus, saying, "Maid, arise," brought restoration of life. Now, as our Sr. Skeels lies in death, we earnestly pray that soon, very soon, He will come with trumpet sound that all who hear shall live, and so, together, shall we ever be with the Lord.  
John L. Denchfield.

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. R. D. Stanton, Little Rock, Ark., announces that the Arkansas-Oklahoma Conference will convene, July 18-21, 1946, at the Oak Grove Church of God, six miles south of Little Rock.

Bro. M. W. Lyon, evangelist, has been working recently with our brethren at McGintytown, Clark's Chapel, and Cleveland, Ark.

"We were happy to have Bro. M. W. Lyon with us the last week of April—that being his first visit here. Also, Sr. Verna Thayer was with us, giving the children lessons on the flannelboard each night all that week. We wish we could have her all the time."—Annie McEntire, Rt. 2, Little Rock, Ark.

Bro. John Denchfield, temporary pastor at Southlawn Church of God, Grand Rapids, Mich., writes: "We are going to have at least a few students in attendance at the Summer Bible Training School." Good! Ask them, please, to report.

Sr. Jessie Dixon, faithful member of the Omaha congregation, is a patient in Saint Joseph Hospital (Room 352), Omaha, Nebr.

Students of Oregon Bible College presented a Mother's Day program during chapel period, Thursday, May 9. Ladies of Golden Rule Home, "Mom" Logsdon, and (Mrs.) Margaret Magaw were guests.

Arrived. Carl Graham Jennings arrived, April 9, 1946, to brighten the Clarence Jennings' home, 6717 Bradley Ave., Saint Louis, Mo. Congratulations!

The Editor, attended by six of the College students and his son Ivan, went to Delta, Ohio, for services at the Raker church, Saturday and Sunday, May 4 and 5. The College students assisted in song and sermons.

### HERALD SUBSCRIPTION DRIVE

10	10	10	10	10	10	10	10
			2	10	10	10	10

Previously reported	106
Mrs. Beulah B. Tabor	1
Mrs. Opal Poland	1
E. C. Pearson	1
Mrs. H. E.	1
E. F. Marsh	1
Mrs. Arthur Ward	1
<b>Total</b>	<b>113</b>

# Summer Bible Training School

## For Youth and Adults

Oregon, Illinois July 1 - 26, 1946

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Christian Service Sessions,  
Summer School—1946.

Local Church of God  
Anywhere, U.S.A.

Dear Brethren:

Being unable to write you all personally about the prospective Christian workers in your group, may I take this opportunity of reminding you that the church of the future, your church of the future, is faced with some very critical problems if it is to continue to endure as a living, vital factor in the cause of Christ. Especially so if we are to spare ourselves the devastating blight of the end time of having "form of godliness" but lacking in the spiritual power of sound Christian foundation!

The answer to this problem with which we are all faced can be found only in the extent to which you are able to encourage your fellowship, and especially the teen-age members, to embrace the four-fold incentives of Christian service. The first is the added stimulus that comes from actively identifying ourselves with the greatest possible circle of those of similar faith, that our vision may not be limited to the restrictions, discouragements, and confinements of our local fields. To this we must add the greater bonds of strength that come from strengthening and developing the closest possible ties of fellowship. To which we also must add a new interest and appreciation for service if we are to combat successfully the growing disinterest and falling-away that is creeping in upon us. Finally, we must undergird this all with the stability that can come only from sound Biblical and spiritual development.

This is the sole aim of these Christian Service Sessions of the Summer Bible Training School. Under no circumstances can they be regarded as an aim in themselves, but rather only to serve an aim, the aim of helping you to satisfy the needs of your local future by offering, to those you send, these greater incentives to Christian service and local necessities. It is designed only for your good and can be a success within itself only if it is able to render to you this greater service. It can render that service only to the degree that you are able to encourage your local fellowship to participate. Failure to make the encouragement and financial assistance of Summer School attendance a part of your church program is to neglect your greatest opportunity.

If you have not considered this matter in your local board meeting and set in motion the wheels of proper encouragement for your local young people and prospective teaching material of the more mature ages, may we encourage you to do so at once, as the time is almost overdue when such action must be taken.

Hoping that we may serve you by enjoying the mutual benefits of the participation of several of your local fellowship, we remain,

Sincerely,

THE 1946 SUMMER SCHOOL,  
Per James M. Watkins.

---

**ENROLLMENT COUPON.** Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's name .....

Address .....

Tuition (\$35.00 plus textbook costs) will be paid by .....

(State whether personally or otherwise)

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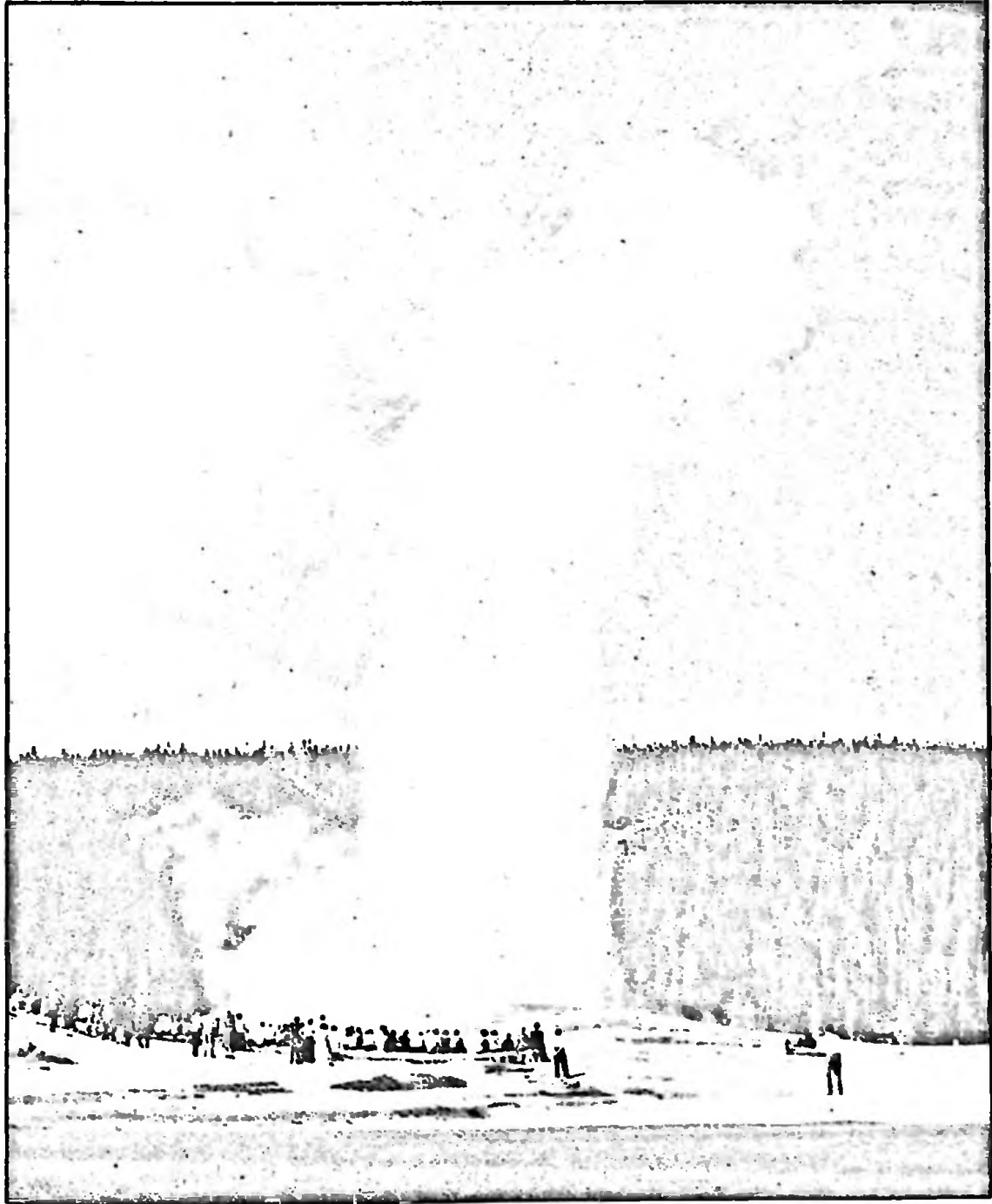
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# THE RESTITUTION HERALD

VOLUME 35

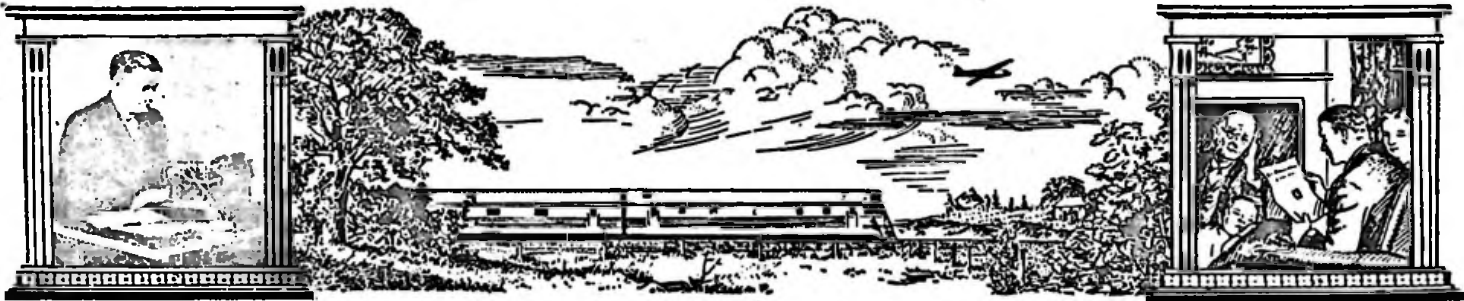
OREGON, ILLINOIS, MAY 21, 1946

NUMBER 33



—Authenticated News.

“OLD FAITHFUL” GEYSER — YELLOWSTONE PARK, WYOMING



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

## “Old Faithful”

Yellowstone National Park, far in the northwest corner of Wyoming and including small sections of Idaho and Montana, is America's oldest and most popular of the national parks. Beauties and oddities of nature vie with one another in “Yellowstone” for chief honors. The “World Almanac” (1946) mentions that “Yellowstone” is the home of “more and greater geysers than in all the rest of the world put together,” adding that “‘Old Faithful’ Geyser is the greatest single attraction in the United States national parks.”

For many years, “Old Faithful” erupted at regular intervals about an hour apart, shooting its vast column of boiling water and steam more than one hundred feet into the sky. So dependable were these eruptions at regular times, that the Geyser won for itself the name of “Old Faithful.” In recent years, “Old Faithful” has been less dependable as to the moment of eruption, but, at times, it surpasses its former glory. “Old Faithful” in three ways, at least typifies God, the “Ancient of Days” (Dan. 7:9).

First, “Old Faithful” was alive before man had any knowledge of it, thus reminding us that God, the “Ancient of Days,” was pre-historic. Said David, “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).

Second, dependability and regularity of eruptions of “Old Faithful” testify of Him who “fainteth not, neither is weary” (Isa. 40:28). “Great is our Lord, and of great power: his understanding is infinite” (Psalm 147:5). Though “the Lord is slow to anger,” He is “great in power, and . . . hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet” (Nahum 1:3). “The mountains quake at him . . . who can stand before his indignation? . . . The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. . . . What do ye imagine against the Lord?” (vv. 5-9). There is no God “like the God . . . who rides through heaven to your rescue, sublimely through the skies!” (Deut. 33:26, Moffatt). “The eternal God is thy

refuge, and underneath are the everlasting arms” (v. 27).

Third, “Old Faithful,” in its unrivaled grandeur, speaks again of the “Ancient of Days . . . whose garment was white as snow” and whose “throne was like the fiery flame” (Dan. 7:9). “Old Faithful’s” column of boiling hot water and raging steam, attended and revered by thousands of wondering spectators, reminds one of Daniel’s description of attendant glory to God: “A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him” (v. 10). Only one Excelling Fountain can claim, “I am the Lord, and there is none else, there is no God beside me” (Isa. 5:5). “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else” (v. 22).

“Who hath known the mind of the Lord? or who hath been his counsellor?” “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Rom. 11:34, 33). “Old Faithful,” we are grateful to you for your inspiration. We have stood at your feet and heard your exclamation. “Ancient of Days!” Thy might and glory tower above all the might and glory of this world. Humbly, reverently, we stand in Your Presence. “Happy is he that hath the God of Jacob for his help”!

## Underground Armories

Through courtesy of Sister H. H. Kent, Pueblo, Colorado, we hold a clipping about plans of the United States Army and Navy “for a vast network of underground military and industrial installations in the event of another war”—the report as of April 28, Washington, D. C. An “Underground Sites’ Committee” will make a survey of the nation’s underground possibilities. These war centers, huge armories, may include the Carlsbad Caverns, New Mexico; Mammoth Cave, Kentucky; Wind Cave, South Dakota; Howe Caverns, New York; the vast chain of Virginia caverns, and many lesser natural places of hiding and refuge. Carlsbad Cavern, alone, has 45,000 acres available for a naturally concealed armory. Sister Kent meditates Revelation 6:15-17 and Isaiah 2:19. Watch the signs!



# "Contending Earnestly for the Faith"

## Responsibility toward Wrong Doctrine

By R. H. Judd (Colborne, Ontario)

*"Let my heart be sound in thy statutes; that I be not ashamed" (Psalm 119:80).*

HOW much wrong doctrine will enter into the great question of salvation the writer has always been hesitant to say, feeling that the final settlement of these things may be left safely in God's hands, for will not the Judge of all the earth do right? My own life has been so full of sins, faults, and failings, who am I that I should judge another? Yet have I no responsibility? The question is a serious one. Is it not true that every man has a right to his own opinion, wrong or right? Paul, who called himself the chief of sinners, seemed to feel that his responsibility was great. The Lord Jesus Christ said, "If ye believe not that I am he, ye shall die in your sins." Evidently it was necessary to believe that He was the Messiah.

One cannot but admire the depth of feeling, the warmth of earnestness, the genuineness of purpose, and the devotion of thousands of those who profess the name of Christ, however much one may regret their unquestioned departure from "sound doctrine," and their inability and their unwillingness to support what they teach by "sound speech which cannot be condemned."

It seems to me, however, that it is one thing for us to judge others, and quite another to let the Word of the living God carry such a message. It is not our place to judge, but it is our place to "reprove," "rebuke," and "exhort." Too often, definite testimony for God's truth is obstructed by quoting only in part, and misapplying, the scripture, "Judge not, that ye be not judged" (Matt. 7:1). Were the whole statement of Matthew 7:1 and 2 quoted correctly, what Christ here meant by judgment would be apparent. There is clear, definite distinction between judgment and reproof. No judge completes his task until he pronounces judgment. Any ordinary citizen very properly may bring a charge against evil, but he exceeds his province when he seeks to pronounce judgment, and should he ever himself be in like circumstances, then the judgment he meted out to others probably will be meted out to him.

Were it wrong to bear testimony against unsound doc-

*Brother R. H. Judd's message, "Contending Earnestly for the Faith," is selected as a reprint from The Restitution Herald dated July 23, 1935. Correct faith and sound doctrine are as essential to enduring religion as a good foundation and strong framework are essential to the durability of a building. At present, Brother Judd is writing copy for a textbook about God. This selected article will help bridge the gap until he has time to write again for The Herald.*  
—Editor.

trine Paul would never have enjoined Timothy and Titus to do this very thing, though they were, in all probability, only young men. (Tit. 1:13; 2 Tim. 4:2, 3, 15.)

Indeed, he goes further, for the Greek (see margin) means more than authority, it embraces the "command" to use the authority given. It may be interesting to note also that the words "rebuke" in 2 Timothy

4:2 and Titus 2:15 are each from different Greek words. The first has the sense of *chide*, but it must be accompanied "with all longsuffering." In Titus 2:15, it carries the thought of conviction by proof, hence the propriety of *authority* and *command* being connected with it. The same thought of requirement of proof, in the full sense of what constitutes proof, is shown also in 2 Timothy 4:2 in the word "reproof," which is rendered in the margin of the Revised Version "bring to the proof."

A close reader of Paul's Epistles cannot fail to notice how his logical mind dwells on the necessity for proof. Indeed, his advice to "prove all things" would seem to show that it was with him a customary habit. It was the "certainty of the things" (Luke 1:4), "the things fully established" (Luke 1:1, R.V., margin), concerning Jesus the Christ that appealed to him; and, with the earnestness of his nature, he again pleaded for "sound doctrine" and "sound speech that cannot be condemned, that he that is of the contrary part may be ashamed." Consequently, Paul said, "I am not ashamed of the gospel of Christ: for it is the power [dynamic] of God unto salvation." Can we imagine for one moment that Paul was ashamed, or even timid concerning any one of the doctrines he believed? Read through his Epistles and take notice of his frequent use of the word "power." Anyone who will take the trouble will be well repaid. In our Common Version, the words "power" and "authority" are much confused, but not so in the Greek. Where the word "power" in its dynamic sense is used by Paul, there is a marked difference in the exultant ring of his message. To him the power of the gospel of Christ (Please turn to page 10)

# Peace for All Creation

By Francis E. Burnett (Jordan, Missouri)

(Last of a series of three articles regarding Christian basis for peace.)

WHAT can be done to establish conditions under which each person in the world can satisfy his basic needs and live abundantly? Before all people can enjoy life, a certain condition must exist. That condition is peace. The only way this can be achieved is to teach people to know God. We know that is not possible in this Age. We read in Revelation 14:6, 7: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 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." At the time all know the gospel, everyone in the world will enjoy peace. There is no other way to bring peace to all people but to teach them to know God. That time will be when Jesus is King of all the earth.

As we discuss the subject of peace, it must be remembered that we are doing so from a Christian viewpoint. No doubt you will have noticed in the two previous articles that most of our discussion on this subject has been concerning the individual—the Christian individual.

There is a *peace in life* that only a Christian can have. We read in Psalm 29:11, "The Lord will give strength unto his people; the Lord will bless his people with peace." Again, in Psalm 119:165, we read, "Great peace have they which love thy law: and nothing shall offend them." To love the law of God is to obey His law. Paul said, in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." To enjoy the peace of God, a person must live the Christian life. To the Philippians, Paul said, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). Therefore, we can see through our study that there is a personal peace that a Christian can have that is far greater than any world peace any man or group of men can devise. This type of peace is not the answer, or not the peace, that most of the world has been seeking and is now seeking.

There will be a greater peace, peace not only for all peoples but also which will affect the land and all that dwell therein. When Isaiah prophesied concerning the

birth of Jesus, he said that one name by which He would be called was, "The Prince of Peace" (Isa. 9:6). Isaiah also said further concerning this 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" (v. 7).

Our national leaders in this country and other countries are saying that they can fix a permanent peace. The church leaders of our country are saying the churches will have to Christianize the whole world, and then we will have peace. It must have been such a time as this that Paul foresaw when he wrote to the Thessalonians the following words: "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:1-3). Before we will have peace, the *Day of the Lord* must first come. It will be a time of destruction from the Almighty. Therefore, no nation nor church can establish permanent peace.

In Psalm 72:3, we read, "The mountains shall bring peace to the people, and the little hills, by righteousness." There is no doubt but that this means peace will be brought to the mountains and hills of the land of Israel. In Ezekiel 36:8-12, we read what God said to Ezekiel about the land, "Ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel . . . I am for you, and I will turn unto you, and ye shall be tilled and sown . . . I will multiply men upon you . . . I will multiply upon you man and beast . . . Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee." Only the Lord Jesus Christ can bring peace, because man cannot judge righteously. Isaiah 11:4 reads, "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Jesus will be a righteous judge and will bring righteous peace. In verses 6-10 of this same chapter, we see how the animals also will enjoy peace.

A time of world peace is coming. Let us read in Micah 4:1-5: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains . . . and people shall flow unto it.

And many nations shall come . . . he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Peace that the whole world, yes, all the creation, will know will be brought about by the hand of the Lord. "The zeal of the Lord of hosts will perform this."

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## "Value Received" for Your Pastoral Dollar

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By J. R. LeCrone (Woodstock, Virginia)

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*"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man."*

THOUGH SALARIES paid by most Churches of God to their pastors are exceedingly modest (probably between \$1,000 and \$2,000 per year), for the majority the pastor's salary represents the great bulk of their operating expense. Years of experience and observation have convinced the writer that few congregations know how to get the utmost in spiritual value for the money they put into their pastor's salary — though their pastor be trained thoroughly and is anxious to discharge, to the very limit of his ability, his duties toward the flock over which God has made him overseer.

Rare, indeed, is the congregation that realizes that it, fully as much as its pastor, is responsible for the quality, quantity, and effectiveness of the pastoral service it receives. Volumes are written daily concerning the qualifications and duties of a pastor, but only occasionally does some venturesome soul attempt to point out the congregations vital part in improving its pastoral service. It is with a view to aiding the congregation in gaining the most in spiritual aid from the money invested in its pastor's salary that this series of articles is being written. The suggestions which these articles contain arise from sincere convictions. We trust that they will be, if not adopted, at least kindly received and considered.

For our first brief visit on the subject, may we in all humility point out that ordination does not "in a moment, in the twinkling of an eye" transform theological students into infallible super beings. We do not challenge the popular conception that a pastor ought to set an example for his congregation in all things—he ought. We ask only that you remember that he is mortal and subject to all the weaknesses, trials, and temptations which beset the layman. Brethren, your pastor needs your sympathetic understanding and co-operation fully as much as you need his.

An elderly cleric revealed this fact in a most telling manner a few years ago when, at a convention, a layman violently criticized the ministry. Replied this aging minister: "Brethren, all the gentleman says against us is true.

But the real trouble with the clergy is that we have nothing but laymen to make them out of."

Any minister will understand why the apostles so frequently appealed for the prayers of the brethren. He knows how deeply he feels his own shortcomings. Members of the churches must learn that such appeals are not mere idle gestures, that if your minister is to shepherd the flock successfully, he sorely needs the prayers of the faithful is a truth so self-evident that it is often consistently ignored. Consider Paul's appeal to the brethren at Thessalonica: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith."

In admonishing the brethren to give heed to those sent to guide them, the writer of the Hebrew Letter did not omit to instruct them to pray for their leaders as well. "Obey them that have the rule ["guide," marg.] over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:17, 18).

"Rebuke not an elder, but intreat him as a father" (1 Tim. 5:1). Harsh criticism (to his face or otherwise) will effectively hinder the most talented and devoted pastor from accomplishing all that he is able to accomplish. Being human, his reaction likely will be what yours would be under the same circumstances—either heartbroken discouragement or bitter rebellion. Neither attitude on the part of a pastor will bring much spiritual gain to his congregation.

Greet your pastor's shortcomings with sympathetic understanding, wise counsel, and prayers on his behalf. Not only is it the Christian thing to do, it is also the economical thing to do. A pastor who is convinced that he holds the love and respect of the congregation which he serves becomes alert, sympathetic, and energetic in fulfilling his pastoral duties. Such a pastor is a bargain at any salary!

# "These Are Written"

By Lyle Rankin (Cashmere, Washington)

*"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).*

LIFE of an eternal nature is promised, on condition, to those who believe. It will be granted *on condition* because the Word of God says, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:19, 20.)

The word of Christ (by John) is: "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). There is no promised blessing for belief only. Belief must be shown and maintained by works. Work; or labor in love, desiring to serve and to glorify God.

By inspiration, the Apostle John made record of the life of Christ Jesus: of His obedience in baptism, His ministry, and His death and resurrection—all to the end that men would believe, obey, and be saved.

New Testament writers referred to Jesus as God's Son. Following are a few places that testify Jesus was the Son of God from babe to priest:

Luke 1:32—"Shall be called the Son of the Highest";

V. 35—"Also that holy thing which shall be born of thee shall be called the Son of God";

Matthew 2:15—"Out of Egypt have I called my son";

Matthew 17:5—"This is my beloved Son, in whom I am well pleased; hear ye him";

Matthew 3:17—"This is my beloved Son, in whom I am well pleased";

Matthew 16:16, 17—"Thou art the Christ, the Son of the living God";

Hebrews 4:14—"A great high priest, that is passed into the heavens, Jesus the Son of God."

John also recorded Jesus' words and miraculous deeds, testifying that He was the Son of God. Some of those instances are:

Nicodemus, a ruler of the Jews, said to Jesus, "Rabbi,

we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

Another witness John mentioned was Nathanael who said to Jesus: "Rabbi, thou art the Son of God; thou art the King of Israel" (1:49). These two men gave their testimonies because of what they had observed in Jesus.

Jesus healed a blind man, and the man said: "Since the

world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." This resulted in the man being cast out (excommunicated) by the Jews. After this act, Jesus found him, and inquired, "Dost thou believe on the Son of God?" The healed man answered: "Who is he, Lord, that I might believe on him?" Jesus said to him, "Thou hast both seen him, and *it is he* that talketh with thee" (John 9:32-37).

When Jesus had heard that Lazarus was sick, He exclaimed, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." So, when Jesus arrived and called Lazarus from the state of corruption to life (Lazarus having died four days previous), the miracle resulted in many believing on Jesus, thus glorifying Him. (John 11.) The dead will hear the

voice of the Son of God when they are raised up from that dreamless sleep. This, too, was Jesus' doctrine (or teaching). (See John 5:25, 28.)

Believing the Record and supporting your belief by obedience to the commandments of Jesus and His apostles will bring glory to God and His Son today. Repentance of one sinner will cause joy in heaven.

Eternal life is the gift kept in store for the faithful. Eternal life belongs to the faithful only by promise now. (1 John 2:25.) Jesus will give this life when He comes to raise the faithful. (Mark 10:30; Luke 20:34-36.)

Are you believing Jesus to be the true Son of God?

## I DO NOT KNOW

"I do not know what next may come  
Across my pilgrim way,  
I do not know tomorrow's road,  
Nor see beyond today;  
But this I know—my Saviour knows  
The path I cannot see,  
And I can trust His wounded hand  
To guide and care for me.

"I do not know what may befall  
Of sunshine or of rain,  
I do not know what may be mine  
Of pleasure and of pain;  
But this I know—my Saviour knows,  
And whatso'er it be,  
Still I can trust His love to give  
What will be best for me.

"I do not know what may await,  
Or what the morrow brings,  
But with the glad salute of faith  
I hail its opening wings!  
For this I know—that in my Lord,  
Shall all my needs be met,  
And I can trust the heart of Him  
Who has not failed me yet."

—E. Margaret Clarkson.

## WHAT WE DO LIVES AFTER US

By Mary Mac Nedrow (Oregon, Illinois)

THERE is a famous quotation which goes like this: "I will not follow where the path may lead, but I will go where there is no path and I will leave a trail." It is so easy to "follow the leader" and do as others do; but it takes a strong heart not to follow where so many paths lead, but to have a goal in mind and to make one's own path through life. Each one must make his own path, and as he walks that path, he will leave a trail. Others are going to follow. What we do will reflect on the lives of those about us. Steadfastly, the true Christian follows the invisible footprints of Jesus.

It seems we are prone to measure others by the yardstick of our own lives; by our idea of what we think is right or wrong, and not by what the Bible teaches. Jesus was abundant in mercy. He never retaliated, but always returned good for evil. Do we patiently bear our sorrows, or do we magnify our grievances? It is not easy sometimes, to see other fellow Christians return to us, evil, for the good we have done them. However, the Christ-way is the forgiving-way. Others will be influenced by what action we take when emergencies arise, and only by showing loving kindness can we prove we are true followers of the Christ. The way of the world is to return evil for evil, but that is not the example Jesus left for us to follow. That is the natural reaction of man, but the Christian is a new creature in Christ Jesus, and so he does not follow worldly standards.

How can we say to others, "Blessed are the pure in heart," if our hearts are not pure? Or, "Blessed are the meek," if we are arrogant and appear self-righteous? How dare we in honesty repeat the words of Jesus, where He said, "Blessed are the merciful" if we show no mercy to others? The Bible teaches that where there is true repentance, there is always forgiveness. We learn from the Bible that those who cover their sins shall not prosper, but whosoever confesses and forsakes them will have mercy.

Jesus was friendly to all. Do we imitate Him? He never asked the people as to what grade of society they belonged, but He was friendly with all persons at all times. Hear the words of the Apostle Paul: "Of a truth God is no respecter of persons. But in every nation, he that will (reverence) him and [work] righteousness, is accepted with him." Jesus loved to go to the home of His humble friends, Lazarus, Mary, and Martha. When He heard that Lazarus, His dear friend, had died, He went to the home to comfort the sisters, and even shed tears of sympathy.

Though many mighty men have come and gone, their names are forgotten, but the name of Jesus lives on through the centuries, bringing hope to countless numbers who await His return, when there will be a "restitu-

tion of all things" as God has promised. Let us "not follow where the (worldly) path may lead, but . . . go where there is no (visible) path and . . . leave a trail." What we do lives after us.

## WHO TEMPTED JESUS?

By Gertrude M. Logan (Saint Louis, Missouri)

IN STUDYING this subject of who tempted Jesus, we must recognize the fact that God used figures of speech, as allegories, types, symbols, shadows, and parables. Of Jesus it was said in Mark 4:34: "Without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples."

God described the fall of Adam and Eve as an allegory. Some think there were three in the Garden, but the Bible is silent about the creation of a third person or serpent, which lives "on and on." This idea does not fit the rest of the Bible where sin is mentioned.

James 4:1 says: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in *your* members?" No outside influence is needed.

Now, that we see Adam's sin was a failure to believe God when he was told he would die if he disobeyed, let us realize that Adam's mind was at fault and developed the "serpent" character. Eve was inclined to believe (Gen. 3:3) until Adam's mind (figurative serpent) persuaded her that she would not die, though he had it direct from God that he would die if disobedient.

God does not have two ways to test His children. Even Jesus was "in all points tempted like as we are, yet without sin" (Heb. 4:15). The flesh mind *after* Adam sinned is properly symbolized by "serpent," and fits into the Bible to the end when sin is mentioned. Adam has been going on his "belly" ever since and is eating "dust" or earthly things.

In Genesis 3:12, Adam blamed the woman *after* his serpent mind beguiled her. This argument between Adam and Eve is told in symbolic terms, that is, that God was testing Adam and Eve, not a third party. If this "serpent" is an individual living to the end of time, where it is called satan, devil, and dragon, we have no harmony between Genesis and Revelation.

John prophesied of a certain angel, saying: "He laid hold on the dragon, that *old* serpent, which is the Devil, and Satan, and bound him a thousand years." This will be done by the removal of the curse placed on Adam in Eden, and it will stay bound until "the little season" when the wicked dead are to be resurrected to stand their test. According to John 8:44, the Jews accused Jesus of having a devil. He called them (*Please turn to page 10*)





# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**COMMITTEE REPORTS.** The Anglo-American Palestine Committee recently submitted a 44,000 word report on the Palestine situation in respect to allowing more Jews to enter Palestine for permanent residence. The Committee recommended the abolition of the British White Paper, and that 100,000 Jews be permitted to enter Palestine this year. The Arab leaders immediately went into action. "Our reaction will not be words," said a spokesman for the Palestine Arab Higher Committee in sounding a warning to London and Washington. Efforts will be made to "organize forces and prepare all means for defense," said the leader. There are 33,000,000 Arabs in Egypt, Iraq, Syria, Lebanon, Saudi Arabia, Transjordan, and Yemen. These were urged to wage a "holy war" against the British and American governments if they attempt to send 100,000 Jews into Palestine. The report further stated that "Palestine shall be neither a Jewish nor an Arab state."

The London Government immediately reacted by saying it would not commit itself to the carrying out of the report unless the United States would assume joint responsibility for the implementing of the report and the defense of Palestine against Arab reaction. Thus far, Washington has not given out a public statement of its intentions.

The Opening of Palestine to 100,000 Jews is not as simple a question as it might seem. Russia has been carrying on a persistent campaign of propaganda among the Arab people against the British and the Americans, and now the Arabs are appealing to Russia for help in preventing the London and Washington Governments from carrying out the provisions of the Committee's report. The whole question has many sides, and every side is filled with many thorns.

**SONG OF HATE.** During the years of Nazi intrigue and expansion, they sang a song of hate against the Jews. Many who were not Nazis, not only in Germany but in other countries, learned the song and were adepts at humming the tune. Things have changed somewhat since the downfall of Germany. Where the Nazis ruled with ruthlessness, Russia, Britain, and the United States now govern. In the German territory under Russian rule, the mild Nazis have been taught new words to this old tune. They are words of mistrust and hate against the Western Allies. The Russians have succeeded in welding together the Communists, little Nazis, and Social Democrats into one party, the Socialist Unity Party. Their slogan is, "The Elbe Is No Boundary for Our Party." In every sphere of her influence, Russia is spreading propaganda of hate against Britain and the United States. How long this campaign of deceit and treachery can be carried on without an outright eruption, time alone will tell. Ezekiel speaks of it as being "after many days."

Last week, the Vatican radio broadcast made a bitter attack against the economic despoilation and outrages against women and children in the Russian zone of occupation. The heart of Russia has all the appearances of the body politic over which the Man of Sin will reign. The home of the godless is the home of political chicanery and cunning devices.

**GOOD NEWS.** In reporting current events, it is surprising the lack of cheerful news that comes from the presses of the land. The ink that gives a message to the printer's type is spread largely over depressing stories. When there is a report that is encouraging, one cannot help but pass it along.

Much of the work of UNRRA has been with the sufferings of humanity, yet occasionally its reports are filled with a goodness that encourages one to higher and more restful thinking. In a recent re-

port on the activities of UNRRA, it was revealed that this organization was giving short courses to Chinese doctors and nurses by experts on the "wonders of penicillin, the newer sulfanilamides, chemotherapy, and the latest medical technique. These lectures and short courses are being held at Shanghai Medical College and Chungking Central Hospital, with work for nurses at Pishon. This will mean that millions of Chinese will benefit by the discoveries which have brought such wonderful blessings to the sick of United States and other Anglo Saxon allies.

To the lovers of horses—and most people love these faithful animals—there is a story from Poland relating how an equine disease which threatened to destroy the horses of that country was checked by UNRRA in sending Antigen in the blood stream of guinea pigs (the only way this serum could be shipped) by plane from the organization's veterinary at Athens. Only one of the sixteen pigs survived the trip, but enough of the medicine was obtained to make the diagnostic agent feasible, and the disease was checked. To me, this is news which is much more cheerful than stories of strikes, juvenile delinquency, increased intemperance, and failures of peace conferences, and similar stories which fill the news columns.

**POVERTY WAGES.** Wages in nearly every line of work have increased in more or less proportion to the increased cost of living. The wage index indicates an upward trend over a period of several years. The Federal Council of Churches in a report on wages of ministers reveals a condition (which if members of labor unions were paid such meager compensation, the whole labor element would go on strike to correct) of poverty stipends not found in any other line of work. In 1939, 90 per cent of the 112,509 ministers of the United States were receiving salaries of less than \$2,500, 51 per cent were receiving less than \$1,200, and 24 per cent received less than \$800. There were 9.2 per cent who were paid salaries above the \$2,500, with 1.2 per cent getting above \$5,000. In the 1940 statistics, there were 140,077 ministers in the United States, of whom 136,660 were men and 3,408 women. Few people know and realize, and few seem to care, what the ministers of the Word have suffered for the gospel's sake. It is a blessing that the greatest compensation in ministering to the offspring of God comes from the consciousness of doing good and not from the paltry compensation received.



**B**EHIND-THE-SCENES set of the Iran crisis by a new agreement with Russia not brought peace to the nations and tribes of the Middle East. Rather, the methods followed in Iran's case have raised the question of Russia's ultimate desires. The agreement with Iran

**DISPLACED PEOPLE.** There were 5,800,000 foreign workers found in Germany when the Allies took over the rule of the country. Of these, 3,000,000 have been returned to their homelands. 1,243,690 Frenchmen have returned to France; 1,393,902 Russians have been repatriated to Russia; 247,790 Belgians have been restored to their homes, 195,000 Dutchmen are now back in the land of their birth, 136,043 Italians have been sent home, 33,488 Czechs have been restored to their native land; 2,051 Yugoslavs, and 6,000 Luxemburgers have found their ways to their respective countries.

This great migration of displaced and misplaced peoples reminds the prophetic student of the time when God will gather out of all countries wherein they have been scattered, the people of Israel, and will bring them "one by one" back to the mountains of Israel, never to be rooted up any more at all. The hand of God easily will be discerned in this great assembling of the outcasts from among Israel.

**LOSING SIDE.** Writing in "The Gospel Trumpet," Grace G. Henry brings out some contrasting facts which are startling in their im-

lications. She says: "America is on the losing side with 83,932 churches and nearly one-half million licensed liquor dealers. We have 11 saloons for every church and 1 saloon for every 71 homes." Is not such a condition terrible to contemplate? No nation can long survive with such a leaning toward intemperance and revelry.

It is reported that 16,000 bottles of vodka and wine were on the table at all times, even for breakfast, during the Yalta Conference. Columnist Clyde says: "The more you hear about what went on at the Yalta Conference, the clearer it becomes that those 16,000 bottles were effective."

With the Big Four peace meetings bogging down in Paris, Secretary Byrnes is reported to have resorted to cocktail parties to break the deadlock. Remember what happened to Babylon when Belshazzar staged his cocktail party? When national leaders go to the cup with wine that "giveth colour" and "stingeth like an adder" instead of going to their God for solution of their problems, the day of breaking up is not far away. When rum rules—ruin follows!

# Are Russia's Aims In The Middle East?



a control for 25 years of the oil northeast and northwest of an (1), lightly shaded on the. In the larger part of this area, omy has been obtained by local men who rebelled with Russian ance. rmurs of rebellion, partially med, now are arising from the area, which is shaded dark of Iran, Turkey and Iraq.

Russia is said to have supplied arms to the tribesmen. In the Iraq oil district around Mosul and Kirkuk (2), Iraq has taken military precautions. This area, it should be noted, is what Hitler aimed at in his twin drives during the war from Africa and through the Russian Caucasus. Its oil is vital to British Mediterranean defense. The Russians also are rumored to be planning an extension of their

influence to the southeast, toward India and the Persian Gulf (3 and 4). Recently a Moslem spokesman in India hinted that his sect might seek Russian aid against Britain and the Hindus. The Russian position in Iran has a bearing on Turkey. Russia has demanded cession of a large part of Eastern Turkey (5) in the Trebizond district. This section is vital to Turkish security. Russia also is pressing

10; control of the Dardanelles (6) and diplomatically has been seeking a sphere of influence, with Bulgarian assistance, in Thrace. In addition to control of the Dardanelles, Russia seeks a foothold in the Dodecanese Islands, off the coast of Turkey (7). From there she could threaten Suez and Palestine (8), air and sea links in the British Empire communications and defense system.

## WHO TEMPTED JESUS?

*(Continued from page 7)*

liars, and said that they were of their father, the devil (Adam after he sinned). Jesus' mind was like Adam's *before* he sinned, and Jesus is called the "second Adam" because He had the same nature. He met His test and won His crown. He was tempted in *all* points like as we, yet without sin. When He had fasted forty days and forty nights, He "was an hungered," and was tempted to make bread out of stones, but He quoted: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Next, Jesus considered how the angels would bear Him up in their hands if He went up to a pinnacle of the Temple and cast Himself down, as Psalm 91:12 says. Again he quoted: "Thou shalt not tempt the Lord thy God."

Then He recalled how God promised Him the kingdoms of the world, but, to get them, He would have to conform to the human laws, which would be to worship them. Again He quoted: "Thou shalt worship the Lord thy God, and him only shalt thou serve." "Then the devil [temptation] leaveth him, and . . . angels came and ministered unto him."

God has promised the same care for us, if we obey, for He says in Psalm 34:7: "The angel of the Lord encampeth round about them that fear him, and delivereth them." If you read the words of Jesus in Luke 12, you will see why so few of us get that care. Jesus was talking to His followers, and not to worldly ones. He is dealing with individuals in this age, and the same method of testing is applied as was applied to Adam, except that the ones who will help Christ in His work during the Millennium will have a more severe test of faith, as the reward is to be greater.

God has given men two great laws: "Thou shalt love the Lord thy God with all thy mind and with all thy strength"; and the second which is like it: "Thou shalt love thy neighbour as thyself." Since the human mind is "desperately wicked and past finding out," it behooves us to make a complete surrender to Christ, and to allow no earthly desire so to grip our minds that we lose the great prize of immortality. God does not ask us to do the impossible. It is in our power to succeed, if we are willing to obey.

The signs in the world clearly show that we are nearing the return of our Saviour, and we should put on the "whole armour of God" and stand firm. This can be done *only* by storing our minds with a "Thus saith the Lord." If we do this, we shall not fail. Paul said, "I keep under my body," lest having "preached to others, I myself should be a castaway." Matthew 24 and Luke 21 tell us that the generation seeing the terrible things now transpiring will not pass until all is fulfilled.

God's plan is perfect, accomplishing the work whereunto His words are sent. So we must not question or criticize anything He permits. He knows the end from the beginning, and we will say, when it is all finished, "Thou hast done well." How we should praise and thank God for revealing these precious truths! May we stand firm and put aside everything that absorbs the time and money we should give to cast the bread "upon the waters."

## "CONTENDING EARNESTLY FOR THE FAITH"

*(Continued from page 3)*

was something unknown outside of Christ. It was a power, not of fear and abject submission so commonly known in other religious systems, but as he has himself said in 2 Timothy 1:7, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Then he added, "Be not thou therefore ashamed of the testimony of our Lord."

How many professing Christians feel that they must apologize for the teaching they give in the name of Christ! How they shrink when certain subjects are brought to their attention, and hesitate to give to them that ask it a reason of the hope that is in them, under the pretext that they are displaying a more Christlike spirit, when in reality they know deep down in their hearts that they are unable to "withstand or gainsay" (Luke 21:15, R.V., marg.) the arguments brought against their false doctrines! Only true Christianity is able to *prove* its doctrines. The false may be specious, but it always falls short of unassailable proof.

Paul, writing to Titus, follows the Master when he said, "A steward of God" should hold fast to "the faithful word . . . that he may be able . . . both to exhort and to convince [R.V., "convict"] the gainsayers" (Titus 1:7, 9). Here Paul set it down as a Christian's duty that he should be able *both* to teach and to convict. Incidentally, the change of the Revised Version from *convince* to *convict* is worthy of notice. A teacher may be able by proof to "convince" the members of his class that his teaching is sound without in any way implying that they are wrong, his object being to build up and establish in the faith (Col. 2:7); but the word "convict" conveys the idea of condemnation by proof, an aggressive pulling down of that which is evil. Jude, calling himself a servant of Jesus Christ, took the same attitude, urging his readers to "contend earnestly for the faith" because some were "denying the only Lord God, and our Lord Jesus Christ." They did so then; they are doing it today, and it is no more a pleasant task today than in the days of Paul and Jude, but it is just as necessary.

In closing, let Paul's message to Timothy in 2 Timothy 2:15 be carefully considered, for, as Dr. Denney truly says, "The man who by excitement and fanaticism will not look reality in the face is no safe guide. Many people do not know how to parse. The power to look at a sentence and see clearly the parts of which it is composed, and the meaning of the words one by one and together, is absolutely necessary to anyone who aspires to read the Bible or make any advance in real knowledge of Christian doctrine"; and we might also add, "And to use it as the sword

of the Spirit." No man can be efficient unless he "gives diligence" (R.V.) to study, and he who does not do so is unworthy of the honor of being called God's "workman"; and how often those thus honored have to work almost alone, sometimes entirely so, as Bible history testifies.

"Dare to be a Daniel,  
Dare to stand alone;  
Dare to have a purpose firm,  
And dare to make it known."

## ILLINOIS STATE CONFERENCE

### Department of Evangelism

The first appointment of a district chairman in the new practice of the Illinois Department of Evangelism was made by the recent appointment of Bro. Wayne Laning, Mount Sterling, as district supervisor of missionary fields in the counties of Adams, Brown, Schuyler, and Hancock. In accord with this new venture, Bro. Laning and the State Director visited Quincy, Ill., April 25, where a groundwork was laid to begin a probationary missionary Bible class at the home of Bro. and Sr. Burton Green. Bro. Celaine Randall of Ripley, who is to serve as teacher for this group, was unable to be with us due to sickness in his home. Decision has been made to meet each Monday evening, for a period of several weeks, to determine the opportunity of such an effort in this community. Anyone who knows of anyone of our faith in this community, please get in touch with Bro. Wayne Laning or with Bro. Celaine Randall. Likewise, any other class prospects in any community in these counties should be reported to this office or to Bro. Laning. It is hoped that the services of other teachers may be used in other localities to develop a network of weekly Bible classes throughout the State.

During April, while we conducted three weeks of services at Oregon, Ill., Bro. Kirby Davis and Bro. Milton Hall were sent to fill regular appointments at Casey. They were very well received and appreciated by the local people. The work at Casey is continuing to grow and show further promise by the addition of a young married people's class that shows much interest and promise. We continue to hope that we may be able to have a full-time pastorate or at least greatly increased services in this field in the near future.

We also are glad to report that Sunday school has been re-opened at Marshall, and attendance and interest are increasing each Sunday. On May 26, we hope to assist this commendable effort on the part of the local folks by being with them for church services and to help them increase this beginning Sunday school attendance.

Hedrick, Ind., where we have been visiting once each month as an enlargement of our State borders, continues to provide us with a very satisfying interest and development. Serious consideration now is being given to the building of a new church in this community. We are glad to see this thought coming forward, as a church building would be a wonderful advancement and opportunity for

our faith and would be well received by the community. We are pleased to assist with this effort and see its prospects for a better future develop. Having a large schoolhouse in Hedrick, it has served us well in our church and Sunday school, but we have come to see it filled with very interested people, so the need of a larger and more suitable place in which to meet is coming to be a very pleasantly recognized fact, and is now coming to be considered as a possible reality.

The church at Eldorado is negotiating for a resident pastor, and we are glad to see the prospects of our work there going forward under competent leadership in the near future. The work there has continued under able local leadership with regular Sunday school, young people's meetings, and Berean classes and, with the added impetus of a regular pastor, will go forward to more definite accomplishments than it has made in the past.

The work at Chicago continues to look forward to the possibility of building in a promising locality. However, as in all things these days, there are many obstacles that are constantly getting in the way. We visited with the Chicago folks on May 15, 16, and went over the prospective fields with them and discussed the prospects of this community. With the interest and determination that have been shown by Bro. Harold Doan and our Chicago brethren, we are confident that arrangements will be made for more definite steps ahead in our work there. Consideration is being given to opening a Sunday school effort immediately in the locality that is selected as the future home of the church. This is very commendable foresight in view of the backwardness of all building plans. In this way, the progress of the church will not be delayed while waiting on the building.

On the more sour side of the picture, we also meet many adversities by a growing feeling of indifference on the part of many; and, while our finances and assistance are gratifying, we are missing dreadfully a greater spirit of personal participation in our work. Our "70" Club work now is being forced out of existence by lack of interest. The study books offered for a loan library have gone begging with only one request, so also will be discontinued. With your offerings, you also must give yourself if the work of Christ is really to prosper.

However, in the face of the many adversities of these closing days, wherever a few faithful devote themselves sincerely to the task before us, our work is showing a slow but gradual progress. The past several months has shown us the possibility and necessity of

altering our plans to meet the needs of our times. A constant progress in our planning is being made for the future in the hope that our State can serve to the utmost the cause of Christ.

James M. Watkins, Director,  
Department of Evangelism,  
Illinois State Conference.

## INDIANA QUARTERLY CONFERENCE

The Indiana Quarterly Conference was held at Kokomo on May 4, 5. On Saturday morning, Bible study classes were conducted with Sr. Doris Roush teaching the beginners and primary classes; Bro. Otto Dick, the young people; and Bro. Rolland Stilson, the adults.

Bro. William Dick led a class in meditation, and chose for his subject 1 Corinthians 13—the chapter on charity and love. This was very much enjoyed by all. Sermons were preached by Bros. Timothy Pearson, Delbert Jones, Emory Macy, and Weldon McCoy. After the close of the afternoon service on Sunday, Vance Boyd, Rt. 2, Anderson, Ind., was baptized.

A delicious chicken dinner was enjoyed by the out-of-town visitors at the home of Bro. and Sr. Macy, on Saturday evening. We wish to thank all the Kokomo folks for their gracious hospitality.

The annual Bible school is scheduled to be held from June 19 to 30 at North Salem. We would like to have a larger number in attendance than we have had in the past three or four years. There will be better accommodations and more conveniences for those wishing to remain the full time of the Bible school. A campaign is now under way to make repairs and improvements to the dormitory.

A motion was passed at the business meeting to have the state conference treasurer pay one half the tuition fee of \$35.00 for any Indiana student recommended by the pastors or elders for the four-weeks Summer Bible Training School at Oregon, Ill., the other half to be paid by the local church or the student. In this way, we hope to have several enrolled in the Summer School from Indiana.

(Mrs.) Erma McChesney, Secy.

## HERALD RECEIPTS

Mrs. C. R. Appleby; Mrs. W. H. Lindsay; Mrs. L. W. Brouneman; Lloyd Barnett; Mrs. E. C. Railsback (2); Almus Dimmick; Leo Rehrends (2); George A. Waters; Russell Harman (3); Daniel Hayes; B. F. Skeels; Harry Gockler; Emily Blackwell; C. E. Lapp; Mrs. Letha E. Rinehart.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis 22:18).*

### The Testing Time

We have learned how very happy Sarah and Abraham were because of their little son Isaac. Do you recall how they made a feast to celebrate when Isaac was weaned?

It is true that parents love their children more each year, if that could be possible. They see and hear them. They learn more of their ways and become happier all the time because of them. That is why parents are so sad when their children disobey them. If they did not love them they would not be so concerned about them.

When Isaac grew a few years older, probably twelve or thirteen years old, his father got up very early one morning. He saddled his ass, took two of his servants and Isaac his son. He cut wood for the burnt offering God had asked him to make upon a certain mountain.

Abraham was being tested by our heavenly Father. God knew how much Abraham loved Isaac. Did he love Isaac more than God? Did he believe God was all powerful? God had promised Abraham that through Isaac His blessing to the world would come.

Abraham did not try to find all the excuses he could to delay the trip. God had told him to offer up his son Isaac upon the altar. Abraham obeyed God. The altar was made.

### The Offering

Isaac asked, "Where is the lamb for the burnt offering, Father?" He was told, "God, my son, will provide a lamb for the offering." Finally, Abraham bound Isaac and laid him upon the altar. He raised his arm to strike. It was then God stayed his hand. Abraham was told, "Lay not thine hand upon the lad." Now God knew He was above all in Abraham's life. Abraham had not withheld his only son. God had spared Isaac's life.

We have the words of Jesus: "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." He also said, "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:37, 38).

### Keep Faith

We are also told to lay aside the "sin which doth so easily beset us" (Heb. 12:1). What is your weakness? Is

it pride? Lust causes sin. If we long for that which is not our right to have, then it is lust. It must be cast out of our lives if we would live with Jesus.

With every temptation, we are told that there also will be a way of escape. That is for each one to find. Perhaps you are inclined to be untruthful? Whatever your weakness is, strengthen it, for that is your weakest link. Therefore, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

### Abraham's Reward

Though Abraham loved his son, that love proved not to be a weak spot in Abraham's character. Therefore, God told Abraham He would bless him. His seed would be as the "stars of the heaven, and as the sand which is upon the sea shore." God also said his seed shall "possess the gate of his enemies."

The nation of Israel has become so large it is as the stars or sand in number. Many of Abraham's blessings are to be fulfilled in the future. The faithful who died also are waiting for Christ's return. Then the dead in Christ will rise first. The faithful of old will be in that resurrection.

Would you like to talk to Abraham? Perhaps we shall be able to when Christ returns, for after the dead in Christ are resurrected, then the faithful ones who are alive also will rise to meet the Lord in the air.

### When He Cometh

When He cometh, when He cometh to make up His jewels,  
All His jewels, precious jewels, His loved and His own.  
He will gather, He will gather the gems for His Kingdom;  
All the pure ones, all the bright ones, His loved and His own.

Little children, little children, who love their Redeemer,  
Are the jewels, precious jewels, His loved and His own.  
Like the stars of the morning, His bright crown adorning,  
They shall shine in their beauty, bright gems for His crown.—*W. O. Cushing.*





## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### This, Too, Shall Pass Away

\* \* \* *By Harry Goekler, Hector, Minnesota*

A story is told of an ancient king who, on one occasion, called in the wise men of his realm and made the following request of them: "I want," he said, "a motto that I may write above my throne. I want one that will cheer me when grief enters my doorway. And I want a motto that will stay my hand and give me perspective when I am overjoyed."

The wise men set themselves to the task. Finally, they wrote the simple words, "This, too, shall pass away." The motto was accepted by the king with pleasure, because he knew he might look far and find nothing so satisfying.

There is something appealing and beautiful in this simple motto. Though the motto is not Biblical and is only the work of man, its truth and teaching are none the less instructive and comforting.

Are you in the midst of sorrow? Are you burdened with grief and trouble and disappointments?

"This, too, shall pass away." (Read Isa. 11:9; Matt. 11:28-30.)

Has death come into your home? Has pain and disease been your lot? Do tears come to your eyes in sympathy for others?

"This, too, shall pass away." (Sec Rev. 21:4; Isa. 35:5, 6.)

Is there corruption and dishonesty in politics? Are we governed and judged unjustly? Is there war between nations? Are the instruments of peace being made into instruments of war?

"This, too, shall pass away." (Read Isa. 11:4-6; 2:2-4.)

Is there a curse upon the earth and its inhabitants? Does the night provide cover for thieves and murderers?

"This, too, shall pass away." (See Rev. 22:3-5; 1 Cor. 15:26.)

### From the Macomb Bereans

The Macomb, Illinois, Bereans had charge of a profitable Easter Sunrise service of group singing, prayer, duets, solos, readings, and a sermonette. Afterward, a campfire breakfast was served. . . . The "Joy Club" has been organized to remind us of our motto: "Jesus first; Others second; Yourself last." Meetings are every Monday night in various homes for Bible study followed by a recreational period.

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \*

*By Verna C. Thayer*

Are you ready for your trip today? First, let us turn to Proverbs 4:26 and 27. Read these verses several times until you have memorized them. After you know them very well, then see if you can do what they teach you to do.

If you are ready to go, let us bow our heads and say the Lord's Prayer.

We stopped at a very exciting part of our journey last week, so I know you are anxious to see what happened after Joseph had ordered his steward to put every man's money back in his sack and to put Joseph's own silver cup in Benjamin's sack.

Shortly after the brothers had left to return home, Joseph sent his steward after them. When he overtook them, he accused them of taking Joseph's cup, just as he had been told to do.

The brothers were so sure that the cup was not in their sacks that they said, "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."

The steward replied, "Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless."

The search began. The steward began in the sack of the oldest brother and continued on down to the youngest, Benjamin's, sack. You can imagine how the brothers must have felt when they saw the cup being taken from Benjamin's sack.

They returned to Joseph's home in great sorrow. When they arrived, they tried so hard to explain to Joseph that they had done no wrong. They told him of the promise made to their father, and what the news would do to him if Benjamin could not return. They even told Joseph what his father had said when he thought Joseph had been killed.

Then Joseph could not refrain from making himself known to his brothers. Just how do you think they must have felt when they knew this man was Joseph? Do you suppose they remembered Joseph's dream?

Joseph's father and all Joseph's brothers moved to Egypt and lived in the land of Goshen. Read Genesis 44 and 45.

# AMONG THE CHURCHES

## CALENDAR

May 26—Annual May Meeting at Fonthill, Ont.  
 June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.  
 June 5-9—Minnesota State Conference at Saint Cloud. (M. W. Lyon, guest speaker.)  
 June 17-23—Michigan State Conference at Southlawn Church of God, Grand Rapids.  
 June 20-23—Northwest Conference at Corvallis, Ore.  
 June 17-28—Vacation Bible School, Golden Rule Church, Cleveland, Ohio  
 June 19-30—Indiana Conference and Bible School at North Salem Church (five miles north of Plymouth).  
 June 25-July 7—Special meetings (Francis Burnett) at Jordan, Mo.  
 July 18-21—Arkansas-Oklahoma Conference at Oak Grove Church of God (six miles south of Little Rock, Ark.)  
 July 1-26—Summer Bible Training School at Oregon, Ill.  
 July 30 - August 11—General Conference at Oregon, Ill.  
 July 30 - August 11—Illinois Bible School and Conference at Oregon, Ill.  
 August 15-25—Virginia Conference at Maurertown.  
 August 17-25—Iowa Conference at Waterloo.  
 August 18-25—Western Nebraska Conference at Holbrook.

## HERALD SUBSCRIPTION DRIVE

10	10	10	10	10	10	10	10

Previously reported	112
Mrs. E. C. Railsback	2
Almus Dimmick	1
Leo Behrends	1
Russell Harman	1
C. E. Lapp	1
<b>Total</b>	<b>118</b>

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Send The Restitution Herald to your friends. Subscription price—\$2.50 per year.

## ENROLLEES FOR SUMMER SCHOOL

Daniel Judy, Banning Calif.  
 Milo Magaw, Oregon, Ill.  
 Curtis Simpson, Grandville, Mich.  
 Virginia M. Wagenaar, Byron Center, Mich.  
 Eugene Ferguson, Anderson, Ind.

## MICHIGAN STATE CONFERENCE

The annual meeting of the Michigan State Conference and Bible School will be held at the Southlawn Church of God, Grand Rapids, from June 17-23. There will be one class session, daily, from 1:30 to 3:00 p.m., with classes for all ages.

Bro. Linford Moore of Macomb, Ill., has been engaged as guest speaker and teacher. Preaching services will be held each evening (except Saturday) at 7:45.

We extend a hearty invitation to one and all, young and old, to come for a week of fellowship and study. Ada Simpson, Secy.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. C. E. Lapp	\$ 5.00
Maybelle Hanson	25.00
Mr. & Mrs. Bert Decker	10.00
D. D. Blyth	5.00
Missouri Conference	50.50
Oregon, Ill., Sunday School	7.56
Mr. & Mrs. Allen Claypool	10.00
Mrs. A. L. White	8.00
C. E. & Ruby Randall	5.00
An Isolated Sister	10.00
Mr. & Mrs. Russell Harman	20.00
Mr. & Mrs. Tom Savage	5.00
W. A. Reid	5.00
Mrs. Etta L. Elton	45.00
Mrs. Luther Drake	2.00
Mrs. H. H. Kent	5.00
Leota B. Hanson	20.00
A Pledger	4.00
Mr. & Mrs. L. M. Howell	10.00
Mrs. Anna Cochran	2.00
Iola Magaw	5.00

## Gleanings From the Field

"The field is the world."—Jesus.

See Page 11 for additional news items.

"May God bless the work you are doing. May many people receive the truth with gladness and be obedient while God is yet being merciful."—Laura and Russell Harman, Grabbill, Ind.

**Thank You!** The Restitution Herald is grateful to "The Toronto Evening Telegram" for the map appearing on pages 8 and 9—also to Bro. R. H. Judd, Colborne, Ont., through whom we learned about the map. We thought it well to use the map as a feature with Bro. C. E. Randall's page this week, as much of his message is about Russia and links well in thought with the map's message.

"I surely did enjoy meeting Bro. M. W. Lyon and hope that he soon will come again. It helps so much to meet someone of the Faith when we get so hungry for one who has written so many good articles in The Herald."—Mrs. R. A. Robinson, Clyde, N. C.

Carol Irene arrived at the home of Bro. and Sr. Dale Dunbar, Swanton, Ohio, on Tuesday, May 14. The little girl weighed eight and one-half pounds. All are doing well. Congratulations!

Bro. John Garard, 714 S. Broadway, Dayton, Ohio, was guest, recently, of friends in Oregon, Ill., having accompanied Bro. A. J. Hoke on his trip to Oregon for a meeting of the Executive Board.

Sr. Leota B. Hanson and Bro. and Sr. George Loudenslager motored to Waterloo, Iowa, May 18, to visit relatives and friends.

Bro. F. L. Austin has been chosen speaker by the College seniors for the College commencement exercises, Friday evening, June 7, at the Oregon (Ill.) Church of God. Bro. Austin's address will be entitled, "Life's Stairway."

Instead of going to a near-by park for the annual College picnic, the student council is making plans for all the student body to motor to Chicago on Tuesday, May 21, for a tour of some of the more interesting sites and institutions.

Sr. Ella Skinner, Indianapolis, Ind., recently visited her sister, Sr. Mary Hatch, Oregon, Ill., also her nephew, Paul Hatch, and her niece, Margaret Magaw.

Bro. Lyle Rankin, Cashmere, Wash., inquires as to what river is mentioned in the prophecy: "He shall have dominion . . . from the river unto the ends of the earth" (Psalm 72:8).

The Editor has been informed of two worthy students for the forthcoming Summer Bible Training School who live several hundred miles from Oregon, Ill., who need financial assistance in their traveling expenses. We trust someone interested in the Summer School will assist these students. Address the Editor.

Bro. Richard James Browning, 4727 Gladys Ave., Chicago, Ill., died Sunday morning, May 12, and was buried, May 15. Bro. F. L. Austin, Oregon, Ill., officiated. Others from Oregon who attended the funeral were Srs. Austin, Leila Whitehead, and Leota B. Hanson.

# Summer Bible Training School

Oregon, Illinois

July 1 - 26, 1946

To Christian Parents  
Anywhere, U.S.A.

Dear Friends:

How well we appreciate the extent to which the ever-increasing problems and associations of modern living have complicated the job of bringing your task of parenthood to a satisfactory conclusion, by seeing your boy or girl well grounded in Christian principles and established in Christian service!

It is for us also to realize the tremendous strain that is placed upon their faith, ideals, and determination by the associations they meet day in and day out in school, at work, or at leisure. Under such circumstances a certain degree of doubt, a certain lowering of standards to meet the accepted practices and a definite weakening in the desire for Christian association and service only can be expected and must be evaluated and coped with by the greatest degree of understanding, personal encouragement, and the greatest number of hours of Christian environment.

We also must realize that the task of the growing boy or girl is no less in meeting all the problems of modern living than your labor as a parent and that he is more than willing to avail himself of the opportunity of searching out such answers in the congenial, Christian, and understanding atmosphere of an impartial environment away from the influences of his immediate vicinity. This year's Summer School is designed to meet to the greatest possible degree these perplexing problems and influences of our growing generation. The young person who does not respond practically and spiritually to the influence and fellowship of the Summer School is an exception rather than the rule. The increasing number of un-baptized members who come to a decision for Christ while at the Summer School is an evidence of this added service to parenthood.

In our teen-age department, we attempt to deal with the greatest amount of understanding in all matters so disturbing to the developing young man or young woman. Necessary rules and discipline will be most definitely enforced, that all may benefit in a happy social medium; corrections made in the spirit of Christian love and accepted youthful justice; while all problems of the School are met in a spirit of worship and prayer. In periods of personal counsel and private prayer, each is helped to find his answers to individual problems, while the fellowship and social life teach the sound wisdom of harmonious living.

We are sure that the outstanding success of the 1945 Summer School will be completely overshadowed by the spirit, purpose, and opportunity of the School of 1946. We are neglecting no effort to make it the church's most definite assistance to your job of being a parent. We are sure that you will not want to neglect this opportunity by failing to do everything in your power to have your growing boy or girl spend this four weeks with us.

Just a final reminder: the time is very short to come to this decision; enrollments should be sent in at once to help us with our planning.

Sincerely, in Christian fellowship,  
THE 1946 SUMMER SCHOOL,  
Per James M. Watkins.

**ENROLLMENT COUPON.** Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's name .....

Address .....

Tuition (\$35.00 plus textbook costs) will be paid by .....

(State whether personally or otherwise)

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★ **A CONTEST BETWEEN CHURCHES!** \$100.00 in merchandise is the prize. Golden Rule Church of God, Cleveland, Ohio, leads.

★ **A NEW ADMINISTRATION BUILDING—SOON!**

**The Lord's Stewards**



# THE RESTITUTION HERALD

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NUMBER 34



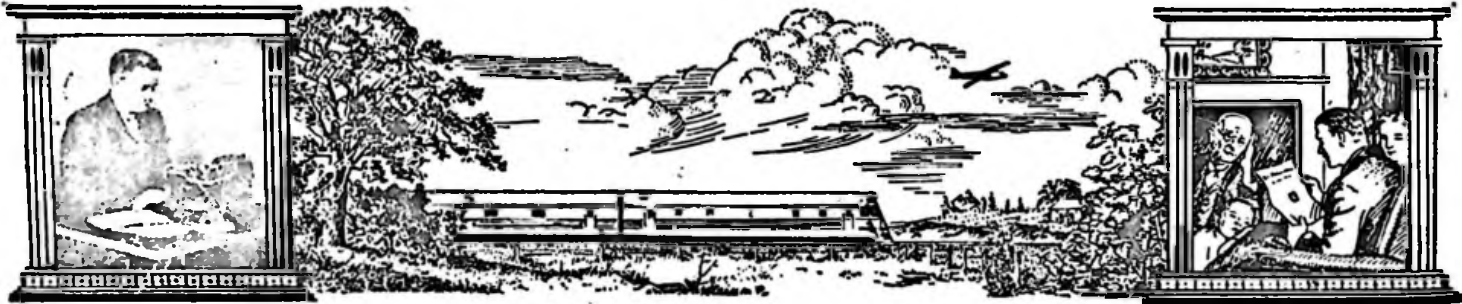
## The 1946 Seniors Oregon Bible College Oregon, Illinois

Commencement exercises for the graduating class of Oregon Bible College will be conducted at the Church of God, Oregon, Illinois, at 7:45 p.m., Friday, June 7, 1946. Brother F. L. Austin, pastor of the local Church of God and one of the College instructors, will be the speaker. His subject will be, "Life's Stairway." The public is invited, *cordially*.

A large percentage of the graduates of Oregon Bible College are serving, today, in the ministry of Christ. Four graduates are preaching in Illinois, two in Indiana, two in Nebraska, and one graduate in each of the states of Iowa, Kansas, Louisiana, Michigan, Missouri, and Ohio. Here shown in the picture are the 1946 graduates: Alva Huffer (standing), and Gary France (seated). Soon, Brother Huffer will be pastoring the Morning Star Church of God, South Bend, Indiana, and Brother France will be preaching for his home congregation at Wenatchee, Washington. We pray that both these young men may have long and fruitful ministries in service to the King.

We are praying, too, that at least seven young men and women will enroll as freshmen students in Oregon Bible College for its classes when school resumes next September—September 10, 1946. Keep the College alive and growing. Encourage youth to enlist for Christ.





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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Christ Is Coming

Jesus promised His disciples that He would return. In every century since Christ's ascension, faithful disciples have prepared for His coming. That Christ has not returned should not deter one from the truth that He *will* return—in fullness of time!

Foretelling His coming, Jesus said that Jerusalem would be "trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). Throughout these Gentile times, doubters may have pointed in scorn to Jerusalem, saying, "So that is 'the city of the great King!'" The city where Christ will be king has been pillaged and plundered, but today it is awakening to new life. "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16).

"Arise, shine"—O Jerusalem—"for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3). God, gradually liberating His city from Gentile trampling, soon will "make Jerusalem a praise in the earth" (62:7). You and I as watchmen of God are to "give him no rest" in our prayers until He fulfills that promise!

Jesus further prophesied, "There shall be signs in the sun, and in the moon, and in the stars" (Luke 21:25). Some students of prophecy interpret these words to refer to signs among the Israelites, as in Joseph's dream the sun, moon, and stars signified his father, mother, and brothers—original stock of the Israelites. (Gen. 37:9, 10.) Other students of prophecy have interpreted these words to be prophetic simply of great changing events among all nations—the sun, moon, and stars, as "the powers of heaven," signifying the "higher powers," the governmental "powers that be . . . ordained of God" (Rom. 14:1). More likely, though, Jesus prophesied of literal disturbances in the sky—signs to be witnessed among the heavenly bodies. Many texts foretell that the sun and moon will be darkened.

Once a star guided the Wise Men. It is not incredible that the children of God should see "a Sceptre" (Num. 24:17) as a "sign . . . in heaven" (Matt. 24:30) that Christ is to appear as King. Then "all the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory." Though we Christians may not know, definitely, what shall comprise the "signs in the sun, and in the moon, and in the stars," we should be alert, informed, quick to discern these signs in whatever way they are fulfilled.

Jesus also prophesied, as signs of His coming, that there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming upon the earth" (Luke 21:25). With the close of the recent war, optimism for peace and contentment swelled to a new high. In less than one year, however, there is throughout all the earth "distress of nations, with perplexity." Literally and figuratively, the *sea is roaring*. Only recently the peaceful Pacific Ocean raged in massive waves unprecedented. Figuratively, earth's seething seas of people are like "the waves roaring." Abroad, there is famine, hunger, starvation, death. At home, there is growing fear and apprehension. Selfishness, Communism, and Organized Labor are merging into a monster that no atomic bomb can destroy. Hopefully, we anticipate that the railroad strike will end abruptly. "But the end is not yet." Only the coming of our Lord can quell the raging sea and raging peoples.

God grant that all we who "love his appearing" soon may "see the Son of man coming in a cloud with power and great glory" (Luke 21:27). *That* is the hope that "maketh not ashamed" (Rom. 5:5).

## Come to Summer School

The Summer Bible Training School is drawing near. It is time to make plans to attend. To date, twelve students have enrolled, Grand Rapids churches leading with *eight* enrollees. The School (July 1-26, Oregon, Illinois) is operated for youth fifteen years of age and upwards, also for adults who wish teachers' training.

# Supernatural Life

By Alva G. Huffer (Oregon Bible College)

**O**BSERVATION indicates six departments of nature. Creation occurred according to definite progressive steps. Objects, in their created order, are classified similarly by modern scientists.

Inanimate objects occupy nature's bottom shelf. Materials such as rocks, books, and shoe-strings lie on this shelf. They are without life, growth, and motion. The largest part of creation belongs in this category. Such objects are inferior to all orders of life. They are on the very bottom.

Nature's second shelf consists of plants. Trees, carrots, and geraniums serve as examples. Plants are alive. They grow, mature, and die. Plants are completely above the class of inorganic matter. Their nature is superior entirely. Since "supernatural" means "having a higher nature," plants are supernatural in comparison with non-living objects.

Animals dwell on the next higher plane in nature's classification. As the little tuft of moss is transcendently superior to the massive granite rock upon which it grows, so the smallest insect lives in a superior, supernatural world when compared with the majestic palm tree upon which it crawls. Insects possess animal life; plants merely have vegetable life.

Observing the next higher order of life, one considers the world of mind, upon which mankind exists. A youngest child of the most illiterate peasant lives in a world far above the mightiest creatures of the animal world. Inferior to humanity's plane are majestic lions, soaring eagles, and mammoth whales.

Occupying the loftiest position, on the highest plane of all life, is God and life of immortality. Never will exist a superior order of life. God is all in all!

Contrary to theories of evolution, an impassable gulf exists between nature's shelves. Stones never will grow, flowers never will walk, animals never will read, but man has the opportunity of becoming like God. Man never could enjoy blessings of eternity unless he were lifted to the plane of immortality. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50).

Throughout God's Word, faithful Christians are promised supernatural life. "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). Speaking of resurrection transformation, Paul previewed: "As we have

borne the image of the earthly, we shall also bear the image of the heavenly . . . for this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:49, 53). The resurrection change will transform Adamic disease-stricken bodies into immortal spirit-empowered bodies. Spiritual bodies will be attained in resurrection; spiritual minds must be acquired in this life.

Existing between the planes of carnal humanity and immortality is the fifth plane of God's creation. It is the plane of the Christ Life. It is the level upon which Christ lived before His resurrection, when He was lifted to the plane of immortality. Begotten of the Spirit, Christ manifested the Spirit Life. Living on this higher level of creation, He was both Son of Man and Son of God. A new creation began with His life, the "beginning of the creation of God" (Rev. 3:14).

When a carnal human rejects the principles of Adamic creation, he is lifted to a higher plane of life. Testified one who knew, "If any man be in Christ, he is a new creature" (2 Cor. 5:17). Transformed Christians belong to a new creation. They, too, become sons of God while yet sons of mankind. Paul's loftiest teachings concern life on the higher plane. Said he, "God . . . when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6).

As much difference exists between sinners and Christians as between stones and dandelions. Permit no one to persuade you that no *actual* difference exists between sinful man and Spirit-led Christians.

Each shelf of nature has its own purpose, aims, and principles. A creature of one plane could not exist on another. Christians perish through following Adamic aims, attitudes, and ambitions. He who lives in the Spirit, also must walk in the Spirit. (Gal. 5:25.) Conversely, carnal man would feel foreign in Christian atmospheres. Thus did Paul say, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

The channel through which one is lifted from the Christ life into immortal life is death and resurrection of the body. The channel connecting human life and Christ life is death and resurrection of the mind, motives, and personality. If one would experience immortal life in eternity, he must acquire the Christ (*Please turn to page 11*)

# Use Your Sword

By H. Gary France (Oregon Bible College)

*"The word of God is quick and powerful, and sharper than any twoedged sword" (Hebrews 4:12).*

THE BIBLE'S importance scarcely can be overstressed. A fault universal with mankind is that one does not appreciate some of his most valuable possessions, because he has taken them for granted. One's appreciation of the Bible may be decreased because he always has had access to it, but, as one notes the role of the Bible in a Christian's life, he more clearly sees its value. The Bible is a Christian's sword.

A worldly person dislikes having another constantly advising him. He likes the feeling of independence and self-sufficiency. He has an air demonstrated by the statement, "No one tells *me* what to do." A Christian cannot afford to have this attitude. One who has a mental outline of the Christian task will realize he needs a guide that will help him. The duty of a Christian is so large, and being a Christian requires so much effort, that the work can be accomplished only with aid.

To appreciate the need of assistance, let us consider briefly the task facing a Christian. His work consists of subjugating his carnal desires and lusts, educating his conscience, heart, and mind, and organizing his life, that he may make himself a suitable subject in that type of kingdom God will establish. One of the first truths he will learn in his Christian walk of life is his duty to others. He is obligated by the Lord's mercy to assist others in accomplishing the same aim. One experiences sufficient difficulty in subjugating himself that he will concentrate his whole lifetime on that problem, but he finds that it behooves him to assist others also. As he begins helping others, he realizes the opportunity to assist is unlimited. The work God has given man is so overwhelming! God, however, in His wisdom graciously has given man an excellent guide, *the Bible*.

The Bible has many wonderful characteristics. An outstanding characteristic of the Bible is the simplicity with which an invaluable secret of success is revealed. A business man once said, "When associating with the public, a person must be patient. My twenty years' experience taught me that patience is a requirement for success." The statement is entirely correct, but twenty years of this man's life were required for him to learn this simple fact! In numerous passages, the Bible teaches patience. If the business man had been able to make practical application of this Biblical teaching to his life, he would have been *twenty years ahead of himself!*

Any man who is successful in business has certain Christian characteristics and scruples. Perhaps he is understanding, fair, or well-behaved. If the reasons for his success with others is traced, it would be found that the reasons are qualities taught simply in the Bible. One may find success in any endeavor he wishes to undertake, if he adopts Biblical teaching as his guide. A Christian will succeed in his task, if he uses the Bible.

The second verse of the Hebrew Letter informs one that God "hath in these last days spoken unto us by his Son." Jesus said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). The Bible, therefore, contains the essence of God's message to mankind. The verb "search" indicates that there are thoughts in the Bible that are not always easy to understand. Faith is a subject of importance in the Scriptures, yet one does not understand it without *searching* the Scriptures. The secret of life is contained in the Holy Scriptures, but it is not discovered without searching. Scientists have searched vainly for years to find the secret of life, but they cannot find it, because they are relying upon their own wisdom. Thousands have found the secret of life in the Bible, because they were willing to rely upon the wisdom and power of God. All medical science in history cannot produce the secret of life. The Bible, however, teaches quite simply that Christ is the door to life.

David said, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). Even as the Bethlehem star guided the Wise Men along their journey to Jesus, the Bible will guide to Jesus all "wise men" who follow its guidance. The world is filled with confusion and darkness; a lamp is necessary to see the narrow path, clearly. A glance at newspapers will bring the conclusion that man is confused. One may ask, "Why does this nation tolerate the unions?" Another will say, "Unions are necessary to maintain fair labor conditions." There is an answer to this statement, and there is an answer to the answer. No one knows the answer to "Why?" If there are answers to the confusion of mankind, man does not know them. The Bible can lead one through the turmoil and darkness of the world. In the last days, scoffers will be saying, "Where is the promise of his coming?" (2 Peter 3:4.) Although the Bible clearly informs that "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), many ask for proof that Jesus will come. One need not be alarmed by those who deny the coming of Jesus. The Bible, our guide, has prophesied that this condition would exist. Indeed, one should be alarmed if these conditions were *not* present. The Bible will guide one not only through difficulties of interpretation, but through periods of doubt and weakness. It will guard our lives and impart strength to the weak whenever it is used. God is the Author of the only Book that can work this miracle.

Suppose God had not given man His Word? One may consider the example of Saul. After Saul's several attempts to kill David, God withdrew His word of wisdom from Saul. In desperation, Saul went to the Witch of Endor. He wanted to know if Israel would be successful in repelling an impending Philistine invasion. Saul was killed in the battle. He could not live without God's help.

Amos prophesied that God would "send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (8:11). The Assyrian captivity followed. Neither man nor nation can exist without God's help. The Bible is essential for our existence. The only method of insuring one's spiritual safety from that terrible famine of God's Word is to study the Bible, diligently, digesting and applying to one's life the many aids which it has to offer.

The wisdom of God is contained in the Bible; the wisdom of man is in the world. The Bible shows differences between the wisdom of the world and the wisdom of God. One inspired writer explains that bitter envying and strife are earthly wisdom, that they are earthly, sensual, and devilish, and that confusion and every evil work are found with this worldly wisdom. Contrarily, 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" (James 3:14-17). The difference between man's wisdom and God's wisdom is the difference between confusion and peace.

Paul asked, "Hath not God made foolish the wisdom of this world?" (1 Cor. 1:20.) An outstanding example of the foolishness of man's wisdom may be noticed from a comparison of history with a Biblical statement. The inspired Word of God states, "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Obviously, it has not been possible for man to do this. How much happier would the world be, had it been able to follow Paul's advice! If one traces history from the time of Adam, he will note that man's wisdom has become both foolish and expensive in terms of its unhappiness.

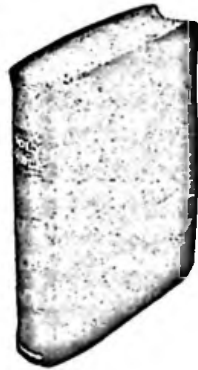
War in Adam's time was an individual affair. Cain, seeking happiness in a worldly manner, killed Abel. In Abraham's day, a war was a family affair. Abraham's household rescued Lot and his household from some other family. By the time of Paul, man had "progressed" very much. Then he could have wars between nations. In the twentieth century, man, in all his wisdom and glory, finally has accomplished world-wide warfare. No one "gets left out." "Hath not God made foolish the wisdom of this world?"

Cain killed Abel with some blunt instrument. Man did not remain confined to blunt instruments, however. Through his wisdom and knowledge, he developed the spear and sword. Man continued following his wisdom until he had the gun and bomber. During World War II (so called because practically all nations were enabled to participate), man concentrated his best scientists, his most advanced scientific knowledge, and his shrewdest *wizards* and man really developed something. He discovered the secret of the atom! Now, with single blows, man can destroy whole cities. "Hath not God made foolish the wisdom of this world?"

God created the atom for a purpose; its powers can be useful, but it seems that man is not inclined to make his wisdom useful. God's wisdom could apply the atom's secret to the problems of the world, and happiness would result. This is not likely to occur, however, before the coming of the Saviour. The only hope of man is in the Bible. Through it, one may gain knowledge of God, prayer, and life. Man can continue, if he so desires, to concentrate his wisdom on the problems of the world, and he probably can develop another atom. *But who wants another atom?* The world has one now, and no one knows what to do with it!

Christians, prepare to meet the challenge of life. Use the Word that "is sharper than any twoedged sword." Organize your lives by using the wisdom that God has provided. Live for Christ, and He will live for you. He has said: "Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke 9:26). He promises, too: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). We shall "obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:9, 10).

If man will progress in the path of true happiness, he will progress not by his own wisdom, but by the wisdom that God has provided in the Bible. Christian, use your Sword! It is tenfold more effective than men's inventions.



# “Value Received” for Your Pastoral Dollar

By J. R. LeCrone (Woodstock, Virginia)

*“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Romans 10:14).*

THIS IS the second of a series of brief visits designed with a view to aiding the local congregation in gaining the greatest possible spiritual benefit from the money expended for its pastor's salary. If some of the suggestions offered seem “pointed,” they nevertheless are offered the belief that the more sympathetic and understanding in a kindly and sympathetic spirit and are prompted by a congregation is toward its pastor, the more it will gain from his ministrations. It is our conviction that well-meaning congregations are often blissfully unaware of the almost insurmountable handicaps which it places on its pastor.

Last week, we suggested that the manner in which the members of a congregation consider their pastor's weaknesses and shortcomings will tend to influence his attitude toward his work, and cannot help but have a vital bearing on the amount and quality of the spiritual aid received by the members themselves. Today, we should like to suggest some things that members of the congregation can do to improve the quality and effectiveness of their pastor's sermons.

As a primary consideration, we say, “Let him preach.” “But of course,” you say, “that's what we hired him for.” Only giving him permission to preach, however, does not “fill the bill.” We mean *let him preach to you!* To do this successfully, he must have your wholehearted co-operation in three respects.

First comes the obvious, though often ignored, fact that he cannot preach to you unless you are in attendance at the service. Regardless of the time, talent, and effort that goes into the preparation of a sermon, or of the skill with which it is delivered, that sermon can be of value only to those who hear it. Here the faithful layman can do much toward improving the quality of the sermons delivered in his church.

Nothing so disheartens a pastor as to spend long hours of hard work in the preparation of a sermon, only to be forced, when Sunday comes, to deliver it to empty pews. If you, by attending services only when it requires little or no effort on your part to do so, make it clear that you do not consider the sermon of much importance, can you justly blame the pastor when he arrives at the same conclusion?

Nor will it aid greatly for you to be “present in body

but absent in spirit.” We often marvel that many otherwise well-bred persons will read their Sunday school papers during church services. Others, of equal gentility, lapse into a state of coma from which they cannot be aroused until the final hymn is announced. They seem to feel that so long as they do not join that thoughtless group who make themselves obnoxious by distracting the attention of others, their only obligation is to sit. If you really would understand what a stumbling block this places in the path of effective sermonizing, we suggest that you force yourself to continue for some thirty minutes in an effort to put an idea across to someone whose attention is obviously somewhere else. One of your own children will provide an excellent subject for the test.

Conversely, one who listens with concentrated attention often inspires the preacher to efforts that are “better than his best.” Your pastor strives to make his sermons so interesting and appealing that you cannot escape listening. This ideal, unfortunately, only is occasionally attained. Usually, you must make a conscious effort to *give* him your attention, resisting heroically the temptation to turn and identify the late comer, to smile at the “cute” baby, or to frown at the crying one. Even a dull sermon may contain something of great value to you. Your undivided attention is sure to improve the value of the sermon to others as well as to yourself. We feel sure that this second requisite for improving the quality of your pastor's sermons, if carefully observed, will reward you richly.

Before leaving the subject, we should like to add that your pastor will greatly appreciate your thoughtfulness if you will take the trouble to let him know when you expect to be absent from a service. Especially is this true if you have manifested an interest in, or asked for, a discussion of some particular subject. If he has prepared a lesson with your particular problem in mind and you are not present at the service when he gives that lesson, either you miss that which you sought, or the rest of the congregation must be penalized by being forced to a repetition. In either event, you have failed, as a congregation, in gaining full value from your pastor's sermons.

At the third requirement in giving your pastor full freedom in preaching to you, we urge that you permit him to preach what he believes (*Please turn to page 11*)



# Melchizedec and Christ—Type and Antitype

By T. M. Ferrell (Holbrook, Nebraska)

OF ALL BIBLICAL types, Melchizedec as a type of Christ is perhaps the most extended and developed. Besides the original record of the dealings between Abraham and Melchizedec in Genesis 14, Melchizedec is used as a type in Psalm 110, and in the fifth, sixth, and seventh chapters of Hebrews. Despite the space devoted to this type, it is little used and seldom understood.

## *King of Salem*

When Abraham returned from the defeat of the kings in the valley of Shaveh, we are told that he was met by "Melchizedek, king of Salem, priest of the most high God" (Heb. 7:1). The city of Salem, of which he was king, was evidently the same city later called Jerusalem. Psalm 76:1, 2 says, "In Judah is God known . . . In Salem also is his tabernacle." Archaeology has uncovered information confirming the existence of that city as early as 1400 B.C., revealed by clay tablets found at Tell-el-Amarna, Egypt, in 1887. These were found to be letters from vassal princes in Palestine and Syria to their overlords, the kings of Egypt, Amenhetop III and IV, in which a city in southern Palestine, "Uru-Salim"—the city of Salim, or Peace, is mentioned. There has been no doubt in the minds of archaeologists and historians, but that the city alluded to in those ancient letters, was Jerusalem. Without a doubt, Melchizedec was king of the ancient Jerusalem.

Jesus, the antitype, someday will be king over Jerusalem. The angel promised Mary, the mother of Jesus, that He would be given "the throne of his father David" (Luke 1:32). David's throne was at Jerusalem. 1 Kings 2:11, 12 says, "David reigned over Israel . . . forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. Then sat Solomon upon the throne of David his father." Where did Solomon sit on David's throne? Where will Christ sit on David's throne? *In Jerusalem!!* Melchizedec, king of Salem—Jesus, king of Salem, type and antitype.

## *Priest after the Order of Melchizedec*

Jesus was "called of God an high priest after the order of Melchizedec" (Heb. 5:10). Of Melchizedec it is said that he was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God" (7:3). Melchizedec was like the Son of God; but how were they alike? What does, "without father, without mother," mean?

In the same Tell-el-Amarna tablets, the king of Uru-Salim said, "Not my father, not my mother installed me in this place but the mighty King." It was not that Melchizedec had no father and mother, but that as far as the priesthood was concerned, he had no father and mother—pedigree—to give him the right to ascend to the priesthood, as the high priesthood was passed from father to son. *God* made Melchizedec high priest. *God* made Jesus high priest, as He had no right to it through family heritage.

In order for a man to become a priest in the Levitical order, he must furnish his pedigree, a perfect Levitical genealogy. In the time of Nehemiah, a certain group of priests were put out of the priesthood, because their perfect Levitical genealogy could not be found. (See Neh. 7:63, 64.) Jesus had no right to the Levitical high priesthood by genealogy, as the writer of Hebrews says, "It is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (Heb. 7:14). The record further states that Melchizedec's "descent is not counted" for the priesthood. He had no Levitical father or mother to pass the priesthood on to him. Similarly, Jesus' descent could not be counted for the priesthood, as He, too, had no Levitical father or mother to pass the priesthood on to Him.

## *Antitype Supersedes Type*

As in the case in all type studies, we find that the antitype far supersedes the type. While Melchizedec is typical of the unchangeable priesthood of Christ, in reality his priesthood was brought to a close by death, though his death is not recorded. He is a type of Christ in this respect only because they knew not *when* his priesthood came to a close. Jesus is a priest *forever* after the order of Melchizedec. He is in heaven at this very moment interceding for us. He has an unchangeable priesthood, and will never be succeeded because of death.

It is to our benefit that Christ *is* a high priest of Melchizedec's order, otherwise we would not have a living mediator to plead our cause before God when we sin daily. If Christ were not raised, and had not ascended to the right hand of God, we would yet be in our sins—lost and without hope.

While there are many other points of likeness between Melchizedec and Christ, "the time would fail me to tell of" all of them, but we pray that you will be able to recognize the ones we have presented.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**VALUE OF A NAME.** Some interesting facts concerning the appraised values on trade names used in different business enterprises appears in "Printer's Ink." It reports a certain well-known firm with a five-letter word for its trade-mark as appraising it at "sixteen million dollars a letter," when the corporation was transferred to a banking syndicate.

A certain name of a food product was valued at \$42,000,000 according to Barron's Report. Another corporation valued its trade-mark at \$24,000,000 in its annual balance sheet, with tangible property being rated at four and a quarter million dollars. A chain store under a recapitalization plan put a price of \$50,000,000 on its name.

Wisdom has decreed that a "good name is better than precious ointment," even more "to be chosen than great riches." The name under which we labor for the Lord is one upon which no price tag can be placed. It is one which Jesus prayed His followers might be kept in, and one to which every knee should bow. Some may bear this name and yet by their practices and beliefs disonour it, but it still remains the one name by which the early churches were designated, and the name which does honor to Him from whom all good things come. Scripture speaks of it as the "Church of God."

**KEEPERS OF HOME.** The more that Scriptural teachings are disregarded in our spiritual, social, and economic lives, the greater will be the disruption that will ensue. One of the principles of home life set forth in the teachings of the Word is that women should be "keepers at home." Every year finds this rule of life being more and more disregarded. It was never intended that women should be the bread winners. Their place according to the divine plan is in the home. Leaving this sanctuary of divine heritage and going out into the marts of trade and channels of industry, the whole economic system of the world has been forced into a swamp of problems. Marital relations have suffered from women leaving their own firesides and going into factories and shops and working day and night along side of the husbands of other women. In cities, nurseries have been established to care for children whose parents are working, and children too old for nursery classes are given the keys to the streets of the city until parents return home. With such conditions multiplied a millionfold, is it a wonder we have juvenile delinquency, disrupted homes, and social problems beyond compare?

It is not popular to challenge these conditions or call in question the rights of women to ravage at will the domains long possessed by the head of the house, but surely if one will be unbiased in facing the distorted conditions of home life of today, he will confess that something is wrong some-

where. At least for the Christian families, the principles of home life as set forth in Scripture should be adhered to as closely as possible, and both husband and wife should find their rightful place in the home and each fulfill the appointed obligations and duties. To do this, will mean happier homes, better trained and disciplined children, and a more fruitful place for the work of the Lord.

**GIVING IN.** For years the Episcopal Church has withstood every attempt to weaken or change its history long stand on divorce and remarriage. As Dr. Crane, Detroit, says: "If people keep repeating a thing often enough, they will finally make themselves believe it, no matter whether it is truth or error." So, with this great church group, they have been debating for years the need of tempering their views on divorce and remarriage. They have at last come to believe that their present rule, which refuses to sanction remarriage, "is ineffective and untrue to the purpose of marriage." The Commission studying the question has concluded that, "Every marriage is not a God-made marriage," and that many marriages cannot be called true marriages because of "reason of spiritual, mental, or physical incompetence."

Says the Commission: "A marriage in which the parties barely know one another, or in which there is no intention to form a lifelong union, or in which either does not comprehend at all the spiritual significance of the marriage, or in which neither recognizes the meaning and necessity of God's grace, or in which there is a hidden and disastrous weakness of character not evident at the time of the ceremony but manifest later on—a ceremony cannot make such a union a true marriage."

There is one thing sure, divorce and remarriage will not plague the Episcopalians any more, if the general convention this fall adopts the Commission's report.

**SEVEN TO ONE.** The Prophet Isaiah predicted the time will come when seven women will appeal to one man for permission to be called by his name to take away their reproach, but will be willing to earn their own bread.

In addressing the National Conference on Family Relations last month, Dr. Clifford R. Adams, director of the Pennsylvania State College marriage counselling service, predicted that the time might come when there would be 6,000,000 women in the United States who would be unable to find husbands. He cited war casualties, women engaging in careers, and federal legislation guaranteeing security for old age as some of the contributing causes.

**CHURCH AND MARRIAGE.** It, indeed, is interesting to note the effect which church life bears on marriage, and its deterrent effect on divorce. United States figures on divorce, as compiled by research workers in the State

of Maryland, show that church membership is a preventative against divorce. Here are the figures: Jewish, 4.6 per 100; Catholic, 6.4; Protestant, 6.8; non-church, 16.8. In mixed marriages (Protestant-Catholic), the figure is about the same as for the non-church group.

Dr. Roy E. Dickerson, in speaking to church leaders in Dayton, Ohio, is quoted by "The Lutheran" as having said: "The church alone in society is the institution which can challenge people, but many won't touch the subject of divorce with a ten-foot pole. It is a question today whether society can be mobilized in time to save the integrity and stability of the home."

There are very few marriages which come to an abortive end when both parties are active in church life. A case in which I am interested in at the present time, I am positively sure, would have been a happy married life had the parties been loyal to their church. Neglect of the church and neglect of the home are oftentimes twins.

**PEACE TALKS COLLAPSE.** The meeting of the Foreign Ministers in Paris has come to an end without accomplishing the purpose for which they assembled, the negotiating of peace treaties for the defeated countries. The fears of world leaders as expressed during the war were that the winning of the war was quite certain, but to win the peace was the most difficult task. Russia's continuing demands for "unilateral security" seems to have no end. She is like the greedy landowner, who wants only the land adjoining his property. She has surrounded herself with absorbed nations through communistic machinations, presumably for her self-defense, now she wants the protective ring of defenses extended to safeguard her satellites.

Winston Churchill's memorable address at Fulton, Missouri, which sounded an urgent warning to the Anglo-Saxon nations, was one of the most timely summons which has come out of the troubled world since VE day. The famous "iron curtain" held back every attempt to adjust post-war problems back of that blind during the Foreign Ministers' conference. Russia has emerged from the war a colossus that is hungry for world domination. She is preparing herself for that final role which has been assigned to the "king of the north," and which will result in the final and last battle of this age. It may be a few years before this great conflict will take place. It may be a much shorter period of time! Her becoming entrenched in the land bordering the area to which the last battle of the great day of God Almighty will take place most certainly should awaken all those students of the prophetic Word, who on seeing these things coming to pass lift up their heads and rejoice. Warning! Do not expect this last gathering of the nations to final battle to take place prior to Christ's return. He is liable to come any time!



# Early Pioneers in the Truth

(S. A. Chaplin—an early church editor)

By Mabel Chaplin Fiske (Hunnewell, Kansas)

**B**ROTHER S. A. CHAPLIN, a pioneer minister and editor of the Church of God, was born in Vermont in 1808, and died in Plymouth, Indiana, March 23, 1892.

In 1814, when living in Bennington County, Vermont, he started to school. In 1815, his parents moved to Hebron, New York, where they lived five years. When a small boy, he developed a taste for reading books, and he read all he could get.

In the winter after he was eighteen years of age, he began teaching school—the wages received being twelve dollars per month, and he “boarded around” among the families of the scholars. All that he could spare of his earnings was used to buy books. He wrote, “Whenever I could spare money for a book or two, I would start some morning for Auburn, twenty-two miles distant, on foot, buy the books and return home the same day—making a tramp of forty-four miles.”

Under such circumstances as these, Brother Chaplin studied mathematics and the languages. We quote from his own words: “By years of patient application, I learned how to disentangle the radical word ‘in Hebrew’ from its adjuncts and to decipher the meaning of the text.” Through constant study, he mastered five languages and partially knew several others. He became a learned mathematician. He was one well versed in profane and Biblical history, well advised in the progress of scientific research, and familiar with ancient and modern literature—self-acquired under adverse surroundings.

In 1831, he was baptized by a minister of the Christian denomination. In 1833, he and his family moved to Wayne County, Ohio. During his last few years in western New York, the religious views of Alexander Campbell began quite generally to be propagated.

In the spring of 1834, they moved to Wood County, Ohio. On September 10, 1834, Mr. Chaplin left for Lawrence County, in southern Tennessee, and arrived there (five hundred miles distant) by horseback, September 25. On September 28, he was united in marriage to Miss Sarah McQuigg, a lady he had met in New York but who had moved to Tennessee two years before. In 1835, they went to Whitley County, Indiana, where his parents then lived.

Shortly afterward, his attention was taken up more fully with religious matters. In 1841, a Baptist minister began preaching in the neighborhood, which resulted in the organization of a church there. He took an active part in the work, and on August 20, 1842, he was ordained a minister of the gospel by the Baptist churches in council. He began preaching at the Oswego Baptist Church, once a month, and at sister churches every Lord’s day in different localities. He began to attack the whole system of “fables” to which the church had been turned “from the truth,” and demolished it and set up the truth of God, instead, upon his own base. Under his wise management and “single eye,” things moved on smoothly, the light gradually shining more and more into their darkened minds, and they in their simplicity talking it out to each other and asking, “Can these things be so?” These truths soon divided the church. *The State Missionary* denounced these new doctrines in severe terms.



S. A. Chaplin

In the fall of 1843, William Miller aroused widespread interest and attention; and, in 1844, the great time movement as to the second Advent of Christ culminated in disappointment to all its advocates. The disappointed, scattered believers organized themselves and entered upon a more thorough study of the Scriptures and watched the signs of the times.

About this time, Brother Chaplin heard of a church in southern Indiana that was preaching his views, so he walked there to be baptized by one of the ministers, who, I believe, was Brother Ephraim Miller. Later, he and Brother Miller made extensive journeys together through northeastern Indiana and into Michigan, holding meetings at various points along the way. Later, Brother Miller came into Marshall County, Indiana, to conduct meetings and organized large congregations there.

The decade of the fifties was taken up with preaching on Sundays and labor on his farm during the week. In the fall of 1858, the whole family of five children was taken sick with typhoid fever. The eldest son, Byron, and the youngest son, John, also his mother and sister died in the epidemic. On October 24, 1872, his wife died.

In the early summer of 1874, he married Miss Sarah Logan of Plymouth, Indiana, and moved there to live.

On December 27, 1875, at the annual meeting, he was

chosen as assistant editor of *The Restitution*, with Brother H. V. Reed as editor-in-chief. At the annual meeting in 1876, Brother Chaplain was chosen editor of *The Restitution*, which connection was maintained until September, 1889, when, being afflicted with malignant cancer, he was obliged to retire from such active duties. While he was editor, he continued his ministerial duties, having most of the time four different congregations to visit each month. He was a man well respected by all: not only those who were associated with him in his religious exercises, but an infidel could not but reverence the man. During these years, he was called to preach in the cities of New York, Brooklyn, Philadelphia, and Chicago.

There were born to him five children, the oldest and youngest dying in 1858 as related above; Virgil M. who died July 16, 1891; and two daughters, S. Roxana Wince and Henrietta Clover.

Brother Chaplain died, March 23, 1892, at Plymouth, Indiana. The services, held March 28, were conducted by Brothers J. F. Waggoner and L. C. Chase. He was taken then to Pierceton, his old home, where services were conducted by Brothers L. E. Conner and B. W. Woodward, after which he was taken to the cemetery for interment, where the exercises were conducted by Bro. N. H. Geiselman.

As a tribute to his life, we copy the following review by Hon. C. H. Reeve in the *Plymouth Democrat*:

"In the last issue of the Democrat, Elder S. A. Chaplin

bids adieu to its readers and probably severs the ties that long have united him with the interest and welfare of others, as a writer and speaker.

"Beginning amid environments that might well prevent ambition and effort, he has acquired education and knowledge greater than Beecher's; has performed labor that far exceeds his in energy; and without the gifts of eloquence and a commanding personal presence, he no doubt did more for the salvation of souls, disseminated more gospel truths that have sunk into the minds of his fellows as convictions, and over a greater extent of territory, and left the seed of moral teachings that in fructification will tend to elevate men, than has been done by many whose fame as pulpiteers has filled the ears of the public; and a thousand times more than such evangelical mountebanks as the Sam Joneses and Talmadges who labor for money and fame. He has served his God and his cause as he perceived and understood them, from early life until more than fourscore years have passed with sincerity, fervent zeal, and untiring energy, and in a manner free from all false sentiment and all attempts to create emotional excitement; and by efforts of mathematical teaching has sought to demonstrate the truths of his faith and convince men that 'The First Great Cause' is mindful of His creatures, has made pledge to them which He will redeem, to those who trust in Him and keep His commandments, through clouds and sunshine alike, embracing even death in the fullness of that trust."

#### GRANT - BORSTEL

Miss Veva B. Grant, daughter of Mr. and Mrs. Arle J. Grant of Alliance, Nebr., and Arthur G. Borstel, son of Mrs. J. Schwartz of Los Angeles, Calif., were united in marriage on Sunday afternoon, April 28, at two o'clock, at the Adventist Church.

E. E. Giesler, pastor of the Church of God, Moorefield, Nebr., read the double-ring ceremony.

The bride, given in marriage by her father, chose for her wedding a white satin and tulle floor-length gown. The briday veil was crowned with a hair corsage of rosebuds and carnation petals, and she carried an arm bouquet of rosebuds and sweetpeas. Her only ornament was a triple strand of pearls, and she carried a blue handkerchief which was carried by her mother at her wedding.

Miss Pearl Blume, the bridesmaid, wore a floor-length pink formal and shoulder corsage of rosebuds. Eugene Grant, brother of the bride, was best man.

Dorothy and Marjorie Miller sang "Oh, Promise Me" and "I Love You Truly" and were accompanied at the piano by Mrs. H. D. Shellenberger, who also played Wagner's Bridal March from "Lohengrin" and Mendelssohn's Wedding March as processional and recessional.

A reception followed at the home of the bride's parents. Members of the immediate

family and a few close friends were present. A two-tiered wedding cake topped with a miniature bride and groom was cut by the bride and groom.

Mr. and Mrs. Borstel left that evening for a short honeymoon trip to Denver, Colo., after which they will make their home in Alliance.

E. E. Giesler.

#### BURNETT - BOLHOUS

Marjorie Burnett and Walter Bolhous, both of Oregon, Ill., were united in holy matrimony in the Oregon Church of God, Sunday, May 19, 1946. The double ring ceremony was read by the writer. The bride wore a white crepe street length dress adorned with a red rose corsage. The only attendants of the wedding were Mr. and Mrs. John Allen, sister and brother-in-law of the groom.

Mrs. Bolhous is the daughter of Mr. and Mrs. Loren Burnett of Tempe, Ariz. She is a member of the Ripley (Ill.) Church of God and has attended three semesters of Oregon Bible College.

Mr. Bolhous is the son of Mr. and Mrs. William Bolhous. He plans to enter the army soon.

We pray God will bestow His richest blessings on these young people as they travel the road of life together.

H. Gary France.

#### KARNETT - VER MEHREN

At a seven-o'clock-candlelight service on the evening of Saturday, May 11, 1946, Miss Loramae Karnett, daughter of Mr. and Mrs. A. E. Karnett of Omaha, Nebr., became the bride of Mr. Ralph J. VerMehren, son of Mr. and Mrs. J. B. VerMehren of Omaha, in a double ring ceremony. The bride wore a lace-trimmed marquisette gown and a full-length veil of illusion which fell from a cluster of white rosebuds, and carried white gardenias on a white Bible. Her only attendant was her sister, Miss Shirley Karnett, who wore a light blue gown and carried a bouquet of red roses. The bride was given in marriage by her father.

The bridegroom was attended by his brother, Mr. H. J. VerMehren. Mr. Jack Karnett and Mr. Tom Whitehill ushered. The wedding music was furnished by Miss Henriette Rees, who played the piano, and Mr. Cleo Dixon, who played two violin numbers, "Because" and "I Love You Truly." The service was read by the writer.

Immediately following the ceremony, a reception was held at a downtown hotel. Mr. and Mrs. VerMehren will live in Omaha. May the Lord be ever with them and bless them.

Robert O. Hardesty.

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## SUPERNATURAL LIFE

*(Continued from page 3)*

life today. He hopes for resurrection who is risen with Christ today.

Seekers of the divine nature, renounce the life of man. Be lifted through faith to a higher world where one becomes a new creature. While your feet tread the earth of humanity, lift your heads and hearts into the glory and majesty of supernatural life.

BOOK  
PARADISE*By Arlen Marsh*

"The Bible is a book-making book. It is a literature which provokes literature."—C. B. McAfee.

"VALUE RECEIVED" FOR YOUR PASTORAL  
DOLLAR*(Continued from page 6)*

to be the truth. If he mentions a weakness or vice about which you are very sensitive, remember that he feels deeply his responsibility as shepherd of the flock and earnestly desires to guide you in the right way. He shrinks from "hurting your feelings," but because of the love that he feels for you he feels that he dares not evade or ignore the issue. Consider earnestly and prayerfully what he says. Causing you to think seriously about a mistaken way of life may be the most valuable service that he ever will perform for you. To resist it is only another way of reducing the purchasing power of your pastoral dollar.

Should your pastor preach what you believe to be a mistaken doctrine, ask him to go over the Scriptural grounds for his conclusions most carefully with you. This is a request which he will be delighted to grant and it is highly probable that when you and he thoroughly understand each other, there will not be as much difference in thought as you at first had supposed. If you still disagree and you feel that the question is too important to be set aside, submit it to the elders of your church for a decision. In any event, the added study will have been good for you and you may be sure that you are not misinterpreting his views. It is not uncommon for well-intentioned church members to reduce their pastor's value to the church and community by publicly taking issue with him over differences that do not exist.

As a pastor, it is his duty to keep you reminded that "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). Not forgetting that "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"! One of the primary means that he employs in his attempt to fulfill this duty is preaching. If you would gain full value from your pastoral dollar, you must of necessity let your pastor *preach to you!*

With that quotation from Mr. McAfee, Lawrence E. Nelson introduces one of the most thrilling books about the Bible that ever has appeared in print.

Now, I am not given to referring to books as "thrilling." Adjectives like "thrilling" are designed for female critics and advertising copywriters, not for disillusioned bibliophiles. But *Our Roving Bible* definitely is thrilling.

The book does a job that has not properly been done before. As the book jacket blurb suggests, Mr. Nelson tracks the English Bible's influence through Anglo-American life. He does so with a verve that smacks little of the usual historical claptrap written around the uneasy peregrinations of the Scriptures.

*Our Roving Bible* (Abingdon-Cokesbury; \$2.75), as its own Foreword insists, "begged to be written." The world is far too ignorant of the magnificent contribution made by the Bible to the literature, philosophy, and civilization we have about us. Slang itself comes from the Bible—not from names, but from the terminology of the text.

Anyone who can read Mr. Nelson's book and not feel he has gained a better understanding of life, letters, and the Scriptures themselves lacks both imagination and the ability to be educated. From early England to modern United States, the Nelson trek leads us through the mazes of Biblical language and theology that have bent our writing and our thinking.

The chapter entitled, "Geneva Jigs," is a history of early hymns and their vicissitudes that packs more information on the development of church singing into a small compass that I ever have seen elsewhere. It is a typical chapter . . . and constantly the Bible is tied in with the history.

There is brilliant humor here, as well as authenticity and the most careful research. If only other writers on the Bible and the church would do as well!

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.



## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"The eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3:12).*

### ECE Graduation

Today we list for our June graduation the names of those who reach their fourteenth birthdays this year. We trust they will continue to attend Sunday school and all the other church services they can. We are told in the Word that we are not to forsake "the assembling of ourselves together." Rather, we are to meet "so much the more" as we see the day of Christ's return approaching. (Heb. 10:25.) The Book of Hebrews was written for the Christians: "holy brethren, partakers of the heavenly calling" (Heb. 3:1).

The graduates are:

Merlin Anthon, Hammond, La.; Robin Bauerle, Hammond, La.; Barbara Claussen, Oregon, Ill.; John Cleek, Staunton, Va.; Marjorie Cooper, Washington, D. C.; Larry Croxton, Macomb, Ill.; Dorothy Dawson, Macomb, Ill.; Wallace Hawkins, Moorefield, Nebr.; Ruby Humphreys, Royal, Ark.; David Johnson, Hector, Minn.; Ruth Johnson, Sac City, Iowa; Elaine Johnson, Sac City, Iowa; Diane Le Masurier, Holbrook, Nebr.; Betty Ann Liestman, Saint Cloud, Minn.; Charles Mahoney, El Paso, Tex.; Alexander MacDonald, Lander, Wyo.; Cecil McKinney, Hammond, La.; Betty Ann Mills, Eden Valley, Minn.; Edison Millsap, Mount Vernon, Ark.; Virginia Muhvic, Cleveland, Ohio; Doris Noske, Cleveland, Ohio; Marion Otto, Paynesville, Minn.; Nona Potts, Macomb, Ill.; Mary Jane Pritchard, Macomb, Ill.; Ruth Dell Savage, Waite Park, Minn.; Marcella Seymour, Lawrenceville, Ohio; Roger Swanson, Eden Valley, Minn.; Luella Unterkircher, Sherrard, Ill.; James VeNard, Macomb, Ill.; Bonnie Welde, Eden Valley, Minn.; Leland Wendroth, Eden Valley, Minn.; and Tommy Zrkelbach, Eden Valley, Minn.

### New Members Needed

If you are not a member of our ECE Club, send your name, address, and birthdate to me at Waite Park, Minnesota. You need only to attend Sunday school and church services as often as possible and read the Children's Page in *THE RESTITUTION HERALD* to be a member. Your membership card, suitable for framing, will be sent to you when you enroll. Join now! Help replace the thirty-two who were graduated—in number at least.

### A Happy Ending

One day, Abraham called one of his faithful servants to him. Abraham told his servant to go back to his old home to choose a wife for his son Isaac.

The servant began his long journey back to the land of Mesopotamia. He prayed to God that He would help him choose a wife for Isaac. Before he finished his prayer, a girl named Rebekah came to a well for water. The servant ran to meet her. He said, "Let me, I pray thee, drink a little water of thy pitcher." She then let the servant drink. Rebekah also watered the camels for him.

The servant was very happy when he found she was related to Abraham. She took him to her home to lodge. The servant told his mission, and we know she went back with him.

Isaac went to meet his bride. He took her to his mother's tent. She became his wife and he loved her very much.

### Prayers

Jesus the Christ is the One in whose name we pray to God. Without Jesus, we could not come near to God.

There is one prayer that is directed right to Jesus Himself. That is found in the next to the last verse in our Bibles. John, who wrote the Book of Revelation, prayed: "Even so, come, Lord Jesus."

Sometimes people wonder what prayers they should pray. We are told to praise and offer thanks to God. We are told to pray for wisdom. We are told to pray for God's Spirit.

God has promised to provide for all our needs if we seek His Kingdom first. Therefore, we need not spend much time praying for selfish things. Rather, we should think of others and pray for God's will to be done. Jesus gave an example for prayer in Matthew 6:9-13.

### Happy Birthday Wishes

Rosa Mae Phillips, May 28, age 8, Hammond, La.  
Junior Gainey, May 30, age 11, Hammond, La.  
Deloris J. Larington, May 30, age 5, McCook, Nebr.  
Jerry Coulter, June 3, age 6, Eden Valley, Minn.  
Betty Gay Kennedy, June 4, age 12, Hammond, La.  
Sally Robertson, June 6, age 6, Cleveland, Ohio.  
Robert Mercer, June 7, age 9, Macomb, Ill.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### A Peculiar Comparison

People are like potatoes! Does that simile offend you? Does it seem "far-fetched"? As you consider the two, can you see any likeness or similarity? Of course, we do not mean in physical features such as face, limbs, and body, for we are all very much aware that potatoes do not possess such. Rather, we would find our comparison in the place the potato takes in our everyday lives and in its makeup.

We all have at some time or other peeled potatoes. As we work over a pan of potatoes, several different types present themselves. One potato is almost perfect and requires nothing but peeling; there are no spoiled spots to remove, the skin is firm and smooth. Also, in our pan of potatoes, we find one which requires not only the peeling itself to be removed but also a goodly share of the potato itself. As we cut away, it would seem that little of the potato remains, yet it usually is possible to salvage a portion. Rare is the case in which we cannot save at least a small cube.

What has all this to do with people? In imagination, we find the first potato to be like most Christians. When we repent and are baptized, the peeling of sin is removed and our life remains firm and ready to face life in the Christian way. The inferior potato is much like the life of one who has lived continually in sin, performing only acts in keeping with it. It would seem that no good existed in the life of the sinful person. Yet, as the sinful life is cut away, section by section, eventually you find the cube that represents the good. There are few, if any, persons in the world today, in whom it would not be possible to find some amount of good, if only a minor quantity.

Further, we find that people and potatoes compare in other ways. With the exception of bread, potatoes are perhaps our most common item of foodstuff. They are not a rare delicacy, served only in season, but are found on most tables at least once a day and on some as many as three times. Their very commonness makes them humble, yet they are a necessary item in our diet. In like manner, Christians are a necessary item in human kind. The community without a church radiating an influence of peace and goodness soon finds itself swamped with delinquency and morality problems. While a large percentage of the citizenry today is not Christian, it recognizes that the pres-

ence of Christianity does much to improve society as a whole.

Potatoes are much respected, and, with only a few exceptions, Christians are, too.

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

Our visit with Joseph is ended, but we must spend some more time in Egypt to visit another person that we shall love to meet. How about your Bibles? If you have them, then I think we are ready to start. Let us bow our heads and say the little prayer that starts with "Help me, Lord, to love Thee more."

Now we are off for a visit with a little baby. We do not dare to tell where we are going and whom we are to see, for this little baby is being hidden by his family.

You remember Joseph's relatives had all moved to Egypt. Here they lived for years and years. There grew to be a large number of them, so much so that the new ruler feared for his safety. Joseph had died and the new ruler knew little about the deeds Joseph had done. When the number of the Hebrew people increased so rapidly, he feared they might join an enemy and take the land of Egypt. He felt he must do something about it.

His first plan was to make them work very hard and to treat them very cruelly. The more he persecuted them, however, the more the number increased. New and heavier burdens were placed upon the people, with the same results.

The last plan was that the Hebrew people must throw all their little baby boys into the river.

One mother just could not do this, but kept her baby and hid him three months. It is this baby we want to see. When we arrive, we see the mother making a basket of bulrushes. After she gets it made, she covers it with slime and pitch. We wonder what she is planning to do with it. But we soon learn, as we see her put little baby Moses into the basket. Down to the river bank she goes with the baby's sister, Miriam, following. The mother hides the baby in the bulrushes, and Miriam stands back away from the river to see what happens.

What will happen? We shall see next week. Learn Romans 8:31.

# AMONG THE CHURCHES

## CALENDAR

- June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 5-9—Minnesota State Conference at Saint Cloud. (M. W. Lyon, guest speaker.)
- June 17-23—Michigan State Conference at Southlawn Church of God, Grand Rapids.
- June 22, 23—Illinois Quarterly Conference at Eldorado.
- June 20-23—Northwest Conference at Corvallis, Ore.
- June 17-28—Vacation Bible School, Golden Rule Church, Cleveland, Ohio
- June 19-30—Indiana Conference and Bible School at North Salem Church (five miles north of Plymouth).
- June 25-July 7—Special meetings (Francis Burnett) at Jordan, Mo.
- July 18-21—Arkansas-Oklahoma Conference at Oak Grove Church of God (six miles south of Little Rock, Ark.)
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30-August 11—General Conference at Oregon, Ill.
- July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.
- August 15-25—Virginia Conference at Maurertown.
- August 17-25—Iowa Conference at Waterloo.
- August 18-25—Western Nebraska Conference at Holbrook.
- August 25-September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).

## HERALD SUBSCRIPTION DRIVE

	9	10	10	10	10	10	10
10	10	10	10	10	10	10	10

Previously reported	118
Francis Burnett	6
Marvin Cox	1
Mrs. G. L. Huffman	1
Mrs. James Delozier	3
<b>Total</b>	<b>129</b>

## NATIONAL BIBLE INSTITUTION

Harold J. Doan	\$ 4.20
Mrs. Virda Sittler	5.00
Mr. & Mrs. G. H. Loudenslager	50.00
Dorothy Magaw	4.00
A Friend	100.00
Mr. & Mrs. E. F. Carpenter	10.00
Elmer Magaw	2.00
Mrs. J. M. Holderfield	5.00
Delta, Ohio, Bereans	28.00
Mrs. F. T. Blyth	20.00
A Sister	35.00
Mr. & Mrs. Delos Andrew	4.00

## WITH THE ARKANSAS CHURCHES

It was a real pleasure to work for a brief period with the churches in Arkansas. It was my first visit there. A week was spent with the Little Rock churches beginning with Easter Sunday. Morning services were held for two Sundays with the congregation at Third and Center, in the city, and evening services through the week were held at the Oak Grove Church six miles south of the city, where the state conference is to be held in July. Bro. and Sr. R. D. Stanton are doing a fine work there.

A few nights were spent at McGintytown, near Greenbrier, where Bro. J. W. McLain lived and worked for several months. It shows the results in an enthusiastic group of workers which is growing in numbers and interest.

Saturday night and Sunday, May 4 and 5, we visited Cleveland, Ark., and had three services there.

Wednesday night, services were begun at Clark's Chapel, southwest of Paris, and continued over Sunday, the 12th.

One service was held with the brethren at Morrilton, Monday night, May 13.

Bro. H. Scott Smith met me at Little Rock and accompanied me on the tour of these churches, introducing me at each place. He is doing a real work with all these brethren, and showed a most helpful co-operation. We also had the pleasure of working with Sr. Verma Thayer again at most of these churches, for the first time since October.

At all of these places, the brethren demonstrated a most cordial welcome. It was a joy to find so many workers at each place zealous for the gospel work. There is a great field in Arkansas, and it needs more workers.

This report is written at Cleveland, Ohio, where a brief visit is being made. It was my happy privilege to be called here to speak at a banquet for the returned service boys, Friday night, May 17. The brethren at Golden Rule are carrying on, under Bro. G. J. Gordon's wise leadership.

M. W. Lyon, Evangelist.

**Summer School Enrollment.** If you intend to come to the 1946 Summer Bible Training School to be held at Oregon, Ill., July 1-26, and have not reported, please fill out the coupon on opposite page and mail at once.

## BROTHER T. A. DRINKARD'S APPOINTMENTS

- Greeley, Colo.—June 1-9
- Cheyenne, Wyo.—June 10-12
- Corvallis, Ore.—June 15-23
- Felida, Wash.—June 28-July 7

## HERALD RECEIPTS

Dr. L. R. Wood; Francis Burnett (6); Mrs. Eveline Elshaw; Marvin Cox; Mrs. G. L. Huffman; Leota B. Hanson; Mrs. James Delozier (3).

## ENROLLEES FOR SUMMER SCHOOL

- Daniel Judy, Banning Calif.
- Milo Magaw, Oregon, Ill.
- Curtis Simpson, Grandville, Mich.
- Virginia M. Wagenaar, Byron Center, Mich.
- Eugene Ferguson, Anderson, Ind.
- Fred Williams, Sallisaw, Okla.
- Frances Hotchkiss, Grand Rapids, Mich.
- James Niles, Grand Rapids, Mich.
- Don McBride, Grand Rapids, Mich.
- David Holquist, Grand Rapids, Mich.
- Robert (Ilick), Grand Rapids, Mich.
- LaVonne Van Ringelsteyn, Grand Rapids.

## MORRILTON, ARKANSAS

The last few weeks, we have been pleased to have several ministers visit us and preach for us. At first came Bro. and Sr. T. A. Drinkard from Arlington, Tex., for a visit with us, on their way to different churches in the North. Then came Bros. M. W. Lyon and H. Scott Smith. On the night of May 13, Bro. Lyon preached an interesting sermon at the home of Mr. and Mrs. Luther Drake. Bro. Lyon also preached for the Cleveland church the first Sunday in May. It was my privilege to attend these services, and I am sure all enjoyed them. We hope they may come our way again soon! Mrs. Connie Ramsey.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

According to present plans, your Editor will preach at the Indiana Conference (North Salem Church), Sunday morning and afternoon, June 23. The Conference and Bible School convenes from June 19 to 30.

"I very much enjoy The Restitution Herald. Its messages are inspiring, and it is a privilege to have The Herald coming each week."—Mae Magnus, 418 E. 6th St., Bloomington, Ind.

Three weddings are reported on page 10—Karnett - VerMehreu; Burnett - Bolhaus; and Grant - Borstel.

Sr. William Berry, Lester Prairie, Minn., died on Tuesday, May 21, and was buried on May 24. We grieve her death and extend sympathy to all others who loved her. She was a maternal aunt of the writer.

Bro. Elmer H. Magaw, Lester Prairie, Minn., the writer's father, is a patient in the Miller Hospital, Saint Paul, Minn., having submitted to surgery, May 21.

Bro. M. W. Lyon, returned to Oregon, Ill., May 24, after several weeks of evangelistic work in the South. To assist Bro. Milton Hall to keep an appointment to preach at Waterloo, Iowa, Bro. Lyon drove his car to that city, May 25. Accompanying Bros. Lyon and Hall were Howard Beemer, Floyd Kessler, Jr., Shirley Logsdon, and (Mrs.) Margaret Magaw.

**LIST YOUR CHURCH**

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

**Arizona:**

Tempe—8th & Myrtle Sts.  
C. E. Lapp, Pastor—709 Mill Ave.

**Arkansas:**

Greenbrier (McGintytown)—Rt. 1, 6 miles east of Greenbrier  
H. Scott Smith, Pastor—Rt. 1, London  
Little Rock—Hwy. 167 to baseline rd.; then about 2 mi. west on baseline rd.  
H. Scott Smith, Pastor—London, Ark.  
Magazine (Clark Chapel), Rt. 2  
W. R. Simmons, Pastor—Hartshorne, Okla.

**California:**

Los Angeles—230 W. 103d St.  
J. W. McLain, Pastor—230½ W. 103d St.  
Telephone—PL-18815

**Illinois:**

Chicago—Lawson Y.M.C.A. (Chapel, third floor) Chicago Ave., at Dearborn St.  
Harold J. Doan, Pastor—1908 N. Keystone  
Dixon—W. Morgan St.  
C. Alnn McLain, Pastor—414 N. Galena Ave.—Telephone R-948  
Macomb—Corner Johnson & Piper Sts.  
Linford W. Moore, Pastor—802 W. Jefferson St.  
Oregon—301 N. 3d St.  
F. L. Austin, Pastor—500 S. 4th St.  
Ripley—S.E. corner of Ripley Park  
C. R. Randall, Pastor  
Rockford—115 N. 3rd St.  
Arlen Marsh, Pastor—132 N. Gardiner Ave.  
Telephone Forest 2027

**Indiana:**

South Bend (Hope Chapel)  
Corner Leer and Dayton Sts.  
Timothy Pearson, Pastor—506½ E. Pa. Ave.

**Iowa:**

Sioux City (Golden Rule Church)  
1919 Center St., Phone 8-2412

**Kansas:**

Arkansas City—709 N. A St.  
E. H. Goit, Minister—1004 N. First St.  
Phone 2437W

**Michigan:**

Grand Rapids (Pennellwood)—28 - 36th St., S.W.  
H. U. Krogh, Jr., Pastor—110 - 32d St., S.E.  
Grand Rapids (Southlawn)—200 Abbie S.E.  
Lansing—AFL Labor Temple, 135 N. Cedar  
Cecil Smead, Pastor—2525 Jefferson Ave., Midland, Mich.

**Minnesota:**

Saint Cloud—Corner 20th Ave. & 4th St. N.  
A. M. Jones, Pastor—1940 - 4th St. N.

**Missouri:**

Kansas City  
John F. Green, Pastor—6216 Peery Ave.

**Nebraska:**

Holbrook  
T. M. Ferrell, Pastor  
Omaha—Corner 34th & Seward Sts.  
Robert O. Hardesty, Pastor—1804 N. 33d St.—Phone AT-1481

**Ohio:**

Cleveland (Golden Rule Church)—13905 Dianna Ave.  
Grover Gordon, Pastor—13605 Othello Ave.  
Lawrenceville  
Richard Smith, Pastor—Rt. 2, Springfield  
Tipp City (Brush Creek) Rt. 2  
On Frederick-Nashville Rd., 1½ miles S. of State Route 71  
G. E. Marsh, Pastor—131 S. 3rd St.

**Texas:**

Corpus Christi—3316 Ave. D.  
George A. Waters, Pastor—Phone 7209

**Washington:**

Cashmere—Corner Division & Elberta  
Lyle Rankin, Pastor—Rt. 1  
Felida—17 and Harrison

— Keep the list growing! —

**EVANGELISM IN ARKANSAS**

We have enjoyed having Sr. Verna Thayer and Bro. M. W. Lyon work with us among the churches in Arkansas. Though their time spent here was short, their work will long be remembered and the fruits thereof. We were glad to have them in our homes. It was one of the most inspiring and enjoyable times of my life to be associated with them in the Master's work. We regret only that we could not have them longer, but they have laid a good foundation for a future work.

The teachers who observed Sr. Thayer's methods have decided to follow her line of work. Sr. Thayer worked at McGintytown, Little Rock, and Clark's Chapel.

In addition to working at the foregoing places, Bro. Lyon worked some at Cleveland and Morrilton, Ark., accompanied by the writer. Sr. Thayer also gave some lessons in our home and Bro. Lyon showed the pictures of various churches and their congregations. We closed a short series of work at Clark's Chapel, Sunday, May 12. Bro. Lyon left the Monday following for Cleveland, Ohio, by way of Morrilton, where he spoke Monday night. Sr. Thayer left Friday, May 17, for Arkansas City, Kan., where she will begin a series of work.

We pray God's richest blessings upon them in their work. We are looking forward to their coming again, and extend them a hearty welcome.

H. Scott Smith.

**ELDORADO, ILLINOIS**

The Restitution Church of God in Eldorado, Ill., extends a hearty invitation to all the churches to attend the Quarterly Conference to be conducted on the fourth Sunday in June—June 23.

It has been several years since we have had the privilege of entertaining, and we are looking forward eagerly to the Conference. We especially urge all brethren who are near to attend.

For the past month, Sr. Maud Edmister has been seriously ill. At this writing, she is some improved. Sr. Delia Cheek is also in poor health, but is able to attend Sunday school again at this writing.

Pfc. Bob Leithliter has been home on a furlough recently, and Capt. Earl Dean Patton is now at home on terminal leave. We all are glad to welcome the boys back to our Sunday school.

Virginia Davenport, Reporter.

Send The Restitution Herald to your friends.

**PREACH THE GOSPEL!**

(Continued from back page)

(Did I say "in days past"? I trust I have not been too charitable.)

More recently, we have become more active and alive. We have begun to use our powers of motivation and to "go out" into new fields in proclamation of the "glorious gospel." Yes, we have been presenting "from the house tops" some of the "pearls of truth" which we too long had kept unto ourselves.

We have begun; we must continue. This is the day of opportunity, the day for strong men. Should a man cringe in fear of the lion, or waste precious time as the slothful, turning only upon his bed? For shame! Let us stand like men who have courage with their convictions, courage not only to defend (that's been overly done), but to proclaim!

Jesus said, "Go into all the world." Are we doing it? "It is white unto harvest"—look out your window!

Nor did He say, "Go—if conditions are favorable for the establishing of another Church of God of the Abrahamic Faith." He commands without qualification, "Preach the gospel to every creature!"

**ENROLLMENT COUPON.** Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's Name \_\_\_\_\_

Address \_\_\_\_\_

Tuition (\$35.00 plus textbook costs) will be paid by \_\_\_\_\_

(State whether personally or otherwise)

# Seventy-Second Annual Minnesota State Conference of the Church of God at Saint Cloud

June 5-9, 1946

Stanley O. Ross, Secy.  
Litchfield

Walter Wiggins, Pres.  
Box 37  
Eden Valley

Mrs. Vivian Savage, Treas.  
Saint Cloud

The annual Minnesota State Conference of the Church of God will meet at Saint Cloud, June 5-9, with National Evangelist M. W. Lyon as guest speaker. We are looking forward to meeting with Brother Lyon in his first visit to the Gopher State. Welcome, Brother Lyon. We are anticipating good attendance this year. We hope this will be one of our best conferences to date. During the past six years the Conference has been held at Eden Valley, largely because the Conference was the means of raising funds for the State work. We now have a different system.

We have one more full-time church this year—Saint Cloud. Brother A. M. Jones is busy at his new pastorate. We are glad to see new life there. We feel this Conference will be a boost for the work in Saint Cloud.

At Hector, we have the little church and pastor to fit. Brother Harry Goekler has the most zealous church group. Few places with as small a number of families would do what this little group is doing. Brother Goekler has been handicapped, too, by some of the members working in the Cities.

Eden Valley still is enjoying good attendance. We have four services, weekly—Sunday morning and evening, Wednesday and Thursday evenings. Our Bible study classes are studying, "What I Believe and Why." The pastor has been asked to give the baccalaureate sermon for the 1946 graduating class of the Eden Valley High School. We have a very active church. We plan to build an annex, soon.

Plan to attend the Conference! Bring a friend!

Walter Wiggins, President.

## EVANGELISM IN MINNESOTA

At the beginning of the year, Brother John Denchfield began work as a full-time evangelist, working in the north part of the State. We had hoped this would be the beginning of a revival of evangelistic effort. Several places looked very favorable. Plans were being made for further effort, but things changed. Brother Denchfield asked for permission to go to Grand Rapids, Michigan, for a month. Now he has extended this until June 1. We hope Brother Denchfield will be able to be with us at Conference time and give a full report of the work and its possibilities. We would like to see Lester Prairie and Mora have full-time pastors.

Minnesota has a great opportunity to evangelize.

Walter Wiggins, President.

## SAINT CLOUD

A. M. Jones, Pastor

For several generations, the sturdy Church of God has been a beacon light for Christ in the northwestern section of Saint Cloud, Minnesota. Today, the light of God still shines forth, and, God willing, will continue to shine until the coming of our King. Attendance and interest are increasing in every branch of the work. Sunday school attendance averaged thirty-two in January; in April average attendance increased to sixty-nine, with Easter Sunday being our banner day. Ninety-one registered for Sunday school classes, and more than one hundred thirty were present for program and church service. We rejoiced to have some of the brethren from Mora and Foley with us. We wish they could worship with us oftener.

The Wednesday evening Bible study and prayer services are inspirational and instructive. Although there is more than the usual rush of busy days for spring, attendance has

fallen off very little, there are always enough to make discussion interesting. Sr. Jones teaches the juniors. The Doreas Society, which was reorganized some five months ago, has increased steadily in attendance and usefulness. Meetings are held every other Thursday, one week for all-day meeting, with quilting, sewing and other useful activities, with covered dish dinner at noon. Alternate Thursday afternoons, we have lessons, business, and social gathering. Sister Lola Hoskins is our efficient president.

Time and effort, as well as money, have been "invested" freely the past year, in a new, adequate heating system, and remodeling and redecorating. A very satisfactory apartment has been arranged for the pastor. All soon will be in readiness for the Minnesota State Conference which will convene here June 5 to 9. We hope for a record attendance; we know spiritual food will be provided in abundance for all. We urge everyone within visiting distance to be with us at this Conference. M. W. Lyon, national evangelist, will be our guest speaker. In these trying, chaotic times, we each and all need the upbuilding that is possible only by those of "like precious faith" gathering together to delve deeply into God's Word for sustenance and comfort. "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).

## HECTOR

Harry Goekler, Pastor

The work at Hector is progressing well, with good attendance and interest being shown at all times. Church services are conducted each Sunday morning and night. Bible

study is conducted each Wednesday night.

The Doreas Society of the church meets once a month at the homes of the members and, following a short program, sew aprons, linens, etc. The money derived from the sale of these items is put into the parsonage fund.

One of our young people, Phyllis Johnson, has attended Oregon Bible College during the last semester. Incidentally, it is interesting to know that five of the Hector young people have attended either the Summer Bible Training School or the winter term at Oregon, Illinois.

We are looking forward to the June conference to be held at Saint Cloud, and all who are able to do so will attend this conference.

## PREACH THE GOSPEL!

John Denchfield, Evangelist

When one is inactive, another must observe closely, listen intently, and even touch to ascertain whether or not life continues. When one is busily engaged in physical activity, however, no man questions, for action is proof positive of life.

In days past, one at times may have questioned whether or not our organization of church groups really lived. Was it living organism or merely organization?

Upon close observation, however, a reassembling slight movement within the body was seen. When all else within the small room was quiet, a weak voice could be heard speaking of God's love. Then upon contact a certain warmth of Christian fellowship was felt. Yes, thank God, we lived! But what a feeble life! Holding, with the grasp of those who fear death, onto the precious promises lest we die!

What about our neighbor? God help him—we could not. Nor, when he glanced our way, did he expect our help. We appeared as dead.

(Please turn to page 15)



# THE RESTITUTION HERALD

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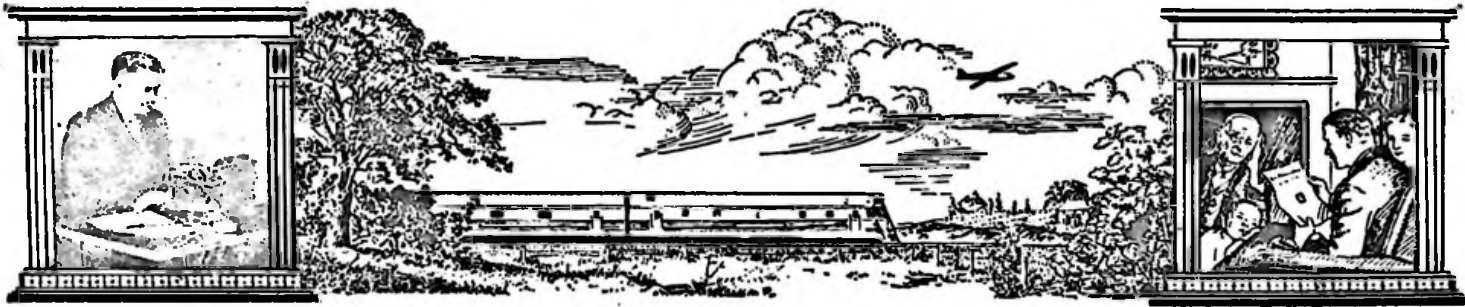


—Authenticated News Photo.

## BEAUTIFUL REFLECTIONS

Out in the West, beyond Cheyenne, beautiful Jenny Lake nestles in the mighty Teton Mountains, feeds on their eternal snows, reflects their grandeur. Here, Grand Teton Peak rises to an altitude of 13,766 feet; Mount Owen, 12,922 feet; Middle Teton, 12,798 feet, and at least eight other peaks tower more than 11,000 feet toward their Creator.

When Jenny Lake is calmest, she most beautifully reflects her protecting mountains. So, when man is least disturbed by winds of misfortune and grief, when he is most reverent before God, he most perfectly reflects his Creator. Do you, created in the image of God, reflect the glory of God? Can He see His likeness in reflections from your heart and soul?



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Sydney E. Magaw, Editor

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## Christ—Reflector of God

Philip, having seen numerous miracles, desired only one more wonder, or sign, of the Messiahship of Christ. He asked, "Lord, shew us the Father, and it sufficeth us" (John 14:8). To that request, Jesus replied: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (V. 9.) In His words and life, in His every characteristic, Jesus reflected the wisdom and the glory of God. The Apostle Paul spoke of Jesus as being "the express image of his [God's] person" (Heb. 1:3).

## Believers—Reflectors of Christ

As Jesus reflected the will and goodness and power of God, believers should reflect the will and goodness and power of Christ. As Philip desired to see God before the proper time for the "pure in heart" to "see God," believers sometimes become impatient, wishing to see Christ. One may say, "I am almost persuaded that the Bible is true, that there is a living God, and that Jesus is the Messiah. Now, if only I could *see the Christ*, that would be sufficient."

Well, have we not been given a "cloud of witnesses"—hundreds of sincere and truth-loving Christians—who have revealed most convincingly that Christ lives? Though in weakness of the flesh, we are not the "express image" of Jesus' person, there is, surely, enough of the image of Christ in His people that He can be seen today.

## Summer School Plans

According to present plans, the 1946 Summer Bible Training School will convene at Oregon Bible College, Oregon, Illinois, from July 1 to 26, both dates inclusive. Brothers F. A. Stilson, South Bend, Indiana, and James M. Watkins, Eldorado, Illinois, will be the instructors—Brother Stilson serving also as Dean. Brother and Sister Albert Logsdon, caretaker and matron of the College, will serve in their regular duties.

Students may register in either of two departments: 1) the Junior Department for students fifteen years of age,

upward, who wish those classes especially designed for youth; and 2) the Senior Department that is especially designed for adults who wish a part of their work to be devoted to teacher training. The cost per student is the same in either Department. That cost is thirty-five dollars, and it covers tuition, board, and room.

Here listed is the schedule of courses:

"Sound Doctrine" (for all students)—F. A. Stilson.

"Personal Problem Clinic" (for all students)—James M. Watkins.

"Miscellaneous Words and Texts" (for senior students)—F. A. Stilson.

"The Pleasure Part of Bible Study" (for junior students)—James M. Watkins.

"The Tabernacle and Other Types" (for senior students)—F. A. Stilson.

"This Business of Living" (for junior students)—James M. Watkins.

The foregoing series of courses will be scheduled five days, weekly, with an additional daily devotional service. The daily program of classes will start, likely, at 9:30 a.m., and continue until about 3:00 p.m.

The Summer Bible Training School, this year, will terminate the week preceding General Conference, there being a two-day interim wherein students can move from the College to the Illinois Conference dormitory near the church where the General Conference and the annual Illinois Bible School convene. Students will be encouraged, though not required, to attend the General Conference and Illinois Bible School which convene July 30-August 11. Students who do stay for these conferences should feel some little obligation, financially to the Conference, though no specific charge will be made.

Saturdays, when no classes convene, will provide good opportunities for recreation, shopping, room cleaning, and student social activities. On Sundays, students will profit by attending the regular worship services at the church in town. Though privileged during the week at their own expense to attend the local theater, students will not be allowed to attend the theater on Sundays.

One item more: please bring sugar with you.

# "Be Not Deceived, God Is Not Mocked"

By Glenn M. Birkey (Rochelle, Illinois)

WEBSTER defines the word "deceive" thus: "To mislead or cause to err; delude; impose upon; disappoint." How important, then, it is that we Christians should not be deceived about the truths that concern our eternal security! In the world today, there are many religious organizations, each with its interpretation of the Bible. On quite a few important doctrines of the Bible, there are many different ideas.

For example, concerning Christian baptism, those who have changed the original form say it does not make any difference as to *how* one is baptized. Yet, in Romans 6:4 and Colossians 2:12, the Bible speaks in a specific manner that baptism is a burial. The thought that it makes no difference what one believes so long as he is sincere is not Biblical in any way. The Apostle Paul was sincere when he persecuted Christians, but, as he confessed later, he was very much in the wrong. (Gal. 1:13.)

Many religious bodies today teach no necessity of repentance and conversion, yet Peter, in Acts 3:19, taught differently. He said: "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

Today, certain nations that classify themselves as "Christian" recognize another nation that is both Godless and composed of Christ haters, these so-called Christian nations assisting the Christ-hating nation in its aggressive ways. Will not God punish these nations for so doing? I cannot help but think He will.

Looking at the word "mock" in the dictionary, it seems to me that when anyone tries to substitute some way of his own, rather than take God at His Word, that person is trying to mock God. Our Scriptural title tells us, however, that cannot be done. "God is *not* mocked." In attempting to mock God, one deceives himself.

Many verses of Scripture foretold that perilous times would come before the end of the Age. Today, we in America are experiencing perilous times, and some parts of the world are experiencing much more serious problems than we Americans have. People of all nations have sinned grievously: they have sown to the wind and now are reaping the whirlwind. (Hosea 8:7.) So far as man's efforts to better world conditions are concerned, there is nothing to boast.

Regarding the inventions of man during this Age, let us look into the Scriptures about these inventions. Proverbs 8:12 reads, "I wisdom dwell with prudence, and find out knowledge of witty inventions." Psalm 99:8 reads,

"Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions." Psalm 106:29 reads, "Thus they provoked him to anger with their inventions: and the plague brake in upon them." Ecclesiastes 7:29 reads, "I have found, that God hath made man upright; but they have sought out many inventions." Finally, Psalm 106:39 reads, "Thus were they defiled with their own works, and went a whoring with their own inventions." With all the good things that could be said about the invention of the airplane, think what misery and suffering and devastation could have been avoided if the art of flying had never been discovered! Again, "God is not mocked"!

Tonight, as I sit here writing these lines, the nation is confronted with two major strikes coming after many other annoying labor difficulties. No one knows when labor and capital will get together. Why all this *sin* in the way of greed and other human weaknesses which man will not control? (Read James 5:1-6.) God made man a creature of choice. Man chose sin, rather than righteousness. Today, we are paying for man's foolishness.

In Matthew 27, we read that the Jews demanded of Pilate that he release a murderer and deliver Jesus to them for crucifixion. Pilate did so, and today the Jewish race is paying dearly for its choice made in that day.

Turning to the bright side of the picture, we are promised that when the shadows are darkest on this earth, suddenly in the clouds of heaven we shall behold the Christ with His heavenly host with Him, King of Kings, coming to cleanse the earth of iniquity. The foregoing picture is not accepted by the world, for man is too proud to confess he has made a mess of self rule. Just the same, "God is not mocked." So, what God has told us in His inspired Word will come true, and we as Christians can exercise our faith in believing in His Word *the Bible*.

Today, when I behold thousands of mature men and women and young children going about from day to day without even a serious thought of God or His Word, it almost makes me shudder to think of the great responsibility we Christians have toward the world. In our frail human strength, we must fulfill our small part in trying to get their interest off the world and its lure, that they may see the important things of life, such as accepting God's plan of redemption. In many localities, when one invites people to church or to Sunday school to hear the great truths of the Bible, the invitation is ignored. We are told that indifferent attitude (Please turn to page 11)

# "Value Received" for Your Pastoral Dollar

By J. R. LeCrone (Woodstock, Virginia)

*"I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house" (Acts 20:20).*

FOR the third time, we are attempting to bring you, through the medium of THE RESTITUTION HERALD, suggestions we believe will prove of value in helping Christians to gain the utmost in spiritual uplift from the money which they pay as salary to their pastor. These suggestions spring from a conviction of the writer that few congregations know how to take full advantage of the many spiritual services their pastor is equipped and anxious to render to them. Because of their failure to understand their pastor's aims and problems, members of churches often miss many golden opportunities to help him to help them.

In this third visit, we hope to suggest means whereby Christians may increase the value of their pastor's house-to-house ministry. This highly important phase of your pastor's service so often is hampered by a lack of intelligent co-operation on the part of members of the congregation as to be almost completely nullified. We feel sure that this is in no way due to an unco-operative spirit on the part of the congregation, but springs rather from the fact that opportunities for assisting its pastor in his house-to-house ministry are rarely called to its attention. As a result, the members have given the matter little or no thought. This present article makes no effort to cover the ground, but is intended to start you thinking about how you can gain more spiritual aid from your pastor's calling.

Though members of the Church of God almost invariably accord their pastor a genuinely hearty welcome into their homes, the fact remains that he often leaves those same homes without having accomplished the purpose of his visit. Though personal contact in the home is potentially one of the most fruitful portions of a pastor's ministry, it is one in which your understanding and whole-hearted co-operation are indispensable. Your understanding and co-operation in this part of his work can increase manifold his value to you, your family, and the community in which he serves.

Contrary to what often appears to be the generally accepted opinion, your pastor does not call at your home for the primary purpose of eating your fried chicken. Though he may be there for any one of a multitude of perfectly legitimate pastoral reasons, you may be sure it has to do with assisting you and your family in your Christian walk of life.

If you will give the matter a little thought, you will agree that under the present labor conditions even unskilled labor receives a considerable more monetary compensation for his efforts than the average pastor of our denomination receives as salary. If fried chicken were his aim in life, he could get much more of it by expending his time and energy in the marts of industry and trade. He has become your pastor because he desires earnestly, almost desperately, to be of real spiritual aid to you. The conviction that he is, in some measure, reaching this goal compensates him for his material sacrifice. Rob him of this satisfaction and his profession becomes mere dust and ashes—a bloodless and hopeless existence. The more you let him help you, the happier and more contented he will be and the more energetic in the service of the church.

Your pastor has taken for his own conviction Paul's ideal of becoming "all things to all men, that [he] might by all means save some" (1 Cor. 9:22). As your pastor, he desires to "rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15).

Though fellowship with members of the congregation is one of his greatest pleasures, when your pastor calls at your home it is not to seek entertainment. He is seeking to know and understand you and your family better to the end that he may the better minister to your spiritual needs. He earnestly desires to share your joys and your sorrows. He wishes to help you to meet and solve all the problems of life—not by attempting to advise you in matters of which he knows little, such as medicine, law, or business, but to help you to find the strength and guidance to meet in a Christian way the problems that arise in any department of your life. He considers it a real privilege to be permitted to be instrumental in bringing together the troubled heart and the sympathetic, understanding Jesus.

Your pastor will be eternally grateful to you if you will send for him in times of sickness, death, or other crises in your life, rather than to wait for him to offer his services. It is possible that he may not even be aware of your need for the help that he can give. Sometimes he is hindered by a fear that he will appear to be prying into your affairs.

At no time is the conscientious pastor likely to feel such a sense of frustration and failure as when he learns that a member of the congregation he is serving has endured sickness, death, or other crises without bothering to let

him know. He suspects that the failure to call upon him is due either to a lack of confidence in him or an assumption that he would not be interested. In either event, he feels that his house-to-house ministry has fallen far short of the goal that he has set for it.

You will be doing your church and your pastor a great service if you will report to your pastor any cases of sickness or distress in the community. Your pastor's interest in such cases reflects very favorably upon the entire congregation. Similarly, your failure to notify him may bring discredit to the Christian motives of the whole group. It is another way in which you can increase his value to the church and community.

By tact and example, parents can greatly increase the pastor's worth as a counsellor and guide to their children. Young people are not likely to take the ministrations of

their pastor more seriously than do their parents. By making it evident that they regard their pastor as a valued and trusted friend, parents may help to pave the way for him to become a potent influence in shaping their lives for Christ. Conversely, they sometimes effectively nullify any influence for good that he may exert upon their children by using an interview with him as a threat to coerce their children into doing the parents' bidding. The more natural and unforced a minister's relationship with children becomes, the better position is he in to provide them with effective spiritual guidance.

This much by way of brief suggestion: We are sure that by giving the question some serious thought you can think of many ways whereby you can increase the effectiveness of your pastor's house-to-house ministry. Try talking it over with him!

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## "Lift Up Your Heads"

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By Sadie Skeels (Perryville, Kentucky)

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*"Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).*

THE RESTITUTION HERALD has so many writers whose hearts are anchored by the great and precious promises in which we trust and rest, that we much enjoy reading its messages every week—and "so much the more as we see the day approaching."

We never tire hearing of Israel's longing for her homeland and determination to go to it. That subject, now headlines in the news, is in full accord with the promises written by the prophets. We would call special attention to Brother Emory Macy's recent article about Israel. It looks as though the dry bones of Israel are beginning to come together. (Ezek. 37:7.) Swelling buds of the fig tree indicate that summer is near. (Luke 21:29-31.)

Jeremiah prophesied: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (Jer. 16:14, 15).

Amos prophesied: "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their

land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:14, 15).

Micah prophesied: "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" (Micah 7:18-20).

In similar tone, Isaiah prophesied: "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" (41:8-10).

What will be the fate of the people, or nations, who oppose this movement? "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek (Please turn to page 11)



# The Bible

*Selected by P. W. Buzek (Cleveland, Ohio) from  
the writings of his deceased wife, Esther M. Buzek.*

FOR HUNDREDS of years, the Bible has been the most widely read book in the world. It is today's best seller, although there is rarely any comment in the daily papers to this fact.

The Bible is an intensely human book. The weakness and strength alike of the human character are both revealed. Consider the books of Ruth, Isaiah, Song of Solomon, and the Psalms: they are an entire library. If men followed their teachings, this world would be a peaceful place, instead of one filled with fear and lack of faith.

A young girl was helping her father paint the outside of their house. At the top of the ladder, she suddenly was filled with fear of falling. She called down to her father, who was holding the ladder below her: "Can I fall if I hang on?" He laughingly replied, "No, if you hang on." We can apply this to our Christian walk in life. We cannot "fall" from grace if we "hang on" to our faith. The best way to hold to our faith is to hold fast to the Bible, writing its precepts on our hearts and practicing them in our lives.

The Bible contains definite and positive answers to all necessary questions of life, as well as to the hereafter. It also states the origin of the world and the cause of the present chaotic condition of mankind. We thank God that it also states that there is a remedy, bought through the sacrifices of the Son of God on Calvary. That remedy is all inclusive. Therefore, the Bible cautions, "Choose life, rather than death, that ye may live."

All parts of the Bible are necessary to its completeness. If one's body loses an eye or a limb, or the smallest joint of the finger, it is maimed forever. In other words, its completeness is gone, and nothing ever can supply the lack of that lost portion, however insignificant it may seem. So it is with the Bible: not one of all the books of the Bible could be lost without maiming the body of truth therein contained.

The Bible is a library in itself, touching upon history, biography, and human conduct and, therefore, every book fills a place. Perhaps, at a single glance, we may not discover its use or even its necessity to the plan of the book.

For example, Genesis is the book of beginnings, Exodus of departure and redemption, Leviticus of sacrifice and service, and Deuteronomy is the emphasizing of obedience. So we find that in the Old Testament every book has its witness to add and its own purpose to serve.

Now, in the New Testament, the Gospels lay down the

basis of the facts of redemption. Matthew wrote for the Jew and showed Jesus as King of the Jews and Royal Lawgiver, the Lion of the tribe of Judah. Mark wrote for the Romans and showed Jesus as the Power of God, the Mighty Worker for service and sacrifice. Luke wrote for the Greeks and showed Christ as the wisdom of God, the human teacher and friend, the *man* Christ Jesus. John's writings show Him as the Son of God as well as the Son of man, having and giving eternal life. The first three Gospels present the person and work of Christ from the outward, earthly side; the last from the inward and heavenly side.

In the beginning of each Gospel, we find certain truths emphasized: in Matthew, Christ's genealogy; in Mark, His majesty; in Luke, His humanity; and in John, His life and actions. So, in the close of each Gospel: Matthew emphasizes His resurrection; Mark, His ascension; Luke, His parting benediction; and John, the added hint of His second coming.

The Epistles likewise are necessary. They form the "church section" of the New Testament. The church being founded, believers needed fuller instruction in the solution of practical problems and exposure of errors. This is provided in the Epistles. There are five writers, each having his sphere of truths.

Paul's great theme is faith and its relations to service, joy, glory, and sanctification. James treats of works and their relation to faith, as its justification before man. Peter deals with hope, as the inspiration of God's pilgrim people in the temptations and trials of this world. John's theme is love, and its relation to the light and life of God as manifested in the believer. In his Gospel, he shows eternal life in Christ; and in his Epistles, eternal life as seen in the believer. Jude sounded the trumpet of warning against apostasy which wrecks faith, the delusion of false hope, and love grown cold. What one of all these writers could we drop from the New Testament?

We find that the Book of Revelation fits into the Book of Daniel, as a bone fits into the socket. When you come to the last chapters of Revelation, you find yourself mysteriously touching the first chapters of Genesis.

The Bible has been refuted and supposedly overthrown more times than any other book ever known. Every little while somebody tries to upset this Book, and we find it is just like upsetting a mountain of granite. Why? Because we read in 1 Peter 1:23: "The word of God . . .

liveth and abideth for ever." For a Book that has been exploded so many times, it still shows signs of life and outlives its foes. If you could gather all books written during the centuries against the Bible, you could build a pyramid higher than the loftiest spire.

It is a curious fact that most skeptics try to keep very close to where its shadow falls. While finding fault with the Bible, they take good care to stay where it is. Why is this? Because they know that where the Bible has influence, it makes things safe.

There was a vessel wrecked on one of the South Sea Islands. There was on board a sailor, who had been there before and knew that the people were cannibals. When the ship was wrecked and they were cast away on this shore, they knew there was no hope for them, for they saw no way to escape. The sailor climbed, however, upon a hilltop. Presently, his shipmate saw him swinging his arms in great excitement. They inquired as to what was the matter. He had seen just over the hill the steeple of a meetinghouse. That was what took all the fear out of their lives.

Years ago, a young man, who was a skeptic, was traveling in the West with his uncle, a banker. They were not a little anxious for their safety when they were forced to

stop for a night in a rough-looking wayside cabin. There were two rooms in that cabin. When the men retired for the night, they agreed that the young man should sit with his pistol in hand, watch until midnight, then awaken his uncle who would watch till morning. Presently, the young man peeped through a crack and saw their host, a rough looking old man, reach up and take down a book—a Bible. After reading a while, he began to pray. Then the young unbeliever began to pull off his coat and get ready for bed. "I thought you were going to sit up and watch," objected the uncle. The young man knew, however, there was no need of sitting up, with a pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God and consecrated by the voice of prayer.

It required sixteen hundred years to write this Book, and the man who wrote the closing pages had no communication with the man who commenced. Here is a book written by men of all classes, scattered through a period of sixteen hundred years, yet this Book is fitted together, *accurately*. How was it done? Second Peter 1:21 explains, "Holy men of God spake as they were moved by the Holy Spirit." Paul said, "God revealed them unto us by his Spirit, for the Spirit searcheth (Please turn to p. 9)

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## "My Father's House"

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By Emma C. Railsback (Los Angeles, California)

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**I**N MY FATHER'S house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." These words of Jesus, recorded in John 14:2, 3, are familiar to Bible students of all classes. As has been said, they probably have been used more often in funeral discourses than any other text of Scripture. But they generally are used to darken the minds of the sorrowing relatives, instead of enlightening them. The assumption is that the Saviour was telling the apostles that heaven is God's house and that He was soon going there to prepare an "abode" for them. However, all those who search the Word, to rightly divide it, soon recognize the inconsistency of such an explanation.

If we were to tell you that Jesus was referring to the Temple in Jerusalem, because He had spoken of it as "my Father's house" when He drove out the merchants, as recorded in John 2:14-16, we only would be pointing you to the type, instead of the antitype, the true house of God, which is "the church of the living God, the pillar

and ground of the truth" (1 Tim. 3:15). This is the house that is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"—in whom all the building fitly framed together, groweth into an holy temple in the Lord—"in whom ye also are builded." (Eph. 2:20-22.) "Ye are the temple of God" (1 Cor. 3:16). "Ye also as lively stones are built up a spiritual house" (1 Peter 2:5).

Jesus' office, or His work for the church at the present time, since He has gone "to prepare a place," is serving as an advocate (1 John 2:1), or High Priest (Heb. 3:1), at the right hand of God. The selection of stones to be fitted into that building (but first to be chiseled, polished, and made ready) is still going on. When that work is completed, the High Priest will come again and receive His own to Himself. Then God's house, His holy temple, will be assembled as in the type (Solomon's Temple in Jerusalem) with neither hammer nor ax nor any tool of iron (1 Kings 6:7), for all will have been made ready before it was brought thither. Come, Lord Jesus. Come quickly.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**A WARNING.** We were surprised to find the conservative "Christian Century" expressing grave concern over the present world situation, even suggesting that possibly civilization has come to its final collapse. We quote in part from an editorial as follows:

"Warning that another world war will mean the end of civilization has become one of the standbys of the public speaker. . . . It is safe to say that by now the overwhelming majority of the literate public has been convinced, at least in theory, that civilization cannot survive another general war. . . . As the aftermath of the second World War develops, however, one begins to wonder whether such warnings as to the effect of another war may not be too late. May the question men should be asking themselves be not, Will civilization collapse? but, Has it collapsed already? Is the general chaos in which we now find ourselves something more than the transitory confusion that normally follows great conflicts? Is it actually the disintegration of Western, or European, civilization—the end of a historical epoch as definite and catastrophic as was the downfall of the Roman world order? Are our hopes of recovery bound to be blasted by a progressive political, economic and moral collapse that nothing can halt?"

The disintegration of civilization is well within the teachings of the prophetic Word. That we are in the very end-time must be happily apparent to everyone who loves the Lord's appearing. The Devil is working hard these days, probably because he knows his time is short. He has a lot of angels and stooges who move and do at his bidding. One thing we can be fully assured of, and that is, "God is not the author of this confusion."

**BUDAPEST.** Word coming out of Budapest indicates widespread land reforms being put into effect. Breaking up of large estates and land holdings is a good move, but along with this land reform news is a report that it is virtually impossible for Jews to "obtain land, or to repossess confiscated holdings." It generally is understood that the government is not anti-Semitic, yet, there is little hope for adjustment of this situation. Representations are being made to the authorities. In a recent mass meeting of Jewry of Hungary, after formulating plans to combat the present discriminatory land laws, the meeting took up the recent Anglo-American Committee's report on Palestine, and it was termed "only a partial solution," but they did observe in it "an awakening of the world's conscience" toward the problems of the Jews. One of the bright spots in Israel's checkered life is the sympathetic heart that is to be found in the Anglo-American people. Israel always will have friends among the nations where the people of God play a dominant role.

The anti-Semitic spirit found in laws, gov-

ernments, groups, and organizations all contribute to weld the Israelites into a united people and lift high their desires to return to the land God promised them, when as yet they were in the loins of their father Abraham.

**EASY CHURCH MEMBERSHIP.** The great Methodist Church of late years has made membership so easy that one could "join up" regardless of belief, and the temper of life had little more bearing on entrance. This easy way into the Methodist fold, and, to a more or less degree, in most all denominations, is showing itself up as a cheapening of the church itself. In an editorial which is headed by the recent news note that announces that Miss Grace Moore, famed operatic star may accept the Catholic faith, "The Christian Advocate," a leading Methodist publication, says: "Before any pastor receives any person into the church, let him ask himself in all seriousness and with fervent prayer, 'Have I adequately prepared this person for churchmanship?'"

"In Wisconsin, many pastors insist on six-weeks' training for adults after commitment and before reception. And they have discovered that, rather than dropping away such persons have developed on their part a new respect and a new loyalty for a church which does not make membership too easy."

A required faith for church membership elevates the church in the mind of the candidate. Every person is entitled to know what the organization to which he is committing himself believes and teaches, and every church should be assured that the person seeking membership knows and is persuaded of the faith which he is embracing. Both church and member will be blessed by this carefulness and thoroughness in requiring proper preparation for church membership. The cost of membership in the Church of God should be the price of truth.

**FAVORABLE REPORT.** The recent report submitted by the Anglo-American Committee inquiring into the settlement of Jews in Palestine has brought a widespread acceptance, both in the United States and the Empire. It must not be expected that the interested governments will immediately implement and put into effect the recommendations made in the report.

During the past twenty-five years that Palestine has been under British mandate, counting the present Commission, there have been eighteen commissions investigating and reporting on opening Palestine to the Jews. Many of these reports have received approval by the interested public. It should be kept in mind that it is much easier to know what should be done in respect to the restoration of the Israelites than to carry out and put into effect the action to re-establish them in the homeland of three great religions.

The favorable acceptance of the report on the part of the people of the two countries making the investigation can be fairly well summed up by the comments lifted from "The Nation" in the United States and "The Contemporary Review" of England. I. F. Stone, writing in the United States paper says: "The main body of the report made by the Anglo-American Commission of Inquiry on Palestine is an extremely able document—thorough, comprehensive, sympathetic, and fair." The English publication states: "If 100,000 Jews were admitted into Palestine during this and the next year, there would be no danger of Jews swamping Arabs. The ratio of the two populations is today as two thirds to one third, or, in absolute figures, 600,000 Jews and 1,100,000 Arabs."

The regathering of Israel under the rule of men only will be a token restoration, the real assembling of the dispersed will come when they ask the Lord to do it for them, and He sends forth His angels to gather the elect from the four winds.

**PEACE VETOED.** The Foreign Ministers have not as yet made full reports on their meeting in Paris. One expression which seems to sum up the total results of the conversations is a two-word phrase—"Peace vetoed." In nearly every instance where honest attempts were made by Secretaries Byrnes and Bevin to work out a peace settlement for the conquered nations, Molotov vetoed the propositions and aborted the efforts. Russia is a Communist nation. Communists are trouble-makers. They thrive on revolution, unrest, hunger, and strife—they are the products of evil conditions. A long term of peace would be the death knell of Communism. They will veto it until the day when Gog will be given a burying place in "the valley of Hamon-gog."

**JEWS AGGRESSORS.** In an editorial in "Destiny," a paper devoted to the upholding of British-Israel teachings, under the heading, "The Aggressor," the following paragraphs are found:

"It is useless for the Jews to try to justify their night raids and violence by the flimsy argument that Palestine belongs to them. Great Britain, not the Jews, took this land from the Turks. By right of conquest, if for no other reason, the land belongs to Great Britain.

"The only possible basis on which the Jews could rest their right to Palestine would be a Scriptural one, but here they have no case, for the Bible does not give them title to this land. If it did, it would not justify them in their acts of violence, destruction, and murder. The Jews, by acts of terrorism, are trying to possess a territory already under the control of its rightful heirs." (Emphasis ours.)

"Salvation is of the Jews," said Jesus and He also said their house would be restored and He would reign over them.

## THE BIBLE

(Continued from page 7)

all things, yea, the deep things of God" (1 Cor. 2:10, 11).

The Bible is a collection of writings on one great theme, God and man's relation to Him. This theme runs through all Scripture, uniting the parts into a single Book. One mind inspires the whole Book; one voice speaks in it all. It is the voice of God speaking with resurrection power, the voice that is the very breath of God.

You will find, too, that the presence of one Person pervades the whole Book. If you go into a British navy yard or board a British vessel and pick up a piece of rope, you will find that one little red thread runs through every foot of cordage that belongs to the British government—telling where it belongs. So it is with the Bible: one great fact runs through all of it, pointing to one great Personage, the Seed of the woman that shall crush the Serpent's head, the Seed of Abraham in whom all the nations of earth shall be blessed, the Seed of David who shall sit on David's throne and reign forevermore, the despised and rejected Sufferer, the Man of Sorrows. He who is central Figure of all the Bible is the Christ born in Bethlehem, crucified on Calvary, raised triumphantly from the tomb, the One who ascended to sit at God's right hand, who also is coming to judge the world and reign as King and Lord of all forever.

Around this one mighty Saviour and King, this whole Book revolves. We read in Acts 10:43: "To him give all the prophets witness." This Book which predicts His coming in the earliest pages, which foreshadows His Person and His ministry, reveals in its closing lines the eternal splendors which shall crown His mighty works.

God's Word is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which He has made. It unfolds God's everlasting purpose as manifested in Jesus Christ.

If you will read three chapters at the beginning of the Bible and three at the end, you will find at the beginning of the Bible a new world. "In the beginning God created the heaven and the earth." At the end of the Bible, we find a "new earth" (Rev. 21:1). "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy. At the end, we find "Satan cast out," that he should deceive the nations no more." At the beginning, sin, pain, sorrow, and death find entrance to the world. At the end, "there shall be no more sorrow and no more death." At the beginning, the earth, for man's transgression, was cursed with thorns and thistles. At the end, "There shall be no more curse, but the throne of God and of the Lamb shall be in it." At the be-

ginning, we find the tree of life in Paradise, from which the sinner is shut away by a flaming sword, "lest he eat and live for ever." At the end, we find the tree of life again, "in the midst of the paradise of God," "and the blessed have a right to the tree of life" and enter in through the gates into the city.

At the beginning, man was brought beneath the dominion of death and the grave. At the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are cast into the lake of fire." At the beginning, the first Adam lost his dominion over the earth and in shame and sorrow was driven out of the Garden of Eden. At the end, we find the second Adam, Christ, victorious over sin and death, enthroned as King and Lord of all, reigning in triumph and glory forever. So we see the Bible unfolds the divine purpose and reveals the way of salvation.

The apostles testified the truths they knew. We read in 1 John 1:1: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." This was their testimony. They testified that they saw Christ in His death; that they saw Him after His resurrection, felt His hands and feet, saw the nail prints and the spear wound. They knew these things and testified of them. They preached Christ, who had died and risen again, and these apostles suffered loss of all things—even of life itself—in proclaiming these facts; they left their testimony on record in the Book.

We are to hold forth the Word of Light of God in the "midst of a crooked and perverse generation." Let us, like Timothy, know the Holy Scriptures. In them, we have eternal life, and we shall find in those writings the hope and trust and joy of the faithful. These writings have been the light of men through the ages that are past.

Wherever the Bible is obeyed, it carries with it a blessing. Where you find a nation destitute of that Word, you find a nation whose history is written in blood, a nation that sits in darkness and the shadow of death, groaning under oppression and misrule.

Let us hold the Word of Life, believe in Christ, and "search the scriptures." We will find in them the way of joy and peace and life eternal. Read the Bible. (John 5:39.) It is God's Book. (Isa. 34:16.) Obey the Bible. (1 Peter 4:17.) It is God's law. (Psalm 19:7.) Love the Bible. (Deut. 6:5, 6.) It is God's gift. (Ezek. 20:11.) Trust in the Bible. (Isa. 26:4.) It is God's promise. (Heb. 6:13-15.) We are living in darkness. (Eph. 5:8.) It is your lantern. (2 Cor. 4:6.) It is your sword. (Eph. 6:17.) It is your safeguard. (Psalm 119:9-11.) It is truth. (John 17:17.) Therefore, the Bible was written so we could believe and, believing, have life through the name of Christ. (John 20:31.)

## CASHMERE, WASHINGTON

We are happy again to report the baptism of one more—Ward B. Lyman of Bremerton, Wash. The joy that comes because of his faith and obedience in starting in the way of life is shared by many: Bro. Lyman, his wife Alma, the brethren here, the angels in heaven, and also Jesus and His Father. What a day of joy awaits those who walk the strait and narrow way, faithful unto the end!

What responsibility rests upon the older in faith so to live that the babes may be led properly to serve God! Lyle Rankin.

## MOOREFIELD, NEBRASKA

The evangelistic meetings under the able leadership of Elder T. A. Drinkard of Arlington, Tex., came to a close, Sunday evening, May 26. Bro. Drinkard preached very good sermons on "the things concerning the kingdom of God, and the name of Jesus Christ."

Three young people came forward, Sunday morning, made the great confession before a goodly number of church members. They are Mr. and Mrs. Jack Crossley of Maywood, Neb., and a brother of Mrs. Crossley, Leland Warner of Moorefield. The three were baptized, Sunday afternoon, by the writer.

Elder Drinkard went from here to Denver, Colo. Then, he will go to Greeley and to several other points before returning to his home in Texas. E. E. Giesler.

## OREGON BIBLE COLLEGE NEWS

All students are busily preparing for the week of exams, commencing Monday, June 3. The exams will end this semester and the school year. The College is a scene of much activity these days, as everyone is trying to finish his assignments before the end of school. The poor students with all this work to do! Of course, the fact that some of these assignments should have been in several months ago does not stop us from feeling terribly sorry for ourselves.

Friday evening, June 7, 1946, will be a memorable moment in the life of our two seniors, as this is the evening for the graduation ceremonies. Bro. F. L. Austin will be the speaker, Friday evening. This semester ends not only the school year for Gary France and Alva Huffer but also their school life. They will be going out to take up the Lord's work, very shortly now, as pastors. We all will be very sorry to see them go. Best of luck, fellows, and may the Lord guide and keep you always.

Mr. and Mrs. Henry Reed, Oregon, Ill., announce the engagement of their daughter Thelma to Mr. Gordon C. Shrode, a student at Oregon Bible College. The wedding is scheduled for Sunday afternoon, June 9, 1946, at the local Church of God.

W. Howard Beemer, Reporter.

## HERALD RECEIPTS

Mrs. Winifred Gould; Mrs. Columbus Breeland; Sam Bottolfs; M. W. Lyon; Pearl V. Huston; Otto E. Dick; E. J. Demmitt; F. L. Austin; Mrs. Virda Sittler (another); Mrs. S. E. Hodges; Mrs. Wallace Woolf; J. C. Wilson; Gospel Gleauers.

## MCGINTYTOWN, ARKANSAS

The people of McGintytown, Ark., asked me to express their thanks and appreciation for the splendid work Sr. Verna Thayer did at this place. The parents were so enthused about her work that they were glad to have her teach two lessons each day—one in the forenoon and one in the evening. She not only interested the children, but her lessons were impressive to the entire congregation. We are realizing wonderful fruits of her labor. Although many had gone to McRae, Ark., to work in the strawberry harvest and much of the time was rainy weather, Sr. Thayer enrolled thirty-one pupils in her class.

Sr. Thayer remained over the first Sunday in May and filled the writer's appointment while he and Bro. M. W. Lyon went to Cleveland, Ark., to work during the week end.

To show appreciation of Mrs. Thayer's work, the people gave her a shower. She was invited to come back next year to do a more extensive work, which she plans to do.

We also were asked to extend our thanks and appreciation for Bro. Lyon's good service. We realize both Sr. Thayer and Bro. Lyon have been fruitful in their work here. We extend them a hearty welcome to Arkansas any time they can arrange to come. It has been a great pleasure to work with them: We enjoyed having them in our home, for they were a great inspiration to us.

We began a short series of work at Clark's Chapel, Wednesday night, May 8, and continued through Sunday, May 12. The writer has been asked to conduct the Decoration service, Sunday morning.

May the Lord's richest blessings continue to be with Bro. M. W. Lyon and Sr. Verna Thayer in their services for the Master.

H. Scott Smith, Pastor.

## MAUDE A. EDMISTER

Maude Adeline Edmister, daughter of George R. and Nancy J. Simpson, was born, September 21, 1885, near Eldorado, Ill., and died, May 24, 1946, at her farm home east of Eldorado.

On March 14, 1907, she was married to Herbert J. Edmister. To this union were born two children: Byron Eldred who died at three and one half years of age, and Stanley of Eldorado who, with Mr. Edmister, survives her passing. Surviving also are her daughter-in-law, Viola; two grandchildren, David and Madeline Edmister; her mother, Nancy J. Simpson of Eldorado; two sisters, Ethel Davenport and Dorothy Russell of Eldorado; and a brother, Earl Simpson of Saint Louis, Mo.

Bro. and Sr. Edmister were of the few pioneers in the church at Eldorado, and the high esteem with which they were regarded by the community was attested by the crowd that filled to overflowing the church, not even allowing for standing room in the Restitution Church at Eldorado on Monday, May 27, when her many friends gathered to bid her farewell.

During the period of our pastorate at Eldorado, Sr. Edmister continued as one of the church's most staunch supporters, and her death not only is a shock but a recognized loss to the local congregation. She now sleeps in the faith of the resurrection that her hope may be realized. James M. Watkins.

## SUNDWALL - BYBEE

At the home of Mr. and Mrs. W. A. Sundwall of Cross Timbers, Mo., their daughter, Miss Ruby Margie Sundwall, became the bride of Loren A. Bybee, also of Cross Timbers.

The ceremony was solemnized on the lawn at 4:00 p.m., Friday, May 17. The bride was given in marriage by her father. She was attended by a friend, Miss Pauline Mabary, bridesmaid, and a cousin, Miss Joyce Driskill, who was flower girl. The groom was attended by Billie Sundwall, brother of the bride.

The bride wore a blue lace floor-length dress and a finger-tip veil and carried a variety of garden flowers. Miss Mabary wore a pink dress similar to the bride's. The groom wore the traditional blue suit.

After a Scripture reading and a few comments, the single ring service was read by the writer.

A reception was held at the Sundwall home in the evening.

Mr. and Mrs. Bybee soon will make their home on his father's farm, which is in this neighborhood.

Mrs. Bybee is a member of the Church of God at Jordan. May God bless these young people in their life together.

Francis E. Burnett, Evangelist.

## ROBERT OSCAR TURNER

Robert Oscar Turner was born, November 4, 1870, and died, May 15, 1946. He is survived by the widow, Margaret Elizabeth Turner; one sister, Mrs. W. T. Taylor, Clarksville, Ark.; two sons, Roy V. Turner of Okmulgee, Okla., and George F. Turner of Tulsa, Okla.; two daughters, Mrs. John B. Steward of Van Buren, Ark., and Mrs. C. E. Geister of Tulsa, Okla.; and nine grandchildren.

Bro. Turner was born in Calhoun County, Ark. He moved to Oklahoma in 1890 and had lived in Boynton since 1933. He was engaged in the real estate business in Boynton. Bro. Turner obeyed the truth of the Faith of Abraham in young manhood.

Bro. Turner sleeps and rests from his many years of service in faithful devotion to the Lord and to his dear wife, children, and friends. He was loved and admired by all who knew him. I was very happy to be of service to the sorrowing wife, Sr. M. E. Turner, children, and grandchildren. I was glad I could assure them that Bro. Turner will never have to "die any more" (Luke 20:34-36). We look forward for our coming King who will call our brother, and all His sleeping dead ones, out of death. Then they will say, "Oh, death, where is thy sting?" (1 Cor. 15:53-55).

Evangelist J. M. Morgan.

## BROTHER T. A. DRINKARD'S APPOINTMENTS

Cheyenne, Wyo.—June 10-12  
Corvallis, Ore.—June 15-23  
Felida, Wash.—June 28-July 7

## PROPHECY

—is God's Word about future happenings;  
—warns of what God intends to do;  
—never fails in its predictions;  
—and promise are closely related;  
—indicates we are in the last days.

—C. E. Randall.



## GLEANINGS IN THE KING'S FIELD

By *Milon Hall (Oregon, Illinois)*

*A Type Study of Boaz and Ruth as Christ and the Christian.*

**M**OST of this study of Ruth and Boaz appears in Ruth 2:7-17. In viewing this study, let us first learn something of our characters. Boaz was a kinsman of Ruth's husband, "a mighty man of wealth, of the family of Elimelech," and the great-grandfather of King David. Ruth was a Moabitess and a daughter-in-law to Naomi.

The story is remembered of Ruth and Boaz, of how Ruth came to the field to glean, which was the custom of those days; and Boaz, seeing her, asked about her. When he had been told who she was and what she had done, he respected her and became interested since she was fair to look upon. He gave her every advantage while she was in the field and, at meal time, he gave her food and drink.

In the type study of Ruth and Boaz, if we keep in mind that Boaz represents Christ and Ruth represents the Christian, it will make it easier to understand the simplicity of the outline of a Christian life.

Boaz in asking of Ruth is a perfect type of Christ: not in *asking* of us, for He knows all about us, but in *being interested* in us, knowing every little thing we do, every little thing we say. Christ is interested in us not only after we enter His work, but before, and *long before*, we know anything of Him. To those who will listen is given the blessing.

Ruth then asked Boaz why she had found favor in his sight. The Christian of today can well ask a similar question. Why have we found favor in Christ's sight? Christ is near, but how few of us come even halfway to meet Him! Paul asked, "What wilt thou have me to do?" (Acts 9:6.)

Ruth asked to glean *after* the harvesters. She did not ask for a place *with* the harvesters—for a place "at the top," or for a seat of honor. That is one of the reasons she received a place of honor. She asked only to gather what others had failed to get, and, as a Christian might do, to gather the castaways. Where others have failed, we should not cease trying. The disciples were told, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Boaz gave both food and drink to Ruth, though she gave little thought to the material things of life—at least, to the extent of worrying about them. God will care for us without our spending all our time and energy trying to keep alive. God gave us this life, and, if we keep faith in Him, He will not take it from us for lack of food and drink or other necessities of life. Matthew 6:33 states: "Seek ye first the kingdom of God, and his righteousness;

and all these things shall be added unto you." Ruth 2:12 may be applied directly to a true Christian, as it was applied to Ruth: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Through Boaz, Ruth's work was made easier—simply because she found favor in his sight. The Christian of today can make his work much easier by simply looking to Christ for help and guidance. He is "always there"! How much more satisfaction is there in one's work when he sees it well done! Ruth harvested much through Boaz and, eventually, became his bride. So, a Christian, through doing God's will, can harvest much here on earth in this age, and, at the same time, store up treasures for himself and others in the "new heavens and new earth."

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### "LIFT UP YOUR HEADS"

(Continued from page 5)

them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (vv. 11-14).

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### "BE NOT DECEIVED, GOD IS NOT MOCKED"

(Continued from page 3)

prevailed in the days of Noah, and it can be expected in our day.

Christ also foretold of men's hearts failing them for fear because of the things that would happen on earth. (Luke 21:26.) Events are transpiring today that would not have been dreamed of in so short a time as twenty-five years ago. When Israel was in the land of Egypt, God sent the death angel—at time of the Passover—to slay all first-born of the land where atoning blood was not on the doorposts. (Ex. 12.) According to Matthew 24: 40, 41, there will be another Passover, and it will be universal. Those who have not made their "calling and election sure" will be left on earth to endure the judgments that are to come because of sin and rebellion.

Only those who are under the protecting blood of Christ, our Passover Lamb, will be saved.

The least that one can do is to be as the watchman mentioned in Isaiah 21:11, 12: "The burden of Duma calleth to me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said; The morning cometh, also the night."

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9).*

### Isaac Is Blessed

We know Isaac was a good son. He married one of his own faith in God. Today, we will learn more of this man who loved God.

Isaac farmed part of his land. We know he stayed in one place longer than his father did, for Abraham did not farm the land. Isaac was blessed in his farming. The land produced "an hundredfold." That is, every grain of seed planted produced a hundred grains! Land does not produce that way now. When Christ has set up His kingdom here, the land will be free of weeds which are a part of the curse, and will produce a hundredfold.

God blessed Isaac with great herds and flocks. He had many servants, too. As usually is the case, Isaac was envied. The Philistines envied him. They would have liked to have had his flocks and herds. The Philistines worshiped idols.

The Philistines caused Isaac considerable trouble. He was opening the wells his father Abraham had dug. The Philistines long ago had filled them up. Now, as soon as Isaac had finished the well, they moved into the place, taking the well for themselves. Perhaps you have seen someone doing things to try to start a quarrel or a fight. But it takes two to fight. Isaac refused. He would not quarrel with them. He would rather move on to another well. The wells were needed for the people and their flocks as well. Wells were few and of great value. It takes courage to keep on moving rather than fight when one knows he is in the right as Isaac was.

We are told in the Word that we should rather take wrong than to go to law against another brother to get our just share. "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren" (1 Cor. 6:7, 8).

### Peacemakers

There is much to be read in our Bibles about those who are peacemakers or love peace. Jesus said in His Sermon on the Mountain, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

The best peace is the peace of God. If we are Christ's,

we will have that peace. The peace of God passes all understanding. (Phil. 4:7.) Christ preached peace. (Eph. 2:17.) Peace is a fruit of the Spirit, as listed in Galatians. (5:22.)

Isaac dug still another well. The neighbors let him alone this time, so he named the well Rehoboth.

It was there that God appeared to Isaac in a dream. He said, "I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee and multiply thy seed for my servant Abraham's sake."

If Isaac had not been faithful to God, he would not have been so blessed. He would not have found favor with God. But God blessed Isaac even as He had his father Abraham. "He builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well" (Gen. 26:25).

### We Are So Happy

Two new members of our ECE Club are Mary C. Gaskill and Anne A. Gaskill. Their names were sent by their mother, Ruth Goekler Gaskill of Marshall, Illinois.

### Send Yours In

Send your names in. If you are below the age of twelve years, send your name, birthdate, and address to Madge Savage, Waite Park, Minnesota. Your membership card will be sent to you.

"Drop Thy still dews of quietness  
Till all our strivings cease;  
Take from us the strain and stress,  
And let our lives confess  
The beauty of Thy peace."

—J. G. Whittier.

### Happy Birthday Wishes

Betty Jane Zechiel, June 10, age 3, Culver, Ind.  
Ardis Mae Larington, June 11, age 7, McCook, Nebr.  
Melvin B. Brant, June 12, age 9, Staunton, Va.  
Norma J. Murphy, June 14, age 10, Saint Louis, Okla.  
Daniel W. Fyfe, June 15, age 9, Lockwood, Mo.  
Robert Doeden, June 15, age 13, Oregon, Ill.  
Susie Seymour, June 15, age 12, Lawrenceville, Ohio.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Candle of Christian Living

Much has been said and written about "burning the candle at both ends." While in most cases it is purely a slang expression, it is very apt in describing the way in which some people live their lives. Too often, the business man or professional man, anxious to make himself famous, exhausts all his resources in so doing and soon finds himself "burned out," so to speak.

The illustration of the candle burning at both ends can be used very well to picture the lives that some Christians live. Christ said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Christ also likened the life of the Christian to that of a light. Thus, if our life is burning for Christ, it is impossible for it also to be burning for the forces of evil. One end of our candle will soon overtake the other and our lives will be "burned out."

Very often we find so-called Christians living very different lives on weekdays than they do on Sundays. While they "put on" a very pious, brotherly-love front during the church services on Sunday, the next day they find it not difficult to exhibit selfishness, meanness, dishonesty, and many other like characteristics. Thus, they are burning their life candles at both ends. More often it is found that evil overcomes good than good evil; and, when the two fires they have ignited meet in the middle of their candle, the evil light is very likely to consume that of the good.

It is important that we keep only one end of our life candle burning, and that should be the light of Christianity. If only one end is kept burning, it will give a stronger light with much less wear on the wick.

Also, if we burn our candle at only one end, it can be put upon a stick and serve as a light to many, whereas if it is burned at both ends someone is likely to have his fingers burned when the two lights meet. That we are to be living candles placed upon candlesticks comes also from the words of Christ, for He instructed that, as men place a candle upon a stick so that it gives light to all the house, our light is to shine before men that we may glorify God.

"How far that little candle throws its beams!  
So shines a good deed in a naughty world."

### A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

It seemed this week would never pass, as we were so anxious to see what happened to little baby Moses in his basket at the edge of the river. We could imagine many terrible things that could have happened.

Let each of us bow his head and say a prayer made up all by himself before we start this trip.

We shall go immediately to the bank of the river to see if the baby is still safely there. *And*, he is! How happy we feel!

But look! Who is coming down to the river? None other than the princess, the daughter of Pharaoh. O, dear, suppose she sees baby Moses, and her father has said that all babies must be thrown in the river. She, with her maidens, has come to the river to bathe. We hold our breaths to see what will happen.

As she nears, she sees the basket at the river's edge. She asks one of her maidens to get the basket for her. The maiden brings the basket to her and the princess opens the basket. As she does this, the poor little baby cries. The princess says, "This is one of the Hebrew children." We expect to see her throw it into the river, but she does not.

Miriam comes running up to the princess and says, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

The princess replies, "Go."

Now whom would you guess Miriam goes to get? The baby's mother, of course!

When Miriam and her mother come to the princess, hear her say, "Take this child away, and nurse it for me, and I will give you your wages."

What a relief to know the poor, little dear is safe in his mother's arms once more.

Read Exodus 2:1-10 to learn more of the story about baby Moses. The memory verse this week is Psalm 9:9.

### Lest We Forget

Not long ago we presented a tentative program of the activities being planned for National Berean Day, August 5, 1946, at Oregon, Illinois. It is not too early to begin making your plans to attend. An aim well worth striving for and achieving is to see that every Berean society is represented at our national meeting.

# AMONG THE CHURCHES

## CALENDAR

- June 2-9—Annual Bible School and evangelistic services at Brush Creek Church of God near Dayton, Ohio.
- June 5-9—Minnesota State Conference at Saint Cloud. (M. W. Lyon, guest speaker.)
- June 17-23—Michigan State Conference at Southlawn Church of God, Grand Rapids.
- June 22, 23—Illinois Quarterly Conference at Eldorado.
- June 20-23—Northwest Conference at Corvallis, Ore.
- June 17-28—Vacation Bible School, Golden Rule Church, Cleveland, Ohio
- June 19-30—Indiana Conference and Bible School at North Salem Church (five miles north of Plymouth).
- June 25-July 7—Special meetings (Francis Burnett) at Jordan, Mo.
- July 18-21—Arkansas-Oklahoma Conference at Oak Grove Church of God (six miles south of Little Rock, Ark.)
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30-August 11—General Conference at Oregon, Ill.
- July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.
- August 15-25—Virginia Conference at Maurertown.
- August 17-25—Iowa Conference at Waterloo.
- August 18-25—Western Nebraska Conference at Holbrook.
- August 25-September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).

## NOTICE: INDIANA CHURCHES

At the Spring Quarterly Conference of the Indiana Churches, a committee was appointed to ask each Indiana church to contribute a comforter, heavy single blanket, or pillows, etc., in order to have better bedding facilities to be used during the Bible School and Conference to be held June 19-30. A donation of good used mattresses and springs would be much appreciated. Also, anyone attending should furnish his own sheets and pillow cases, since we cannot buy those articles to replenish our present supply.

Committee.

## HERALD SUBSCRIPTION DRIVE

							1
	10	10	10	10	10	10	10
10	10	10	10	10	10	10	10

Previously reported	129
J. C. Wilcox	1
Gospel Gleaners	1
<b>Total</b>	<b>131</b>

## ILLINOIS QUARTERLY CONFERENCE

All Illinois members are invited by the Eldorado church to be present for the quarterly conference to be held there, June 22 and 23. If you plan to be there over night, please notify Mrs. Carl Davenport, 1917 Illinois Ave. If you come for Sunday only, the church may be found at the north outskirts of the city—the Restitution Church of God.

Be there if you possibly can!

Send The Restitution Herald to your friends.

## NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	\$25.16
Alice Young	5.00
Amy L. Young	10.00
Omaha, Nebr., Church of God	14.50
Mrs. Elmer Upton	10.00
Hope Chapel, South Bend, Ind.	5.00
"Kingdom Seekers," Brush Creek Sunday School (Ohio)	10.00
Mr. & Mrs. E. J. Demmitt	50.00
Maurertown, Va., Sunday School	31.07
Verna C. Thayer	4.00

## Gleanings From the Field

"The field is the world."—Jesus.

More news. Turn to page 10 for further news items—reports, weddings, obituaries.

College Annuals: The 1946 Oregon Bible College Annual is printed and ready for mailing at \$1.25 per copy, postpaid. Order from National Bible Institution, Oregon, Ill.

Bro. L. W. Moore, Jr., pastor of the Macomb (Ill.) Church of God, reports that the church building fund is "only thirteen dollars short of the one-thousand-dollar mark." It will be a glad day for the Macomb brethren when they can enlarge their present limited quarters for worship.

The Directory. Pastors and church secretaries can serve, materially, in our effort to compile an accurate directory of all our churches. Please report the exact location of your church, also name and address of pastor.

Wanted—Forty students for the Summer Bible Training School.

Bros. F. L. Austin and M. W. Lyon were guest speakers at chapel services, last week, Bro. Lyon giving the final chapel address of the school term.

Sr. Herbert S. France, Wenatchee, Wash., arrived in Oregon, Ill., June 2, to visit her son Gary, her many Oregon friends, and to attend the commencement exercises, June 7, when Gary will be graduated from Oregon Bible College.

"It might be an incentive to other churches and conferences to know that, following a decision by the Indiana Quarterly Conference for the State to pay half the tuition for the 1946 Summer Bible Training School at Oregon for any student recommended by the elders or pastor of the various churches, the Hillisburg Church voted to pay the other half of the tuition for her youth wishing to attend. Four from the Hillisburg Church have accepted the offer."—Blanche Dick, Frankfort, Ind.

Bro. Walter Croxton, recently moved from Baltimore, Md., to Swanton, Ohio, has been invited by the Delta Bereans to serve as their minister during the summer months. Success to you, Bro. Croxton.

"I believe the river referred to by Bro. Lyle Rankin in Psalm 72:8 is the earthquake river which will come into being when Jesus returns and to which Zechariah refers in chapter 14:4. When He returns and His feet stand on the Mount of Olives, the mount will split from east to west and there will be a great valley. Obviously, the waters from the Mediterranean will flow into the valley and down into the Dead Sea. The waters probably will be heaped so high they will flow into the Jordan and their outlet will have to be the Red Sea. . . . These thought-provoking questions do us all good. Let us have more of them."—Mary Mac Nedrow, Oregon, Ill.

Sr. Leota B. Hanson journeyed to Saint Jacob, Ill., June 1, to visit her mother, Sr. C. J. Hanson. Sr. Lewis Lindsay accompanied her to visit relatives in Saint Louis, Mo. Mr. Garfield Gruber and Sr. Gruber accompanied Sr. Hanson as far as Farmer City, Ill., where the Grubers visited their son-in-law and daughter, Mr. and Mrs. Edmonds. When leaving, they planned to return to Oregon, Ill., on Tuesday, June 4.

Daughter Iola was home (Oregon, Ill.) the week end of May 31-June 2, to attend Malcolm Magaw's graduation, returning on Sunday to her work in Saint Paul, Minn.

Evangelist M. W. Lyon left Oregon, Ill., Saturday, June 1, to work briefly with the church at Graytown, Wis., thereafter going to Saint Cloud, Minn., to assist in the Annual Minnesota State Conference.

Bro. and Sr. C. R. Randall, Ripley, Ill., were guests last week at Sr. Randall's former home in Oregon, Ill., having come, largely, to attend Barbara Zollinger's graduation at the local high school.

**LIST YOUR CHURCH**

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

**Arizona:**

Tempe—8th & Myrtle Sts.  
C. E. Lapp, Pastor—709 Mill Ave.

**Arkansas:**

Greenbrier (McGintytown)—Rt. 1, 6 miles east of Greenbrier  
H. Scott Smith, Pastor—Rt. 1, London  
Little Rock—Hwy. 167 to baseline rd.; then about 2 mi. west on baseline rd.  
H. Scott Smith, Pastor—London, Ark.  
Magazine (Clark Chapel), Rt. 2  
W. R. Simmons, Pastor—Hartshorne, Okla.

**California:**

Los Angeles—230 W. 103d St.  
J. W. McLain, Pastor—230½ W. 103d St.  
Telephone—PL-18815

**Illinois:**

Chicago—Lawson Y.M.C.A. (Chapel, third floor) Chicago Ave., at Dearborn St.  
Harold J. Doan, Pastor—1908 N. Keystone  
Dixon—W. Morgan St.  
C. Alan McLain, Pastor—414 N. Galena Ave.—Telephone R-948  
Macomb—Corner Johnson & Piper Sts.  
Linford W. Moore, Pastor—802 W. Jefferson St.  
Oregon—301 N. 3d St.  
F. L. Austin, Pastor—500 S. 4th St.  
Ripley—S.E. corner of Ripley Park  
C. R. Randall, Pastor  
Rockford—115 N. 3rd St.  
Arlen Marsh, Pastor—132 N. Gardiner Ave.  
Telephone Forest 2027

**Indiana:**

South Bend (Hope Chapel)  
Corner Leer and Dayton Sts.  
Timothy Pearson, Pastor—506½ E. Pa. Ave.

**Iowa:**

Sioux City (Golden Rule Church)  
1919 Center St., Phone 8-2412

**Kansas:**

Arkansas City—709 N. A St.  
E. H. Goit, Minister—1004 N. First St.  
Phone 2437W

**Michigan:**

Grand Rapids (Pennellwood)—28 - 36th St., S.W.  
H. U. Krogh, Jr., Pastor—110 - 32d St., S.E.  
Grand Rapids (Southlawn)—200 Abbie S.E.  
Lansing—AFL Labor Temple, 135 N. Cedar  
Cecil Smead, Pastor—2525 Jefferson Ave., Midland, Mich.

**Minnesota:**

Saint Cloud—Corner 20th Ave. & 4th St. N.  
A. M. Jones, Pastor—1940 - 4th St. N.

**Missouri:**

Kansas City  
John F. Green, Pastor—6216 Peery Ave.

**Nebraska:**

Holbrook  
T. M. Ferrell, Pastor  
Omaha—Corner 34th & Seward Sts.  
Robert O. Hardesty, Pastor—1804 N. 33d St.—Phone AT-1481

**Ohio:**

Cleveland (Golden Rule Church)—13905 Diana Ave.  
Grover Gordon, Pastor—13605 Othello Ave.  
Lawrenceville  
Richard Smith, Pastor—Rt. 2, Springfield  
Tipp City (Brush Creek) Rt. 2  
On Frederick-Nashville Rd., 1½ miles S. of State Route 71  
G. E. Marsh, Pastor—131 S. 3rd St.

**Texas:**

Corpus Christi—3316 Ave. D.  
George A. Waters, Pastor—Phone 7209

**Washington:**

Cashmere—Corner Division & Elberta  
Lyle Rankin, Pastor—Rt. 1  
Felida—17 and Harrison

— Keep the list growing! —

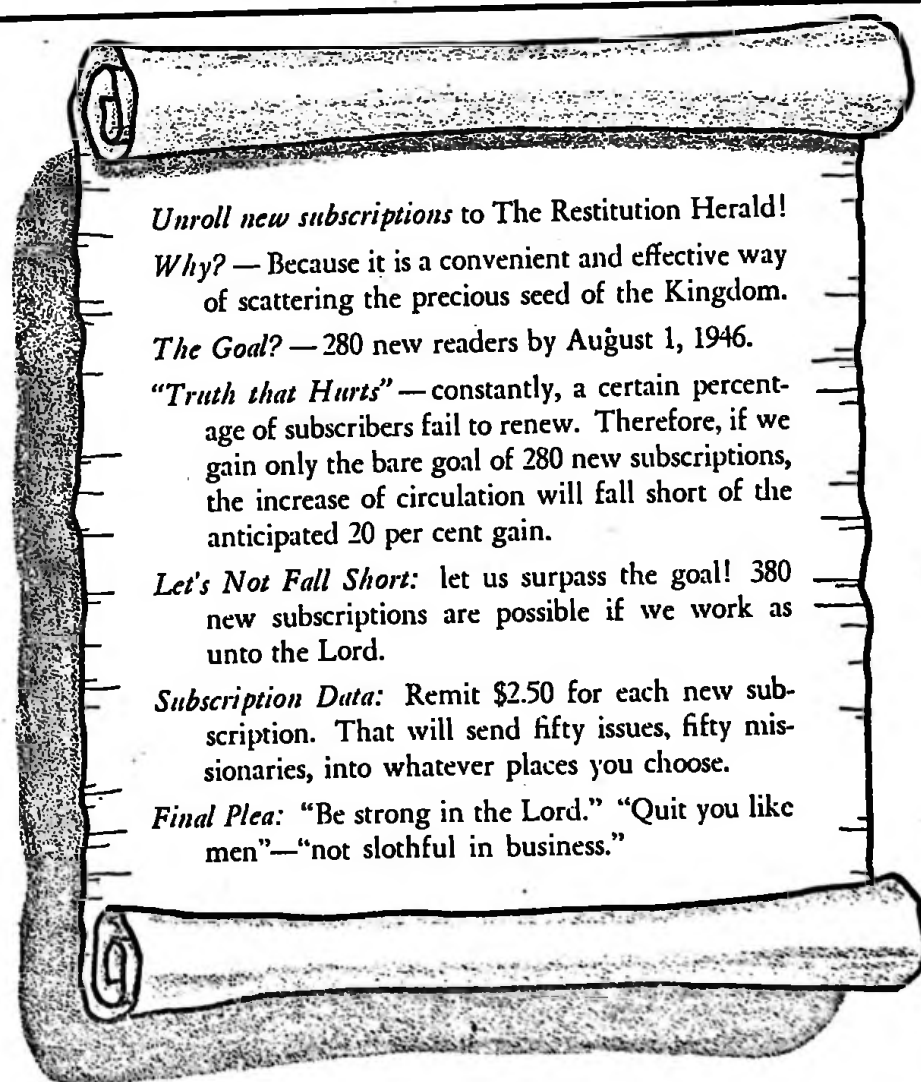
**ENROLLEES FOR SUMMER SCHOOL**

Daniel Judy, Banning Calif.  
Milo Magaw, Oregon, Ill.  
Curtis Simpson, Grandville, Mich.  
Virginia M. Wagenaar, Byron Center, Mich.  
Eugene Ferguson, Anderson, Ind.  
Fred Williams, Sallisaw, Okla.  
Frances Hotchkiss, Grand Rapids, Mich.  
James Niles, Grand Rapids, Mich.  
Don McBride, Grand Rapids, Mich.  
David Holquist, Grand Rapids, Mich.  
Robert Glick, Grand Rapids, Mich.  
LaVonne Van Ringelsteyn, Grand Rapids.  
Belus E. Holt, Morristown, Tenn.  
William Diek, Frankfort, Ind.  
Sammy Huffer, Michigantown, Ind.  
Bonnie B. Huffer, Michigantown, Ind.  
Robert D. Barlow, Eldorado, Ill.  
Raymond J. Parker, Eldorado, Ill.  
Joyce Slocum, 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, 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

**NATIONAL BIBLE INSTITUTION**

Dr. G. M. Logan	5.00
Mr. & Mrs. H. U. Krogh, Jr.	10.00
J. A. & R. E.	50.00
Mrs. Virda Sittler	5.00
Mrs. S. E. Hodges	2.50
McGintytown, Ark	20.28
Little Rock, Ark.,	24.50
Cleveland, Ark.	5.00



*Unroll new subscriptions to The Restitution Herald!*  
*Why?* — Because it is a convenient and effective way of scattering the precious seed of the Kingdom.  
*The Goal?* — 280 new readers by August 1, 1946.  
*"Truth that Hurts"* — constantly, a certain percentage of subscribers fail to renew. Therefore, if we gain only the bare goal of 280 new subscriptions, the increase of circulation will fall short of the anticipated 20 per cent gain.  
*Let's Not Fall Short:* let us surpass the goal! 380 new subscriptions are possible if we work as unto the Lord.  
*Subscription Data:* Remit \$2.50 for each new subscription. That will send fifty issues, fifty missionaries, into whatever places you choose.  
*Final Plea:* "Be strong in the Lord." "Quit you like men"—"not slothful in business."



# Summer Bible Training School

Oregon, Illinois

July 1 - 26, 1946

To Prospective Students  
Anywhere You May Be:  
Dear Friends:

We know there are many who definitely have made up their minds to be with us during July for our Summer School work. Many seem to be a little hesitant about sending in their enrollments. We have talked to several of you, personally, especially in Illinois and Michigan, so would like to remind you that the time now has come for us to receive your enrollments so that we can make final plans for your attendance.

We are doing all we can to plan a Summer School for you that you will remember for years to come. The purpose of the instructors is to join with you in doing all we can to see that your time with us is instructive, socially satisfying, and spiritually beneficial. Brother F. A. Stilson is preparing to bring you a series of studies designed to enrich your understanding of those fundamental truths which have made us a Church of God; we shall undertake to guide you in a combined round-table discussion of your opinions and problems associated with the attempt to live a Christian life in a modern world.

In addition to these two classes for the combined school, each department also will have two additional classes, the Senior Department taught by Brother Stilson and the Junior Department by myself. The Senior Department is, of course, for teacher-training and development of special Christian service abilities. The Junior Department classes are devoted to the practical aspects of lessons for living to be found in the Scripture, in a way that we are sure you will find very interesting and different and also exceptionally beneficial in later life. A second class will be devoted to the possibility of deriving personal pleasure out of Bible study. To this, of course, is added our regular recreational, social, and devotional life that will make the days both full and interesting.

There seems to be a tendency to neglect the opportunity of our Senior Department. No one is too old to participate in this chance to develop himself or herself for greater and more efficient service to the Lord. More and more is our work coming to rely on the missionary and Sunday school classes of local workers, and it seems very obvious that our future effort will resolve itself around the building of local missionary classes in communities within reach of our present workers and isolated members. Preparation for this type of service will provide a very useful and satisfying way to render your service to God. May we urge that those of the more mature membership join with us in this School and not let it be felt that this is a child's work with no greater purpose than the Sunday school type study usually offered to young people. The purpose of the School—for both juniors and seniors—is to educate and develop for a satisfying ability to serve. There are many adults who are more interested in this work than our younger ones but who are a little backward about entering such a School. If so, you are the ones we want.

Sincerely, in Christian fellowship,  
THE 1946 SUMMER SCHOOL,  
Per James M. Watkins.

**ENROLLMENT COUPON.** Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's name .....

Address .....

Tuition (\$35.00 plus textbook costs) will be paid by .....

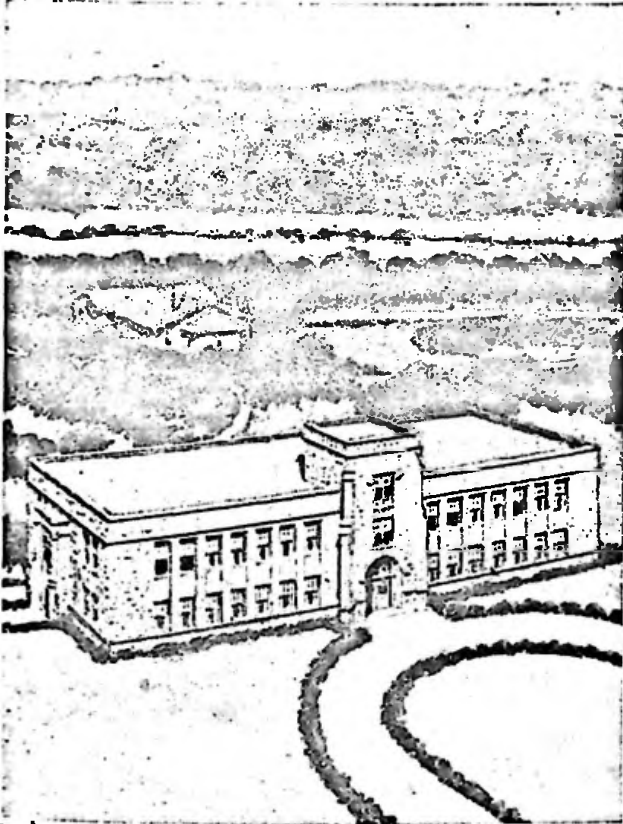
(State whether personally or otherwise)

# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, JUNE 11, 1946

NUMBER 36



PROPOSED ADMINISTRATION BUILDING

anyone really worship God except he offer what is his own? As Abraham traveled through the Promised Land, he left a trail of altars where he had worshiped. He was so willing to follow and so anxious to worship God, that even his son Isaac was not withheld from that worship.

The General Conference, through National Bible Institution, has laid plans for a greater service to God. The Conference has counted the cost and found it very small in comparison to the price the world pays for its folly.

This is a program of *worship*. It will train young people for *service*. It will cost *little* compared to the blessings which will come from its operation. Judas and those of his ilk would take the precious offering and give to the poor, and by so doing would minister only to their physical needs. The *Church of God* would enlarge its program to minister effectively to both the spiritual and the physical.

Mary loved her Saviour to the extent she gave her most precious possession in worship to *Him*. She is remembered to all generations. She counted the cost and found it not too high.

(Please turn to page 11)

ANYTHING in this world that has value will cost someone something. If one builds a home, he must pay for the material, labor, and its designing. If one buys a car, he must pay the price plus the tax. If one seeks pleasures, he will pay the cost.

## Counting the Cost

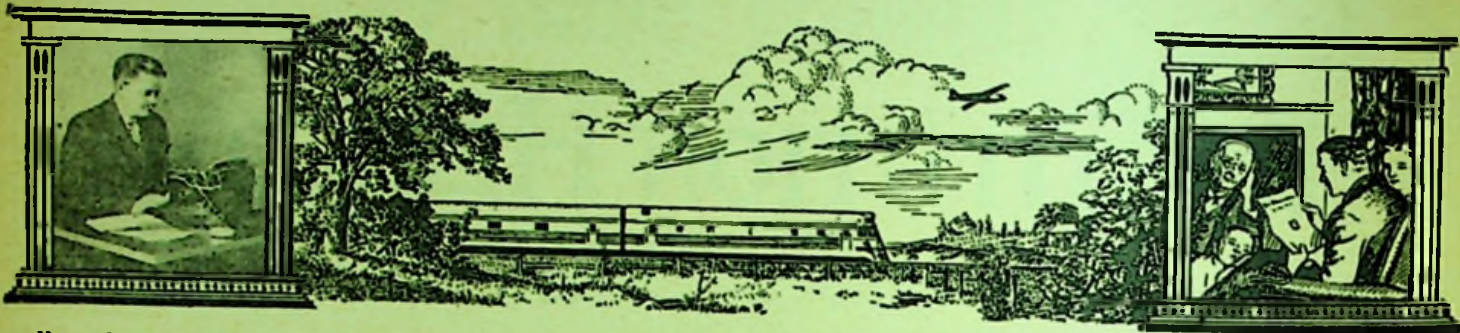
By C. E. Lapp (Tempe, Arizona)

Those who rear families must pay for them in time, money, patience, effort, and self-denial.

Jesus illustrated these thoughts when He said, "If a man plans to build a house, will he not first sit down and figure the cost? If a king plans to go against an enemy, will he not first reason whether he is able?" Since there is a cost price for everything, there must be the payment of the price. But who will pay?

David onetime said he could not offer anything to God in worship if he did not own it. How can





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

Brother Paul C. Johnson, associate editor of THE HERALD and president of the Illinois State Conference, kindly consented to present a message for our HERALD readers, this week, under the title of—

### Restitution

"Restitution Church of God," located at Eldorado, Illinois, the name of the church pictured below, brings to

mind our earliest associations with the Church of God. In the Sac City - Lake View, Iowa, vicinity, our people were known as "Restitutionists." It took very little association with these believers to come to an understanding of the meaning of the name by which they were called.

"Church of God of Abrahamic Faith," "Church of God in Christ Jesus," "Advent Church of God," "Blessed Hope Church of God"—and there are many more less expressive

local names—which name tells more clearly and comprehensively the plan of God for the earth and mankind which is in evidence from Genesis to Revelation?

"The times of restitution," as Peter explained in Acts 3:19-26, includes all the thoughts expressed in the names listed above. "Advent" and "Blessed Hope" (Titus 2:13) are covered, for God "shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of *all* things, which God hath spoken by the mouth of all his holy prophets since the world began." "A prophet [Christ] shall . . . God raise up . . . him shall ye hear in all things . . . Every soul, which will not hear that prophet, shall be destroyed" (Acts 3:22, 23). This indicates we must be "*in Christ Jesus*" to receive the promised blessings. Being "*in Christ Jesus*," we are children of Abraham (*of Abrahamic Faith*), and "God, having raised up his Son Jesus [Abraham's Seed], sent him to bless" us (vv. 25, 26).

Eldorado, remember the greatness of your name—"Restitution Church of God"! Illinois members, encourage them to remember it by meeting with them in Quarterly Conference, Saturday and Sunday, June 22 and 23.





# Does God Answer Prayer?

By H. Gary France (Wenatchee, Washington)

*Preliminary Considerations.*—God has bestowed countless blessings on man. Is answered prayer one of these blessings, or is prayer a method of education to prepare oneself for that which God will bestow regardless of our petitions? The two thoughts appear to be quite different, but a study of this (or any other subject) tends to bring all thought into a harmonious unity, which unity is often the ideal understanding of the subject. This study will bring to attention outstanding instructions concerning prayer given by command and by example.

One has a tendency to attempt explaining those circumstances which he encounters. A Christian is likely to create for himself overwhelming problems, if he attempts to explain the works of God with his limited knowledge. The usual consequence of this situation is that the Christian, refusing to believe fact, proceeds to misinterpret the Bible in an effort to make it understandable in terms of his own limited thinking ability.

Another has a tendency to subject himself to wishful thinking. He enjoys believing that God is always ready to answer any prayer, because it gives him self-confidence, reassurance, and courage.

These two tendencies may be very correct and proper, or they may hamper one's thinking. In approaching the subject of prayer, a student must organize his mind that his thinking will not be hampered by either tendency nor by preconceived ideas.

*Authorities Teaching Prayer.*—Many authorities taught by their writings in the New Testament that one should engage in prayer. Jesus taught that "men ought always to pray" (Luke 18:1). The Greek word here translated "ought" expresses necessity. To maintain spiritual health, one must pray.

Paul advised prayer when he wrote, "Pray without ceasing" (1 Thess. 5:17). Someone has inverted this statement to read, "Cease without praying," which expresses a related truth.

James said, "Pray one for another" (5:16). Peter advised Simon the sorcerer to pray for forgiveness for attempting to buy the power of the Holy Ghost, that he might use it for personal gain.

*Purpose of Prayer.*—Purposes in prayer are many and various. The primary purpose is probably that of glorifying God. In John 14, Jesus taught that He would answer

"Does God Answer Prayer?" by H. Gary France, Wenatchee, Washington, was prepared as a part of his work while he was a senior student in Oregon Bible College. It is being published in three installments.

any prayer in His name "that the Father may be glorified in the Son" (v. 13). From the following chapter one may read that if Christ's words abide in a person, his prayers will be answered. Jesus concluded, "Herein is my Father glorified, that ye bear much fruit" (v. 8).

Though the glorification of God is the primary purpose in prayer, there is other valuable benefit for the one engaging in prayer. Jesus said, "Watch and pray, that ye enter not into temptation" (Matt. 26:41). Prayer gives one the strength to refrain from entering sin that tempts him through his lusts. Prayer also aids one to escape certain terrible judgment that is to befall the earth. The Lord instructed, "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). One may well note that prayer does not make him worthy to escape this judgment, but through prayer he is *accounted* worthy to escape judgment and to stand before Christ. In performing this, prayer dwarfs the miracle of casting a mountain into the sea. In moments of spiritual and physical weakness (the weaknesses are closely related), one may find a source of strength in prayer. Jesus taught a parable illustrating "that men ought always to pray, and not to faint" (Luke 18:1). Prayer is a divine privilege that not only glorifies God, but it aids frail man.

*Mode of Prayer.*—The Bible teaches that the primary factor concerning the mode of prayer is spontaneity. Jesus condemned hypocrisy, show, and pretense in no uncertain terms. He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation" (Matt. 23:14). Note that Jesus condemned not long prayers, but those who uttered long prayers for the purpose of pretense. Apparently, some of the Hebrews practiced praying for considerable lengths of time, that they would get reputations of being religious. Prayer is not manufactured; prayer is feeling that results from realization of an inner need. Lips and fluent tongues do not pray; hearts pray. After speaking of the hypocrite's practice of praying on the street corners to "be seen of men" (Matt. 6:5), Jesus advised a mode of prayer that would eliminate the tendency to pray for the purpose of showing men. "When thou (Please turn to page 10)

# "Value Received for Your Pastoral Dollar"

By J. R. LeCrone (Woodstock, Virginia)

*Paul "reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks" (Acts 18:4).*

FARMERS, merchants, industrialists, and educators—all recognize the fact that the better and more efficient equipment they are able to provide, the greater will be the returns realized from money expended upon their payroll. Experience has taught them that anything which contributes to the ease and speed with which an employee can accomplish a given task will increase the value of that employee to his employer. Not sentiment, but recognized business principles, which pay off in increased volume and improved quality of product, are responsible for the fact that employers of all kinds are hiring experts to scrutinize their plants with a view to making them more pleasant and healthful for their employees. For the same hard-headed reason, outmoded and outworn methods and machines are being replaced by those that are more modern and efficient.

Though the Church of God has been slow to grasp the significance of this knowledge, we do see encouraging evidences here and there among the churches that it is being applied to the business of the Lord. At least some of the new church buildings (both those that already are built and those that are still on the drawing boards) make it plain that they are regarded by the brethren as more than just places where people may be sheltered from the elements while listening to a sermon. They are being looked upon as plants, planned and equipped for carrying out the Great Commission in the most efficient manner. Every effort is being made to anticipate the needs of the Sunday school, both as to space and equipment. Auditoriums are being planned with the comfort of the worshipers in mind, but what is even more important, architecture, furniture, acoustics, lighting, arrangement, etc., are being studied carefully with a view to creating an atmosphere in which it is easy for the worshiper to turn his heart and mind toward spiritual things.

All this finds its place in this discussion, because proper equipment, or its lack, can go far to expedite or to hinder the work of the pastor. Since it is not the purpose of this article to discuss the problems of the Sunday school, we simply mention in passing that most of us know from personal experience what a handicap lack of space, privacy, and equipment can be to the Sunday school teacher and his class. With that experience in mind, think how it handicaps your pastor to try to preach the gospel to a congregation whose eyes ache because the light

glares in them. How difficult it is for him to put across a message which many of the congregation cannot hear clearly, either because the pastor's voice is so deadened that it will not carry throughout the auditorium or because it so rings and reverberates that words are difficult to distinguish!

How can he speak of the beauty of holiness and of giving the best in the service of the Master when everything in the room shouts of indifference, neglect, and filth? When the unrepentant sinner observes, in a church, conditions which the members of that church would not for a moment tolerate in their own homes, who can blame him for refusing to take seriously the pastor's plea to repent, be baptized, and become one of a band of believers who make Christian service the first interest of their life? Truly, the condition of your church can vitally affect the amount and quality of spiritual benefit gained from money devoted to the paying of your pastor's salary. A beautiful, well-planned and equipped church (it need not be large nor overly expensive) is not a luxury. If the gospel is to be preached in the most effective manner, it is a vital necessity.

Recently, we attended a meeting of the Parent-Teacher Association. During this meeting, reports were given concerning lessons learned during the war in "audio visual" educational methods, developed for the rapid training of military technicians. The audience was told how these methods were being adapted to the school-room; how sound projectors, silent movies, projectors that use slides and film rolls, as well as projectors that will throw the image of opaque objects upon the screen, are being provided to supplement the voice of the teacher, hold the interest of the student and greatly facilitate rapid and successful teaching. Central libraries of educational films and slides are being built up from which teachers may borrow what helps their lessons require.

Going over the matter in our minds, we could think of only two or three pastors of our denomination who have any such equipment at their command. In every instance, it was their personal property, having been purchased by them with money earned by activities outside the realm of their ministry. We know of no local congregation (we hope there are some) which has undertaken to provide itself with such equipment for the use of its pastor and Sunday school teachers. We know of several pastors who



would purchase for their own use such equipment if the spread between their salary and living expenses permitted. Here, then, is a project for the congregation to keep in mind while seeking means for increasing the value of its pastor's services.

Automobiles, typewriters, duplicating machines, files, desk, books—all are equipment calculated to improve the efficiency and dispatch with which your pastor accomplishes his routine tasks. Anything that the congregation can do to provide him with, or help him to provide himself with, such equipment almost certainly will redound to the advantage of the congregation. Equipment alone cannot make a good pastor out of a poor or indifferent one, but it can go far toward helping him to make the best possible use of the limited time at his disposal.

One more suggestion before we cease discussing the relationship between equipment and pastoral efficiency. Many large churches in other denominations provide their

pastor with a secretary. Probably, most churches of our denomination are too small to be expected to bear the financial burden thus involved. It equally is doubtful that the average pastor of our group could profitably use the services of a full-time secretary. Of this, however, we are sure: there are many times when the pastor of even the smallest congregation could profitably use part-time secretarial aid. Here is a splendid opportunity for high school or college students who desire practice in taking dictation, typing, business correspondence, using duplicating machines, filing, etc., to help their pastor at the same time they are helping themselves.

Possibly there are others in the congregation who would be glad to give occasional aid in such matters. Tell your pastor what sort of work you feel qualified to do and what days or hours you have free for such work. Not only will he be pleased that you are interested enough to offer your service, you may be (Please turn to page 10)

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## Early Pioneers in the Truth

(Thomas Wilson, an Early Church Editor)

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By John R. Fiske, Jr. (Hunnewell, Kansas)

THOMAS WILSON was born, June 22, 1835, in Halifax, Yorkshire, England. The first thirteen years of his life were spent in Halifax. About half of that time was spent in school, though there were no free schools.

On April 1, 1849, he left with his parents and others in a sailing vessel, the *Andrew Foster*, with eighteen other passengers for the United States.

Arriving in New York City, they went by canal boat to Buffalo via the Erie Canal. At that time there were no railroads to Geneva, Illinois, their destination, so they proceeded by wagons. They had been preceded by his uncle, Benjamin Wilson, and other relatives to Geneva a number of years before.

Thomas soon found employment with his Uncle Benjamin, who then was publishing a weekly newspaper, *The Western Mercury*, where he learned to be printer. As the telegraph office was located in the printing office, he also soon became a telegraph operator.

He then moved to Aurora, Illinois, where he worked for *The Aurora Beacon* as printer and telegrapher. While there, he wrote: "I obeyed the gospel and was immersed in La Fox River in Geneva." While there, he and another young man printed a little paper, *The Day Dawn*. It developed into a monthly magazine, *The Gospel Banner*, edited and published many years at Geneva, Illinois, by his Uncle Benjamin Wilson.

On November 12, 1858, he married a Miss Mary Appleyard, a member of the company who had crossed the ocean with him. To this union were born Ira, Cora, and Thomas. In 1862, he moved to Chicago, where he worked as printer for a number of years. He suffered a great loss from the Chicago fire of 1871. On April 15, 1872, his wife died and was buried at Geneva, where also an infant child and his father rest.

On January 6, 1873, he married a Miss Lilly Cockroft, a schoolteacher and daughter of a woman who crossed the Atlantic, being one of the party previously mentioned. To this union were born Elmer, Edith, Esther, and Irlou. In the spring of 1873, he again suffered a great financial loss. Next, he was for ten years a salesman and correspondent for a Chicago firm.

He then moved to Roseland, Louisiana, where he started a weekly paper that was a great success. His wife taught in the school. At the people's request, he preached for them. His aged mother lived with them. They finally moved to Oakland, California, where he spent the rest of his life.

For over sixty years, he was engaged in religious work. He published, *The Herald of the Coming Kingdom*, *The Restitution*, *Our Rest*, *Our Rest and Signs of the Times*, and *The Last Days*. He died in 1926, if we have it right, at the age of ninety-one years.

# The Two Witnesses

By Omer Parker (Kokomo, Indiana)

*"I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth" (Rev. 11:3).*

THE DAYS of Revelation 11:

3—one thousand two hundred sixty—are the same as the forty-two months of the preceding verse of triumph, during the time the two witnesses were in a state of sackcloth, or obscurity. God gave them power to endure and maintain their testimony through the dark and dismal period. What and who are these two witnesses? Verse 4 says: "These are the two olive trees, and the two candlesticks standing before the God of the earth"—evidently referring to Zechariah 4:11-14, where it seems that the two olive trees may represent the Word of God. It is well, at least, to study these texts in comparison.

David testified: "The entrance of thy word giveth light; and thy word is a lamp unto my feet and a light unto my path." Jesus declared of the Old Testament Scriptures, "They are they which testify of me" (John 5:39). He declared in John 5 that His works bear witness of Him. How do they bear witness of Him? Ever since those disciples, who were personally with Him while on earth, passed off the stage of life, Jesus' works have borne witness of Him only through the medium of the New Testament, through "this gospel of the kingdom" which must be preached in all the world for a witness to all nations. The declarations are sufficient to sustain the conclusion that the Old and New Testaments (one given in one dispensation and the other in the other) are Christ's two witnesses. "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this manner be killed" (v. 5). To hurt the Word of God is to oppose, corrupt, or pervert its testimony, to turn people away from it. "Fire proceedeth out of their mouth to devour them" means that judgment of fire is denounced in that Word against such. It declares that they will have their portion at last in "the lake that burneth with fire and brimstone." (Mal. 4:1; Rev. 20:15; 21:8).

*Revelation 11 presents an interesting study about "Two Witnesses." Brother Omer Parker, one of our faithful senior ministers, here presents an interpretation of this chapter that will be of interest to all our readers. We are grateful for the article, but hope readers will continue to study the subject. Many students of prophecy believe the two witnesses will appear as literal prophets in Jerusalem. As Brother Parker observes, there is considerable comparison of these two witnesses to the characters of Moses and Elijah. That Moses and Elijah appeared in the Transfiguration scene, a foreglimpse of Christ's coming in power and glory, links well with the thought, too, that these two prophets may reappear, literally, in earth's last-day activities.*

"These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will" (v. 6). In what sense have these witnesses power to shut heaven, to turn water to blood, and to bring plagues on the earth? Elijah shut heaven, that it rained not for three years and a half, but he did it by the Word of the Lord. Moses, by the Word of the Lord, turned the waters of Egypt to blood. Just as these judgments (recorded in their testimony) have been fulfilled, so will every threatening and judgment denounced by them against any people surely be accomplished. "As often as they will" indicates: as often as judgments are recorded on their pages, so often they will come to pass. The world is yet to experience an instance of this in the infliction of the seven last plagues.

"When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (vv. 7, 8)—when "they shall have finished their testimony" in their sackcloth state. (See also v. 9.) The sackcloth state ended (elsewhere expressed as the days of persecution being shortened—Matt. 24:22) before the period itself expired. A beast, in prophecy, denotes a kingdom, or power. (See Dan. 7:17, 23.) The questions now arise, When did the twelve-hundred-sixty-year period of the witnesses close? and, Did such a kingdom as described make war on them at the time mentioned? If we are correct in fixing upon A.D. 538 as the time of the commencement of the Papal supremacy, the forty-two months (1260 prophetic days, or years) would bring us down to A.D. 1798. About this time, then, did such a kingdom as described appear and make war on them? This beast, or kingdom, is out of the

bottomless pit: it has no foundation; it is an atheistical power; it is, spiritually, *Egypt*. "Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. 5:2). Here is atheism. Did any kingdom, about 1798, manifest the same spirit?

Yes, *France*, in her national capacity, denied the being of God and made war on the Monarchy of heaven. Spiritually, this power is called Sodom. What was the characteristic sin of Sodom? Licentiousness! Did France have this character? She did. Fornication was established by law during the period mentioned. Spiritually, the place was where our Lord was crucified. Was not this true in France? It was, in more ways than one. A plot was laid in France to destroy all the pious ones, and in one night (August 24, 1572) fifty thousand were murdered. Thus, our Lord was spiritually crucified in France.

Again, the watchword and motto of the French infidel was "*Cruch*" (the wretch), meaning Christ. The very spirit of the bottomless pit was poured out in that wicked nation. Did France make war on the Bible? She did! In 1793, a decree passed the French Assembly, forbidding the Bible. Under that decree, Bibles were gathered and

burned. Every possible mark of contempt was heaped upon the Word of God, all institutions of the Bible were abolished, the weekly rest day was blotted out, and every tenth day substituted. For mirth and profanity, baptism and the Communion were abolished. The being of God was denied and death was pronounced an eternal sleep. The goddess of reason, in the person of a vile woman, was set up and publicly worshiped. Surely, here is a power that exactly answers the prophecy, but we will examine this point still further.

Verse 9 says: "They of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." The language of this verse describes the feeling of other nations besides the one committing the outrage on the witnesses. They would see what war infidel France had made on the Bible, but would not be led nationally to engage in the wicked work, or suffer the murdered witnesses to be buried or put out of sight among themselves, though they lay dead three and one half years in France. No, this very attempt on the part of France served to arouse Christians everywhere to put forth new effort in behalf of the Bible. (*Turn to page 10*)

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## Chief Stewards

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By Harvey U. Krogh, Jr. (Grand Rapids, Michigan)

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**I**F YOU AND I were managers of a big business, we constantly would be devising ways of expanding, increasing our capital, adding to our assets, and boosting our production. Of course, we always would have "an eye" for business and increased profits.

If you and I were stockholders in a big company, we would want the managers ever to be alert to the business opportunities of the day. We would be insistent that they make our investments pay.

If you and I were managers? If you and I were stockholders? What are we talking about? We *are* managers and stockholders in the greatest business in the world. It is the business of *salvation*. Our God has made us "labourers together" with Him. You and I are responsible to God for the successful execution of our part of the work.

The speed and advancement of this age has compelled us to use every fair and honest means at hand to meet the competition of the day. Our products in this business, of which Christ is the Head, are the people we lead to Him. We should use all our ability to further the work in our own local churches, but there are many opportunities for

us as an organized group. Therefore, we and those for whom we are responsible are organized as the General Conference of the Church of God. Every member of the Church should be an attractive advertisement for Christ, but we also need the printed pages of THE RESTITUTION HERALD. Every member should preach the gospel, at least by his life, but we also need Oregon Bible College to train men and women for the ministry. Every member should be an evangelist to someone, but we also need organized Evangelism to assist members in work they could not do alone.

We, as pastors, are the *chief stewards* of the Lord, and one of our duties is to encourage the work of the General Conference, which work can be done only as a group united by our common doctrines and faith. It is our duty to encourage every member to be a faithful steward in our national work for the Lord, as well as in the local work. Paul said, "It is required in stewards that a man be found faithful." The financial support of our National Work is an important part of our service. Be a faithful steward!



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**CHURCH LIFE.** Not long since, the general secretary of the British and Foreign Bible Society, A. H. Wilkinson, made a visit to North America, and, on his return to England, reported on comparative church conditions between Canada and England. The "Sunday School Chronicle" of London quotes him as follows: "Religious life in Canada seems to be much more marked than it is in this country, says A. H. Wilkinson, general secretary of the British and Foreign Bible Society, who has recently returned from North America. He thought religion was bringing a bigger pressure to bear upon the national life. The churches were far better and more generally filled, and he estimated that the proportion of church-going people over there was 4 or 5 times greater than in this country."

All I need to say is, that if church attendance is 4 or 5 times lower in England than it is here, the religious life must be at a very low ebb in the mother country. The very same day I read this report, the Canadian papers were reporting the secretary of the Evangelical Sunday School Association as saying that there were 1,400 Sunday schools closed in Canada during the war which had not been reopened.

During the war, lessened interest in church work was blamed on the war; since then, it has been due to the aftermath of the war. The truth of the matter is, we are living in the last days when the "cares of this life and the deceitfulness of riches" are choking out the Word, and people are becoming lovers of pleasure more than lovers of God.

**PLENTY OF TIME.** A stimulating sketch on the life of John Wanamaker, prominent Philadelphia merchant, recently was given in "The Free Methodist" from which we briefly quote: "Mr. Wanamaker was once asked, 'How do you get time to run a great Sunday school with the business of your stores, your Postmaster Generalship, and all the other tremendous obligations of your life?' The great Sunday school superintendent and United States Cabinet officer replied: 'Why the Sunday school is my business. All these other things are just things. Fifty-five years ago I decided that God's promise was sure, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."'"

People usually find time to do the things they desire. The excuse so often made by so many that they do not have time to take part in church activities is just a weak way of saying they do not have any interest in the work of the church. People who have a love for truth find time to live it—promote it—support it.

**SKATING RINKS.** The question of the environment at skating rinks came up for consideration at the quarterly conference of the Free Methodists in the Seattle-Tacoma dis-

trict, held in the Highland Park Church, Seattle, Washington. Out of the discussion came the following resolution:

"Inasmuch as the public skating rink is not a suitable place for our Christian young people to frequent because of its various attendant evils over which we have no control;

"Therefore, Be it resolved that we as a quarterly conference hereby register our disapproval, and recommend, first, that our pastors and Y.P.M.S. superintendents do all they can to discourage our young people from attending such places, pointing out to them the dangers involved, which are a constant threat to their spiritual lives; and, second, that the parents of our youth co-operate with their pastors and superintendents in endeavoring to safeguard their own children in this matter."

This resolution may be a little too strict, but the cleanliness of the youth of this church group is much to be praised, and the efforts of the elders to prevent them from being intoxicated by the evil companionship to be found at all public places of amusement is to be commended rather than condemned. Their adherence to the principle that it is better to "avoid it, pass not by it, but turn from it," than to see how far one can go without becoming overcome is deserving due credit.

**MAGNA CHARTA.** On January 22, 1946, the "Lincoln Cathedral copy" of the Magna Charta was sent home from New York, where it had been during the war years. It first was brought to the United States to be exhibited at the World's Fair held in New York City, then came the outbreak of the war, and it was held here for safe keeping. 15,000,000 American people passed before it in its enclosed case.

Great as the Magna Charta was and is, yet to the pilgrims of millennial hope, this charter of liberty bears little comparison to the New Covenant that will come into full force when the last trumpet is sounded and earth's greatest jubilee is commenced, when liberty will be proclaimed to all the inhabitants of earth. The great leader of all unrighteousness will be bound for a thousand years. For the first time, righteousness will blossom forth without the disgraceful effects of sin. It will be a happy day of rest when people everywhere will be blessed.

**RELIGIOUS INSTRUCTION.** "Religious Telescope" is authority for the information that California recently "became the forty-fourth state to permit public school children to receive religious instruction during school hours. Delaware, New Hampshire, Wyoming, and Nevada are now the only states that have not enacted such legislation."

There are arguments against Bible instruction in the public schools. For instance, one of our little fellows came home from school one day and he said: "Jesus didn't really die. That was only a make belief." Where did he

get such a view? From his teacher, of course! Such, as this case, is one of the evils resulting from teaching of religion in the schools. If the truth were taught in a simple, straightforward manner, there would be little attention given to the erroneous things which corrupt the mind. There is a moral value that comes from the teaching and reading of the Word of God, regardless of the nature of things taught from the Word. These values are lost when the Word is taken out of the school, unless the home and church give sufficient instruction to supply the need for knowledge.

**PLAIN TALK.** It often has been stated that the early church fathers were too outspoken in their presentation of the truths as we understand them, and were too ready to point out the errors of orthodox friends. For the sake of quickening our thinking along these lines, can it not be said that perhaps we have been too soft-spoken on great truths for fear of wounding some indifferent conscience? Take, for instance, the subject of sprinkling. If sprinkling is not a "just as good a form of baptism" as immersion, why should we be hesitant in pointing out the great dangers of accepting such a rite as a basis of salvation in Christ? If it is true that one must be "born of water" in order to inherit the Kingdom of God, why be afraid of offending people in telling the truth about the origin of sprinkling? Tell people the truth about the origin of their errors.

In his book, "The Law, the Covenants, and the Sabbath," Dr. L. C. Thomas, in the appendix, points out how a lover of truth should "stand aghast at the wicked audacity and effrontery" of those who treat lightly the change of immersion to sprinkling. He quotes Dean Stanley, called the "Queen's preacher," who said of immersion and sprinkling: "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 now would wish to go back to the old practice. It no doubt had the sanction of the apostles, and of their Master. It had the sanction of the venerable churches of the East. But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom."

It was this kind of teaching which Jesus condemned among the Pharisees, when He said: "In vain they do worship me, teaching for doctrines the commandments of men."

# Atomic Man

*Written and copyrighted by Lloyd Sullivan. Used here by permission.*

Not this but that,  
 Not here but there,  
 Not later but now,  
 Not enough but more,  
 That is the itch  
 That has risen to  
 Death's pitch  
 In today's power.  
 Man swings on the gibbet  
 Of P O W E R.  
 The noose tightens;  
 The breath of life sputs in gasps.  
 This power man is the death man.  
 The death man is the split man.  
 Everywhere man is split:  
 Man is against man.  
 Man is against woman.  
 City is against city.  
 Country against country.  
 Continent against continent.  
 Creed against creed.  
 Class against class:  
 Worker is against owner while  
 Those who manage are against both those  
 Who work and who own.  
 Those within the same class are  
 Against each other:  
 Worker is against worker,  
 Owner is against owner.  
 Man is in civil war:  
 He but fights himself.  
 Head wars against heart,  
 Cell devours cell and  
 Corpuscle devours corpuscle.  
 Man is in a state of fission.  
 Man maketh the world in his split-image.  
 The outer divisions are but the fingers  
 Fanning out from  
 The inner fission.  
 This is power man.  
 The power man is the ego man.  
 The ego man is the split man.  
 The split man is the explosive man.  
 The explosive man is the enemy of his environment.  
 Broken within, he breaks the without.  
 He machine guns matter till  
 The little atom's solar system

Cracks and collapses to  
 Release 200,000,000 volts of energy  
 For the fist of  
 MASS MAN.  
 The mass man is the split man.  
 He congregates in cities.  
 He moves in hordes.  
 He votes in swarms.  
 He lives in hives called skyscrapers.  
 His thinking is off an assembly line.  
 His murder is in bulk.  
 Isolated from the Universe,  
 SPLIT,  
 Man seeks to isolate all matter and then  
 Squeeze and squirt and shoot all the energy  
 Out of matter.  
 This is the power man.  
 The power man is the mass man.  
 The mass man is the death man.  
 The death man is the split man.  
 The split-man splits the atom.  
 Split man is ATOMIC MAN.  
 Rulers everywhere shoot  
 Neutrons of propaganda into  
 The nuclear cores of  
 The egos of mass man till  
 D E A T H  
 Champs for the kill:  
 Mass matter against mass matter,  
 Mass energy against mass energy,  
 Mass man against mass man.  
 All are chained together in  
 The chain reaction of death.  
 Life is that which holds matter together;  
 Death blows it apart.  
 The Earth, though revolving at 1000 miles an hour,  
 Is nonetheless at rest.  
 Rest within an orb of motion.  
 But not so man.  
 He is like the comet  
 In an orbit of his own,  
 Without the vision to care  
 That it is an orbit of  
 Death and destruction and  
 That the head of his comet,  
 The E G O,  
 Shall smash the Earth in its course.

(Over)



Commenting on this unique sketch, Sister Alta King, Palo Alto, California, writes:

"The above depicts graphically the judgment God has in store for the natural man, who, in the author's language, is the 'atomic man,' at variance with himself, with his Creator, and one with the other, ultimately explosive and ultimately destructive not only of self, but also of the earth, if left to himself. A dark, hopeless picture! But there is another picture which the author does not present: the picture of resurrected man, Jesus, the living, ever-acting unifying Force in the midst of, and throughout, the disrupting forces of the natural order. He has a faint glimmer of this picture in the realization of the fact that the earth, though in movement of one thousand miles an hour, is nevertheless at rest. Here is tremendous motion under perfect control. This rest in the controlled motion of the earth is at least the beginning of assurance that the Creator has control over the movements of man, the highest of His work in the natural order—control that prevents the destruction of His work. The comet wanders in an orbit of its own, as does the earth. Though it is at variance with the orbits of other heavenly bodies, it, too, is under control and no comet has ever upset and smashed another of those heavenly bodies.

"Each man moves in an orbit of his own, but as there is a unifying, controlling power above the orbits of the earth and the comets, so there is a unifying, controlling power above the orbits of men. Jesus is this unifying and controlling power. He is Love, the highest power going out from the Creator, made active in and through the flesh of man. By virtue of this power thus active, He controls the erratic comet activities of the natural man. He is the Creator's guarantee that His work is not headed toward ultimate and eternal destruction. The natural man is not left to himself to finish the disruptive work of his natural will and thus defeat the Creator who controls the unfathomable movements of the universe. Man, who is less than the dust in the balance as compared to God, his Creator, is under control." . . . (*Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.*—David in Psalm 76:10.—Paul C. Johnson, Associate Editor.)

This issue of THE RESTITUTION HERALD is being mailed to all members of the Indiana Conference as an invitation to that State's annual Bible School and Conference at North Salem, June 19-30. It is also being mailed to all Illinois members, inviting them to the Quarterly Conference to be held at Eldorado, June 22, 23. Marshall, Casey and isolated southern Illinois members should make it a point to be at Eldorado. Near-by Missouri brethren are invited to the gathering.

## "VALUE RECEIVED" FOR YOUR PASTORAL DOLLAR

(Continued from page 5)

able greatly to increase his value to the congregation by releasing him from much office work which must of necessity be done, but which is not directly profitable to the spiritual welfare of the congregation.

In closing, we earnestly suggest that you critically scrutinize the equipment with which your pastor must work. Here, as in other fields, you may find that a comparatively small investment greatly will increase his efficiency, causing your pastoral dollar to yield more spiritual fruits.

## THE TWO WITNESSES

(Continued from page 7)

Verse 10 says: "They that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." This denotes the joy those felt who hated the Bible or were tormented by it. Great was the joy of infidels everywhere for a while, but the triumphing of the wicked is short. So was it with the French, for their war on the Bible and Christianity "well nigh" swallowed them all up. They set out to destroy Christ's two witnesses, but they filled France with blood and terror, becoming horror stricken at the result of their own wicked deeds. Soon, they were glad to remove their impious hands from the Bible!

"After three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them, which saw them" (v. 11). In 1793, a decree passed the French Assembly, suppressing the Bible. Just three years thereafter, a resolution was introduced into the Assembly superseding the decree, and giving toleration to the Scriptures. That resolution laid six months on the table. Then it was taken up and passed without a dissenting vote—in just three and one half years. The witnesses stood upon their feet, and great fear fell upon them which saw them. Nothing but the appalling results of the rejection of the Bible could have induced France to take her hands off these witnesses.

## DOES GOD ANSWER PRAYER?

(Continued from page 3)

prayest," said Jesus, "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (v. 6). Jesus' example shows His intention was not that of discontinuing the practice of public prayer, for He prayed publicly on various occasions. He apparently intended to reveal that sincerity is the essence of true prayer.

Another key to true praying may be noted from the Lord's Prayer. "Our Father which art in heaven" (Matt. 6:9) illustrates that one should pray as to a father. God is close to the one engaged in prayer. Love has traversed the vast gap between His infinite perfection and man's humiliating sin. When speaking to his father, a son does not feel that he is preaching a sermon to others in attendance. Neither does he feel embarrassed or that the presence of others forces him to "rise to the occasion." If anything should make a Christian attempt to be eloquent or rhetorically magnificent in prayer, it would be the presence of the Father Himself, and then one may question that oratory means as much to God as does sincerity.

*Promises That Prayers Will Be Granted.*—While delivering the Sermon on the Mount, Jesus said, "Ask, and it shall be given you" (Matt. 7:7). One may ask, "If God gives me that for which I ask, why don't I receive some of the things for which I pray? And if prayer isn't answered, what do this and similar verses mean?"

"Sometimes God answers prayer by saying 'No,'" is not an acceptable answer, for Jesus did not say, "Your prayer will be *answered*." He said, "It shall be *given*." "Whatsoever ye shall ask in my name," John quoted Jesus, "that will I *do*" (14:13). These verses and the succeeding several verses teach not nor imply by any inference that God answers prayer negatively. Indeed, the very statement and strength of the verses is that God answers prayer affirmatively.

"Why, then," one may challenge, "are some things, for which prayer has been offered, not received?"

To pray in the name of Jesus is to pray as a Christian. The Christian vocation is the offering of oneself as an instrument in God's hands to effect His plan. To pray in this capacity is to pray that God will grant those petitions which are in accordance with His plan, and that He will not grant those petitions not in accordance with His plan. A true Christian desires to do only those deeds that are in agreement with God. Therefore, when Jesus used the clause, "in my name," He included the understanding that God's plan and guidance were to be given first consideration. In answering the question in the previous paragraph, one may say, "One, being unable to comprehend fully the infinite plan of God, will pray occasionally for those things that are not for his own spiritual benefit or that are not in accordance with God's plan, so, the prayer having been offered 'in the name of Jesus' in the fullest sense, the petition is not granted, thereby fulfilling the primary desire of the Christian."

In support of this reasoning, one may consider a clause in the Lord's prayer in Gethsemane: "Nevertheless not as I will, but as thou wilt." A sinner is not likely to pray in accordance with God's plan or will, nor is he able to pray as a Christian, so God does not hear his prayer. One who

attempts to do the will of God is more likely to pray for something in accordance with God's judgment and plan. Consider the thought of the man whose blindness Christ healed: "We know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). This verse teaches not only that God does not so much as hear the improper prayer (to say nothing of answering the prayer negatively), but it teaches also that God hears the prayer of those who have sufficient understanding to do the will of God. Of course, if one believes that God hears the prayer—any prayer whatsoever—He will grant the request, for, "If we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:15). This line of thought, however, may be open to question in that the authority of the man whose blindness was healed may be questioned. (John 9:31.)

Another thought that seems to support the conclusion of the previous paragraph is quoted from Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). One who has within himself the words of Jesus will not pray for those things not in harmony with The Plan. The verse infers that if a person is not one with Jesus, the things for which he prays will not materialize. John said in his first epistle, "If we ask any thing according to his will, he heareth it" (5:14). Two of Jesus' disciples in agreement are likely to understand those things for which prayer should be made; Jesus said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

Faith is associated closely with correct prayer. James wrote concerning prayer, "Let him ask in faith, nothing wavering" (1:6). Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). One with strong faith is aware that God's plan is the primary consideration in prayer as well as in the rest of the Christian walk of life. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Therefore, one with much faith has heard the word, and he is likely to pray for those things in accordance with God's will, and his petition will be granted.

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## COUNTING THE COST

(Continued from front page)

Our National program is small compared to that of other churches. In this little city (Tempe, Arizona) one church of about three hundred fifty members has raised \$18,000 this last year for a local building program.

What shall it profit if we keep all and gain *nothing*?  
 . . . (Turn now to page 7.—Editor.)

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (1 Thessalonians 5:15).*

### A King Seeks Isaac

Abimelech had given Isaac and Rebekah protection from the people of his country. The king, Abimelech, saw what God had done for Isaac. Isaac had been blessed with a "hundredfold" crop. He had great flocks and herds. He also had many servants. When the Philistines who had stopped the wells bothered Isaac, he dug still another well. Abimelech told Isaac to go from them, for he was much "mightier" than they were. (Gen. 26:16.)

Isaac went to the valley of Gerar and there he pitched his tent. As the Philistines continued to follow him, he moved to Beer-sheba. There God came to him in the night. God renewed His blessings that He had made with his father Abraham.

Abimelech, the king, came to Isaac there. He brought a friend and his chief army captain, too.

Isaac said, "Why do you come to me? You dislike me and sent me away from you."

They answered, "We saw that the Lord was with you. So we have come to make an oath between us. You promise you will do us no harm. We have not hurt you. We have tried to deal fairly with you. We sent you away peaceful. Surely the Lord has blessed you."

They were made a feast. Isaac saw that they had food and drink. They stayed over night. In the morning, they made their vows. Isaac sent them away peacefully.

### Another Well

Isaac wanted to live in peace with his neighbors. He was happy to have the opportunity of making a vow of friendship and peace.

There is a peace for the Christian. It is the peace of God. We also are told: "Great peace have they which love thy law: and nothing shall offend them."

The same day that Isaac and Abimelech made their vows of peace, Isaac's servants came. They told him they had finished digging another well. "We have found water," they said.

Isaac named it "Shebah," which means "an oath." Was that not a good name for it? The name of the city near by was known as "Beer-sheba," which means "a well of the oath."

Isaac lived up to the memory verse we have today: "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (1 Thess. 5:15). That is a fine verse for you to learn. Then, if you are tempted to do something wrong or unkind, you will remember it. If we had more of God's Word hidden in our hearts, we would sin less often.

### We Are So Happy

Sister Alice E. Sword of Welland, Ontario, sends ten new members for our ECE Club. They are her Fonhill Sunday school class. The name of the class is "The Little Jewels." They are: Harold Elliott, Marilyn Haines, Howard McComb, Mary Lou Payne, Bobby Rose, Karen Rose, Timmie Zavitz, Norman Zwierschke, Shirley Tobias, and Karen Tobias.

### Call for New Members

Why don't you send in your name, birth date, and address? See your name in print at your birthday time. Your ECE membership card will be sent to you. "ECE" means "Everyday Christian Expression."

### Find the Answer

1. Did Isaac obey God?
2. How did the Philistines treat Isaac?
3. What did Isaac do to them?
4. How do peacemakers appear in God's sight?
5. What does "Shebah" mean?
6. Why did Abimelech go to visit Isaac?

### Happy Birthday Wishes

James A. Fyfe, June 16, age 7, Lockwood, Mo.  
Bryant McKinney, June 17, age 10, Hammond, La.  
Jeannette J. Larington, June 19, age 9, McCook, Nebr.  
Max A. Wilson, June 21, age 7, Greeley, Colo.  
Wylodine Lederer, June 21, age 12, Cleveland, Ohio.

"There is a destiny which makes us brothers,  
None goes on his way alone;  
All that we send into the lives of others,  
Comes back into our own."—E. Markham.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### God's Perfect Plan

\* \* \*

*By Harry Goekler, Hector, Minnesota*

In God's eternal purpose, we see perfect order and design. He is never ahead of His program, and surely never behind. In Galatians 4:4, we read: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

We see from this verse that God planned, to the smallest detail, the coming of Christ into the world and His lowly birth. This indicates that in God's great program of redemption there is neither confusion nor chance, but perfect order and plan.

Thus it is that as the first coming of our Lord was according to God's own eternal purpose and plan, so His second coming to earth will be according to His own set time.

The social and moral teachings of the church will not hasten the coming of His glorious appearing and Kingdom. The world's rejection of His program is not going to delay His return. Nor will unbelief and doubt of His coming hinder it in any way, for God's Word is true and His purposes certain of fulfillment. Note Hebrews 10:37: "Yet a little while, and he that shall come will come, and will not tarry."

There are many signs today that indicate the near approach of Christ's second coming; and, as these signs multiply before our eyes, we may justly believe that the "fulness of time" in God's further purposes and plans is near. The coming of Christ will mean joy and glory to those who look for that blessed hope, but sadness and wailing to those who have rejected Him and the gospel message.

Today, we look in vain for anything hopeful among the many schemes for permanent world peace. The coming King alone can establish lasting peace and righteousness. We may be sure that at the appointed time Jesus will return. God's plans and purposes never fail and develop according to a perfect plan.

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \*

*By Verna C. Thayer*

Open your Bibles this week to Matthew 11:28-30. Read these verses over each day until you have memorized them.

We are expecting quite a lot of excitement on our trip this time, so we must start quite early. Let us all bow our heads and ask God to care for us each day of the week.

The baby Moses, whom we visited last week, grew to manhood in the palace of the king. When he was about forty years of age he tried to help one of his Israelitish brothers and, because of that, had to leave Egypt, thereafter spending forty years in the wilderness of Sinai.

On today's trip, we shall see how Moses came back to lead his people from slavery in Egypt. Aaron was to assist him in this work. Moses and Aaron appeared before Pharaoh and said, "Let my people go, that they may hold a feast unto their God."

But Pharaoh would not. They tried and tried to get his consent, but he would not let them go.

Then God told Moses to tell Aaron to stretch out his rod over the land and the water in the rivers, the water in the streams, the water in the ponds, in the pools, and in the vessels they used to hold water, would all be turned to blood.

Moses and Aaron did as they were told and all water was turned to blood. Such an odor! Pharaoh told Moses and Aaron he would permit the people to go, if only the blood would be changed to water. As soon as the water was there again, Pharaoh forgot his promise and would not let them go.

The next punishment sent upon Egypt was frogs. Frogs, and more frogs, frogs everywhere, in the beds and in their dough they used to make bread! Once more, Pharaoh said, "Remove the frogs, and I'll let the people go. But the same thing happened. As soon as the frogs were gone, he forgot his promise.

Next came lice, and the same thing happened. Then came flies. The fifth plague was a disease, murrain, which caused their animals to die. Wouldn't you think by this time Pharaoh would want them to go, but he failed each time to keep his promise.

Then came boils, then hail and fire destroying their crops. Next were the locusts, and the ninth one was darkness upon the land. Oh! it was so dark. But the same thing continued to happen each time. But when the tenth plague was due, God said, "Get ready, Pharaoh will let you go this time."

Here we must stop, and we shall see what happened next week. Read Genesis 7, 8, 9, and 10.



# AMONG THE CHURCHES

## CALENDAR

- June 17-23—Michigan State Conference at Southlawn Church of God, Grand Rapids.  
 June 22, 23—Illinois Quarterly Conference at Eldorado.  
 June 20-23—Northwest Conference at Corvallis, Ore.  
 June 17-28—Vacation Bible School, Golden Rule Church, Cleveland, Ohio  
 June 19-30—Indiana Conference and Bible School at North Salem Church (five miles north of Plymouth).  
 June 25-July 7—Special meetings (Francis Burnett) at Jordan, Mo.

## ILLINOIS NEWS NOTES

Casey is planning to continue work on a two-Sunday-per-month basis during the coming year. It is hoped that a full-time worker can be found for the Marshall-Casey-Hedrick area for the coming year.

Marshall has reopened its Sunday school. While attendance is rather small regularly, we are pleased to see this reopening of work there. The Director of Evangelism spent Sunday, May 26, there, at which time forty persons were present for Sunday school and a large crowd was present for both morning and evening church services. At that time, the wisdom of having an occasional church service to help bolster the Sunday school was seen by many and the decision was made to arrange for one Sunday service each month next year, if it is at all possible.

Eldorado is looking forward to further development of their work by having secured a full-time pastor for the coming year.

The Illinois Conference extends its heartfelt sympathy to the family and friends of Sr. Maude Edmister of Eldorado who died May 24 of heart ailment. The Edmisters have long been friends of the State Conference and among the faithful few who helped to launch the work at Eldorado. As one by one the faithful are laid to rest, the task becomes increasingly difficult unless there are others who rise to take their places.

We regret that Bro. Allen Claypool at Marshall has failed in health in recent months. We hope that it may be possible for him to be restored to better health in the near future.

James M. Watkins, Director  
 Illinois Department of Evangelism.

## ENROLLEES FOR SUMMER SCHOOL

To the nineteen Summer Bible Training School enrollments previously reported, seven names are added here, bringing the total to twenty-six.

Maxine Cox, Paris, Ark.  
 Gladys Cox, Paris, Ark.  
 Laura Mae Bunkston, Poncehoulou, La.  
 Margaret Bauerle, Hammond, La.  
 Marjorie Bauerle, Hammond, La.  
 Rita Landry, Hammond, La.  
 Wilma Benge, Frankfort, Ind.



Sunday, June 16, will be Father's Day. Fortunate is the child who has a real "Dad"—one who is a good provider, counsellor, friend. Fortunate, too, is that child who recognizes the Father in heaven—the "Father of us all." Behold the tragedy of orphans who "know not God"!

## ILLINOIS QUARTERLY CONFERENCE

All Illinois members are invited by the Eldorado church to be present for the quarterly conference to be held there, June 22 and 23. If you plan to be there over night, please notify Mrs. Carl Davenport, 1917 Illinois Ave. If you come for Sunday only, the church may be found at the north outskirts of the city—the Restitution Church of God.

Be there if you possibly can!

## ROCKFORD, ILLINOIS

Sunday, June 2, C. Alan McLain, pastor of the Dixon, Ill., Church of God, and the pastor of the Rockford church exchanged pulpits. This was the first such exchange ever arranged by the Rockford church; another will take place, July 14, when Harold J. Dean, pastor of the Chicago church, will exchange with the Rockford pastor.

According to all reports, Mr. McLain presented an outstandingly good sermon. Fortunately, all members of the Rockford group who had been away had returned by the time he spoke: Mr. and Mrs. Earle H. Mogle and family and Mr. and Mrs. Harold Starbuck, who had been on extended trips to Southern California; and Mr. and Mrs. Evan Knudle and family, who had visited in Iowa.

Miss Azalia Winfrey, Bosworth, Mo., has returned home for the summer months. She teaches in the Love's Park School, on the edge of Rockford.

Arlen Marsh, Pastor.

## NATIONAL BIBLE INSTITUTION

Missouri State Conference	\$85.00
Chas. E. Anderson	5.00
J. W. Hammond	10.00
Marion L. Long	10.00
Mrs. L. Drake	2.00
Jas. A. Patrick family	5.00
Golden Rule Church, Cleveland, Ohio	35.00
A. Pledger	4.00
Mrs. Anna Cochran	2.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

**Inspiration:** Bro. Albert Siple, Hammond, La., reports the names of four young folks planning to come all the way from Louisiana to Oregon, Ill., for the Summer Bible Training School, sending also his recommendation of them, and suggesting that even a fifth student probably will come. "Much credit," writes Bro. Siple, "must be given to Bro. James Mattison for lining up these young people." Good work!

**Congratulations:** Bro. C. E. Lapp, pastor at Tempe, Ariz., was graduated from the Arizona State College (Tempe), Wednesday, May 22, being granted the Bachelor of Arts Degree.

Out-of-town guests at the College, recently, and including those who came to attend the commencement exercises, were: Bro. and Sr. Francis Van Fleet and son George, Grand Rapids, Mich.; Sr. Herbert S. France, Wenatchee, Wash.; Bro. and Sr. William Huffer and daughter Bonnie, Mr. and Mrs. William Davis and son Gary, Michigantown, Ind.

Bro. Donald Kirkpatrick and bride of Cass Lake, Minn., were guests, recently, at the home of Bro. and Sr. Vivian Kirkpatrick, Oregon, Ill. His sister Norma, a teacher in the local high school, and our son Malcolm returned with them to Cass Lake, June 3.

Bro. C. E. Lapp, pastor at Tempe, Ariz., reports: "Mrs. Andrew Wilnot of Mesa, Ariz., was baptized here Wednesday evening, May 29, after which the church extended to her the right hand of fellowship."

Bro. C. B. Compton, Manassas, Va., recently submitted to an emergency appendectomy, but is doing well.

Sr. Emma C. Railsback, Los Angeles, Calif., reports the birth of a daughter, Linda Gay, May 14, to Mr. and Mrs. D. M. Heidamus, 4072 Edenhurst St. Congratulations!

Bro. and Sr. C. J. LeCrone, having visited several weeks with their son Richard and family, Woodstock, Va., have returned to their home State of Nebraska. At present, they are visiting Bro. and Sr. Clinton (LeCrone) Appleby, Blair, Nebr.

Congratulations to Mr. and Mrs. Raymond Bass, Stillman Valley, Ill., upon the arrival, June 5, of Lynn Paige, their first-born. The mother is the former Muriel Randall.

The Frederick Chussen family, Oregon, Ill., visited friends and relatives at Calver, Ind., the week end of June 1-3.

See next week's Herald for report of the Annual May Meeting at Fonthill, Ont., and other interesting news items awaiting their places in these columns.



# Summer Bible Training School

For Youth and Adults

Oregon, Illinois July 1 - 26, 1946

## A Message from F. A. Stilson, Dean

*The Troubled Sea.* Only a short time ago, I stood by the sea, gazing out upon it in its restless motion, leaping, tossing, changing colors with the over-passing clouds, gnawing away at the shoreline, as if trying to reach beyond its confines, ever subject to the external forces of wind and sun and moon, vieing with the law of gravity.

In my imagination, I turn my eyes landward and think how much like it is the great sea of humanity, as it in troubled, restless, and uneasy motion rushes to and fro, a tossing, seething mass under the power and influence of forces leading it to destinations unknown. This observation leads us to one conclusion, that humanity has followed—is following—the course of wickedness. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

I see also a group in the great field of Christianity, unstable as the sea, subject to the external influences of those who would lead down and away to the things that are base and low, aided and abetted by the law of human gravity, the carnal nature, or, as Paul would say, "A law in my members."

Bible study may well be a worth-while aid in establishing such stability and soundness of faith, "that we henceforth be no more tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:14).

But I observe in the troubled sea there is a place of rest and quiet—a calm, a sheltered place—where the captain may steer his bark into a peaceful haven and there anchor without fear of drifting on the rocks. But the captain would be helpless without chart and compass.

We have a "chart and compass," the Bible, which will guide us into quiet waters where we may bask in the sunshine of God's eternal love and find that perfect peace which "passeth all understanding." Bible study will help you to read the "chart and compass," that you may be able better to understand the commands of the Captain of your salvation.

Will I see you at the Summer Bible Training School? I hope so.



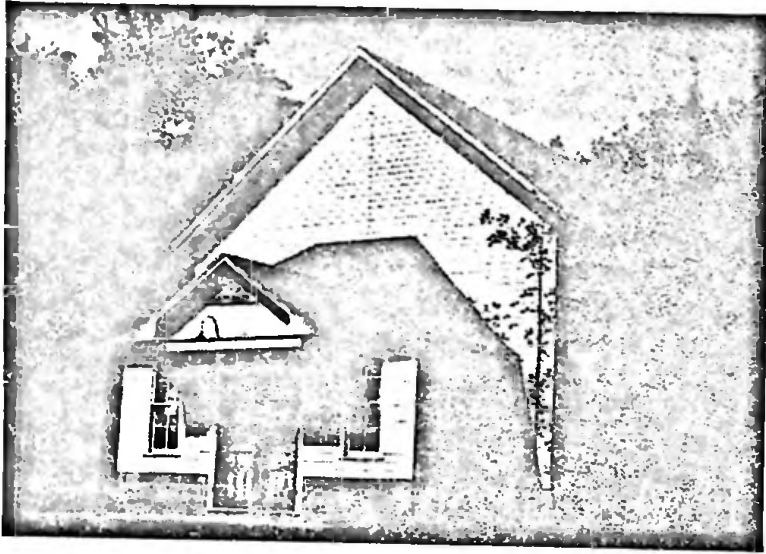
F. A. Stilson

**ENROLLMENT COUPON.** Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's name .....

Address .....

Tuition (\$35.00 plus textbook costs) will be paid by .....  
(State whether personally or otherwise)



CONFERENCE MEETING PLACE—NORTH SALEM CHURCH  
Five miles north of Plymouth

# The Voice of Indiana

E. L. Macy, Editor—1252 South Jay Street, Kokomo

## INDIANA CONFERENCE AND BIBLE SCHOOL

North Salem Church—June 19-30, 1946

School Superintendent ..... Emory Macy  
Director of Music ..... Billy Dick  
Dean of Boys ..... Timothy Pearson  
Matron ..... Mrs. Otto Dick  
Manager of Kitchen ..... Mrs. Willis Roose

### Classes:

Adult Classes F. A. Stilson  
Emory Macy  
Seniors: (Doctrinal) F. A. Stilson  
Otto Dick  
Timothy Pearson  
Juniors: (Historical) Emory Macy  
(Doctrinal) Timothy Pearson  
(Life of Christ) Billy Dick  
Primary: Mrs. Lulu Stilson  
Mrs. Emory Macy  
Mrs. Delbert Jones

### Special Speakers:

Sunday morning and afternoon,  
June 23—Sydney E. Magaw.  
Sunday morning, June 30—Harry Sheets.  
(Balance of speakers will be announced later)

Those planning to attend Bible School, please bring bed linen, if convenient, as the dormitory supply is low. Please bring sugar along to Bible School. Plans have been made for added conveniences at the dormitory this year, including inside toilets, new showers, new window screens and siding, and some improved bedding, although new mattresses are not yet available. These improvements will cost several hundred dollars, of which \$175.00 already have been contributed. Further contributions should be mailed to Bro. Dale Rouch, Treas., 1710 Medora St., South Bend.

### FROM THE CHURCHES:

#### Morning Star—

The Ladies Aid is busy getting the parsonage ready for the coming of our new minister, Bro. Alva Huffer, who plans to arrive soon. Everyone is busy helping to get the church

grounds ready. The lawn has been reseeded.

Our Sunday school secretary, Mrs. Ruth Huffine is recovering from an operation.

The Vacation Bible School will be held sometime in July—further announcement later.

Donald Nufer, one of our recent high school graduates, has joined the Navy.

#### Hope Chapel—

Hope Chapel is glad to have Brother and Sister Floyd Stilson home again, after spending several months in Florida. Brother Stilson is to be dean of the Summer Bible Training School at Oregon, Illinois, this summer. His wife will accompany him.

Daily Vacation Bible School will start Monday, June 3, under the supervision of the pastor, Brother Timothy Pearson. Teachers assisting will be Mrs. Floyd Stilson, Mrs. Lois Hunt, and two others to be named later.

We hope to have several of our young people attend the Indiana Bible School at North Salem, June 19-30. May we meet you there?

A junior choir has been organized by Mrs. Timothy Pearson, and it will take the place of the senior choir during the summer months.

The Vit-Em-In class enjoyed a picnic at its last meeting. Mrs. Horace Pierce was in charge. The class will discontinue its meetings through the summer months.

The Youth for Christ class is progressing nicely and several have expressed a desire for baptism. This class was started after an appeal was made to the Sunday school pupils on Palm Sunday by the superintendent, Sister Lottie Pickert. Our pastor teaches the class.

The orchestra organized by the Sunday school superintendent has discontinued for the present, due to sickness.

#### Hillisburg—

The Church Building Fund is growing. We now have passed the \$1,300 mark.

Sister Elizabeth Bird is improving constantly from the ill effects of a broken hip. She has graduated to a cane. She has been staying at the homes of her daughters, Sisters Otto Dick and Otto Graff. Sister Bird moved home again about May 20.

## EDITORIAL:

The annual Indiana Bible School and Conference will convene at North Salem, June 19-30. As many as possibly can come should attend the School and Conference. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25).

There are many unusual signs that indicate the Day of the Lord approaching. The unwanted Jew is a definite sign showing how God is pulling His people back to the land promised to their fathers.

The United States and Britain are trying to establish freedom and individual rights in all lands, but, in their own borders, the spirit of anti-Semitism is rising. Eight displaced Jews were shot during a football game in London. Anti-Jewish riot was staged in Rome. One thousand Jews have been killed in Poland since VE Day by the National Armed Forces. Is this the time of Jacob's Trouble?

Twelve hundred Jewish women and children from Poland and Germany are marching into Italy, hoping they may reach Palestine. Jewish refugees still are able, illegally, to reach Palestine, despite the ever-tightening British blockade.

A seeming contradiction appeared in a Jewish newspaper, stating the Russian authorities had intercepted a refugee ship sailing from Rumania. The ship, carrying eighteen hundred Jews for Palestine, was not molested, but was accompanied by the Russians to the port of embarkment. Simultaneously, the Arabs' League was in Moscow, receiving promises to aid the Arabs in opposition of the Jews.

We are very happy to report that, D.V., Bonnie Huffer, Billy Dick, Sammy Huffer, and Wilma Bengel will be attending the Summer Bible Training School at Oregon, Illinois. We are in hope that at least one other young person will attend. The Hillisburg Church of God is paying one half of the students' tuition—the other half being paid by the Indiana State Conference.

Brother and Sister William Huffer spent several weeks in Florida this spring. They report a very enjoyable trip.

Brother Kirby Davis was with us the week end of June 1, 2.

Brother Delbert Jones was appointed one of the committee to advertise that everyone attending the Indiana Bible School should take his own bed pillows, sheets, and a blanket.

#### Kokomo—

The Vit-Em-In Bible Class will discontinue its meetings during June and August, resuming again in September.

The Ladies Aid discontinued quilting days, supplementing them for house-cleaning days.

At least one from Kokomo—Eugene Ferguson—has enrolled in the Summer Bible Training School at Oregon, Illinois.

Many of our boys and girls hope to attend the North Salem Bible School, and have expressed wishes of meeting others of their age.

Daily Vacation Bible School was only one week this year. Bro. and Sr. Emory Macy and Sr. Maroney were the teachers.

We are thankful to add to the list of our church membership, Brother and Sister Vance Boyd, and the latter's parents, Brother and Sister John Hughes, all formerly of Pennsylvania and now of Anderson, Indiana. Brother Boyd was baptized, April 21, by E. L. Macy. Brother and Sister Hughes and Sister Boyd were baptized by J. A. Patrick.

June 1, D.V., will usher some of our Texas brethren back for a visit: Sister Vada Harvey, Sister Edgar Harvey and two daughters. Naomi arrived about two weeks ago, and is busily engaged in work at the General Electric plant. The men folk hope to drive through later.

# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, JUNE 18, 1946

NUMBER 37

## Living in the Shadows

*By C. E. Randall (Fonthill, Ontario)*

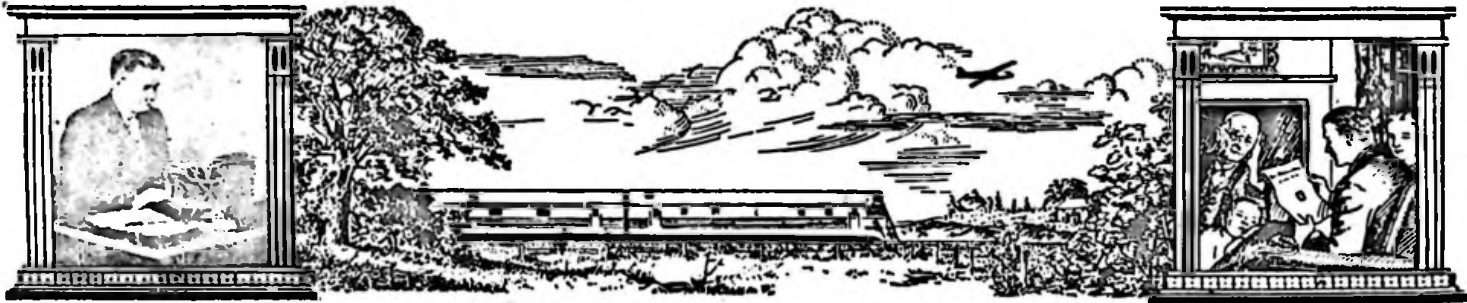
THERE ARE MANY people today — sincere and conscientious to the nth degree — who are living in the shadows of God's great promises, yet are unable to enjoy the blessings of grace because of their adherence to the Old Covenant which was a shadow of things to come. Paul said in very clear and unmistakable language, that the "law, having a shadow of good things to come, and not the very image of the things . . . can never . . . make the comers thereunto perfect" (Heb. 10:1).

Those who observe and keep this law of shadows are living under the shadows of this law, and are not enjoying the fruits of the New Covenant which operates under the ministry of a greater and better priesthood of Jesus Christ. "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Law ends where righteousness begins. Law came through Moses, grace and truth through Jesus Christ. What we have under Christ is so much superior to that which was given to the Israelites, to keep them from being destroyed by sin, that there is hardly any comparison. Paul even declared to the Galatian brethren that Christ was of no effect to all those among them who were building again the law and were seeking justification under it. (Gal. 5:4.) This is strong language, but when people so maliciously handle the promises of God, strong language is needed. Paul also told them they were "fallen from grace." Grace and law are like water and oil; they do not mix.

Every person who keeps the law, which was added to the promises *until* Christ should come, by the very act of keeping the law denies that Christ has come. (Gal. 3:19.) Since Christ, the keeping of the Old Covenant is a Christ-denying profession. That is the reason Orthodox Jews, in their observance of the ancient law, find no place in their building for Christ.

The law was a yoke of bondage, and the first conference of the church held at Jerusalem agreed that the church was not under the yoke-master, but was free to live the new way of life under grace and truth. (Read Acts 15:10-20.) Christians should never forget the truth that "by grace are ye saved."





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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## J. M. Watkins, Promotional Director

Brother J. M. Watkins, Eldorado, Illinois, has accepted a call for promotional service with National Bible Institution, his new work to begin next September. As Promotional Director of National Bible Institution, Brother Watkins will serve as a co-ordinator and booster for all departments of our activities, working both at Headquarters and out on the field. Consecrated and zealous, a man of experience and ability, Brother Watkins will find much to do and he will do it well. He has been called to a big work for the Lord, an essential work in the development of our General Conference program, but we believe and pray his efforts will be blessed of the Lord to success invaluable.



J. M. Watkins

## Healthful Rivalry

During the last two years, several of our churches have "come to the front" in encouraging young people to attend the Summer Bible Training School. One year, we recall, the Brush Creek (Ohio) Church was represented by the most students. Last summer, the Southlawn (Michigan) Church led the way. Today, there is a "nip and tuck" race—though they may be unaware of it—between the Southlawn Church in Grand Rapids and the Happy Woods Church near Hammond, Louisiana. Seven students are reported as coming from the Happy Woods Church, and six are reported as coming from Southlawn.

Considering the distance and consequent traveling expenses of those coming from the far South, we believe every Church of God should accept the challenge to do its best to be represented in the Summer School by one or more students. A little friendly rivalry could become a wonderfully *healthful* rivalry.

See the back page for information about the Summer School, read Brother F. A. Stilson's message, and use the enrollment coupon or encourage someone else to use it. Remember, too, the Summer Bible Training School is operated for *adults* as well as for youth.

## Prayer, Seventy-One Dollars, and Effort

Brother James Mattison, who has been working with Brother Bernard Lobell in New Orleans, reports they are praying to have a church building and that a building fund has been started. Though that fund today contains only seventy-one dollars, we believe the Lord will hear their prayer and bless their effort. Prayer and seventy-one dollars and continued effort over a period of time will build a new church in New Orleans.

## M. W. Lyon Reports Minister Shortage

Brother M. W. Lyon recently returned to Oregon, Illinois, from an evangelistic trip into the East and South. Not only did he meet with warm and hearty reception in the numerous fields he visited, but he observed that many of these fields are in need of much more preaching and other ministerial assistance than they are receiving. We quote from his report: "If some of these new fields develop, they will draw more and more young men for pastors . . . yet many of our established churches are already without pastors. We are going to be in danger of crippling our work for lack of ministers." Brother Lyon then recommended that "some appeal should be made to get more freshmen enrolled in Oregon Bible College." A good, honest, effort should be made to meet the present need of ministers and constantly to expand our preaching of the gospel of Christ.

Soon, September 9 will arrive. It is surprising, almost bewildering, that the weeks and months "roll by" so rapidly! We urge, therefore, that our ministers and all church leaders co-operate in encouraging consecrated youth to attend Oregon Bible College when it resumes classes next September 9. Surely, we should have a freshman class of not less than seven students. That is our goal—a *meager* goal. God grant that we surpass it! There is *need* for more ministers. Jesus calls: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest" (Matt. 9:37, 38).

Youth of the Church of God, there is no vocation comparable in need and joy to that of the ministry!

# The Voice of Prophecy

By T. A. Drinkard (Arlington, Texas)

*"The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).*

THE APOSTLES and brethren of their time had this "sure word of prophecy" "that shineth in a dark place, until the day dawn" (2 Peter 1:19). Where can we find a darker "place" where the "light" of "prophecy" is more needed for the children of God than now upon this earth? Let us read and study our Bible, the Word of God, and at the same time hear and listen to the so-called great leaders of the world by radio and the press. If we are not convinced that Luke 21:25, 26 is being fulfilled concerning "earth distress," and nations in "perplexity," we have yet to read and learn the signs that the Master gave.

It is only a few months ago that the leaders of many nations met to establish a world court of nations outlawing war. No doubt they feasted in those things that exalt the carnal man, and mentioned the name of God few times, if at all, in their daily conversations. With all their pomp and show of words and promises, what is the world outlook today? The war in Japan hardly had ceased when the present situation in China began to grow more severe. Just where does each side secure its implements of warfare to continue this civil war? We mention this to show that such acts were seen across the years, and God has warned His people that these conditions would prevail, all because the political aspirations of man are not to be trusted.

The Spirit of God permitted Paul to see the distress of nations in the end-time of the Age, and He has recorded some of those things that will prevail just before the revelation of the Son of God. To the Thessalonians he wrote: "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" (1 Thess. 5:2, 3). That the true children of God are not to be taken by surprise, he further says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (vv. 4, 5). They shall say, "Peace and safety." Has lasting peace come to the nations of earth? Are they safe from the attack of each other.

It would appear that Paul had discussed freely the things pertaining to "the day of the Lord" that would come upon the world "as a thief in the night" with all its "distress" and "trouble." It clearly is revealed that God

causes this "day" of "distress" to come upon men as a punishment for the way they have lived. Men and women, whether as individuals or as nations, are going to pay for their sins in some way or other. Hear the voice of prophecy as it speaks: "I will bring distress upon men, that they shall walk like blind men, *because* they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung" (Zeph. 1:17). Never have we known men and women to walk "blind" as they are today. "Blind" leaders are leading the "blind" on their onward march. There is a *how, why,* and *when* God will bring the "day" of "distress" upon the world, "because they have sinned" against Him.

The Spirit of God speaks plainly: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land" (Zeph. 1:14-18).

The voice of prophecy continues to speak: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8).

Hear this voice again: "Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations" (Hag. 2:6, 7). "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen" (v. 22). "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" (Rev. 11:18).



# A Prophet Who Lied and What Came of It

By G. E. Marsh (Tipp City, Ohio)

*"Without are . . . murderers, and idolaters, and whosoever loveth and maketh a lie" (Revelation 22:15).*

IT IS a dramatic and colorful story, that of the man of God who lied, and the strange and tragic consequences that befell a good man who believed the lie and acted upon it. The whole thing is given in vivid and picturesque language in the Bible. If you like a "mystery story," or a vigorous tale of adventure among wild beasts in far-away lands, here is one that will hold you spellbound from beginning to end—the story of the man of God who lied. Remember, as you read it, that this story is history, that it is fact and not fiction.

IT IS the fifteenth day of the eighth month of the Hebrew year. A vast company of people from all parts of the country has assembled in Bethel at the invitation of the king to witness the dedication of a new shrine he has recently erected in that city. Everything is in readiness for the priests to open the proceedings when a peculiarly dressed man is observed walking slowly up the hill toward the rough stone altar about which the multitude is gathered. There is something in the appearance and bearing of the man that attracts and holds the attention of king and people alike. He presses onward as though propelled by a strong invisible hand. Not a word is uttered in that whole great assembly as he advances, but the eyes of all are focused intently upon his erect figure as he strides boldly and without apology into the presence of the king and stands before the altar itself. Then, as he raises a menacing hand, his voice rings out with thrilling power:

"O altar, altar!" he cries, and his words reach to the farthest fringe of the crowd, "thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. . . . And this is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out."

King Jeroboam's face turns red with anger. How dare this unkempt stranger approach him in such fashion? Fairly shaking with wrath, the proud and arrogant

*This article, closely related to the Sunday School lesson for June 30 (Truth Seekers' Quarterly) is sponsored by National Sunday School Association, a department of the General Conference of the Church of God.*

monarch reaches out his hand to the altar to steady himself as he calls to his soldiers to arrest the upstart. But no sooner does he touch the stone pillar than his entire body is convulsed in agony. He tries to withdraw his arm, but to his horror finds that he cannot do so. Glancing down to see

what can be holding him with such resistless grasp, he is overwhelmed with fear when he perceives that his whole hand is withered, dried up like that of an Egyptian mummy! Immediately the altar itself is torn apart! Its great stones fall crashing about his feet! Ashes pour out in a dusty cascade upon the ground! God's words, spoken by the stranger-prophet, are vindicated! His power displayed!

The agitated king cries out in terror. "O man of God," he pleads, "intreat now the face of the Lord thy God, and pray for me, that my hand may be restored again."

The stranger, who has been but the instrument of Jehovah to bring this dreadful visitation upon him, is not vindictive, for he is the servant of the Lord; and he prays for the king's healing as he is implored to do. The withered hand instantly becomes as it was before God's curse fell upon it.

In gratitude for his restoration, Jeroboam urges the man to go with him to the palace and refresh himself before continuing his journey. But the well-meant invitation is peremptorily declined.

"If thou wilt give me half thine house," the fearless messenger of God declares, "I will not go in with thee, neither will I eat bread, nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way thou camest."

He turns and leaves the king and his company abruptly, and starts for his home in Judah by another road than the one followed on his outward journey.

At Bethel, where these events occurred, there lived another prophet whose advanced age evidently had made it difficult for him to fulfill the duties of his sacred office, and he seldom left his home. But his sons, who had been

present at the dedication of the new altar, on their return informed their father of all that had taken place, including the miracles the stranger had performed, and the courageous manner in which he had reproved the king for his idolatry. The old man was much interested in the recital, and asked what road the man had chosen for his return journey. Receiving the desired information, the prophet, whose name is not recorded, directed his sons to saddle the ass that he might go and find him. No difficulty was encountered in the quest, for the man from Judah had stopped to rest under an oak beside the road. The older man dismounted and accosted the stranger in a friendly manner.

"Art thou the man of God that camest from Judah?" he asked.

"I am," was the terse reply.

"Come home with me and eat bread," said the older man, cordially.

The response of the man from Judah was as short and definite as had been the answer he made to King Jero-boam under similar circumstances. "I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the Lord, Thou shalt eat no bread nor

drink water there, nor turn again to go by the way thou camest."

But the old prophet insisted: "I am a prophet also as thou art," he declared, "and an angel spake unto me by the word of the Lord, saying, Bring him back with thee unto thine house, that he may eat bread and drink water." "But he lied unto him."

These words are quoted directly from the Bible. The old prophet *lied* to the younger man of God! What moved him to do such a wicked thing we are not told. It may have been a sense of jealousy of the younger man's growing influence in Israel, or it may have been something else. But whatever the cause may have been, this we know: *this elderly prophet of God lied*, and tragedy, stark tragedy, was the result! For death was the fruitage of his lie.

The man of Judah believed a lie, a lie that was told to him for truth by a prophet who claimed to speak for God! That is the real tragedy of it, that a man who professed to speak for God should lie!

Because the man of God from Judah believed that lie, he was induced to disobey the Lord. Now here are the dreadful results that followed his disobedience. He went home with the lying prophet, (*Please turn to page 10*)

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## Take Heed What You Hear

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*Selected by Lottie E. Young (Seattle, Washington) from "Words of Life"*

*"Take heed what ye hear" (Mark 4:24). "Take heed therefore how ye hear" (Luke 8:18). "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ" (Matthew 24:4, 5).*

**T**AKE HEED *what* you hear. How often we hear it said, "It does not matter what you believe"! How lamentable it is today, that so many preachers do not think it matters what doctrine they preach! How sad it is, that so many people do not mind to what sort of sermon they listen! You, young people, possessing the knowledge of the Truth of Life only in Christ, must be on your guard as to what you hear. False doctrines so easily can slip into your minds and take root.

So we need to *take heed how* we hear. Sometimes, it is easier just to accept what is preached, even when it is against what we believe. This, however, is when opportunity is knocking at the door. Let us offer the Truth, and quote Isaiah, "Come now, let us reason together." I wonder if, when we are challenged by those who do not believe as we do, we are able to point them to the Life Truth. In this connection, we need to pray for words of

wisdom that we may speak the Words of Truth aright.

How necessary it is that we *take heed not to be deceived!* Oh, how easily people are deceived into believing all sorts of doctrines! They can be lulled into a safe belief in their own immortality, or they accept the doctrines of Universalism, whereby all men shall be saved eventually. Some believe that by their own good works, they will earn immortality. With all the acceptance of these false doctrines, one wonders how these people believe in the coming of the Lord Jesus Christ. They make it hardly necessary for Him to have come as their Saviour.

We realize, then, that in these days of indifferent preaching, we have an important part to play. We must *take heed* that the Truth is not smothered by the many falsehoods that are being spread among people today and believed by them, because they have no desire to delve into the truths of the Bible themselves.

# Does God Answer Prayer?

## In Three Parts—Part Two

By H. Gary France (Wenatchee, Washington)

*Lessons Learned from Granted Prayers.*—God is patient in answering prayer. For example: when an angel appeared to the woman who was to be the mother of Samson, the angel gave her instructions concerning her actions and treatment of Samson. Apparently awe-stricken, she excitedly told her husband of the occurrence, so her husband, Manoah, prayed for the very same instructions that the angel already had given his wife. God patiently granted the petition by sending the angel again to the family to repeat the instructions, practically word for word. Satisfied, Manoah invited the angel to stay until a lamb was prepared. (Judges 13.) God graciously does some things that appear to a nearsighted human to be absolutely unnecessary, but God sees wisdom in doing them, nevertheless.

Prayer demonstrates God's accuracy. Abraham's servant journeyed to the city of Nahor seeking a wife for Isaac. The servant prayed that God's selection would be revealed to him by her offering to water the ten camels, which task would require no small amount of effort. God could have revealed His selection to the servant through imparted knowledge or some simple method by which the spirit of the prayer would be answered, not necessitating the long and tedious task of watering ten camels. God, however, granted the petition in every detail, though one does not see immediately the reason for so doing.

One need not worry that he will ask too much of God. If the petition is harmonious with His will, God will grant it, though man would deem the deed impossible. Man literally is able to move mountains, but the most impossible feat for man is to restore life to the dead. This fact has challenged man from the time he has known death, but to conquer death is as impossible now as it was then. God, however, has restored life in granting prayers, which circumstances have been man's only method of overcoming death. Elijah prayed that the soul of the widow's child would return to him, and the child regained life. (1 Kings 11:22.) If God granted a prayer for restored life, will He not grant assistance to one attempting to follow righteousness? Jonah might as well have been dead, but he prayed for deliverance from the fish's belly, and God granted His petition miraculously. (Jonah 2.) "With God all things are possible" (Matt. 19:26).

God often gives a person blessings in addition to those for which he has prayed. God told Solomon to ask what

should be given to him. The reply was a simple statement of appreciation for God's mercy, but that in His mercy, God had given Solomon a kingdom to rule while he was yet very young. Solomon, therefore, asked for an understanding heart to rule the people correctly. God was pleased with the prayer and granted not only wisdom to Solomon, but He gave him riches and honor. (1 Kings 3.)

Hezekiah the king was given blessing in addition to that for which he prayed. When the king was very ill, God sent word to him that he would die. Hezekiah wept bitterly and prayed that God would remember his works. God blessed him with an additional fifteen years of life, although it is not recorded that Hezekiah prayed for an extension of life. (2 Kings 20:3.)

In 2 Chronicles 20, one may read that Jehoshaphat prayed for God to judge Ammon and Moab, who were preparing to invade Israel. God sent His Spirit upon Jahaziel, and Jahaziel informed the Israelites that they would not even be required to fight the battle! They were instructed merely to watch the occurrence from a certain place, which instructions were obeyed. God fought the battle, and the enemy was entirely destroyed. The Israelites put their trust fully in God, and God was willing to do much more than was asked of Him.

Similarly, when Asa turned to God for assistance, while preparing for battle against 1,000,000 Ethiopians with an army of only 560,000 men, God was willing to do more than grant the petitions mentioned in the prayer. Asa asked merely for help to win the battle. God helped not only to win the battle but to destroy and plunder the cities of the whole vicinity.

Hezekiah was faced by the problem of the king of Assyria, Sennacherib, who was preparing to invade Jerusalem. God spoke through Isaiah, telling Hezekiah that He would cause the Assyrian king to return home. Sennacherib sent his minister of propaganda, Rabshakeh, to Judah, telling the people that the Assyrian king would not be stopped by the Lord, for none of the gods of many other nations were able to stop him. Rabshakeh sent a letter to Hezekiah stating that Jerusalem would not be delivered from the Assyrian army. Hezekiah took the letter to the house of God and spread the letter before God and asked for salvation from the horde. God promised deliverance from Assyria and promptly killed 185,000

Assyrians during a night. For lack of anything better to do, Sennacherib went home, and soon he met his death at the hands of two of his sons. (2 Kings 19.)

An outstanding example of God's doing more than expected or required may be noted in 1 Kings 18, wherein is recorded the well-known contest between Baal and God. A sacrifice was prepared for each contestant with the understanding that the god who answered by fire would be recognized as the true God. After Baal's failure to ignite his sacrifices, Elijah had much water poured on God's sacrifice. God was expected merely to ignite the offering, for wood was furnished to consume the offering, but God's fire not only ignited the wood, but it consumed the wood and even the stones and dust! How sufficient is the power of God that can furnish such heat, when only the heat of a match and dry wood was required!

*We Do Not Know How to Pray.*—Some verses and examples teach that one does not know how to pray correctly. He should not be discouraged, therefore, if his

prayer is not granted. Paul wrote, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). The verse may seem to discourage prayer, because we do not know how to pray. In truth, however, the verse encourages prayer. One should realize from the beginning of his life that he is mortal, human, and frail. He should suppose his prayers are of the same frail nature—not worthy to go before God in the "raw" state. Paul encouraged us to pray by informing us that in prayer we are aided by spiritual intercession. Jesus said, "Your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:8). God will consider our prayers in relation to our needs. Christians should be thankful that God does not give those things that are not beneficial.

The inability to pray correctly helps to explain the reason some prayers apparently *(Please turn to page 10)*

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## The Natures of Man

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*By I. S. Davis (Wenatchee, Washington)*

**N**AURAL MAN is a raw product out of which God has made, and is making, reproductions of Himself. A natural man is one of the many who form a stock pile of raw material, yet untouched by the hand of God. From this stock pile, God is calling one from here, and one from there, and remodeling him into spiritual likeness of Himself. From this time forward, he is given a spiritual classification, to distinguish him from the natural, or unrefined, class of mankind.

God uses several instruments in the process of remaking man, chief of which is His Word. A close second is belief, to which is added confidence. Belief and confidence, combined, create faith. The next instrument is hope which, if directed in the right direction, brings the transformation near to completion. Hope of being like Him is the purifying process, which throws off the natural and takes on the spiritual. "Every man that hath this hope in him, purifieth himself, even as he [Jesus] is pure."

God first made Jesus, the first of spiritual creatures, and is using Him as a pattern after which the rest of God's work will be fashioned. There is only one variation in the process of making the first fruit and the fruit to reach the later harvest: God used Himself as a model to fashion the first fruit, and His Son is serving as a model for the rest.

There is no place in the Kingdom of God for the nat-

uralness of mankind. Without the touch of the hand of God, no man will enter therein. God calls as many as will receive Him, and begins their reconstruction by tearing down naturalness and building up with spiritualness. The flesh, or naturalness, profits nothing; it is the spiritualness that makes alive.

Naturalness is what holds men in bondage, but it is spiritualness that makes him free. Under the naturalness of Adam, all men die; but under the spiritualness of Christ, all men are made alive.

God's work of creation could be so visible and understandable if men did not work so hard to cover it with their own work. It is a simple story, and it should be good news to everyone. God is inviting all men everywhere to let Him work on them, to let Him rebuild them into a likeness of the one Son whom He has completed.

It requires neither a lot of study, nor any extensive amount of theology to appreciate what God wishes to do for man. There is plenty of time after we get these vital principles established in our minds to examine the theology of men.

Father, it is to Thee that we turn for knowledge of Thy Son. Thou hast said that there is life in this knowledge: help us to receive it. Help us to be free from the vain and imaginative descriptions men have given of Yourself and Your Son. We pray in Jesus' name. Amen.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**OLD WAYS.** The closing words of the book, "Starling of the White House," which is a compilation of the memoirs of Col. Edmund W. Starling, of the Secret Service, and who has guarded five presidents, gives the following counsel: "We Americans are a good people, and we are spiritual, but we have left our churches, and put away our hymnals. We believe in religion, but we have ceased little by little to practice it. . . . We cannot endure in this way of life; we cannot prosper. Christianity is not a theory to be believed. It is a living force which must be active, else it will die; and if it dies, everything which it has touched will perish with it.

"You will say that this is an old-fashioned Presbyterian sermon by an old-fashioned Presbyterian. That is true. But if I may be allowed one word of my own here in this book, let me say that all of us had better hearken to the old-fashioned way. We had better be about our Father's business. He will not wait forever."

This "little by little" slipping from the old ways can be discerned within our own church fellowship. The great fundamental teachings on the promises made to Abraham, the nature of man, conditional immortality, Kingdom teaching, and prophetic study no longer receive the prime emphasis which once characterized the preaching and writing of the earlier church leaders. Sound doctrine which absolutely was essential to salvation was the way which the fathers presented these doctrines. Salvation was conditioned on acceptance and belief of these basic doctrines. "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

**LOOKING FOR PEACE.** It has not been a year past since the war ended in Europe, and the formula for peace has not been found. The proposals set forth by the apostles of peace have been vetoed by the disciples of revolution behind the iron curtain.

Secretary Byrnes recently stated that if Russia persists in blocking peace settlements for the subdued of Europe by the Big Four powers or stands in the way of the twenty-one nations writing a protocol of peace, then the United States must present the matter before the United Nations Council. He said: "If a peace conference is not called this summer, the United States will feel obligated to request the General Assembly of the U.N. under article 14 of the charter to make recommendations with respect to the peace settlement." Commenting on this, Walter Lippman remarked: "The proposal is a final and last measure which is just short of war." The Bear of the North does not want peace. His philosophy has been and is to incite strife and keep dissension at a boiling point in countries not under his control. The Minister of Labor for Canada in speaking of one of the strikes now in progress in Canada said: "There are peo-

ple in this country who do not want a settlement of disputes. They prefer disorganization and agitation all the time." He was speaking of the Communists who have worked themselves into places of leadership in the labor organizations. The rise of Communism, which is anti-Christian, is forcing the churches of the world to ally themselves against a common foe. This is leading to church union.

**CHURCH UNION.** The great forces that are to exist in the end-time will be called forth through inter-related circumstances. Communism and Fascism were brought into being through the excessiveness of capitalism and the apostasy of nominal Christendom. These political isms that have arisen have been anti-church regardless of the belief or faith involved. These common foes are forcing the churches of Christendom to unite for self-preservation. It need not alarm one to see in the not-too-distant future the reunion of the Catholic and Protestant churches because of their common struggle against the anti-Christian—anti-church—element now becoming so militant. This combined power, of course, cannot come into being without the sacrifice of "love for the distinctive doctrines" of the combining churches where those teachings conflict. May not this harlot church turn out to be the false prophet of Revelation that, along with the dragon and the beast, will be instrumental in bringing the "whole world . . . to the battle of that great day of God Almighty"?

**HAPPY MARRIAGES.** There is a tide of printed matter coming off the American presses on the subjects of marriage and divorce. The alarming increase in broken homes and separations is causing the serious-minded to seek for the cause and the solution. One of the most stimulating approaches to the matter of marriage is made by Phillip Wylie, in current issue of Cosmopolitan, under title of, "What's Wrong with American Marriages." He cuts through many conventionalities and in plain language says the only secret to happy marriages is rearing of children. He says most of the divorces are due to "failure of our dreamy brides and eager grooms to realize that their happiness depends on their ability to be good parents—not on love, sex, or money."

In the beginning, God called upon the pair which He had created to be one in their children and to multiply and fill the earth. The only purpose of sex is for propagation. The waves and waves of divorces are only of recent years; and, while there are numerous reasons put forth for the conditions prevailing, the only logical causes for the ever-increasing demolition of marriages are the flagrant violations of Biblical teachings respecting the sanctity of marriage, the blessedness of parenthood, and rules governing home life. People are absolving themselves of all Chris-

tian responsibilities—Christian in theory—sinners in practice. Conditions in the homes and marriage relationships are not as they should be, but they are as God foresaw they would be—all the results of sin.

**IDLENESS.** We are told by the Master that conditions prevailing in the wicked cities of Sodom and Gomorrah would be prevalent in the days of His coming. The indictment against the cities of the plain was: "pride, fulness of bread, and abundance of idleness . . . neither did she strengthen the hand of the poor and needy."

Idleness always leads to mischief. Few people use spare time in a profitable way. The trend of the times is to work less and spend more time in riotous living. The shorter work week which is the demand of all segments of labor would be all right if people would devote themselves to constructive and gainful use of their time. The prophecies seem to indicate that "hire for man" and "hire for beast" will be scarce in the end time, yet at the same time prosperity will prevail; for there is not anything to indicate but that "craft will prosper." "Redeeming the time," while spoken in connection with the thought that the "night is far spent," also is true of all labor, whether secular or spiritual. Failing to do this, society is reaping the evils of idleness. Too much time creates "lovers of pleasures."

**CONFLICT.** The opening verses of James 5, recite conditions that will lead to a conflict between capital and labor, and details to some extent what will happen when this struggle takes place. Of the rich men, it is said that they will "weep and howl." They have become rich through defrauding the employees. The poor cry out against this oppression. Besides these two groups, there is a third group called the "brethren." These are cautioned against subversive action or having any militant part with the other two segments of society. Their part is one of patience pending the coming of the Lord. It is all right for those who have taken upon themselves the name of the Lord to "provoke one another unto love and good works," but to participate in the struggles of opposing factions in worldly affairs is unbecoming the stature of the Christian. The person who would prove himself a faithful soldier of the cross should keep aloof from the angry ways of man, for no man who wages a war of the spirit can be entangled with the ways of carnal people.

While a general application has been made of these verses of James 5, it should be observed that James wrote to the twelve tribes of Israel scattered abroad. A careful analysis will reveal this Scripture as being addressed to Israel and most properly applies to Israel. This is not a Gentile scene, although Gentiles may be the laborers. The rich in Israel still face difficult days ahead.



# "Value Received" for Your Pastoral Dollar

By J. R. LeCrone (Woodstock, Virginia)

*"Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ . . . no man forbidding him" (Acts 28).*

WITH perhaps more courage than discretion, we have undertaken to point out some of the things that a congregation can do which tend to increase and improve the value of its pastor's spiritual leadership.

Nothing could be further from our purpose than to make the pastor appear as a misunderstood or martyred individual. He is doing that which he most wants to do. His position often brings him compensations and rewards that do not appear to the eyes of the casual observer. For the most part, he is happy and contented with his lot and deeply would resent any attempt to present him to the brethren as a martyr or an object of pity. Our sole purpose has been, and is, to call to the attention of congregations considerations which often are overlooked in their relationship with their pastor. Many of the considerations we have suggested very properly could be called "little things." Experience and observation, however, have convinced us that the mutual satisfaction and even delight sometimes found in the pastor-congregation relationship is a result of the total of these same "little things."

In this fifth discussion, written with this thought in mind, we should like to turn our attention for a few minutes to the church parsonage. We consider it a very favorable sign that many Churches of God have built, or bought, parsonages. Other congregations are becoming increasingly "parsonage minded," and are laying plans to build or buy in the near future. It is a project worthy of careful thought and consideration.

Though the current housing shortage and high rentals have played an important part in focusing the attention of the brethren on the parsonage problem, the parsonage should not be thought of as simply a place for the pastor and his family to live. The parsonage occupies a vital spot in the spiritual and social life of the church.

Many a visitor, who may never have seen the church building and who is unacquainted with the membership, forms his first (and often lasting) impression of both on the basis of what he sees when he calls on the pastor. If he finds a neat, well-built, and well-kept house, planned and furnished in keeping with the purpose for which it is intended, he is likely to conclude that it was provided by members of a congregation who take Christianity seriously—members who give to the Lord's business the same

thoughtful, conscientious consideration they give their own affairs. If, on the other hand, the visitor is confronted with a parsonage that speaks of neglect and indifference from its unrepaired and unpainted exterior to an interior that gives every evidence of having been furnished with the congregation's discarded furniture, he probably will judge accordingly. And who will dare to say that his judgment is unfair? Just the appearance of the parsonage can prove an aid or a handicap to your pastor in his attempts to enlist the interest of others in the church.

Bear in mind that the parsonage is more than a home. It is the pastor's office and workshop as well. If it is to contribute its part to the general efficiency and effectiveness of your pastoral service, it must be planned with this thought in mind. Though each parsonage must be planned according to the local need, we should like to suggest a few things we believe are well to keep in mind.

Every pastor will agree that a prime consideration in any parsonage is the pastor's study. In it, he does his research, prepares his sermons, transacts church business, receives callers, counsels with those seeking guidance, and prays with those in distress. It may even become the scene of an occasional wedding. Though size, location, arrangement, etc., are matters of individual taste, two things are "musts" with regard to a suitable study. First, it must be sufficiently insulated from the rest of the house to permit complete privacy. Second, it must be so arranged as to permit visitors to enter and leave without passing through any other part of the house. When you remember that it is not unusual for people to counsel with a minister on the most personal and confidential matters, the reasons for these two requirements become obvious.

Since the probability is that many Bible classes and social functions will be held in the parsonage, we readily may understand why a large living room is desirable. Especially is this true if the church building itself provides no space for such activities that are available at all times, both summer and winter.

The parsonage with accommodations for entertaining evangelists or other out-of-town visitors will eliminate many of the embarrassing problems that often arise in connection with such visits—problems that embarrass pastor,

congregation, and visitor, alike. In addition, such an arrangement makes it much easier for pastor and evangelist to work together effectively.

Aside from these specialized considerations, anything that you find contributes to the convenience, beauty, comfort, or economy of your own home, probably will do the same for the parsonage. A good heating system, adequate lighting, satisfactory plumbing, comfortable furnishings—all have their place in the parsonage and will play a part in helping you to obtain the utmost in spiritual guidance from your pastoral dollar.

Quite aside from any mechanical or ethical consideration, the knowledge that you are concerned with the physical well-being of himself and his family will provide your pastor with a powerful incentive to give you his best.

Money expended in providing a suitable parsonage will prove an investment yielding rich and unexpected dividends.

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“The advocate of what is false has every reason to make his advances stealthily and to curry favor with the world. The man who feels that he has truth on his side must step firmly. Truth is not to be dallied with.”—*Selected.*

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### DOES GOD ANSWER PRAYER?

(Continued from page 7)

were unanswered. Moses was very anxious to enter Canaan, and he prayed diligently that he might do so, but God answered him somewhat curtly, saying, “Let it suffice thee; speak no more unto me of this matter” (Deut. 3:26).

Ezekiel apparently did not know what to pray for as he ought when, during a dream, he asked God if He was going to destroy all Israel. (Ezek. 9:8.) God replied that Israel and Judah had been very wicked. Their sins made the punishment necessary, and God decreed that they would not have pity.

When Abraham prayed that Ishmael might be accepted (Gen. 17:8), he was praying against God's Plan, although he did not know it. He did not know what to pray for as he ought. God's Plan was that there should be another son, by Sarah his wife, so, when Abraham prayed for Ishmael's acceptance, his prayer was against the Plan. How fortunate that we have the advantages of an Intercessor who will serve to make our prayers more acceptable!

God has answered prayers in an unexpected manner. While in the wilderness, the Israelites complained to Moses, because they wanted flesh to eat. The problem weighed heavily on Moses, so he turned to God. Under the stress of the moment, he prayed for death, that he

would not continue to witness his own wretchedness. (Num. 11:15.) God answered the prayer with complete justice. Moses' prayer was heard, but it would not have been just to grant him death. The children of Israel were at fault, so God punished them by giving them too much flesh and a plague that killed those who lusted for flesh. Thus God answered Moses' prayer, not as he had prayed, but in justice.

Elijah fled many miles from Queen Jezebel; and, at the end of his race for life, he, thoroughly exhausted, sat on the ground and prayed for death. God knew his need before he prayed, so God supplied his needs, rather than perform that which literally was petitioned. Elijah actually wanted relief, and though his words indicated that he desired death, God gave him relief. (1 Kings 19:1-5.)

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### A PROPHET WHO LIED

(Continued from page 5)

and they sat down to eat and drink together.

“It came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the Lord: Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say unto thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.”

It was considered a very great disgrace indeed for one not to be buried with the fathers of his family. Now such a fate was in store for *the man of God who had disobeyed God.*

The man from Judah started a second time toward home. But he traveled alone. The Lord was no longer with him. He had withdrawn His protection, and—

“A lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, and the lion also stood by the carcase.”

Men passing along the road saw the dreadful thing that had taken place, and went at once and told the old prophet about it. When he heard the sad news, he said:

“It is the man of God, who was disobedient unto the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.”

After the man from Judah was dead, dead as a result of the lie the prophet had told, the old man was sorry. But his sorrow could not recall the lie he had told, neither could it restore the life of the man who had perished so miserably because he believed it!

## BROTHERHOOD

"Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?" (Malachi 2:10.)

IT IS SAID that high above the earth, with its clutter and confusion, all mortal sounds blend into a perfect harmony—a symphony of the spheres. Even so, high above our creed-prattle, our shrieking intolerance, our claims to racial superiority, there is a realm of abiding harmony where all men are brothers.

How foolish our petty divisions then become! How vain our lone strivings appear! Did we not all come into the world in the same manner; were we not clothed, sheltered, and fed in one common way; does not the same impartial sun shine upon us all; and shall not the same mother earth cradle our dust when our little day is over?

Verily, life is too short for hate; too hard for greed; too bitter for selfishness; too baffling for misunderstanding; too lonely for unkindness. But, surely it is long enough for the practice of what we really are, namely, brothers of one another, because we are all children of one loving Father.—W. Waldemar W. Argow in *Sunshine Magazine*; selected by Jessie M. Wilson.

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 THE HEAD OF THE TABLE

"We'll never have peace eternal,  
The din of war will never cease,  
Till God is asked to guide the hands  
That write the plans for peace.

"Should not the One who made the world  
Be asked to share the plan  
To decide the fate of nations  
And the destiny of man?"

"Who has a better right than God,  
Who rules our future fate,  
To make another paradise,  
And save this world from hate?"

"The links in the chain of friendship  
Will be strong as a steel cable  
If the men who make the peace plans  
Ask God to sit at the table.

"There will be peace for all the nations  
If men are willing and able  
To reserve for our heavenly Father  
The seat at the head of the table."

—Mrs. Hobart M. Trotter.

 BOOK  
PARADISE

By Arlen Marsh

"Freedom has a thousand charms to show,  
That slaves, how'er contented, never know."  
—William Cowper, "Table Talk."

Partially condensed in *Reader's Digest* (June, 1946) and now running as a serial in the Hearst newspapers, *I Chose Freedom* (Charles Scribner's Sons; \$3.50) is becoming almost as well known as General Marshall's last report to the Secretary of War.

Victor Kravchenko, the author, is Russian by birth and was for many years Communist by preference. He came to the United States as a member of the wartime Soviet Purchasing Commission. On April 4, 1944, he resigned from the Commission and fled from the NKVD, the Russian secret police.

The comparison of the Russian political and economic system with our own, which is drawn by a man who was on the "inside" of Soviet affairs for three decades, is truly outstanding in recent literature. The condensations of *I Chose Freedom* are good, but lack much of the authentic detail Mr. Kravchenko packs into his complete story.

For story it is—as gripping as any spy thriller. Yet at the same time it is true, with a trueness that will make many an American's hair stand on end as he dreams of the possibilities if totalitarianism should ever be inflicted on the Western Hemisphere. The Kravchenko efforts to elude the Russian police—active even in the United States; the silly excuses given for his act of resignation by the Soviet Commission; the unwillingness of Russians to trust anyone, even themselves; the attitude of the Kremlin toward the rest of the world—in this material lie the seeds of the next world war and the secret of our inability to secure co-operation from the U.S.S.R.

The conditions suggested by Mr. Kravchenko are the conditions proposed by Biblical prophecy. Anyone who combines a study of earthly affairs with a study of Ezekiel, Daniel, Isaiah, or Revelation will find *I Chose Freedom* to be a sourcebook rich in information. It is not religious, of course, in any sense of the word; Mr. Kravchenko is not concerned with religion. But it is remarkably definitive on Russian policy and on the probabilities of the future.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).*

### Friend of God

Abraham was called the "Friend of God." Would you like to be known also as one of God's friends?

We show our love for God in many ways. Jesus told Peter that when he was converted he should "strengthen the brethren." Later, we know that Peter became the leader of the apostles. He was always there, talking for the Lord. He spread the "good news" of the Kingdom of God to others. He told them of the Kingdom Christ would rule. He taught them how to live so they could be in that group.

It is good news for us to hear that those who will be living during the terrible time of trouble will be caught up away from all the sorrow and trials.

Abraham showed his faith by his actions. We, too, may say one thing yet do another. Many more people can see our actions than hear what we say. The Church of God is called the "called out ones." It is the "assembly" of God. In Matthew, the church is called "the kingdom." It is Christ's household. The church is said to be "the salt of the earth" and the "light" of the world. We reach not only the ones who love to gather for group study and worship with us; we also reach some who attend other churches, or do not go to church. So let us show our faith in God and Christ by our lives. Let us talk about them. Let us discuss the Word.

### Faith and Works

James says: "I will shew thee my faith by my works" (James 2:18).

Suppose your sister hurt her thumb. You stood looking at her, and said: "O, I am sorry for you." Would it not help more to get the medicine and wrap it up for her? That would be working to show you were sorry for her.

James used the example of one who has no clothes or food. To say only you pity the poor one is not much comfort. But, if you give loaves of bread and warm clothes to wear, that will be of value. Then James added: "Even so faith, if it hath not works, is dead, being alone" (2:17).

Therefore, let us work that our faith will not die.

### Let Your Light Shine

Jesus said He was the light of the world. If we are His

children, we should reflect His light. When we take a lighted candle into a dark room, it sheds quite a bit of light. We, as Christians in a world of sin and darkness shine brightly, too.

Have you watched the "lightning bugs" or "fire flies" yet this year? They are tiny, yet they make a bright light. We must not hide our light but let it shine for Jesus. We cannot all be together, yet, if you shine just where you are, each one, Jesus will see a large number of lights in different parts of the world, all shining for Him.

### We Are So Happy

We have more new ECE Club members for enrollment today. These names were given to me by their mothers at the Minnesota State Conference: James A. Coulter, Eden Valley; Kent and Scott Ross, Litchfield; Joy Ann Wood, Litchfield.

### More Members Needed

Why don't you send your name? ECE means "Everyday Christian Expression." Surely, you express your Christianity in some way every day. If you attend church and Sunday school and read THE HERALD (Children's Page) each week, then join our club. Send your name and birthdate so you can be in the "Happy Birthday" corner when your birthday comes.

### Happy Birthday Wishes

Martha Jane LeCrone, June 24, age 8, Woodstock, Va.

### Be As God Would Have You Be

"Be patient with others, but strict with myself;  
Loving to give, but refusing all pelf;  
Doing the right, though it brings me no fame;  
Honoring Christ, because signed with his name;  
Helping the downcast, and cheering the sad;  
Living our creed, till it makes the world glad;  
Fond of our work, of our friends, of our land;  
Walking by faith, daily led by God's hand;  
This is the pathway the saints all have trod;  
This is the life hid with Christ's life in God."



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Lighthouse Keepers

\* \* \* By F. S. Van Fleet, Grand Rapids, Mich.

A small boy, who always was putting emphasis on the wrong word or syllable, once was asked to recite a piece. Instead of saying, "My soul is a lighthouse keeper," he said, "My soul is a light housekeeper."

Is it not all too true that too many people are light housekeepers, just that and nothing more? They attend church sometimes, especially on special occasions. They work sometimes, if so disposed; give sometimes, if so inclined. Weak, indeed, would be the church composed entirely of such light housekeepers. In fact, it may be compared to a cheap apartment building with a sign hung out: "Light housekeeping rooms." Its power and influence over the world would have just as much effect as such a building.

In contrast to the light housekeepers, there are real lighthouse keepers—people whose sole occupation is to keep certain lights lit along treacherous rocks, reefs, and shoals. Theirs is a responsible position. Often it is a thankless one, for who knows how many ships have been saved from being grounded because the lighthouse keeper was at his post? Indeed, the lighthouse keeper has played an important part in the whole economic system. Who is aware of the millions of dollars in ships and cargoes that have been saved all because the lighthouse keeper did his duty. Yet, does one hear of such persons being rewarded or receiving enormous salaries? Usually the only time he receives any attention is when he is in disgrace and some ship is lost through his neglect.

Important as the lighthouse keeper is for the ships, there is a lighthouse keeper who is more important. He is the Christian who has his light shining day and night. His wick reaches deep into the oil of God's love. It is shining continuously, because it always is trimmed of the char of indifference. He is always warning of the shoals of thoughtlessness, the waves of intolerance, and the jagged rocks of jealousy, hatred, and despair.

A light housekeeper or a lighthouse keeper—which are you? . . . Solomon well said, "Whatsoever thy hand findeth to do, do it with thy might."



### Is There a Chance after Death?

\* \* \* By P. W. Buzek, Cleveland, Ohio

IF THERE is a "chance after death," in the Kingdom to come when Christ returns, why try to teach people the truth now? They would have a better Teacher then and be sure of entering into the Kingdom.

Why should we, who "study to shew [ourselves] approved unto God, [workmen] that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15), and who make sacrifices to teach others the truth, *live* these truths we have learned. Because *obedience is essential* to salvation.

"There is a way which seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12). Paul, in 2 Corinthians 4:3, said: "If our gospel be hid, it is hid to them that are lost." Hezekiah said: "They that go down into the pit cannot hope for thy truth" (Isa. 38:18). This verse makes it very clear that there is no chance after death.

"Chance-after-death" theologians "err, not knowing the scriptures" (Matt. 22:29). "Man that is in honour, and understandeth not, is like the beasts that perish" (Psalm 49:20).

In Proverbs 21:16, we read: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." "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" (2 Thess. 1:7-9).

Isaiah, speaking concerning the heathen lords, said: "They are dead, they shall not live; they are deceased, they shall not rise, therefore hast thou visited and destroyed them, and made all their memory to perish" (Isa. 26:14).

We must obey the gospel *now*, before Christ returns, if we are to be worthy of admission into the Kingdom.

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"The Psalmist said he really longed for God as the hart panted for the waterbrooks (Psalm 32:8; 40:1). When a person once gets that heart-hunger for the *best* God has, and he gets that best, that will end the quest for the best. Glory to Jesus!"—*Selected*.





**FONTHILL, ONTARIO**

On Sunday, May 26, the weather was a little cooler than usual, but very comforting and kind to us, for our forty-second annual May Meeting. Mother Nature co-operated with lilac time, and great bunches of lilacs, mixed with other early flowers, decorated the church, thanks to Bro. Joe Fletcher's willing hands.

Sunday school opened the all-day meeting, extra musical numbers being offered by the junior choir and little ones. Bro. C. E. Randall spoke after this, his subject being, "Reward of Faithfulness."

After dinner, our pastor again gave us a very stirring and timely discourse on "Watchman, What of the Night." You Herald readers who so often speak of enjoying Bro. Randall's "News and Prophecy Digest" page, can imagine what an interesting afternoon we had. The Communion service closed the afternoon session.

Between the services, time was found for happy reunions. New acquaintances were made, old associations renewed, and present bonds of friendship enriched and knit still more closely together.

Some of the Niagara Falls, N. Y., members present could claim attendance at forty-one of the forty-two May Meetings held. Several of our own group, as well as others from the Falls, had missed only three or four of these gatherings.

We had good attendance at all services. Some coming from a distance were: the Gardiner sisters from Lancaster, N. Y.; Bro. Archie Beemer of Hamilton; Aunt Tammie and Uncle Charlie Yates of Norwich; also others from Saint Catharines, Welland, Thorold, and surrounding districts.

The climax of the day was our pastor's fine sermon on "Exceeding Great Promises." Most appreciative comments were heard on these great promises to which we who are Christ's can lay claim. Knowing that we are living in the last days of the end time causes us to rejoice greatly. We are now forty-two years nearer to our redemption than when we first believed. Much as we enjoy our May gatherings, we would be glad if we had no more, for we long for that greater gathering unto Jesus Christ our Lord. May that call soon come, is our sincere prayer.

Some news items follow:

Kathleen Eggleton, whose baptism will be reported by our pastor, was welcomed into our church family on Sunday, May 19. Kathleen is in her early teens; and, as Bro. Randall extended the right hand of fellowship to her, he emphasized the fact that her Christian life was just beginning. May we, who are older members of the family, keep in mind our responsibility in doing all we can to strengthen and assist the growth of those new in the body.

Sr. Blanche Page, our faithful organist, is at present in the Welland Hospital, having submitted to surgery this week. It will be hard to continue our musical activities without Blanche. Let us remember her in prayer.

Srs. Priscilla Clarke and Mattie Shute have been patients in Welland Hospital, but are reported doing well, and soon will be going home.

Sr. William Anger, suffering from an attack of eczema, was sufficiently recovered to be with us for the annual meeting.

Betty Elliott, for whom I asked your prayers, was permitted by her doctor to at-

tend one service on Sunday, but she still must be careful for weeks to come.

The married fellowship group spent a pleasant social evening at Bro. and Sr. Melvin Haines' home recently. A chicken supper is to be held by this group in the church basement on June 14, after which pictures will be shown.

Reservation has been made at Queenston Heights for our annual picnic. The date is July 1. We hope to see you there.

Irene Holland, Reporter.

**ENROLLEES FOR SUMMER SCHOOL**

New enrollees, making a present total of thirty-one students, are:

- Ernest Dart, Cashmere, Wash.
- Preston Landry, Hammond, La.
- Carol Day, Hammond, La.
- George Anthon, Hammond, La.
- Letha Hammel, Wray Colo.

**POMONA, CALIFORNIA**

Bro. Terry Ferrell and family are enjoying a visit with his mother, Marjorie Ferrell, and his brothers and sisters. His father, Chester Ferrell of Monrovia, his uncle from El Monte, and all the other Ferrells were at the Sunday morning service (May 26) at Pomona. He spoke of taking a drive up to Yosemite National Park, this week.

Cpl. Duncan McLeod has been discharged from the army and arrived home last week.

Norman J. McLeod, recently discharged from U.S.O. work, has started a nursery in Pomona. He also will teach piano.

Lt. John Adamson has been discharged from the Marines and has returned to Pomona.

William Reid and Jessie Kauffman from Riverside attended meeting, Sunday, May 26.

Sr. Dorothy Pritchett and son Bruce are with the J. E. Adamsons. Lt. Will Pritchett has been transferred by the Navy from Sampson, N. Y., to Honolulu and has gone on to find living quarters. G. P. Lichty.

**GOLDEN RULE CHURCH OF GOD  
Cleveland, Ohio**

On the evening of May 17, the Golden Rule Sunday School of Cleveland, Ohio, held a banquet in honor of our returned servicemen. All our boys are not home yet, but those that could attend were present.

Bro. George Jones gave the welcome-home address; and, after a delightful meal, Bro. M. W. Lyon, our guest speaker, gave a talk that was interesting to all. It was a pleasure to have Bro. Lyon with us, as he was our pastor at the time most of the boys left.

After the banquet, Bro. Lyon showed moving pictures of the various churches and church groups.

Bro. G. J. Gordon asked Bro. Lyon to fill his place at the pulpit the following Sunday, so we had a chance to hear him again.

At the recent annual Sunday school meeting, the following named officers were elected for the coming year: H. W. Stadden, re-elected superintendent; Charles Jones, assistant superintendent; Miss Irene Smith, re-elected secretary; Miss Shirley Noske, assistant secretary; Mrs. Mattie Agard, re-elected treasurer; Miss Eunice Halls, pianist; Miss Hazel Stadden, assistant pianist. May God continue to bless us and strengthen us in our work here. H. W. Stadden.

**AUGUST FREDERIC SCHULTZ**

August Frederic Schultz was born, February 23, 1862, in Gros Kotten, Germany, and died, May 29, 1946, at the Yoder Home, Lexington, Nebr. Mr. Schultz came to America in the spring of 1891. He stayed four years in southern Michigan, then, in 1885, came to Frontier County, Nebr., and homesteaded three miles east of Moorefield.

On March 4, 1889, Mr. Schultz was united in marriage to Miss Penelope Jane Guinn. To this union were born six sons: Melvin who died in August, 1937; Homer of San Diego, Calif.; Guinn of Butte, Mont.; Otto, Emmil, and Alton, of Moorefield. His wife died in November, 1929.

He leaves to mourn his death, besides the five living sons: seventeen grandchildren, many other relatives, and a host of friends.

In 1893, Mr. Schultz was baptized into the Church of God by Bro. Almus Adams, and remained true to the faith until death.

Funeral services were conducted in the Union church of Moorefield, Friday, May 31, by the writer, after which the deceased was laid to rest in the Moorefield Cemetery to sleep in peace until Jesus comes.

E. E. Giesler.

**SYLVIA KEENAN**

Sylvia Ann Cathryn Hazelett was born, October 24, 1891, near Oklahoma City, Okla., and died, May 26, 1946, at Wray, Colo. Sylvia came with her parents to Laird, Colo., at the age of seventeen, living near Laird until her death. On October 18, 1911, she was united in marriage to Grant Keenan. To this union were born three children, two sons and one daughter: Keith Keenan of Wray; Lorraine Keenan of Laird; and Mrs. Florene Dressler of Portland, Ore.

She leaves to mourn her death, besides her three children: five grandchildren; one brother, Victor Hazelett of Joplin, Mo.; and one brother-in-law, Paul Hartman of Saint Francis, Kan. Her parents and three sisters preceded her in death. There are many other relatives, and a host of friends.

In 1923, Sylvia was baptized into the Church of God, and remained in that faith until death.

Funeral services were conducted by the writer, Thursday, May 30, 1946, in the Lock Wood Mortuary of Wray, after which she was laid to rest in the Wray Cemetery.

E. E. Giesler.

**HERALD RECEIPTS**

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# Summer Bible Training School

For Youth and Adults

Oregon, Illinois

July 1 - 26, 1946

## A Message from F. A. Stilson, Dean



F. A. Stilson

*The Troubled Sea.* Only a short time ago, I stood by the sea, gazing out upon it in its restless motion; leaping, tossing, changing colors with the over-passing clouds, gnawing away at the shoreline, as if trying to reach beyond its confines, ever subject to the external forces of wind and sun and moon, vying with the law of gravity.

In my imagination, I turn my eyes landward and think how much like it is the great sea of humanity, as it in troubled, restless, and uneasy motion rushes to and fro, a tossing, seething mass under the power and influence of forces leading it to destinations unknown. This observation leads us to one conclusion, that humanity has followed—is following—the course of wickedness. "The wicked are like the troubled sea when

it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

I see also a group in the great field of Christianity, unstable as the sea, subject to the external influences of those who would lead down and away to the things that are base and low, aided and abetted by the law of human gravity, the carnal nature, or, as Paul would say, "A law in my members."

Bible study may well be a worth-while aid in establishing such stability and soundness of faith, "that we henceforth be no more tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lic in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:14).

But I observe in the troubled sea there is a place of rest and quiet—a calm, a sheltered place—where the captain may steer his bark into a peaceful haven and there anchor without fear of drifting on the rocks. But the captain would be helpless without chart and compass.

We have a "chart and compass," the Bible, which will guide us into quiet waters where we may bask in the sunshine of God's eternal love and find that perfect peace which "passeth all understanding." Bible study will help you to read the "chart and compass," that you may be able better to understand the commands of the Captain of your salvation.

Will I see you at the Summer Bible Training School? I hope so!

**ENROLLMENT COUPON.** Students planning to attend the Summer Bible Training School (July 1-26) are requested to sign and return this coupon. Address your letter to Summer Bible Training School, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department. (Minimum age—fifteen years.)

Student's name .....

Address .....

Tuition (\$35.00 plus textbook costs) will be paid by .....

(State whether personally or otherwise)

# THE RESTITUTION HERALD

VOLUME 35

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NUMBER 38

## Who Is "One in Christ Jesus"?

By Gerald L. Cooper (Tempe, Arizona)

*"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" (Galatians 3:28).*

DURING the past year or two, there has been an increasing pressure on various denominational bodies to forget their differences in doctrine and to unite for the preservation of Protestantism. The usual argument is: "We are all going to the same place anyway, so what difference does it make?" Others quote Galatians 3:28 to show that we are "all one in Christ Jesus." In my opinion, this verse has been misapplied in many ways. A few years ago, I used this text to "prove" women have as much right to teach Sunday school classes as do men. Though still believing this, I believe, also, that I misused the scripture. What does it mean? In my own weak way, I think I have found the true meaning.

Many religious organizations believe in Christ in one way or another. Near Tempe, Arizona, is a small Indian village named "Guadalupe," or "Yaquitown." The inhabitants, not natives of the United States, migrated many years ago from Mexico because of persecution. When they came, they brought their religious beliefs and customs with them. Since, missionaries, both Catholic and Protestant, have worked there, and the result is a hodge-podge of religion such as I never saw before. Yet, these simple people believe in Christ, and in His coming, probably more earnestly than most of us. Would you, every morning, go up a small mountain, to an altar erected for the purpose, to see if Christ had come during the night? Do you so deeply despise the traitor, Judas, that you want to hang him in effigy every year? Probably not, but these Yaqui Indians observe these two customs along with many others.

Once on a train trip, I encountered a well-dressed, intelligent looking woman who engaged me in conversation

in regard to where I was going, my profession, and all about me. Then, almost subtly, she approached religion and began to regale me with the most fantastic thoughts I had heard up to that time. She was a representative of a cult that has a large following in California and in other Western States—the "I AM" movement. Of course, I was interested, but not in the way she hoped, for I

wanted to know if they believed at all in God and in Christ. Finally, she did mention Christ, saying He with eleven others, among them the dead son of the founder of the cult, were the "Exalted Ones." Just what was meant by this I never ascertained, for I soon lost interest. The point is, that even the most fantastic cults and religions almost always have Christ somewhere in their worship. Let us bring it "closer to home."

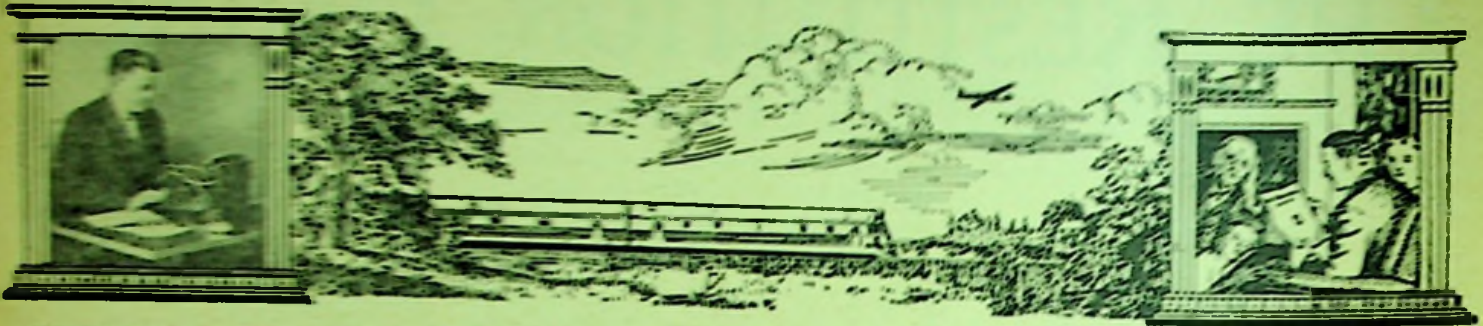


Gerald L. Cooper

I recall a time when one of our churches was undergoing repairs and the congregation worshiped in another denomination's building. At the close of Sunday school, one of the members of the other church arose to make us welcome and used the well-worn phrase, "We are all going to the same place, anyway." One of our brethren afterward remarked, "Well, I don't believe that, but even if we were, they intend to go by dry land and we intend to go by water." There are other churches that believe in baptism as we believe, some that believe in Jesus' second coming and in the mortality of man, but who deny the regathering of Israel.

The question in my mind is this, Can we be "one in Christ Jesus" with any group whose members deny, or do not believe, all basic truths that we hold dear? (Incidentally, they are dear to us, not because they may constitute our creed, but because they are Scriptural truths.) No—I believe not. There is (Please turn to page 11)





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### Temple Builders in Chicago

Brother and Sister Harold Doan, pastor and wife of the Chicago Church of God, are leading well in a good work for the Lord. In a sense, they are Temple builders—building the Church of God. According to recent plans, the present place of services will be moved, July 7, from downtown Chicago to a building in Berkeley, a west-side suburb of the Metropolis. The opportunity for service is apparent and challenging in this community, there being no other church near by, and it is a fast-growing residential community.

There is hope, too, of erecting a new church building in this Chicago suburb. Essential costs of erecting a church in the Chicago district are much higher, unavoidably, than in most any other locality, but that is no good reason not to build in the Chicago area. Already, there is a substantial group of Church of God members in Chicago, and they are energetic and zealous to work. Jesus' command to preach the gospel in all the world will be broken, on our part, if we proclaim the gospel only in those places where it costs little or nothing. Paul, who preached in Ephesus, Athens, Rome, would forfeit no opportunity to preach in Chicago. Yours is the opportunity, the task, Brother Doan.

Press forward, Chicago, in your new venture of service. Work faithfully, powerfully, defending and proclaiming the true gospel of the coming Christ and His Kingdom, and He with whom all things are possible will bless you. When David purposed to build a house for God, God made covenant promise with David to build *his* house. (2 Sam. 7.) David's accomplishments for God were limited, but God's reward for David will be eternal, unlimited. A temple for service in Chicago will not be denied you, and, by keeping your heart and soul zealous toward God, He will bless your house, your church body, "for a great while to come" (7:19). Indeed, only when Christ returns to reign, when David's Seed's throne "shall be

established for ever," will all temple builders be shown fully God's pleasure in their service. . . . It is encouraging to know there are Temple builders in Chicago.

### Attention, Pastors and Secretaries

The 1946 General Conference of the Churches of God in the United States and Canada is fast approaching. Delegate forms for representation at this Conference have been mailed to our conferences and local church secretaries. In some instances, where we did not know the secretary's name, forms were sent to pastors. Any church or conference secretary not receiving the Delegate Form by June 25 should notify National Bible Institution, and the forms will be sent promptly. We wish every church and conference to be represented.

Pastors of congregations can be of no little assistance to our General Conference work by explaining to their con-

gregations the manner of representation. All rules and regulations pertaining to delegates, and their power of voting, appear on the front page of the Delegate Form. Only as our brethren throughout the nation understand and appreciate the general workings of the General Conference can there be successful operation and co-operation in our activities for the Lord. So, we urge pastors, secretaries, and other church leaders to read the rules governing representation at the Conference and to encourage all members of the church to attend the General Conference—a spiritual feasting. Gasoline rationing, tire rationing, and kindred wartime problems are gone! Come one, come all; let us worship and serve the Lord!

### Last Call for Students

Last call for students! In a few days, the Summer Bible Training School will be in progress. The first session will begin, promptly, at 9:00 a.m., Monday, July 1. Brothers E. A. Gibson, James M. Wackins, and Ernest Barnum, the instructors, will be happy to see you. Come!



Brother and Sister Harold J. Doan



# Harvest Time

By Paul M. Hatch (Oregon, Illinois)

A GREAT earthquake struck the world in the year 1910, or thereabouts. The magnitude of its destructiveness can be measured only in our times, thirty-six years later. The tremblors set in motion in those years are sweeping in now stronger and stronger with ever-increasing severity. Recently, a gigantic seismic disturbance arose in the Aleutian Island chain, setting in motion a tidal wave of immense proportions. It caused death and destruction to several hundred of earth's inhabitants far removed from the place of its origin, and we are horrified by these little-understood phenomena. These are mere playthings, however, in comparison to that which occurred in 1910, or 1911, and later.

This opening statement may mystify many who lived back in those days. They probably remember them as the halcyon days of their lives. Indeed, they were peaceful days. Food, shelter, and clothing were plentiful and low in price. People were good-natured. Life was sweet and cheerful. For the benefit of all, let us look back on those days and observe, if possible by faulty memory, some of the events transpiring and some of the events that shortly were to occur.

William Howard Taft was President of the United States. Kaiser "Bill" was on the throne in Potsdam, and many kings in those days, I presume, were sitting in their counting houses, counting out their money. Jack Johnson had just knocked out Jim Jefferies for the pugilistic crown. Sullivan, Corbett, and Fitzsimmons had passed in the parade. Willard, Dempsey, Tunney, and Louis were yet to come. Motorcycles were more numerous than automobiles, and that "is not saying much." It is recalled that the Hudson car appeared that year with new body lines, but it was a "far cry" from the sleek, streamlined car bodies of today. There were no enclosed cars then; they came ten years afterward. Popular songs were of the ragtime variety, a forerunner of "jazz" and the "tin pan alley." Men "rolled their own" and disdained the "tailor made." "Tailor mades" became popular only when cigarette manufac-

turers educated women to smoke. Young girls did not sing out the praises of beer over the radio, for there were no radios in those days and the general public knew nothing of such a possibility, although the public marvelled at wireless telegraphy. I believe, however, that DeForrest was working on the vacuum tube. The first radios, that came early in the 1920's, were of the tuning coil, cat whisker, galena crystal, head phone type. Back in 1910, aeroplanes were crude crate constructions. Motion pictures had the appearance of being acted out in the rain, and there were long, drawn-out explanations and conversations in print. Everything was silent, except for whirring of the projecting machines. All these things seem to be innocent things in themselves, but they are the steps that developed the frenzy and nervousness of our day. Women were modest and men were gallant in 1910, but soon all this was to change. Now, let us look into the development of some of these conditions.

In 1910, stylists introduced the harem skirt, but the skirt did not "go over," and the only ones observed were those in show windows. Women retained their modesty, but revolutionary changes had begun to work. By degrees, the modesty of women diminished and ankles began to appear. The skirt was definitely on its way up, and the morality of

men took a downward trend.

It is recalled that in 1911 a fear gripped the nation and everyone seemed to be in a state of apprehension. Although nations were at peace, there had been demonstrations of unrest. The young Turks had staged a bloodless revolution in 1908 and separated the Caliphate from the Sultanate. President Theodore Roosevelt had forced the German Fleet out of the Carribean Sea—a fleet that threatened Venezuela a year or so earlier. In 1911, war broke out in the Mediterranean between Italy and Turkey, and Turkey gave up Tripoli (now Libya). This war seemed to quell the fear among people in the United States, but it was the lighting of the fuse that caused all

## SIGNS OF THE LAST DAYS

"Mark this, there are hard times coming in the last days. For men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous, relentless, scurrilous, dissolute, and savage; they will hate goodness, they will be treacherous, reckless and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force. Avoid all such.

"Now you have followed my teaching, my practice, my aims, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings—all that befell me at Antioch, Iconium, and Lystra, all the persecutions I had to undergo, from which the Lord rescued me. (Yes, and all who would live the religious life in Christ Jesus will be persecuted.) Bad characters and impostors will go from bad to worse, deceiving others and deceived themselves; but hold you to what you have been taught, hold to your convictions, remember who your teachers were, remember how you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus" (2 Tim. 3:1-15; Moffatt).

Europe to explode in 1914. A succession of wars occurred. In 1912, Turkey was at war with Greece, Bulgaria, Serbia, and Montenegro. In 1913, Greece, Bulgaria, and Serbia were at war over the spoils of war. Germany began spreading her wings for war. France was nervously strengthening her frontiers. Belgium was hastily completing her turret forts at Liege and Namur, and Russia was pawing around in the Balkans. England was bringing up her fleet to war strength. The United States remained calm, for the edge of apprehension had passed.

In those years, a new expression began to appear that seemingly gripped the minds of all people. It was called "sex appeal." The thought behind it was that love consisted primarily in sex appeal, and, to enlarge this, base-thought stylists began not only diminishing the length of skirt but also to diminish the clothing to emphasize body form. This idea grew apace through World War I and the teens. Motion pictures went rampant until censorship was instituted over the industry, but the idea had triumphed and the censorship was ineffective. Social revolution had come, and the morality of the nations steadily dropped. The United States government, in keeping with the times, added to the delinquency by coining and bringing out the "strip-tease" quarter dollars that showed Columbia with a dress split to the hip!

Although the change was somewhat gradual in most nations, Russia made the change overnight. In the Menshevik and Bolshevik revolution of 1917, in which her political and social ideas completely changed, her people plunged to the very depths of debauchery and degradation in their release from religious teaching of the marriage state. Children born in wedlock or not—mostly *not*—were state property and wards of a godless government. America and other nations stand to suffer much in this delinquency, but Russia stands to suffer the most.

Dancing was popular then as now. The teens exhibited mainly the "waltz," "fox trot," and "two step." These were graceful and moral dances. Then, along with the flaring-skirted "flapper" in the early twenties, came the disgraceful and demoralizing hip dances under various names. Next in the procession came the "slim slinker" and all the attendant fat-reducing nostrums. Dances became steadily more violent and disgraceful. Just before the War, "jitterbugging" was the fashion and many, many young girls fell victim to nervous disorders as a result of it.

There was a time when the pulpit thundered out in denunciation of the rouged cheek and the shortened skirt, and there was a time when chaste and godly mothers kept their sons and daughters from this tide and dangerous undercurrent. Today, one seldom hears a sermon on these evils. In fact, it seems that ministers as well as lay members have been swept into the maelstrom of toler-

ance, if not almost complacent indulgence of this terrible condition. I say "terrible condition," for this unstable economic chaos enveloping the world is directly traceable to the loosening of morals of all peoples, tongues, and tribes of men.

An unpleasant picture is before us, for a grave delinquent problem is on our hands. So far has this progressed that the policing powers of the nation are alarmed and are sending out warnings of dire circumstances if this trend continues. It is an unpleasant task to say these things relative to this condition, and it is an unpleasant task to criticize any group of people for this delinquency. Therefore, what is to be said now is far from the desire of the writer, but it should be said. It concerns our own church.

Some years ago, a group of our ministers met to discuss a certain proposition and to set up a common policy of teaching on the question of marriage, divorce, and remarriage. It is almost needless to say that no policy was formed because of wide difference of opinion on the question. A proposition was written out on a blackboard, of which the wording is not recalled, but it was a poser to correct all on this vital and important religious question. A certain group of ministers objected to the wording of the forepart of the proposition, so it was erased from the board. Then another group of ministers objected to the wording of the latter part of the proposition, so it was erased also. That left a middle portion of vapid, meaningless nonsense. So, with consent of all ministers present, it was erased—and I suppose that is the way it stands at this late date.

In the course of the discussion upon the subject, two of our elder and influential ministers voiced themselves upon the question so loosely that the writer was perfectly astonished and a great fear gripped his heart for fear of the resultant delinquency if such teaching was proclaimed from the pulpit. So far as is known that looseness of opinion has never been spoken from the pulpit, but the possibility was appalling.

It seemed, from the thoughts expressed by these ministers, that Christ's voice in the matter was vain. Certainly, if we are to follow the Christ, let us follow Him every whit and put away the vain and faulty notions on this subject. To clarify what I mean I state in fact the argument put up by these elder ministers. One contended that marriages are none of the church's business, but are entirely under civil authority. It seemed from what he said, and the contention made that the church keep "hands off," for it was "none of its business," and leave all union by marriage to civil authorities. A loose teaching, indeed, and almost to the point of saying that God does not join together! The writer believes that, when God does not join together, or if the bonds of marriage are not God-

promoted, then those people are living in adultery no matter how many legal ties the civil authorities may apply.

As loose as this contention was, I believe the other minister expressed himself still more loosely and was much more dangerous. His contention was that divorce in its Old Testament sense was equivalent to death, and that persons divorced were perfectly free to remarry without the taint of adultery being upon them. He brought divorce over to our present time as having the same purpose: persons divorced are dead to each other and, therefore, are perfectly at liberty to remarry.

*What says Christ on this question?* That reveals where the world is today. The church has lost its influence and its grip upon its members. Even Christ's words seem powerless to stop this mad rush of both church and world.

In the forepart of this article it was expressed that certain nations would suffer greatly from indulgence to the very dregs of social evil. I wish now to bring it upon the religious plane as well. It may be said as an axiom that those who indulge in evil most will suffer most, and those who indulge the least will suffer the least. It is a fairly well established fact that that class of people—call them a nation or religious group—that has the financial control of garment making, styling, and motion pictures, as well as other means, has perpetrated these last-day conditions. Consider how terribly these people have suffered in the past few years—and are still suffering! Those religious peoples of this country who have indulged hardly at all are still morally strong and virile of body. I mean the Amish and Mennonite groups of religion. Even the government is trying to corrupt this class of people to forsake their backward ways and to get modern in some respects. It would be well if we Church of God people would emulate some of the moral standards of these criticized but distinguished people.

Many people flippantly declare that young people of our day are much more honest than their grandmothers were—as if to justify all the waywardness of our times. It is not a question of honesty, but of moral and religious disintegration. Already, this moral decline by immodest dress and actions has aroused the rape, rapine, and murder that seem to lay latent in man's nature. Two great and murderous wars have come on

the world because of this laxity, with the resultant rupture of economic stability. The third war comes on, apace, which promises to be so terrible that there is doubt that civilization, or anything else, will survive it.

Historic annals are before us. The prophetic Book lies open. There is no mistaking the certainty of our times! When other times became as we witness today in the world, a time of lustful pleasure, then nations and peoples were swept with the besom of destruction. If people will not cleanse their ways, God will cleanse with fuller's soap.

Unfortunate children of this day, born among these conditions, can be likened to children born in a burning building. They have no knowledge of the dangers engulfing them, and it is no fault of their own that they are in these "perilous times." Parents seemingly to a large extent are indifferent to rearing their children in decency. They are thinking more of their own vanity, than the welfare of their young.

The main appeal must be made to the young themselves. The influences of our day are sinister, indeed. Delinquency is on every hand. The press, the radio, the movies, the funnies, business, pleasure, church, club, fraternity, the street, and the home are contributing to this delinquency. It is undeniable, unmistakable, and certain.

Dear young person, flee out of this Sodom and Gomorrah, for there is hell fire in it! Defer not a moment, for your very life is at stake. Be like a ship captain who, when he feels earthquake tides come in, flees with all possible haste out to sea for safety; or, like the swimmer that swims strongly against the tide that will sweep him upon the jagged and deadly reefs. It requires exceptional strength of character to swim against the tide of our times.

The sophistication of women and the baseness of man's nature have brought us, indeed, into a harvest time. "A Harvest of Husks"! "A Harvest of Darnell"! "A Harvest of Lust"!

*Editor's note:* Though men rejected God's prophets because they preached unflinchingly against sin, God blessed them, giving such resounding power to their messages that echoes can be heard unto this day. Thank you, Paul! Sometimes, bitter medicine restores health.

THE COMING CHRIST

By Alfred J. Strum

I have climbed the hoary mountains,  
where the rocks are rough and steep,  
And watched the blazing sun rise from  
out the shadows deep.  
And seen the twinkling stars go out like  
candles in the sky,  
And heard the herald of the morn  
proclaim that day was nigh.  
E'en thus I've watched the dawning day  
that hasteth on apace,  
And marked the fleeing shadows gray  
that hide Immanuel's face.  
I've heard the waking nations, as they  
hasten to the fray,  
The mighty hosts preparing for the Ar-  
mageddon day.  
Oh, hast thou heard the baying of the  
angry dogs of war,  
And seen the gory banners on the bat-  
tlement afar?  
Ah, soon the waking tribes of earth shall  
feel the chastening rod,  
And see the blazing glory of the chariots  
of God.  
I have heard the invitation to the coming  
marriage feast,  
And seen the bridegroom chariot ear  
light up the red'ning east;  
Ho! watchman true on Zion's wall, shout  
ye aloud and sing:  
"Lo, this is He for whom we wait—  
Immanuel our King!"  
I'm weary of the conflict and the bitter  
strife of sin,  
And sigh for that eternal day which  
Christ shall usher in;  
But when my heart is saddest, I will not  
weep, but sing;  
"He's coming soon to save me—Immanuel  
my King."—Selected.



# "Value Received" for Your Pastoral Dollar

By J. R. LeCrone (Woodstock, Virginia)

*"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:14).*

WITH THIS sixth article, we propose to bring to a close our series of visits which have resulted from the writer's sincere conviction that the average congregation can do many things which tend to improve the quantity and quality of the spiritual aid it receives from its pastor. We have striven to point out some of these things in the hope that we may be instrumental in bringing about a more completely satisfactory relationship between Mr. Average Pastor and his congregation—a relationship which will prove a source of blessing to congregation and pastor alike.

For this final visit, we ask your indulgence for a few moments while we discuss the somewhat delicate question of the pastor's salary. It is not our intention to try to settle on a minimum and a maximum figure as bounding the limits of pastoral remuneration. The large number of factors involved prohibits such an effort. The variations in the cost of living from time to time and from place to place must all be taken into consideration, together with the necessary operating expenses, the size of the pastor's family, and the ability of the congregation to pay—to mention only a few of the factors involved in arriving at an equitable salary.

Neither is it our purpose to devote this visit to urging the brethren to tithe, though we believe that the tithing congregation will have little difficulty in the matter of its pastor's salary or any other financial consideration. Under this God-instituted and approved system, the pastor's income rises and falls with that of the congregation. Nothing could be more reasonable and fair. Too often the pastor's salary is the last to be increased in times of prosperity and the first to be reduced when there is a financial depression.

We hope, rather, to be able to offer suggestions which, if adapted to the needs of your congregation, will tend to keep your pastor content with the salary that you are able to pay him.

Before leaving the purely monetary aspects of the situation, however, let us suppose that there are not enough who tithe in your congregation to warrant hiring a pastor

on a percentage basis. In this event, you probably will hire a pastor at the minimum figure you feel confident that various offerings will guarantee. If, after a few months, you find that the average income has exceeded your expectations, we strongly urge that you do not hesitate to increase your pastor's salary, even in the midst of the fiscal year. A small increase in salary which comes to him unasked and unexpected will do more to boost your pastor's morale and spur him to his best efforts than a much larger increase, which he had demanded, could possibly do.

When business men find themselves with an employee who is able to increase the income of the firm, they consider it but good business to encourage him with an increase in salary. The principle is equally sound in the Lord's business. Yet, we have known several instances of treasurers (or other representatives of the church) advising new members, or those living at a distance, to send their contributions elsewhere. The pastor's salary was being paid; there was a little surplus in the treasury; therefore, further contributions were not needed! Imagine the reac-

tions of a pastor who is loyally trying to keep up his work and care for his family on an inadequate income when he learns that offerings are being refused on the grounds that "the church doesn't need more money"! If you were in his place, what would you do?

Quite aside, however, from such monetary considerations, there are many things that members of congregations (especially those in rural communities) can do which will greatly aid your pastor in making his small salary cover all necessary expenses. Remember that the amount of money he needs is directly dependent upon the amount he must spend. Anything that you can do which will help to reduce the size of his grocery and fuel bills will be, in effect, an increase in salary for your pastor.

Many a happy pastor of a rural congregation gladly will testify that without the constant supply of staples as milk, cream, butter, eggs, in addition to fresh vegetables, fruit, and meat in season, which his congregation pro-

## "HAVE FERVENT CHARITY"

"See that ye love one another with a pure heart fervently" (1 Peter 1:22).  
"Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (3:8).

"Above all things, have fervent charity among yourselves: for charity shall cover a multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (4:8-11).

vides, his salary would be completely inadequate. Nor does the occasional load of wood from some understanding farmer's wood lot go unappreciated. These are the "hidden assets" which, in spite of the fact that they do not appear on the treasurer's record, are, nevertheless, a very real and vital part of the rural pastor's income. Additional dividends often appear in the form of "bonds of fellowship" which such sharing tends to promote.

Unfortunately, rural congregations sometimes overlook such opportunities to increase their pastor's salaries at little cost to themselves. Milk is sometimes fed to hogs, while the pastor's family has none. Surplus fruits and vegetables occasionally rot in the field, while the pastor must purchase his at retail prices. Happily, this does not appear to be the rule. It does happen sufficiently often, however, to make it worth while for the church member to ask himself whether or not he is wasting something that his pastor or family needs. He may not need, or want, what you have to offer, but he will appreciate your offering it.

Such opportunities are largely lacking in city churches. Yet, even in the city, members who are in business often can help their pastor materially in cutting his expenses—

this with no added cost to themselves. Such kindly consideration has a value far beyond what can be measured in terms of dollars and cents, though this is sometimes considerable. As an evidence of your love and respect, it is invaluable.

Wherever the church owns a parsonage, insulation, good heating equipment, efficient lighting and plumbing fixtures, and so forth, can help to save much on fuel, electric and water bills. Though your pastor may not feel justified in asking for any of the things we have mentioned, you may be assured he deeply will appreciate your taking them into consideration.

In general, remember that whatever cuts your pastor's expenses is equivalent to an increase in salary. The pastor who is free from financial worries is likely to prove more efficient in his ministry than one who must divide his attention. To get the most returns from your pastoral dollar, pay him the very best salary that your church can afford.

The problem of financing pastoral service, in common with most other church problems, can best be solved when men "look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

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## Presumptuous Sin

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*By Cecil U. Wilson (North Hollywood, California)*

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**WHAT IS** presumptuous sin? According to Israel's administrative laws, it is deliberately doing those things that are forbidden. "Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth ought presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandments, that soul shall utterly be cut off; his iniquity shall be upon him" (Num. 15:29-31).

We are commanded not only to keep God's laws, ourselves, but to teach them correctly to others. To keep God's laws, and to do His bidding, we must study to know what He requires of us. The Lord requires us "to do justly, and to love mercy, and to walk humbly with [our] God" (Mic. 6:8). We must not condemn but must praise God's laws. If we condemn His laws on the one hand, while professing to believe them on the other, we then become presumptuous sinners, or false teachers. In

2 Peter 2:10-13 (Weymouth Translation), we read of the penalty of being false teachers: "Audacious and self-willed, they do not tremble when speaking of the angelic orders; while angels, though greater than they in might and power, do not bring any railing accusations against these in the presence of the Lord. But these men, like brute beasts, born with such natural instincts, are only to be captured and destroyed in their ignorance. They are abusive and in their corruption they shall perish, receiving injury in retribution for the injuries they do."

When we have need of wisdom, we must turn to God, not to the world, because there is no godly wisdom in the doings of man, except it first came from God. All thoughts that are of the world are un-Godlike, so put them from you. God has in store for you all that you can ask or desire, as long as you believe in His commandments and keep His statutes. To disbelieve this, when it is clearly written in the Word, is to sin openly against His laws. Let our bodies be free from these negative beliefs that would hold us in physical bondage, and let us go forth in the freedom of Christ. (Turn to page 11)





# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**LESS MONEY.** Wages for the average man have been spiraling for several years, and, with this increase in earned income, the contributions to religious work has steadily dropped, according to Dr. Benson Y. Landis, who represents the Federal Council of Churches in Washington. Citing statistics from the United States Department of Commerce's Survey, Dr. Landis states that most people give about "two per cent of their income for charitable, religious, and related purposes." He says that the "share given to churches has shrunk from a maximum of 1.3 per cent to a present low of .8 per cent. Quite apparently people are still willing to give about the same proportion of their income to charitable, social, and welfare and religious purposes. But the church now has more competition for the amounts people are willing to give—and the church is getting less of it."

Dr. Clinton Howard, in "Progress," citing Department of Commerce figures, says that \$7,000,000,000 was spent during 1945 for liquor, on which the government collects tax, which amounted to \$54 per capita. The Federal Council of Churches for the same period reports all contributions, gifts, and bequests amounted to \$720,800,000 or \$5.50 per capita.

People give to and support various causes to the extent of their love for such. If people spend more for liquor than they do for religious purposes, it is because there are more people who love strong drink, than there are who love righteousness. The day will declare where the affections of people have been centered. "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:2-4).

**HARD WORK.** Work is good for a person.

Many people seem to think work is a part of the curse, but man was given instructions to labor before sin came into being. Paul gave the Thessalonians a philosophy of industry that is still sound: "If any man would not work, neither should he eat."

Clyde A. Zehner, chairman of the Pennsylvania Agricultural Adjustment Administration, urged the members of House Amish to use tractors in an effort to raise more crops in meeting the existing food crisis. In reply, Bishop Ash said: "We can only point to our experience. Time and again members of the House Amish have proved that a good horse and love of hard work can grow more food than a worldly contraption. A tractor gets the work done more quickly, but it tempts one to postpone what has to be done. We of the House Amish put everybody to work as early in the spring as possible, and with the help of God we raise fine crops."

Even in church work there is nothing that can take the place of hard labor. Sitting idly by and wishing for a prosperous church is

slottfulness in full attire. "Do it with thy might" is the only brand of work that should be named among us.

**LABOR TOTALITARIAN.** The American Council of Churches in recent session passed the following resolution: "All labor unions must be made subject to anti-trust and anti-political laws applicable to all business corporations. Labor must be prohibited from using the strike as a political weapon. All sympathetic and general strikes should be prohibited. . . . We declare that the closed shop forces men contrary to their convictions and conscience to submit to unjust demands, and . . . is the totalitarian destruction principle in labor."

This resolution is reported not because it contains what we believe to be right, but rather to show the trend of the modern church. When the Pope addressed the women of Italy upon their being given the right of suffrage, he said the church should "enter into every stream of life." This means that it will be the policy of the church of Rome to enter the field of politics, the area of economics, the strata of social life, and the domains of labor and capital. In his address as president of the Ontario-Quebec Baptist Conference, Professor MacCracken, minister elect of the Riverside Church, New York, used almost identical language as the Pope used. The modern church is seeking to solve every problem and adjust every distorted condition of society, and in so doing, it is losing sight of its chief mission—the preaching of the gospel. The church best can serve by keeping aloof from the world and giving its message of a coming Kingdom and life only in Christ.

**GRAVE ATMOSPHERE.** As these lines are being written, the Foreign Ministers of the Big Four powers are resuming their meetings in Paris in an atmosphere of despair and doubtful hopes of attaining to real objectives of peace. The feeling abroad seems to be that "this is the last chance for peace."

While deputies have been carrying forward the discussions since the last meeting in Paris, it is reported that they have not gained one inch in arriving at a settlement of the differences between the Western Powers and the Soviet. As this meeting gets under way, reports all the way from Berlin to the ancient city of Damascus state that soldiers of the Russian satellite nations are massing on their southern borders. The reason back of this is not known. Some think it a pressure move on the Foreign Ministers by Russia to gain her ends. Quiet on the battlefields will not last long. The Northern Confederacy is to come "after many days" against the mountains of Israel, and they will not be turned back, until God puts hooks in their jaws. Are we now in this period of many days? The answer perhaps will never be known prior to the blessed hope. The cries of "Peace and safety" which

we hear, and which precede sudden destruction, are now upon us. There is warrant for the saints of the high calling to "look up and lift up" their heads as the sounding of the trumpet becomes almost audible.

**A GREAT WORK.** The year 1945 was a great year in the work of the American Bible Society and the British and Foreign Bible Society. The American Society distributed 12,000,000 copies of the Scriptures, while the British Society handled 3,000,000 copies. This is a wonderful work of spreading the message in its purest form.

With all the volumes of the sacred Book that are finding their ways into the homes of people, its teachings find it much more difficult to find their ways into the hearts of the people.

Speaking in Princeton, New Jersey, Dr. Paul Glick, chief of the family statistics unit of the population division of the United States Census Bureau, said: "More marriages will be shattered in 1947 than ever before with divorcees expected to reach a record high of 600,000."

As one looks at the scenes along the narrow road, the view is bright and hopeful, whereas, the outlook on the broad way is discouraging and extremely disappointing. Keep to the narrow way.

**WATCHFULNESS.** With the summer conferences now in progress, it might serve a wholesome purpose to relate some expressions of faith as were given at the Conference held in Chicago, September 3, 4, 1870. On Saturday afternoon, of the first day of the Conference, the time was given over to a discussion of the theme: "The Suddenness of the Advent, a Motive to Watchfulness." Perhaps an extended quotation from Benjamin Wilson, editor of the *Emphatic Diaglott*, would serve better than several shorter excerpts. He said: "Brethren, this is a practical and momentous subject. The duty of watchfulness is ours, and for our own benefit. If observed, it will bring its own reward with it. But what is implied in watching? Are those on the watchtower who are full of the cares and business of this life? Does it imply watchfulness if we are trying to lay up earthly treasures, or in the pursuit of worldly pleasure and happiness? Will not the Lord come too soon for those who are encumbered and loaded down with the anxieties and cares of business, and whose affairs are in a mixed and unsettled state? To be watchful is to be ready, to be active in the Lord's service, to be pure, to be untrammelled with earthly things. 'Blessed is he that watcheth and keepeth his garments,' says Jesus; but He also says to us through His message to the church at Sardis: 'If thou wilt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.' May we all be preserved from such a fate, and be honored when our Lord shall come."

# Does God Answer Prayer?

## In Three Parts—Part Three

By H. Gary France (*Wenatchee, Washington*)

*Unusual Prayers.*—Elkanah had two wives, Peninah and Hannah. He loved Hannah more, though Peninah gave birth to sons and daughters, and though Hannah was unable to bear children. Peninah continually provoked Hannah to tears because of her inability to bear children. In bitterness of heart Hannah prayed that she might have a man child. The prayer was somewhat unusual for two reasons aside from the fact that she was praying for a child. First, her prayer was in the form of a bargain or a contract, for she was willing to give something for that which she desired to receive. She vowed to give the child, the very thing for which she was praying, to God, if God would give her the birth of the child. Second, when Eli saw her praying, he thought her to be drunk, for she prayed without voice. "She spake in her heart; only her lips moved, but her voice was not heard" (1 Sam. 1:10). Eli endorsed her prayer with his worship, when he realized the true circumstances, and the result was the birth of one of God's most outstanding prophets, Samuel.

Two prayers of Elisha are unusual in that they are particularly brief, blunt, and seem to be without the spirit of worship. His servant was worried about a hostile army confronting them. Elisha told him, "They that be with us are more than they that be with them" (2 Kings 6:16). The servant being bewildered, Elisha prayed, "Lord, I pray thee, open his eyes, that he may see." The prayer did not even include the antecedents of "his" and "he." Elisha did not conclude with "Amen." The prayer was little more, if any, than a simple conversation, assuming that God was physically present as a third party. Elisha had been conversing with his servant and he spoke to God with no more ado than addressing Him. God responded by revealing to the servant an army of horses and chariots of fire. When the Syrian army advanced, Elisha prayed again, "Smite this people, I pray thee, with blindness." Elisha did not address God this time; he understood that God is omnipresent. The prayer was granted in the following clause of the Bible.

Genesis 18:23-32 records the conversation between Abraham and God concerning the destruction of Sodom. Abraham, desiring that the righteous would not be destroyed with the wicked, asked God if that was His intention and to spare the city if there were fifty righteous therein. God undoubtedly knew at that moment

that there were only four righteous in the city, but He granted Abraham's petition. Abraham continued the conversation by demonstrating his nervousness and pleading with God. God granted that the number be reduced to forty-five. Abraham lowered the number to forty, and God agreed. Abraham asked God not to be angry and lowered the number to thirty, and again God agreed. Abraham realized that he was "dickering" with God and was worried. God undoubtedly realized the fact, too, but He graciously allowed the procedure. Possibly because the principle of intercession was involved, and because Abraham had no selfish motive were reasons God allowed the conversation to continue. This "prayer" was concluded with the number at ten. God had allowed Abraham to continue to change the agreement but not the course of events. The city was still to be destroyed. According to the conclusion of the agreement, Abraham's work for the righteous was a failure. Though Abraham apparently lost the case, however, God gave him the essence of his desire, for he saved the righteous of the city. Abraham had tried to save them by saving the whole city. God simply saved them by taking them out of the city. God's patience with man's detours is truly remarkable!

Genesis 32 records Jacob's preparation for meeting his brother Esau. Jacob was expecting Esau to be hostile, and when he heard that Esau had four hundred men with him, Jacob began to make elaborate preparations to meet him. His first act was to divide his group into two companies, so one would escape if Esau attacked the other. Then Jacob prayed to God, reminding Him of His orders for Jacob to return to his home country and of His promise to deal well with him. Jacob then acknowledged that he was not worthy of the blessings and continued with a plea for deliverance. Jacob concluded, "Thou saidst, I will surely do thee good and make thy seed as the sand of the sea." Thus Jacob, in fear for his life, twice reminded God of His promises to bless him. God granted his petition.

God commanded that some prayers be repeated word for word occasionally. The Mosaic law contained provisions for the removal of guilt from Israel as a whole in the event of a murder with the murderer unknown. The ceremony entailed the killing of a heifer and the statements of the priests and relatives that they knew nothing of the murderer. These persons were to repeat the God-

given prayer word for word: "Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge" (Deut. 21:8). God ordained that the blood would be forgiven, which forgiveness would constitute the granting of the petition. Deuteronomy 26:5-10 records another God-given prayer to be repeated word for word at the presentation of the first-fruits. This prayer was a confession of certain historical facts. Verse 13 of the same chapter contains a prayer to be offered in association with the tithes of the Israelites. This prayer was a person's statement that he had lived in accordance with God's laws.

The commanded word-for-word prayers are probably the exceptions to the practice of spontaneous prayers. Their purpose was the performance of certain legal and ceremonial duties. Though practically every other prayer recorded in the Bible is spontaneous, these prayers were valuable for teaching detailed obedience and for effecting certain psychological and emotional conditions.

*Characters of Men Reflected in Their Prayers.* When a remnant of the Jewish captivity returned to Jerusalem under Ezra, he was faced by an important problem. The priests and the Levites had not separated themselves from the world, but they had intermarried and accepted customs of the Moabites, Canaanites, and others. Ezra approached God with an anguished heart, and prayed: "O my God, I am ashamed and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up into the heavens" (Ezra 9:6). Ezra displayed humility in the true sense of the word. He did not state that he was lower than he was. He merely recognized his actual condition of sin and shame. Ezra displayed a realization of existing conditions. He was humble because he recognized a true perspective of the difference between man and God. Humility is truth; it is not the false statement or attitude that one is lower than he is. The failure to recognize his low condition is man's lack of humility. Ezra demonstrated that He was well aware of his condition. Guilt existed, Ezra was ashamed, and he said so. Ezra's prayer included, "Now, O our God, what shall we say after this? for we have forsaken thy commandments." In recognition of Ezra's truthfulness and sincerity, a beginning of cleansing was provided.

Daniel experienced similar circumstances. He prayed to God, confessing the many and varied sins of his people. The conclusion of the prayer was a plea for forgiveness in recognition of the fact that the city and people were called by God's name. Daniel was sufficiently sincere that the sins of his people were very depressing to him. God rewarded this mental honesty by sending Gabriel to reveal certain future events.

At the end of his life, David offered a prayer wonder-

fully inspiring for many reasons. He faced death by praising God, happy to have been alive, serviceable, and blessed. David was contented and fully satisfied with circumstances. His first clause was, "Blessed be thou, Lord God of Israel" (1 Chron. 29:10). David was pronouncing a blessing upon God! Later in the prayer he acknowledged the futility of his trying to bless God when he prayed, "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." Other portions of the prayer indicate that his and Jesus' minds were somewhat related, for there is a similarity of clauses between this prayer and the Lord's Prayer. David prayed, "Thine, O Lord, is the greatness, and the power, and the glory." Jesus prayed, "Thine is the kingdom, and the power, and the glory" (Matt. 6:13). Thus David stood before God in the presence of death, thoroughly contented in the faith of his Redeemer and God's righteousness.

David displayed the love of Jesus in his prayer recorded in 2 Samuel 24. He had had Israel numbered, and God was punishing Israel with a pestilence. When David saw the angel preparing to administer the punishment to Jerusalem, he pleaded with God to punish him instead of Israel. God, possibly recognizing the love of the Saviour to come, apparently stopped the pestilence.

Moses proved that he was of pure character when he prayed for the healing of Miriam (Num. 12:13). Aaron and Miriam spoke against Moses when Moses married an Ethiopian woman. God punished Miriam with leprosy. Though bearing the brunt of another's voiced disapproval is very difficult, Moses' first thought was for Miriam, and he prayed that she would be healed of the wretched disease. God granted the prayer.

Jesus' prayer on the cross tells a story of love, understanding, and pity. He said, "Father, forgive them, for they know not what they do" (Luke 23:34). Though he was enduring physical and mental agony at their hands, He realized that they thought Him to be an impostor and were sincere in killing Him. Had they realized that Jesus was the Messiah, they would not have dared to kill Him. Jesus' thoughts were not toward retaliation; He, for the welfare of His people, desired that they would accept their leader. Understanding that they had made a mistake, He prayed for their forgiveness, without blaming them for His own crucifixion. Only a man of Jesus' strength of character could demonstrate this love.

*Role of Prayer.*—Prayer has been used advantageously throughout the history of man. One of the most useful of Christian habits, prayer reveals man's character to himself and prepares him for correction. Prayer strengthens morally and encourages spiritually. Prayers that are correct and in harmony with The Plan are granted. Man needs

not to be limited by his weakness and inability to perform certain works. Prayer is effective though man is powerless. Prayer is a delicate and priceless instrument that God has placed in the hands of Christians to enable them to perform more efficiently their universal and unlimited task. The Christian opportunity is to explore its values and to become expert in its use.

### WHO IS "ONE IN CHRIST JESUS"?

(Continued from front page)

one way, only, to be "one in Christ Jesus," and that is set forth plainly in the third chapter of Galatians, when it is considered as a whole. That way is through the Abrahamic promises upon which true Bible faith is based. God's promises to Abraham, "preached . . . unto Abraham," constituted "the gospel" (Gal. 3:8).

May God give us strength to remember these ancient "landmarks" as the days become increasingly difficult for believers in the *truth*, and as pressure increases for unity with others.

### PRESUMPTUOUS SIN

(Continued from page 7)

Now, as it is written, there are two classes of sin: sins committed through ignorance, and those committed deliberately. For the first class there is forgiveness; but for the second class there is no atonement, because the sinner has known and presumptuously disobeyed God's laws.

We who know God's laws must not let depressing conditions influence us. If we do, it shows we lack courage. We cannot master the experiences of life by disregarding them, but through our unity with God we are given strength and wisdom to rise above all conditions that threaten us. We must not be disobedient to His bidding by turning a deaf ear to His voice; we must place no barrier between us and His Spirit. We must continue to obey only one voice, the Voice of Spirit and Truth.

Moses said, "Beware that thou forget the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command you this day" (Deut. 8:11). If we do forget our Lord, this judgment surely will fall upon us: "I testify against you this day, that ye shall surely perish." We are warned not to bow down to any graven images or to laws of mammon. Service to mammon is a presumptuous sin because in the first commandment, the Lord has said, "Thou shalt have no other gods before me."

"Spiritual progress is made by work, by sacrifice, by practice of the Christian virtues, by benevolence, by self-denial, by resisting the adversary, and by making valiant war for God and against sin."—*Fowler*.

So, let us who follow Christ be armed with the shield of faith, helmet of salvation, the sword of the Spirit, and we

shall be able to overcome with Christ. Let us gladly do His bidding, and let there be no limit to our obedience to His laws, lest we become presumptuous sinners and, thereby, lose the crown of everlasting life and be forever banished from the earth.

## BOOK PARADISE

By Arlen Marsh

"Upon Christian Literature and Art—in other words, upon the imagination of all Christendom—these books have had an immense influence. They have left a mark upon our beliefs, our poetry, our romance, our sculpture, and our painting, of which few realize the extent and depth."—Preface, "The Apocryphal New Testament."

Time after time, in reading commentaries, Bible encyclopedias, and Bible histories, one comes across references to such works as the Acts of Peter or the Acts of Pilate or the Epistle to the Laodiceans.

These are apocryphal books, in common circulation, many of them, even during apostolic times—uninspired, without the obvious truth of Biblical narrative, but nevertheless of important weight in determining Christian thought. Of some of them, only fragments survive; of others, the entire books survive.

For the first time in the English tongue, all those writings having to do essentially with Christianity have been assembled in a single binding: The Apocryphal New Testament (Oxford University Press; \$5.00), edited and translated by Montague Rhodes James, provost of Eton College.

Not infrequently, the apostles themselves alluded to these books, and to the apocryphal Old Testament books as well. Jude did. John did. Peter did. And these are only examples. To understand these allusions, it is essential that the original writings be available or that considerable quotations—normally hard to unearth—be included in any commentaries on these apostolic references.

A few of the known apocryphal writings of the New Testament era are not included. These principally fall within the scope of the Gnostic apocrypha, the philosophizings of that sect from which John borrowed so heavily in preparing the first chapter of his Gospel as evidence that Jesus was the Son of God. Everything of importance, however, has been included in the James work.

Histories of each apocryphal book are appended to the translation, to display the means by which the writing crept into Christian teaching and the reasons for its rejection as the product of divine inspiration.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12).*

### Traveling with Jacob

This quarter we take a trip with Jacob. We will go into his home. Later, we will follow him as he goes away from his home. It will be exciting to learn how he met his wife—two wives, in fact. Later, we will return to his old home again with him and his family.

### Into Jacob's Home

Jacob was a twin. He had a brother named Esau. Perhaps you are a twin. That means God gave the mother two babies instead of one, at the same time. Jacob and Esau had their birthdays on the very same day. Esau was born first, then Jacob. Their father was sixty years old when they were born.

Esau grew to be a very good hunter. The Bible calls him a "cunning hunter." He learned many tricks to help get his game.

Isaac the father loved Esau. Such a strange reason is given, too. His father loved him because he ate "of his venison" (Gen. 25:28). Rebekah their mother loved Jacob. He was a "plain man, dwelling in tents" (v. 27).

### Strange Choices

One day, Esau was hunting. While he was gone, Jacob made a vegetable dish. He "sod," or seethed (boiled), some red lentils. They are a kind of bean. This is still a very fine dish well liked in the East.

Esau came home tired, hungry, and empty-handed. He said to Jacob, "Feed me, I pray thee, with that same red pottage; for I am faint" (Gen. 25:30).

Esau was born first, so he had the right to the "birthright." That was a larger and better portion than Jacob would receive. It included a special blessing from the father.

Jacob said, "Sell me this day thy birthright."

"Behold, I am at the point to die: and what profit shall this birthright do to me?" answered Esau.

"Swear to me this day," said Jacob. "And he swore unto him: and he sold his birthright unto Jacob" (v. 33).

Then Jacob fed Esau. Soon Esau went on his way. Perhaps he was being crafty about this bargain, too. Perhaps he thought Jacob would forget his rash promise. At least,

we see the strange choice Esau made to satisfy his hunger for a short time. He did not value his birthright as he should have valued it, did he?

### Our Choices

Today, the right choices will help us develop a strong character. Wrong choices tear down our character. Things must be thought of in terms of their lasting importance. Honesty and virtue are traits worth developing. A mother or father is proud of a child who can be trusted.

We are told not to run before God. Sometimes we are over anxious for something we want. Jacob knew he was more deserving of the birthright than Esau. He obeyed his parents, while Esau liked to do his own will, regardless of advice from his parents.

Paul spoke of the sin that so easily besets us. If we get into the habit of wrong doing, it is always harder to resist temptation where we have often failed to resist. Each time we resist, it is easier to do right the next time.

So, as we leave Esau and Jacob in their home, we see that Esau does not consider his birthright as precious as he should. Meanwhile, we find Jacob coveting it, although it is not his by birth. We shall learn more about it next week when we visit their home again.

### Sundown

"I am at the journey's end,  
I have sown and I must reap;  
There are no more ways to mend—  
Now I lay me down to sleep.

"Who has learned along the way—  
Primrose path or stony steep—  
More of wisdom than to say,  
'Now I lay me down to sleep.'

"What have you more wise to tell  
When the shadows round me creep?  
All is over, all is well . . .  
Now I lay me down to sleep."

—B. L. Taylor.





## BEREAN DEPARTMENT

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### Your Berean Summer

In many of our societies' yearly programs, a three-months' summer vacation is included. The societies that practice this procedure many times have justifiable reasons for so doing. School vacations make it possible for the members to be away from home. Pleasant weather conditions mean small attendance, since the members are away on pleasure jaunts, picnics, swimming parties, and all the other enjoyments that summer affords.

It would be impossible, however, to imagine a successful business that ceased operation completely for three months out of each year. If a store did not sell its merchandise for three months, the customers of that store would soon look elsewhere and find an establishment that could serve them at all times.

The same principle very well can apply to the Berean society of the church. Though only a few members would be willing to attend the meetings throughout the summer, that small group can be the firm foundation for a larger society in the fall.

Large numbers of people are not necessary for effective Bible study. Oftentimes, only two or three people can obtain much knowledge by searching the Scriptures with one another. In fact, many times better results can be achieved by small groups working together.

When we talk of continuing Berean meetings during the summer season, do not think for a moment that such meetings must be restricted to being conducted in hot, stuffy rooms, where concentration is impossible. Why not plan to hold outdoor meetings? If a park or beach is available, include a swimming party or picnic along with your hour of Bible study. A realization of God's power and goodness can be understood much better when we are in close contact with the results of His creation. By means of these Bible study outings, perhaps your attendance will increase rather than decrease during the summer. Being a faithful Berean attendant does not mean that we must sacrifice wholesome and healthful activities—only when they interfere with being a successful Berean. This can be avoided when they are assimilated together in the right ratio.

With a little effort, forethought, and planning, you can make this one of your most successful Berean summers, rather than a season when Bereanism is forgotten.

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

On this week's trip, we shall have to spend the night with the Hebrew people. There will be no sleep for any of us, as there is to be much excitement in Egypt. Did you notice what was on the door post and above the doors? It is blood, put there by these people, for tonight the death angel is to pass over this land; and, in each house where the blood is not found, all the first-born are to be slain. We surely will want to stay in a home where there is blood on the door post and above the door.

No use to think of undressing, for, after the visit of the death angel, Pharaoh is going to let these people leave Egypt, and, of course, we want to follow along. This night, each family of the Hebrew people have slain a lamb, placed its blood on the door posts and above the door, then roasted the flesh. The people are all prepared to march.

The death angel came and the first-born were slain. Now we must march as Pharaoh has said, "Rise up, and get ye forth from among my people."

At last, we are on our way with these people, feeling happy that they at last are to be free from their bondage. We thought for a while about how we would find our way, but God took care of that. He led us by a cloud in the daytime and a pillar of fire by night, so there was no danger of us becoming lost.

We have reached the Red Sea. But how are we to get across? But worse than that, behind us comes the Egyptian army. Pharaoh has changed his mind again. He is going to bring the people back. What are we to do?

The people become frightened and murmur to Moses. But, as always, God provides a way. God told Moses to take the rod he had in his hand and stretch it out over the water. Moses did this, the waters divided, and the people marched across on perfectly dry land.

The Egyptian army started through the sea, also. When they were about half way across, Moses stretched his rod over the waters again and they came back together. You can guess what happened to the Egyptians.

Read Exodus 12, 13, and 14. Memorize 1 Corinthians 15:22, 23. Be ready for another ride next week.

# AMONG THE CHURCHES

### CALENDAR

- June 19-30—Indiana Conference and Bible School at North Salem Church (five miles north of Plymouth).
- June 25-July 7—Special meetings (Francis Burnett) at Jordan, Mo.
- July 3 - ?—Special meetings at Bear Church of God, near Royal, Ark. (M. W. Lyon, Evangelist.)
- July 18-21—Arkansas-Oklahoma Conference at Oak Grove Church of God (six miles south of Little Rock, Ark.)
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30-August 11—General Conference at Oregon, Ill.
- July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.
- August 15-25—Virginia Conference at Maurertown.
- August 17-25—Iowa Conference at Waterloo.
- August 18-25—Western Nebraska Conference at Holbrook (C. E. Randall and James M. Watkins, Guest Speakers.)
- August 25-September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).
- August 28-September 1—Ohio Conference at Lawrenceville.

### BAPTISM AT FONTHILL

Kathleen Eggleton was immersed recently into Christ and received into church fellowship at Fonthill, Ont. She is a young lady in her teens, with a life of service before her. May she give of her best to the Master. Her address is Welland, Ont., Rt. 2. It is expected that others will be taking this step, shortly.  
C. E. Randall.

### DORCAS ACTIVITIES, TEMPE, ARIZONA

The Dorcas Society of the Church of God at Tempe, Ariz., has all-day meetings on the second Thursday of each month, with each lady taking her turn at entertaining. Potluck lunches are served at noon.

We have been quite busy making small woolen quilts and pillows, for veterans who are in hospitals near here, and find they are greatly appreciated. At present, the ladies are working on a large quilt of the "peco" pattern, of which the distribution is undecided, but surely will go to some worthy place.

At least two miscellaneous showers have been combined with our monthly meetings.

We always have good attendance at our meetings, there being eighteen to twenty-five ladies present, as a rule, and a few children who also seem to enjoy getting together once a month.  
Betty Townsend, Secy.

### HERALD RECEIPTS

Mrs. Howard Andrews; Mrs. Ethel Buchanan (2); F. S. Watt; Mrs. L. M. Kiger (2); J. W. Macallister; Emma Sissle (2); Beth Hardesty (5); Paul Hatch.

### TWO WEEKS IN MINNESOTA

It was a real pleasure to visit the Minnesota Conference for the first time, being held this year at Saint Cloud. The work there has taken a new lease on life under its new pastor and wife, Bro. and Sr. A. M. Jones. The four-day Bible School and Conference was a joy and inspiration.

At the invitation of the State Conference, the first half of the following week (June 10-12) was spent at Hector and the last half over the third Sunday, at Eden Valley, and meetings were held at both places. Eden Valley, with Bro. Walter Wiggins as pastor, is the strongest and largest congregation in the State, and is the natural center of the work in the State. Hector is a small band of devoted believers with a small building that was recently purchased, and they are doing a good work under Bro. Harry Gockler's leadership.

The Conference is evangelism-minded and anxious to build up new places in the State. Some places have already been worked by Bro. John Denehfield, and there are still others in near-by cities and towns that seem promising for future work. There is lots of work to do in Minnesota. Out into the field, ye reapers of the harvest!

M. W. Lyon, Evangelist.

### ROCKFORD, ILLINOIS

The previously announced exchange of pulpits by the pastors of the Chicago and Rockford churches, scheduled for July 14, has been postponed until fall, much to the regret of the Rockford congregation, which has been especially hearty in speaking to its pastor on the advantages of his arranging to have "good" ministers appear now and then in his pulpit.

The cancellation is at the request of Harold J. Doan, Chicago pastor, who expects to begin services in Berkeley, a Chicago suburb, the first Sunday of July.

At a special business meeting of the Rockford church on Tuesday, June 4, the Rockford church unanimously invited the pastor to return for another year.

Arlen Marsh, Pastor.

### HERALD SUBSCRIPTION DRIVE

						6	10
						10	10
						10	10
						10	10
						10	10
						10	10

Previously reported	136
Mrs. L. M. Kiger	1
Miss Emma Sissle	1
Mrs. Beth Hardesty	8
<b>Total</b>	<b>146</b>

### LITTLE ROCK, ARKANSAS

A double wedding was solemnized, 2:00 p.m., Sunday, May 26, at the Oak Grove Church of God, Little Rock, Ark., when Lillian McEntire became the bride of G. W. Matthews, and Martha Nell Matthews became the bride of Tommie Daniels, both brides and grooms being residents of Little Rock. The writer said the single double-ring ceremony that united each couple in holy matrimony. The bridesmaids were Betty Brow and Ruby Jean McErvin; the best men were Buster Check and R. C. Stanton. Beautiful music was played during the ceremony and as the couples marched in, and out, of the church.

On Sunday, June 9, just after the morning service, it was the writer's happy pleasure to baptize in the all-saving name of Christ, Mrs. Joyce Stanton, Mrs. Martha Nell Daniels, and G. W. Matthews of Little Rock, Rt. 3, and Gene McEntire, Little Rock, Rt. 2.

H. Scott Smith, Pastor.

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Attention, students: Your first general assembly of the Summer School will be in the College parlor at 9:00 a.m., Monday, July 1. Be present; be prompt. "Well begun is half done."

"A large crowd greeted Bro. E. E. Geisler on Sunday, June 2, as he had charge of the services at Holbrook. It was good to have Bro. and Sr. Geisler with us again."—Iecl Stedman, Arapahoe, Nebr.

Sr. T. J. Ellis, Waterloo, Iowa, and Bro. Ernest Barnum, Hammond, La., were guests recently at Oregon, Ill. Bro. Barnum will teach a class in voice training at the Summer Bible Training School and develop an octet.

National Evangelist M. W. Lyon has been working in Minnesota and Wisconsin, having worked at Saint Cloud, Minnesota, during the Minnesota Conference, at Hector and Eden Valley, Minn., June 10-16, and he is now working at the Graytown Church of God near Clear Lake, Wis. He will be working in Arkansas during most of July and will attend the Arkansas-Oklahoma Conference at Oak Grove Church of God, six miles south of Little Rock, July 18-21.

During the month of May, Sr. Verna Thayer, Children's Evangelist and leader of Vacation Bible Schools, worked at Mc-Gintytown, Little Rock, London, and Clark's Chapel, Ark., and at Arkansas City, Kan. After leaving Arkansas City, she went to Omaha, Nebr. She is working now at the Golden Rule Church, Cleveland, Ohio, in a Vacation Bible School. From July 1 to 12, she will work in a Bible School at Delta, Ohio.

**A FRIENDLY INVITATION**

A friendly invitation to all who love the truth to join with me in this good work of love, helping people to be ready for our coming King of Glory. I need your help! God will bless you for the part you give to this work of love. There will be six volumes of books, 6 x 9 inches, with forty or more pages, each, with my "Chart of the Ages" in each book.

One of the six volumes will be a revised copy of "Bible Study," by the writer, with new subjects added. The other five volumes will be a revised copy of the Ten Bible Discourses by the late Wiley Jones of Norfolk, Va. Each of the five books will contain two of the ten subjects. Each book also will have my "Chart of the Ages" in the center of it.

I will have one thousand copies of each volume printed. If you want the six volumes, place your order for them soon, as one thousand volumes will not last long. I hope to have them off the press in the fall.

J. M. Morgan, Rt. 1, Bristow, Okla.

**REED - SHRODE**

Marriage rites were solemnized, Sunday afternoon, June 9, 1946, at the Church of God in Oregon, Ill., when Miss Thelma Reed, Oregon, Ill., became the bride of Mr. Gordon Shrode, Young America, Minn. Both bride and groom are members of the Church of God. The groom, a senior student in Oregon Bible College, is studying for the ministry.

The bride, given in marriage by her father, Henry Reed, wore a gown of white taffeta, a finger-tip veil, and she carried a white Bible with satin streamers attached. She was attended by three sisters—Marie, Sylvia, and Violet—Marie being the maid of honor. A brother, Floyd Reed, attended the groom as best man. Milton Hall and Ivan Magaw were ushers.

(Mrs.) Leila Mae Doeden, soloist, sang, "I Love You Truly," and "Because," being accompanied at the organ by Miss Lois Carpenter, who also played the processional and recessional.

The altar was decorated, beautifully, with candelabra and baskets of peonies and syringa. Following the nuptial rites, the wedding party, attended by about seventy guests, enjoyed a reception at Oregon Bible College.

The groom's parents, Mr. and Mrs. Allen Shrode, Young America, Minn., attended the wedding, and the newlyweds went with them, Monday morning, to Minnesota. Following the summer vacation, Gordon and his bride plan to return to Oregon, Ill., where he will complete his work preparatory to the ministry.

Sydney E. Magaw.

**HATTEN - OVERMYER**

The Grace Evangelical Church of Culver, Ind., was the scene of a lovely service at three o'clock, Sunday afternoon, June 2, when Miss Marjorie Hatten, daughter of Mr. and Mrs. D. Hatten of Culver, became the bride of Donald E. Overmyer, son of Mr. and Mrs. Chester Overmyer of Rochester. Richard Pengilly of Frankfort, Ind., officiated at the double ring ceremony. Miss Ellen Pengilly of Logansport, accompanied by Mrs. Judson Dillin, organist, sang "One Alone," "I Love You," and "My Hero," before the entrance of the bridal party, and "The Lord's Prayer," as the newly married couple knelt.

The bride, who entered on the arm of her father, wore a simply designed gown of white lace with gored skirt, short sleeves, and V-neckline. Her fingertip veil of illusion net was held in place by mock orange blossoms. Her only ornament was a jeweled pin, a gift of the bridegroom. She carried a cascade bouquet of red roses centered with white orchids. Her bridesmaids were Mrs. Lee Jewell of Plymouth, matron of honor, who wore salmon cotton eyelet with full skirt, sweetheart neckline and cap sleeves, Miss Marilyn Hatten, sister of the bride, and Miss Lois Carpenter of Oregon, Ill. Miss Hatten and Miss Carpenter wore similar dresses of pale blue and yellow eyelet. Their matching shoulder veils were held in place by a halo of white daisies. Each carried an arm bouquet of blue delphinium and white daisies. Mothers of the bride and groom both appeared in dresses of navy blue crepe with harmonizing accessories. They wore similar corsages of pink roses with baby breath.

Mr. Edward Zalenski of LaPorte, Ind., was best man; and the ushers were Ronald Overmyer, brother of the groom, Harold Hatten, cousin of the bride, Don Cramer, and Burton Feece. Following the marriage service, the couple was greeted by more than two hundred friends at a reception on the lawn of the bride's home. Refreshments of punch, wedding cakes, and ice cream were served from long tables placed under the trees.

The new Mr. and Mrs. Overmyer then left by auto for an extended trip South. The bride was wearing a suit of aqua wool with white accessories and a corsage of white orchids. After June 16, the couple will be at home at 907 Harrison St., in LaPorte, Ind., until their new home is completed.

The bride is a graduate of Culver High School and has been employed at Culver Military Academy. The groom is a graduate of Richland Center High School, and was discharged in 1945, following three years in the Army Air Force. He now is employed in the engineering department of the New York Blower Company at LaPorte.

**HERALD RECEIPTS**

Mrs. Cora G. Pace (another); Mrs. A. W. Oliver (2); Gordon E. Davison; H. W. Stadden; C. E. Williams; Janet Moore (another); J. J. Schaumberg; Harvey U. Krogh, Jr.; Irvin Lathrop (2); Mrs. John Teicher; Mrs. Jeannette Reeves; Glenn Birkey (3); C. E. Lapp.

**NATIONAL BIBLE INSTITUTION**

An Old Friend 20.00  
John A. Garard 50.00  
Fonthill, Ont., Church 18.00

**MURPHY - WILLEY**

Miss Josephine Murphy and George Willey, both of Macomb, Ill., were united in marriage at 1:30 p.m., on June 1, 1946, at the home of the writer, who performed the single ring ceremony. Mr. and Mrs. Harry Pershing were attendants.

The bride wore a melon rose street-length dress with white accessories. She is the daughter of Archie Murphy of Monmouth and has made her home at Macomb with her grandparents, Mr. and Mrs. Douglass Cheesman, since the death of her mother when Miss Murphy was two months of age.

The bridegroom recently received his discharge after four years of army service. He is the son of Mr. and Mrs. Ross Willey of Doddsville and is employed in Macomb as a brick mason. The couple will live at 602 N. Campbell St., Macomb. May God add His blessing to them in their walk together.

L. W. Moore.

Send The Restitution Herald to your friends.  
Subscription price—\$2.50 per year.

**PEARL BERRY**

The funeral of Mrs. Pearl Berry, who died at her home in Bergen, Minn., Tuesday, May 21, was conducted at the Bergen Church of God, Friday, May 24. She was taken to the church at 12:00, noon, where the body lay in state until the time of the services. Many relatives and friends called to pay their last respects to the deceased.

Funeral services were conducted by Bro. Tom Savage of Waite Park, Minn. Special music consisted of three vocal selections by Donald, Leland, and Lloyd Berry, accompanied by Mrs. Donald Berry at the organ. Pallbearers were six neighbors.

Mrs. Pearl Berry was a daughter of John and Margaret Kirkpatrick who came from Scioto County, Ohio, to Carver County, Minn., in 1879, and to the vicinity of Lester Prairie in 1886. Pearl was born to them on November 8, 1897, and was reared on the place on which she died. She married William George Berry on October 9, 1917. Their union was blessed with four children, all of whom, together with their father, survive her. They are Lilly Wegner of near Lester Prairie; William Emmitt Berry of Minneapolis; and Jean Ethel and Elaine at home.

Mrs. Berry was taken to the Swedish Hospital in Minneapolis on September 30, 1945. From that time until February 15, 1946, she spent much of her time at the hospital. After February 15, she was confined to her bed at home, until her death.

Besides husband and four children, she leaves her son-in-law, daughter-in-law, three grandchildren and eight brothers and sisters: Everett Kirkpatrick, Paynesville; Ruby A. Johnson, Saint Croix, Wis.; Emma J. Magaw, Lester Prairie; H. Edward Kirkpatrick, Janesville; Frances Cusey, Poplar; John W. Kirkpatrick, Lester Prairie; Alta Ristow, Young America; and Ethel Berry, Onamia. One sister and two brothers preceded her to the grave: Nettie Kirkpatrick, Ray Kirkpatrick, casualty of World War I; and William Kirkpatrick. Her only living relative on her mother's side, Frank Seth, attended the funeral from Atkin, Minn.

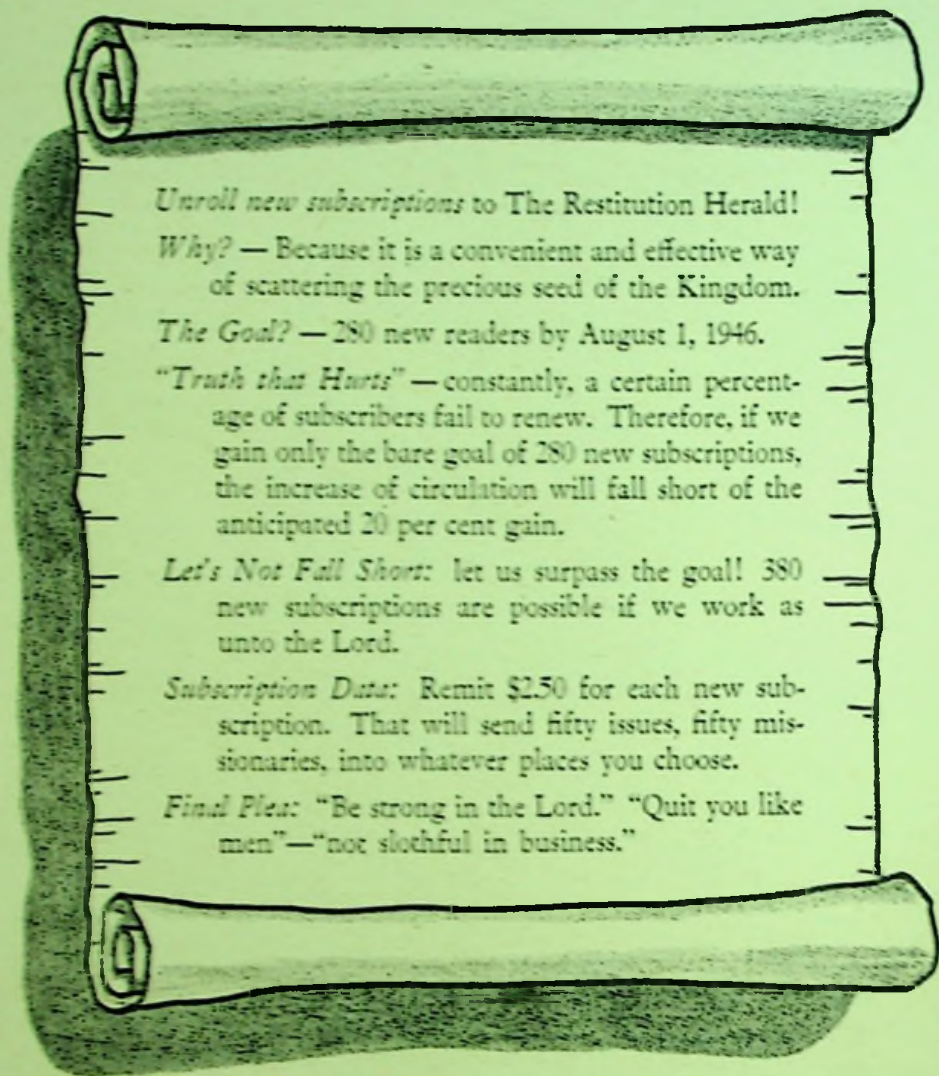
Mrs. Martin Wegner.

**NATIONAL BIBLE INSTITUTION**

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A Family	4.00
Mrs. L. R. Hillard	12.00
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Oregon, Ill., Sunday School	7.10
E. Wash., Family	25.00
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Oregon, Illinois

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Name: \_\_\_\_\_ Address: \_\_\_\_\_



# THE RESTITUTION HERALD

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NUMBER 39

## God or Man

By Thomas Savage (Waite Park, Minnesota)

WHEN the Old Serpent tempted Adam and Eve in the Garden of Eden, he tried to convince them of two things: 1) if they would eat of the forbidden fruit, they would not die; and 2) if they would eat of the forbidden fruit, they would become *as gods*, knowing good from evil. The latter Satanic promise seems to be the most death-dealing.

Like Adam and Eve disobeyed God, men today are disobedient to the laws of God—as well as to the laws of man. Looking back into history, we see that wars were fought because rulers wished to exercise authority over as many as they could: to be as *gods* to their followers. When Israel was in Egypt, God said to Moses, "See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet" (Ex. 7:1). In this instance, however, God sanctioned Moses' becoming as a god to the Egyptians.

Moses went forth to free the Israelites. He performed miracles before Pharaoh, but as long as the sorcerers could do the same things, Pharaoh would not hearken unto Moses to free Israel. Moses cast his rod to the ground, and, by the power of God, it became a serpent. Also, the sorcerers did the same. Their power seemed as great as Moses'—so they were "as gods," and undoubtedly were proud in their temporary power.

Moses again told Pharaoh to let Israel go, or he would cause the rivers to become blood. Pharaoh would not release them, so Moses struck the water and it became blood. Pharaoh's magicians did likewise. Still, man was trying to be as great as God.

Man is of the same nature as he was years and years ago. If he can become famous or powerful in the educational, scientific, political, or financial field, he looks for glory over man. This last war provided many examples of what man most desires. Hitler, Mussolini, Stalin, and

even our President at that time, all were looked upon though people's lives and the world's future depended upon them being in power. "*As gods*"? Yes, every one of them!

Today, there are gods in the science of atom power. In the field of religious education, many so-called ministers of the gospel desire to be called "Father," "Reverend," or "Most Reverend," though God's Word warns against such titles. "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).



Thomas Savage

Elijah called upon God to bring him down from heaven and to consume him. He was prepared before the Lord. Some day that miracle will be repeated again, but by a vastly different person, Elijah. It is prophesied: "He doeth wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (Rev. 16:19).

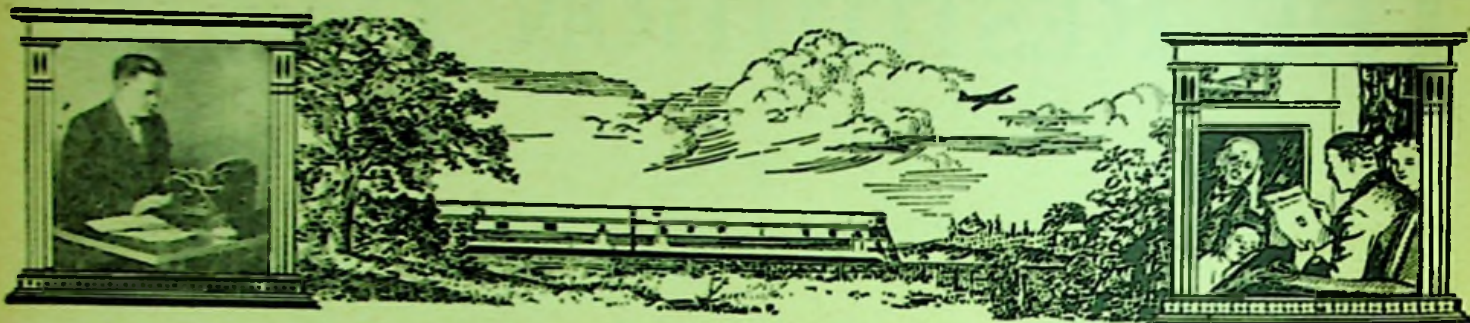
As the split atom is the bottom of power, so life, given, will be the end of all power. Does this seem strange to you? Pharaoh's magicians created life in the casting of rods to the ground. Would it seem any stranger to you if God would allow man to make an image and life would be given to it? Consider these quotations:

(1.) "The second beast had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev. 13:15).

(2.) "For this cause"—not loving the Truth—"God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:11).

The Antichrist will endeavor to have political, as well as spiritual, power over the world. God's Word describes him as one who "opposeth and" (Please turn to page 11)





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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

### A. J. Hoke, Business Manager

Brother A. J. Hoke, Dayton, Ohio, has accepted a call to serve as Business Manager of National Bible Institution. During the last several years, Brother Hoke has been a whole-hearted supporter of our General Conference activities. Interested especially in plans for the contemplated Administration Building, his heart is warm for all branches of the Conference work. For many years, Brother Hoke has been an elder of the Brush Creek (Ohio) Church of God. He has been successful in private industry. Now, being retired from hitherto strenuous demands of his Dayton business, he is free to give essential time, thought, and prayer to business of our General Conference. God be praised, again, that Brother Hoke's life—swinging in the balance one year ago—was spared for present service to the Lord.



A. J. Hoke

### Otto E. Dick, New College Instructor

Brother Otto E. Dick, Frankfort, Indiana, has been employed by National Bible Institution to serve as an instructor in Oregon Bible College. He and his family will move to Oregon about September 1, in sufficient time for him to begin his new work when College classes resume on September 9.



Otto E. Dick

Brother and Sister Dick have been leaders for many years in our church at Hillisburg, Indiana. They have four children. "Billie," the eldest, contemplates studying at Oregon Bible College this coming school year. Brother Dick has enjoyed a long and successful career in public school work in Indiana, resigning recently as principal of the Scireleville High School to accept the call to Oregon Bible College. Holding a Master's Degree in Education, and having well over twenty years' experience in teaching, he will become a valuable man in our College. Several years ago, he served as Dean of the Summer School at Oregon. He has been a leader in the Indiana State Conference, which he has served as president, and his coming now to Oregon Bible College should mean much to the School and to all future expansion of our religious and educational effort.

Welcome to Oregon, Brother Dick, you are the man we need. Welcome to Oregon, all your family; a host of friends awaits you.

*Addenda:* Now, young people of the Church of God, how are you going to respond to this effort in your interests? Give your heart and soul to the Lord, then come to Oregon Bible College where we can help you to prepare for more effective Christian service. You must do your part to make the College grow, to advance the work of our Lord.

We are seeking an enrollment, this fall, of not less than sixteen students. That will necessitate a freshman class of at least seven students. Coming? *Let us hear from you!*

### Have you Been to India?

A reader of THE RESTITUTION HERALD recently contributed money to pay two HERALD subscriptions for persons living in India. That is a commendable spirit—the *missionary* spirit. Now, through medium of this editorial, we hope to learn names and addresses of persons in India to whom these subscriptions may be sent, persons who read English and who may be interested in the Restitution message.

Have you been to India? Undoubtedly, several returned-from-India service men are readers of THE HERALD and interested in sending afar the gospel of Christ and His soon-coming Kingdom. Here is a way to help: write us the requisite information about your friends in India, and they soon will be reading THE RESTITUTION HERALD.

Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). There is a growing missionary spirit among our brethren. We feel encouraged, therefore, to solicit a list of India addresses.



## "The Flight of Time"

**SHOCKING WASTE.** With the need of the world's starving multitudes growing greater every day, the people of more favored countries are for the most part responding generously to the call to help their famine-stricken fellow men, either by gifts of money or by voluntary restriction of their own food consumption.

Waste has become taboo. No one with a conscience can now throw away even a crust of bread without recalling the dreadful pictures they have seen of emaciated mothers and children of other lands searching garbage cans for some morsel of food.

What then shall be said of those who, in an hour such as this, in the very presence as it were of millions of famine-stricken people, deliberately destroy millions of tons of priceless cereals?

That such a situation exists was called to the attention of the House of Representatives by J. Voorhis of California on March 25, 1946. Said he:

"United States distillers and brewers are using 225,000 tons of scarce cereals—corn, rye, barley, rice, and so forth—per month, nearly 25 per cent of Europe's entire requirements from us."

Very properly he added: "It is time we put first things first, second things second, last things last. And the first thing is grain to relieve human hunger, and the second thing is grain for feeding livestock that our future food production and the solvency of our agriculture may be protected. No grain should be allowed to be used in this crisis for other purposes beside these—certainly none under the circumstances for liquor manufacture."

Again, on April 4, Representative Voorhis brought the same matter to the attention of the House, pointing out that in spite of the fact that this country was likely to fall behind 35,000,000 bushels on its commitment of 225,000,000 bushels of grain to Europe during the first six months of 1946, United States distillers alone have been allotted 30,000,000 bushels of grain for liquor production during the same period.

In other words, if the supply to the distillers were completely cut off, the shipments to feed the starving could go forward as promised.

During the same six-month period, Mr. Voorhis pointed out, brewers have been allotted an additional 28,000,000 bushels of scarce grains for the making of beer. Thus liquor and beer production are consuming 58,000,000

*A survey of world events by Arthur S. Maxwell, editor of "Signs of the Times," Mountain View, California, and selected from "Signs of the Times"—issue of June 25, 1946.*

bushels of grain during the first half of 1946—and this while millions starve!

"There is no question in my mind," said Mr. Voorhis, "that the entire 58,000,000 bushels should have been allocated to save human lives,

rather than to produce non-essential alcoholic beverages."

According to the Bureau of Human Nutrition and Home Economics, as reported in *Newsweek* on April 1, "eighteen million bushels of grain could feed 15,400,000 persons for 120 days."

"Thus," commented Representative Voorhis, "the 58,000,000 bushels allocated to liquor and beer production so far this year could have prevented starvation of 45,600,000 persons."

Surely the time has come for this shocking waste to be terminated.

**THOSE BASES.** Considerable discussion has been going on for some time, both in and out of Congress, on the question of "bases," by which is usually meant American air, military, or naval bases on foreign soil.

Recently it was revealed that negotiations have been proceeding for the permanent use of certain bases of this sort in Iceland, but that the Icelandic government had graciously but firmly refused.

Debate in the Senate has been warm, and lengthy, over the possible acquisition of other bases on British territory, in return for the three and three-quarter billion dollar postwar loan, with several Senators strongly in favor of such an arrangement.

Present plans also call for the reservation of bases in the Philippines after they receive their independence, and on certain other Pacific islands wrested from the Japanese.

To most people it all seems quite proper and reasonable. Yet it is full of significance for the future.

Obviously the reason for the acquisition of bases is to give the United States the maximum of security in the event of another war. But if it is right and proper for this country to seek military and naval and air bases in all parts of the world, other countries are certain to argue that it is equally right and proper for them to do the same.

Iceland, for instance, is no more strategically placed so far as the United States is concerned than is Constantinople or Teheran in the Russian sphere of influence. And if bases are kept in the Philip- (Please turn to page 11)

# ATONEMENT

By R. H. Judd (Colborne, Ontario).

SOMETIMES, in the early years of manhood, it was said to me: "Why, So-and-So is a B.A., an M.A., a B.Sc., Th.B., or D.D. You cannot expect to be able with your scant education to stand on an equal footing with such men." I keenly felt the force of such an argument, for I was naturally reticent, and that trait was increased by oncoming deafness. Feeling, however, that there was too much in the religious environment of my life that I could not reconcile with known facts, feeling also that if religion is worth while, it should be able to base its conclusions, as do other sciences, on sound premises, I began by asking men of note for explanations of the seeming divergence of their educational standards with the theological tenets they professed. The replies to my verbal and written inquiries never were fully satisfactory. In most instances, the position taken was that "religion is transcendent to human reason," and that "the Bible never was intended to be a treatise on science." The second portion of that statement may be true, but it is also true that no *fact* stated in the Bible can be proved to be unscientific, for not until information is established as fact, does it become science in the true sense of that word.

The study of the Bible, as does the study of every other science, calls for the best of ability at any man's command. One Christian writer on science says: "There is no scientific investigation that calls for closer mental application, or higher mental powers, than investigation into Biblical records and their teachings. Such research will develop a man all round, and of all the education that can come to him there is nothing that will equal in its value, and its grandeur, the education that comes by means of the study of the Word of the Living God." Those who have tried it, and experienced it throughout many years of patient inquiry, well know that he who plants his foot squarely on the plainly stated word of Scripture need have no fears of standing before "kings" in the high places of literary and ecclesiastical authority.

The Scriptures present no orderly systematized sequence in any of the doctrines contained within the covers of the Bible. They are presented to the different witnesses accordingly as their personal and national circumstances may require, each contributing to the whole as history proceeds. Just as ordinary sciences are ascertained *knowledge* of nature, up to date, so is true theology the same thing in the Biblical sphere. The Christian who thinks he has exhausted the study of any one subject in the

Bible, as though it were a squeezed lemon, is thinking more highly of himself than he ought to think, for "the Lord has yet more light and more truth to breathe forth from His Word."

CLARKE'S "Outlines of Theology" states that there have been (and probably still are) seven or eight theories of the Atonement. Perhaps the most commonly held today, and probably the most objected to by non-believers, is the theory of *substitutionary punishment*. It is claimed to be unjust and immoral to punish the innocent for the guilty—that is, instead of the guilty—and it is added that in the nature of things it is impossible.

## *The Meaning of Atonement*

In its simplest meaning, it is the combination of the two words "at one"—a *bringing together* of two, or more, persons at variance with each other. Back of this word "atonement," however, is the Hebrew word *kaphar*, signifying "to cover." It is said to occur over one hundred times in its noun and verb forms. Whether used of the act of atonement, or of material objects, its primary meaning is *to cover*. The word "atonement" occurs only once in the Authorized Version of the New Testament. In the Revised Version, that word disappears and "reconciliation" takes its place (see Rom. 5:9-11), intimating that a "thorough change" (see Young's Concordance) has taken place in relationships.

But though the word "atonement" does not occur in the New Testament (R.V.), the fact of atonement is there. In 1 Corinthians 15:33, Paul asserted that "Christ died *for* our sins." This word "for" is a translation of the Greek word *huper*, meaning "over." (For example, see Eph. 1:22.) This being the case, Paul stated the precise idea conveyed in the Old Testament. King David used the identical thought in Psalm 32:1 and 85:2: "Blessed is the man whose transgression is forgiven, whose sin is covered." Evidently, according to Scripture, there is only one way to deal with sin, and that is to cover it, and, according to Bible authority, the grave is the only effectual means of doing so. Job showed that Adam's method of hiding it in his bosom was ineffectual. (Job 31:33.) Further, Paul said, "As by one man sin entered into the world, and death by sin; . . . so death passed upon all men"—another way of saying the same thing.

### *The Life on the Altar*

In Leviticus 17:11, we read: "The *life* of the flesh is in the blood, and I have given it to you *upon the altar* to make atonement for your souls, for it is the blood that maketh an atonement *by reason of the life*" (R.V.). Here again the blood upon the altar states the same fact in other words, for it represents *the forfeiture of the life that has been given*. Again, in the taking of any life other than for

sacrifice, they were commanded to "pour out the blood and *cover it with dust*" (Lev. 17:13). The same thing is typified whenever wrong contacts with life and death are made. The person must bathe himself *in* water, and be unclean until evening. We have put emphasis on the word "in," because every instance where the Authorized Version has "with" (such as Lev. 16:24 and 22:6), the Revised Version has replaced it (*Please turn to page 10*)

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## The Gospel

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By Mrs. R. D. Stanton (Little Rock, Arkansas)

*"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).*

**WHAT IS THE GOSPEL?** It must be the message that Jesus preached, and which He commanded His apostles to teach. Let us see what Jesus preached while He was upon earth. We read: "Jesus went about all Galilee, teaching in their synagogues, and *preaching the gospel of the kingdom*, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23).

It seems that the gospel Jesus taught had something to do with the Kingdom of God. It is well to ask: What is the Kingdom referred to here? It means a world-wide government with people in it, and with Jesus Christ as King over it. In the prayer that Jesus teaches us to pray, we read: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. *Thy kingdom come*. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for *thine is the kingdom*, and the power, and the glory, for ever" (Matt. 6:9-13). In this prayer, Jesus tells us to pray for the Kingdom to come, and for the will of God to be done in the earth as it is done in heaven. I pray, too, that I may be worthy to enter that Kingdom, at the coming of Christ and the resurrection, with the faithful of all ages. (Matt. 8:11.)

"The kingdom is the Lord's: and he is the governor among the nations" (Psalm 22:28). It will be the Lord's Kingdom on the earth, and is referred to by Daniel 2:44, saying: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This Kingdom of God will be established after Jesus Christ comes to earth the second time.

"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. 4:3).

Jesus taught that His gospel of the Kingdom would be preached in all the world before this age comes to an end, and said, in Luke 12:31, 32, "Seek ye the kingdom of God; and all these things [material needs] shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." In James 2:5, we read: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" To be an heir means to inherit something. So, those who love God will inherit the Kingdom. If we love God, we will obey the gospel requirements and live faithfully until death.

After His resurrection, Jesus said to the apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Man is required to believe the gospel, and the gospel consists of those things that Jesus preached, and which He commanded His disciples to preach.

In Matthew 24:11, we are warned of false prophets, those who do not preach the same gospel that Jesus and His apostles preached. Paul wrote to the church in Galatia: "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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9). So, you see that it is very dangerous to preach another gospel contrary to the one that Jesus said to preach. (Read Rev. 22:18, 19.)



# On Being a Real Christian

## (The Great Commandment—Article 1)

By Norman J. McLeod (Pomona, California)

**J**ESUS SAID, "If ye love me, keep my commandments" (John 14:15). In another place, He said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34). The entire emphasis of the teachings of Jesus and the apostles is on that phase of Christian living. At another time, when a lawyer asked Jesus which was the greatest commandment in the law, He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). When you delve into the intricacies of the prophecies of Daniel, and others, that are hard to understand, remember that the commandment of love is the fundamental principle that is the basis for them all.

The covenants of the Bible, like those we make one with another in business, have laws governing them. You will look in vain to find such laws stated in connection with the covenant that God made with Abraham. Why? Because it was ratified by Christ, the Mediator. The laws of that Covenant (it is the New Covenant: see Gal. 3:17) were given by Jesus. The new commandment to go with the New Covenant is "love."

Jesus gave two commandments: love to God, and love to man. The apostles, in discussing the commandments, narrowed it to one: love to man. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20, 21). The Apostle Paul agreed, saying: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. . . . Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:8, 10). Not only does love to man supersede all commandments of the law of Moses; it absorbs into itself the teachings of Jesus in other respects.

Since I was a small boy, I have been taught and I have believed that an understanding of the second coming of Christ is an essential to Christian living. I still believe it. That good doctrine is of value, though, only in the light of the principle of love to man, as revealed in the following quotation from Jesus:

"Watch therefore: for ye know not what hour your Lord doth come. . . . Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? . . . But 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, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. 24: 45-51).

Did you ever deal in "sharp" business practices? Did you ever take advantage of anybody else in a business transaction? If you did, you were not abiding by this law of love. For what did Jesus condemn the Pharisees? For the very practices that people consider "strictly business." If we take advantage in any way of the distress of another person, we are not fulfilling the law of love.

Not long ago, I heard a man tell how he took advantage of the fact that a man, whose wife was sick, had to sell his house, quickly. The buyer got a bargain, out of which he made considerable money, all because he took advantage of the distress of another person. Such a person is not looking for the coming of the Lord, no matter how much he might say so.

Some years ago, a friend invited our church group to meet with his minister and an evangelist of a large denomination, with the idea that we might compose our differences and join the larger body. During the course of the conversation, the evangelist accused us of standing with a telescope looking for the return of the Lord, while we neglected the ministrations of those about us, both as to physical needs and spiritual instruction. Naturally, we resented the implication, but I sometimes wonder if the Church of God as a denomination does not do that very thing! The church is so engrossed in teaching so-called doctrine, that it neglects the most important law of all.

What is the *love* that we practice toward our fellow men if we are *real* Christians? Some years ago, I preached a sermon in which I pointed out that Christian teachings were imbued with "charity." I meant not charity in the sense of giving alms, though that is part of it. What I meant by charity is that tolerance of the peculiarities of the other person that are not the same as our peculiarities.



When I had finished, an attendant told me that the word should have been translated "love," instead of "charity"; that love did not in any sense mean charity as I had explained it! If a person has love in his heart for his fellow man, will he not have all "charity" (tolerance) for others whose beliefs do not coincide with his own pet theories?

Consider the commandment of love that Jesus drew from the law of Moses in its setting in the Word: "Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbour. . . . Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord" (Lev. 19: 17, 19). "Recompense to no man evil for evil. . . . Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:17-19). How much the great God understands human nature!

### Gossip

What is gossip? It is slander that grows out of jealousies. If you are the subject of gossip, remember that it is the sincerest flattery there is. Almost without exception, gossip grows out of jealousy. Jealousy often is not recognized by the person who is jealous. The surest sign of jealousy is severe criticism. Jealousy is such a common human trait that almost nobody is free from it. We see it even in animals: the dog becomes jealous if we pet the baby. The older child "throws tantrums" to try to get the attention it sees lavished upon the baby; the attention he used to get until the new baby arrived. Many people never get over the childish habit of "throwing tantrums" to get attention.

A talebearer is the worst of all the gossips. He wishes to criticize his victim on his own account. So he comes to his victim and tells him what others are saying about him. The talebearer speaks twice for (Please turn to page 10)

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## Notes in an Old Bible

(First Corinthians 8:16)

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By Alfred Anthon (Corvallis, Oregon)

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ADDRESSING the Corinthians, the Apostle Paul wrote: "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. 8:16). Paul also wrote Colossians 2:10, saying, "Ye are complete in him"—in Christ—"which is the head of all principality and power"; also 4:12, saying, "Stand perfect and complete in all the will"—requirements—"of God." Psalm 33:6, 9 says: "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. . . . He spake, and it was done; he commanded, and it stood fast." These texts, placed side by side, may be somewhat confusing.

It is easy to understand our first sentence, "To us there is but one God, the Father, of whom are all things, and we in him." All things are for God to use. Even we are of God, and we are for God to use as He wishes. Jesus is of God in the same way all things are of God. God created Him, made Him, to be used as God desires. The things God had made were not yet complete, however, until after God had made Jesus the Christ. (Rev. 4:11.) Therefore, the thought of a part of our text is, "To us there is but one Lord Jesus Christ, by whom all things are complete." If God had not created Jesus, all things He had created would have been incomplete, unfinished, un-

created—only begun to be created. Creating Jesus *finished* creation. The last clause, "and we by him" are complete, is worthy of study. Without Jesus, we are very incomplete.

Now let us read our text the way Paul wrote it, as it comes directly from the Greek: "To us one God (the Father) out of whom the all, and we for him; and one Lord (Jesus Christ) by whom the all, and we by him."

You see, God created all, including us and Jesus; but God gave to Jesus the other things, including us. These other things, including us, would not be complete without Jesus. Thus it is proved that this text teaches that God created all things, including Jesus: that Jesus did not create a thing, not one. Jesus did create in many men a new heart, a "new man," an "inner man," a "crucified man," a new way of life. God, though, created all material things, such as heaven and earth, sun, moon, stars, land, sea, plants, animals, germs, minerals, man, and Jesus. God gave Jesus all power over everything God had created belonging to our earth and its heaven. God did not give Jesus all power in the "heaven of the heavens," however, where God Himself is living, and where God has His Personal throne.

This text of 1 Corinthians 8:6 teaches against the idea of pre-existence of Jesus.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**CHURCH AND STATE.** The separation of church and state has been a traditional policy with the United States since the landing of the Pilgrim Fathers. The greatest departure from this settled course was when former President Roosevelt appointed Milton C. Taylor his personal ambassador to the Vatican. This recognition of the Roman church by the United States Government has come under the condemnation of nearly all Protestant denominations, and recently seven representatives of Protestant groups totaling 10,000, but members called on President Truman, and made it known to him that the Protestants of this country are solidly opposed to this Government recognizing the church of Rome above other church groups. The President assured them that he would soon read Mr. Taylor, and not later than the drafting of peace treaties. The committee gave out this report, following their conference with the President. They were given assurance that the appointment of Mr. Taylor was a temporary expedient to give the President the fullest opportunity to make his contribution to the peace, but it might terminate in an early date, and would certainly terminate with the signing of the peace treaties.

The influence of the church of Rome on the Government of the United States is far greater than the average person realizes. Its political machinations are everywhere. Its political, social and religious domination forms a great barrier for progress. The so-called separation of church and state has many openings.

**AMERICAN CHURCHES.** At the recent eight-yearly conference of the United Methodist Church of North America it was decided to merge with the Baptist Church of America. This will bring to the membership of the two groups.

The American and United Methodist churches are studying the possibility of union. The churches of these two denominations have been meeting for two years. In a recent session they recommended that the members of the two churches be recognized as one church and be functioning as a single religious body in the future.

The divorce that has been the result of the past law is being the effect of the law. As Protestant groups unite, the way for union with the church of Rome is being made, and in the words of James H. Hunt, Episcopal church, New York, the Episcopal church "must be the bridge between the members of the British Commonwealth and the Protestants."

All organizations under the rule of man become oppressive as they gain power and numbers. This is as true of the church as it is of labor unions, and with the increase in number and power, the church becomes more apostate—"having a form of godliness, but denying the power thereof." This apostate church—harsh in character—will force those who are faithful to conviction and the teachings of the Word to labor under great hardship.

**ADVENTISTS MEET.** The Seventh Day Adventists are holding their first General Conference since the start of the war in the national capital, with 3,000 delegates from all parts of the world in attendance. From "The Pathfinder," we quote the following: "Maintaining of the evangelizing is a world-wide network of 45 publishing houses—in Europe, 10 in Africa, 10 in Asia and the Pacific, six in North America, three in predominantly Catholic South America.

Last year 206 Adventist workers in those plants turned out 280 regular periodicals, books, pamphlets and other material valued nearly 2 billion pages—enough to circle the world nine times in the equator. The literature was printed in 155 languages, sold for \$3,500,000, which was given free."

Remembering the fact that this people had their denominational beginning near the middle of the last century, their gains have been under constant handicap. One cannot help but wonder their history to discern the causes for the phenomenal progress which they have made. Certainly it is not due to their having a message of common appeal. We believe there are four underlying causes for their accomplishment. Of course there are others, but these three stand out in bold relief: 1) They have a sound system of finance in their "tithes and offerings." This is God's plan of financing the ministry of the Word. 2) They have been missionaries. They are a people not given to building large church edifices. They have gone out all the world with missions and literature. The "Voice of Prophecy," originating in Los Angeles, is broadcast over 100 stations throughout North America and is "re-broadcast over 100 foreign stations each Sunday." 3) They are sold in their convictions that their message is positively essential to salvation. No religious group is deserting growth and effectiveness that does not have strong convictions concerning the here and hereafter of its message.

**A MESSAGE.** Land has been purchased in Vancouver, B. C., in Massachusetts Ave. and other places from the Vitamins industry for a Homeopathic Institute. Money is now being raised by personal contributions from among both Homeopaths and Christians. The Institute of Homeopathy say they have contributed a many Christian enterprises and they expect the Institute to incorporate soon.

that they are building a national shrine, and of course, there will be many who profess to be followers of the Nazarene who will gladly give a helping hand, and a good-will "God bless you" to this undertaking to build an idolatrous shrine. Said the Master: "Ye worship ye know not what."

**NEW DENOMINATION.** With the trend toward union among the larger denominational bodies, there is also a widespread defection from the parent bodies by dissident groups; namely those who still love the tenets of faith which the mother church avowed in her earlier days. During April, the Methodist Church lost several congregations who formed themselves into a new organization which they called the Evangelical Methodist Church. The new group numbers a few thousand adherents, with expectations of an eventual membership of a half million. The important thing about this new sect is that in their unity can be preserved best by separation. The Bible will be its only creed.

**DIVINE LAW.** In each session of the United States House of Commons an annual effort is made to widen the grounds for divorce. Addressing the House this past week, Minister of Justice, St. Laurent, stated he had received a great many letters from individuals and organizations seeking a liberalization of the present divorce laws. His reply was: "It is to that, I have to reply that those who take their law from the Bible have to take it as it is; those who admit that there is a Divine Law should it recognize as to what the interpretation of the law is.

Roman Catholics say that it does not provide for divorce at a woman's initiation of the husband, or any ground, but merely separation without right of remarriage. Others say that it does justify a divorce at a woman's and right of remarriage at the ground of adultery. "But no one who takes his law from the Bible says that there can be divorce at a woman's for anything else but adultery."

"Now, to enlarge the ground means either to deny the existence of a Divine law or to say that the human law over-rides the Divine law. In either event you get no more plus extra left. If you get away from the existence of a divine law, you have no signpost around which you can go. It is just a matter of determining by human law where you should stop.

"Though they say they desire individual cases, they say still a great many who believe that the indissolubility of marriage is of such public value that its public value outweighs the inconvenience to what a certain number of individuals are put and the suffering which is put upon them, probably through no fault of their own."

Most of the stress put forth by the students of the Word seem to be to find loopholes in the divine law, rather than upholding its simple teachings.

# The Kings and Prophets of Judah and Israel

Part of the Course pursued by Students of the Bible Institute held in Oregon, Illinois, August 7-16, 1945, in connection with the Annual State Conference of the Churches of God in Christ Jesus.

Three kings of all Israel—Saul, David, and Solomon, each reigning forty years.  
(Ussher's Chronology is the one used.)

Prophets of Judah	Text	Kings of Judah	Text	Date	Kings of Israel	Text	Prophets of Israel	Text
Shemaiah	1 Ki. 12:22	Rehoboam	1 Ki. 12	975	Jeroboam	1 Ki. 12	Man of God (Jonah)	1 Ki. 12:1
Oded	2 Ch. 15:8	Abijah (Abijam)	1 Ki. 14:31	958	Jeroboam		Abijah	1 Ki. 14:26
Azariah	2 Ch. 15:1	Asa	1 Ki. 15:8	955	Jeroboam			
Hanani	2 Ch. 16:7	Asa		954	Nadab	1 Ki. 15:25		
Jehu	1 Ki. 16:1	Asa		953	Baasha	1 Ki. 15:28		
		Asa		930	Elah	1 Ki. 16:6		
		Asa		929	Zimri (7 days)	1 Ki. 16:10		
		Asa		929	Ozri	1 Ki. 16:15	Elijah	1 Ki. 17:1
		Asa		915	Ahab	1 Ki. 16:28	Micah	1 Ki. 22:2
Eliezer	2 Ch. 26:37	Jehoshaphat	1 Ki. 15:24	914	Ahab		Elisha	1 Ki. 19:18
		Jehoshaphat		898	Ahaziah	1 Ki. 22:31		
Jahaziel	2 Ch. 24:14-15	Jehoram (Joram)	2 Ki. 8:16	896	Joram (Jehoram)	2 Ki. 1:17		
		Ahaziah	2 Ki. 8:24	892	Joram (Jehoram)			
		Ataliah (Queen)	2 Ki. 11:3	885	Joram (Jehoram)			
		Joash (Jehoash)	2 Ki. 12:1	884	Jehu	2 Ki. 9:3		
		Joash (Jehoash)		878	Jehu			
		Joash (Jehoash)		856	Jehoahaz	2 Ki. 13:1	Jonah	2 Ki. 14:25
Zechariah (Son of Jehoidah)	2 Ch. 24:25	Joash (Jehoash)		841	Joash (Jehoash)	2 Ki. 13:9-10		
		Amaziah	2 Ki. 12:21	839	Joash (Jehoash)			
		Amaziah		825	Jeroboam II	2 Ki. 14:16	Hosea	See Book
Zechariah	2 Ch. 24:5	Azariah (Uzziah)	2 Ki. 15:1	810	Jeroboam II		Amos	
		Azariah (Uzziah)		773	Zechariah (15:8, 6 mo.)	2 Ki. 14:29		
		Azariah (Uzziah)		772	Shallum (1 mo.)	2 Ki. 15:12		
		Azariah (Uzziah)		772	Menahem	2 Ki. 15:14		
		Azariah (Uzziah)		761	Pekahiah	2 Ki. 15:22		
		Azariah (Uzziah)		759	Pekah	2 Ki. 15:25-27		
Isaiah	Isa. 1:1	Jotham	2 Ki. 15:32	758	Pekah			
Micah	Mic. 1:1	Abaz	2 Ki. 15:38	742	Pekah			
Nahum	Biog.	Hezekiah	2 Ki. 16:20	730	Hoshea	2 Ki. 15:30	Oded	2 Ch. 28:9
Joel	Biog.	Manasseh	2 Ki. 20:21	726	Kingdom of Israel overthrown by Assyrians	2 Ki. 17		
		Amon	2 Ki. 21:18	721				
		Josiah	2 Ki. 21:20	698				
Jeremiah, Habakkuk, Zephaniah	Read the Books	Jehoahaz (3 mo.)	2 Ki. 23:30:31	643				
		Jehoiakin (Eliakin)	2 Ki. 23:34	641				
		Jehoiachin	2 Ki. 24:6:8	610				
Ezekiel, Daniel, Obadiah		Zedekiah	2 Ki. 24:17	599				
		Judah taken captive by Nebuchadnezzar		588				
		Governors of Judah after Captivity						
Haggai		Zerubbabel	Hag. 1:1	546				
Zechariah		Ezra	Ezra	457				
Malachi		Nehemiah	Nehemiah	445				

—Selected by Mrs. Henry Mattison (Oregon, Illinois) from the records of her father, Brother S. J. Lindsay.

## ON BEING A REAL CHRISTIAN

(Continued from page 7)

himself and once for somebody else. That is the most vicious form of going there in. It was an evil in the days of Moses it was equally an evil in the days of Jesus and the apostles and it still is one of the evils that tears down the work of the church that has been laboriously built up, sometimes by the very person who tears it down. The Apostle James had much to say about that failing of mankind in speaking about what a powerful instrument the tongue is.

We all agree that belief in God is wholly essential. Jesus said: "Ye believe in God, believe also in me" (John 14:1). James, though linked that item of belief with love to man, saying, "Those believe that there is one God; those does walk the devils also believe, and tremble." That statement comes in the midst of his discussion of faith and works. What are the works that he is talking about? The things that are commonly called charity! The outward manifestations of our faith by our works, those are the things that constitute love to man.

All that is valuable in the Christian creed is comprehended in the teachings of belief in God and in the second coming of Christ. The hope of the resurrection, the teaching concerning the Kingdom of God, and all the things that go with it are involved in those two teachings. Yet, as we have shown, they are absorbed and activated by the teachings of the Great Commandments: love to God, and love to man. To be a real Christian, one must obey the great commandment of "Love thy neighbour as thyself." A real Christian will not gossip, or be a talebearer, or hold a grudge against anybody.

The practical wisdom of the teaching of love to man is evidenced by the fact that contrary emotions actually bring on disease. Nothing ruins the nerves and leads to nervous disorders like holding a grudge. Many persons with high intelligence quotients, and who are high in achievement tests are still failures because they have not matured emotionally. Emotionally, they are still children. They give way to anger at the least provocation, and hold their anger for even years at a time. In spite of Jesus' teachings and the statement of the Apostle Paul which says "Let not the sun go down upon your wrath" (Eph. 4:26). In the physiology laboratories, by means of X-ray, experimenters have watched the inner reactions of a cat. When it becomes angry, the digestive processes stop; the stomach practically ties itself in knots. Other bodily processes are likewise affected. The same results are observed with any of the adverse emotions. When love operates, however, the whole being is soothed, the physiological functions are improved, and the nerves are quieted as by a sedative more powerful than all the drugs invented. High blood pressure has as its more common

cause prolonged emotional states such as anger or fear. Love relaxes the whole being. If your friends "despise, forsake you," as the hymn says, it probably is due, not to hostility or "B.O.," but to a *quasi-psychoanalytic* disposition.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

## ATONEMENT

(Continued from page 5)

with the word "in." (Here, surely, baptism is predeclared.)

We think we have said considerable to prove conclusively that *sin*, in any form, must be covered—put away out of sight. Lest any should still be in doubt, however, we would point out that once again the same thought is expressed in Psalm 49:7 (R.V.): "None can by any means redeem his brother, nor give to God a ransom [covering—see Young's Concordance] for him, for the redemption of their soul [life] is costly and must be let alone for ever. . . . Their beauty [form or strength—see margins; the latter surely includes the life] shall be for sheol to consume—the grave being the habitation of every one of them." (Again, see R.V., marg.)

Perhaps this matter of "covering" may be illustrated in another way. Wishing to make a purchase, a man mistakenly offers a bad dollar. A good quarter will not redeem it. A coin equal in value, if not in size, must "cover" the bad coin, completely. Such transactions are not uncommon in human affairs, nor is the *parastology* unknown by any means.

*The Question of Punishment*

The objection may be made, however, and indeed often is made, that the substitution of one life cannot possibly be the equal of the many individual lives, nor can it be morally defensible to punish the innocent for (instead of) the guilty. Both these criticisms will be held to be valid by the majority of thoughtful persons. Let us consider the first. What life was it for which the Christ gave His? The life that Adam lost, and the life which Christ gave, both were virgin lives, each *potentially* holding the life (sing.) of generations yet to come. We have the answer in John 6:51: "I am the living bread . . . and the bread which I will give is my flesh, for the life of the world." The "life of the world," insofar as man is concerned, is one life (see 1 Cor. 15:29), and it was *potentially* in Adam before he sinned and before he had issue. The individual life of Adam—and with him his wife, for she was taken from him, sharing his life—was spared because of his accept-

ance of the skins (representing life taken) to cover his sin; and the life of the race was spared, also, because that life was potentially in Adam—one life through all generations.

From the early stages of the Old Testament right down to the commencement of the New Testament, genealogies are a prominent feature in Old Testament narrative. In 1 Chronicles alone, nine chapters are almost wholly devoted to genealogies. Why? Because they link from Adam to Christ the successive generations until the birth of the promised Messiah. When that was made clear, *genealogy ceased* in the New Testament. Again we ask, Why? The answer is, Because in Jesus the Christ there is no further need of genealogy. The life He passes on is not of the old sinful nature, for He becomes "the Father of the everlasting age" (Isa. 9:6, Bishop Louth's Translation), and He says: "I give unto them eternal life; and they shall never perish." Jesus further said, "I am *the resurrection and the life*; he that believeth on me, though he die, yet shall he live." (See John 10:28 and 11:25, R.V.)

Yes, John truly said: "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life (eternal life) in his name" (John 20:31, R.V.). A new creature with a new life!

#### *On Our Behalf*

Now, we present just a brief word as to the remark, "Christ died for us," which so generally is construed to mean that Christ died instead of us, and that Christ bore our punishment.

Only twice in the Authorized Version do we find the word "instead" in the New Testament, and in each of these (2 Cor. 5:20 and Philemon 13) the Revised Version has given us the words "behalf of." The difference is made because there is clear distinction between the two. We already have called attention to the fact that the same is true of the Word "for," which often has been interpreted to mean that Christ died instead of us; which obviously is not correct. Christ died on *behalf* of the ungodly (Rom. 5:6), not instead of them. Another good example occurs in Romans 10:1, saying: "Brethren, my . . . prayer to God for Israel is, that they might be saved." Paul did not pray "for" or *instead of* Israel; he prayed on their behalf.

We think we are correct in stating that Scripture never represents Jesus the Christ as being punished in our stead. That He suffered and died *in our behalf*, however, is taught again and again. (Rom. 4:25; 5:6; 8:1; 1 Peter 3:18.) True, Jesus "bare our sins in his own body on the tree"—margin says "carried them up to the tree." Why? That they might be buried with Him in the grave, so that we, *having died to sin*, might *live* unto righteousness. That Jesus did not regard His sufferings and death in the light of punishment is clear from Hebrews

12:2—"Who for [over against] *the joy* that was set before him [or forward] endured the cross, despising the shame." In that there was no compulsion. He did it willingly, that you and I might *live* and be "at one" with God.

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#### GOD OR MAN

*(Continued from front page)*

exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4).

Now which of the two things the Serpent told Adam and Eve is the most dangerous? Men know that they will die. So today the world is trying to convince itself that there is no God—striving, instead, to make its leaders "as gods."

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psalm 2:1-3).

It is a time to decide between God and man. "As for me and my house, we will serve the Lord" (Josh. 24:15).

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#### "THE FLIGHT OF TIME"

*(Continued from page 3)*

pires, what argument could there be against Britain's retaining some in India after that country is given dominion status?

Bases are part and parcel of empire. Gibraltar, Aden, Singapore, Hong Kong, are merely bases acquired long since by Britain for the protection of her world-wide empire. If America acquires bases, her empire will be just as real as any other in history.

The tragedy of it all is, of course, that the race for bases is inspired by lack of confidence among nations. It reveals that they do not have that faith in each other that their spokesmen profess in international conferences. It means that the United Nations are not nearly as united as some suppose them to be. It means that they are trusting nobody while keeping their powder dry.

Orations at meetings of the United Nations may set forth the ideals of the great powers, but the quest for bases makes plain their inner fears. And it is these fears, this lack of mutual confidence, that has been the wellspring of all past wars and may yet plunge the world into similar disaster again.

What is needed is more faith of man in man, and of nation in nation. And how shall that be without some fundamental change in human character? Which leads us back to our oft-repeated contention that the world's

*(Please turn to page 15)*



## THE CHILDREN'S PAGE

Prepared by Midge Savage  
White Park, Missouri



*"The thoughts of the righteous are right; but the counsels of the wicked are deceit" (Prov. 12:5).*

### An Unexpected View

Today we visit the home of Jacob. Let us read in our Bibles:

"It came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, Behold, I am old." (Gen. 27:1).

Isaac was old. What sign of age do we see as we look at him? His eyes are failing to serve him. He could not see clearly any more. He knew the voice of his son, Esau, even though he could not see him.

Isaac asked Esau to go hunting. He said he wanted some of his favorite meat. After eating the food, he promised to give Esau his blessing. This was a special blessing that was given to the eldest son.

Rebekah overheard Isaac and Esau talking. What did she do?

"Rebekah spoke unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat and bless thee before the Lord before my death. Now therefore my son, obey my voice according to that which I command thee" (Gen. 27:5-6).

Rebekah made a big mistake. She told Jacob to get her two young goats, or kids. She made savory meat which Isaac liked. She told Jacob to take it to his father and get his brother's blessing.

Jacob loved his mother. He obeyed her. He complained, however, that his brother's arms were hairy, while his skin was smooth. He did not doubt his mother's advice. He was afraid, however, that his father might know he was not Esau. Then he would be not blessed but cursed. Rebekah said she would take the curse. Only he was to obey her.

So he did all his mother asked him to do.

### Jacob, the Younger

As we look at Jacob, we notice how quickly he obeyed his mother. He prepared the two kids for her.

Next, we notice he took and wore Esau's clothes that his mother brought to him. No doubt, Esau's clothing was quite different from Jacob's. Then the skins of the kids were put upon him and he seemed to be hairy.

In Jacob's obedience, I see a picture of his father. He once helped Abraham prepare an altar. He asked where the offering was. Later, he was placed upon the altar. He, too, obeyed his parent without question or complaint. That is a good example for a boy or girl who is trying to serve God better every day.

### Run Not Before

In different places in our Bibles, we are told to "wait" upon God. He it is who guides us. We are not to run before Him. Rebekah forgot to wait. She knew her boys' lives better than any other. She knew Esau was headstrong and went his own way. She knew Jacob tried to do right and worship God. She wanted Jacob to have the blessing and birthright, for Esau valued them little.

Rebekah did wrong in the eyes of mankind, but God who judges aright did not judge her guilty. We know this from many things. We shall discover them as we continue our visit next week. There is a verse which may help you understand why this act was not held against her. We read, "That faith was reckoned to Abraham for righteousness" (Rom. 4:9). Also: "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).

### Happy Birthday Wishes

Luther W. Benge, July 1, age 12, Frankfort, Ind.  
David Hall, July 2, age 11, Tempe, Ariz.  
Lucille McKinney, July 2, age 12, Hammond, La.  
Jane Breeland, July 2, age 12, Hammond, La.

### He Is My Friend

"He is my friend! The words  
Brought summer and the birds;  
And all my winter time  
Thawed into running rhyme  
And rippled into song,  
Warm, tender, brave and strong,  
And so it sings to-day—  
So may it sing away!  
Let each mine measure end  
With 'Still he is my friend.'"—Riley.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### About Our Berean Day

For several months, we have been giving very vague attention to our coming National Berean Day, which will be Monday, August 5, this year. This important date is only a month away and your definite plans to attend should be in the making.

Our program has been arranged by the Berean Executive Board. It sounds so interesting that we want every Berean to be present. Both the knowledge and fellowship will make the day worth while for all. The feast of ideas which will be presented will serve for our Berean menus during the next year. Following is the program for the Day:

#### Berean Breakfast

##### Morning Devotions:

Speakers: Robert Hardesty and Gordon Landry.

##### Divisional Meeting:

Adult leader—G. E. Marsh.

Young people—J. M. Watkins.

Juniors—Demonstration by the Vit-Em-Ins.

#### Noon

Afternoon Devotions in charge of Junior Bereans.

Business Meeting.

Choruses—Songs.

Play presented by Oregon Bereans.

Evening Service—Linford Moore, Jr., Speaker.

We want the program to do everyone the most possible good, so we shall be counting on you to offer any suggestions you can. Besides the program we have planned, we would like to suggest that for the Day to be successful, as many Bereans as possible should attend. Will you help us to make it successful?

### JUNIOR BEREAN NOOK

#### A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

National Berean Day will soon be here! This year we have a surprise planned for you. The Junior Bereans are to have a part on the National Berean Day program. There is to be a demonstration put on by a Vit-Em-In Bible class. The afternoon devotions will also be in charge of the Junior Bereans. We urge all Junior Bereans to be present and be sure to bring your teachers along.

On our next four flights in the Gospel Airplane, we shall see how God cared for the people as they wandered in the wilderness. On our first flight, we shall see how God gave them water to drink.

The people were very thirsty. They murmured against Moses, and said, "Why did you bring us into this wilderness to die of thirst?"

They had forgotten that they had asked God to deliver them from their bondage in Egypt. God heard their plea for water and told Moses to take the rod he had in his hand, and to strike the rock that was near by. As he struck the rock with the rod, a cool, fresh stream of water rushed forth. So the people had plenty of water to drink.

Perhaps the next question that comes to our minds is, "Where do they get their clothes?" We do not see any place where they may buy their clothes.

God took care of that, too. On all of their wanderings through the desert for the full forty years, neither their clothes nor their shoes wore out.

Now see how quickly you can board the Gospel Airplane again, for we want to make another short flight to see how they were fed. Once again when they became hungry, they wished themselves back in Egypt. This is what they said, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full!"

Once again God heard their cry and gave them manna to eat. Each morning when they awakened, they found the manna on the ground. This they gathered each day for that day's supply. If they gathered more than they needed, all spoiled. On the sixth day, they were instructed to gather enough for two days. They were also given quails to eat.

If God cared for the Hebrew people in the wilderness, do you not think that He will also care for us?

For our memory verse on this trip, we shall learn, "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:30.)

"Every individual has a place to fill in the world, and is important in some respect, whether he chooses to be so or not."—*Selected.*

# AMONG THE CHURCHES

## CALENDAR

- July 18-21—Arkansas-Oklahoma Conference at Oak Grove Church of God (six miles south of Little Rock, Ark.)
- July 1-26—Summer Bible Training School at Oregon, Ill.
- July 30 - August 11—General Conference at Oregon, Ill.
- July 30 - August 11—Illinois Bible School and Conference at Oregon, Ill.
- August 15-25—Virginia Conference at Maurertown.
- August 17-25—Iowa Conference at Waterloo.
- August 18-25—Western Nebraska Conference at Hollbrook (C. E. Randall and James M. Watkins, Guest Speakers.)
- August 25 - September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).
- August 28-September 1—Ohio Conference at Lawrenceville.

## NOTICE TO ILLINOIS MEMBERS

Sr. Tessa Laning, Mount Sterling, Ill., Rt. 2, informs that Spring Dollar Day receipts were good, but that recent receipts of funds for the aid to churches and evangelistic work have been very low. To finish the Conference year (which ends, September 1), Sr. Laning needs some financial help. What can you do?

Paul C. Johnson, President.

## THANK YOU

Golden Rule Home residents are grateful recipients of a box of very useful and necessary household linens: curtains, pillow cases, bedspreads, and napkins. The Women's Guild of the Cleveland, (Ohio) Church of God are the donors. This women's organization has remembered the Home with gifts a number of times, and they are much appreciated.

Mrs. L. D. McLain, Matron.

## CASHMERE, WASHINGTON

Following the morning services on June 23, 1946, Ernest B. Dart asked to be baptized into the body of Christ. At 3:15 p.m., a number of the brethren gathered by the Wenatchee River in Cashmere for the desired service and, after a short talk, Ernest was baptized into Christ as commanded by Jesus.

We then returned to the Cashmere church for observance of the ordinances as given by the true Life-Giver who dwelt among His followers as a servant.

Now another one has joined the little flock to walk in the footsteps of his Great Example. Let us pray for him and set a proper example before him, that he may be led aright in this race for eternal life to be received in the world to come.

Bro. Kirby Davis gave the morning sermon in Cashmere, June 23, and Bro. Gary France the evening sermon. We appreciated having them and are looking forward to their being with us again next Sunday. Lyle Rankin.

## Gleanings From the Field

"The field is the world."—Jesus.

**Sunday School Exhibit:** as heretofore, there will be an exhibit of Sunday school materials at the General Conference, Oregon, Ill., July 30 - August 11, 1946. What have you used in your Sunday school? What was most interesting? most beneficial? Send all materials for this exhibit to National Bible Institution—so instructs Sr. Lottie Pickerl, party in charge of this work.

**Attention, Culver:** Sr. Leora Antonides, 710 S. Main St., Culver, Ind., writes a word of appreciation for The Herald and for the true gospel Faith. The general tone of her letter leads us to believe, though, that she is unaware that our brethren maintain regular services at her neighboring town of Burr Oak, Ind.

Bro. E. H. Goit, a graduate of Oregon Bible College who has been doing part-time pastoral work at Arkansas City, Kan., has accepted a call for full-time pastoral service at Eldorado, Ill. He and his family will be moving soon. Congratulations, Eldorado; try again, Arkansas City!

Bro. Vivian Kirkpatrick and family are vacationing with his parents at Cass Lake, Minn. He is contemplating going into public school work this fall. Here is a tip, though, to a church looking for a good pastor. He is sound in Church of God faith, wholly consecrated, and worthy the best consideration. Address him at Cass Lake, Minn., care of Lester Kirkpatrick.

Already, delegate forms for representation at the forthcoming General Conference (July 30 - August 11) are being returned to us at Oregon, Ill.

Oregon (Ill.) representatives at the recent Illinois Quarterly Conference at Eldorado were: Srs. Leota B. Hanson and Wilma Judy. Bro. Paul C. Johnson and son Robert, "Grand Conference!" say they. "Grand Conference at North Salem (Ind.), too!" say we—and the six attendants who journeyed with us.

Read the back page, please, think about your friends who are not receiving The Restitution Herald, reach down into your pocket, get your pocketbook, open it, wider, and then listen to the "still small voice." It speaks, but the fire and thunder and wind and earthquakes of this Gomorrhahized Age are so loud, disturbing, or possibly even enticing, that we are almost deaf to the Voice of God. . . . Send The Herald to your friends!

Did you know that a church having as few as fifteen members is entitled to a delegate at the General Conference? and that a church having as few as fifty-one members is entitled to two delegates? The Rule reads: "Each church, of fifteen or more members and which has held at least six preaching services during the year, shall be entitled to one delegate for each fifty active members or fraction thereof."

As these lines are being written, the outlook for attendance at the Summer School is bright. It appears that there will be forty, or more, students. If that is any gauge of the attendance that may be expected at General Conference—and we believe it is—you had better "come early, or you won't get a seat"—or a bed.

Sr. Norman J. M. Leod and three sons, Malcolm, Duncan, and Ross, Pomona, Calif., en route homeward from Indiana, visited briefly in Oregon, Ill., June 26 and 27. Duncan assisted in mid-week prayer service at the church with several solos, and obliged residents of Golden Rule Home the next morning in similar way. Malcolm, having found employment at the local piano company, is staying in Oregon. . . . Pomona is most too far from South Bend, too. Two!

**Change of address:** All mail for Bro. James M. Watkins should be addressed to Oregon, Ill., care National Bible Institution.

Sr. Shirley Logsdon, an employee of National Bible Institution, and her Aunt Isabelle Smith, Ripley, Ill., are vacationing at Niagara Falls and Fillmore, N. Y., and at Ponthill, Ont. Upon their return, Sr. Smith will assist "Mom" Logsdon at the College during the Summer School.

Bro. and Sr. Fred Hall and son David, Tempe, Ariz., are visiting their son Milton, and family, in Oregon, Ill.

**Share-Your-Expense Passengers:** Sr. Altn King, 205 Everett Ave., Palo Alto, Calif., writes that she and her sister Lillian are contemplating coming eastward this summer (probably in early or mid-August), and that they would be glad to contact anyone who might be driving this direction from the West. They would be glad to pay their share of traveling expenses. Waterloo (Iowa) Conference (August 17-25) is their contemplated destination. Sr. King writes, additionally: "If someone from Oregon or Washington were going, we probably could meet them some place near."

**MINNESOTA STATE CONFERENCE**

On Wednesday evening, June 5, at eight o'clock, the seventy-second annual Conference of the Minnesota Churches of God convened at Saint Cloud. Bro. Carlton Hoskins led the song service, and Bro. M. W. Lyon brought the opening sermon of the Conference. Bro. Lyon, who is National Evangelist and who was guest speaker at this Conference, gave sermons on Thursday, Friday, and Saturday evenings, and also led Bible study on Thursday, Friday, and Saturday mornings. Bro. Hoskins was the song leader throughout the Conference. Bro. Walter Wiggins of Eden Valley, State Conference President, gave the announcements and otherwise assisted in each service.

On Thursday afternoon, Bro. Harry Gockler of Hector, gave a sermonette and then led an open discussion period. On Friday afternoon, Bro. John Denchfield did the same.

On Saturday afternoon, June 8, the annual business session of the Conference convened. Various church reports were given, and Bro. Denchfield gave an evangelistic report. The election of officers resulted as follows: Walter Wiggins was re-elected president, Harry Gockler, vice president, S. O. Ross re-elected secretary, and Vivian Savage re-elected treasurer. After lengthy discussion on various subjects, the session was adjourned until Sunday afternoon. At 3:15 p.m., on June 9, the business session again was opened and the remaining unfinished business was considered. Various letters of greeting were acknowledged at this time.

Sunday was a full day, beginning at 10:00 a.m., with Sunday school. At 11:00 a.m., Bro. A. M. Jones, the local pastor, took charge of the service and had Bro. Lyon bring the message. Communion service followed at 11:55 a.m. Next was a delightful dinner, prepared by the ladies of the Saint Cloud Church.

At 2:00 p.m., Bro. Thomas Savage presided over a preaching clinic which consisted of five-minute talks by each of the following persons: Walter Wiggins, Harry Gockler, A. M. Jones, Lucille Appleby, John Denchfield, and M. W. Lyon. These talks were interspersed with special musical selections. This was a very impressive service to all, I am sure.

Another delightful meal at the supper hour, Bro. Hoskins led the song service, Bro. Wiggins delivered the closing sermon of the Conference.

The highlights of the Conference were the stirring messages of Bro. Lyon, the special musical numbers which were given at each service, the beautiful motion pictures shown by Bro. Lyon on Saturday evening, the Sunday sermonettes, and last, but not least, the hospitality and good fellowship of one and all throughout the Conference. We all wish to extend our special thanks to Bro. Lyon for the splendid part he took in making this one of our most successful Conferences.

S. O. Ross, Secy.

Sr. Howard Hamilton, Cold Spring, Minn., writes appreciation of articles in The Herald—"especially the ones on signs of the times in Bro. C. E. Randall's page."

"Fifty-two children are enrolled in our Vacation Bible School at Ripley."—Mrs. Frank Laning, Mount Sterling Ill.

**SOUTHLAWN CHURCH OF GOD**

Grand Rapids, Michigan

We are more than pleased to announce the arrival of Richard Floyd Niles, the seven-pound bouncing boy born to Mr. and Mrs. Leslie Niles on Saturday morning, June 22. Mother and baby are progressing nicely at Saint Mary's Hospital and plan within a short time to be at home again at 131 Walter St., S.E., Grand Rapids. (Father is doing nicely, too.)

Many expressions of the enjoyment and edification received during attendance at the recent Michigan State Conference held at Southlawn Church have been heard. The sermons and lessons were truly inspirational to all. (An official report will no doubt appear.)

John L. Denchfield.

Send The Restitution Herald to your friends. Subscription price—\$2.50 per year.

**NETTIE LAMUNION**

Nettie LaMunion, youngest of ten children of John and Jeanette Clem Crum, was born near Burr Oak, Ind., January 21, 1882, and died at Kelly Hospital, Argos, Ind., May 31, 1946, after two years of intense suffering.

She was united in marriage to Norman H. LaMunion in 1902, and this union was blessed with five children, James of South Bend, Forrest of Plymouth, Norman, Jr., and Ruth Bodey, Culver, and Almada of Knox, all of whom survive. She also leaves to mourn her loss one sister, Mrs. Anna Kendall, Burr Oak; three brothers, Amos of Hibbard, Sau of Clinton, and Ira of Hebron, Ind., as well as five grandchildren and a host of friends.

With the exception of twelve years in which she resided at Saint Joseph, Mich., Mrs. LaMunion's entire life was devoted to her home and family in this community. She was by nature a happy, cheerful, loving character—a mother in the truest sense. Her wholesome Christian faith was confirmed by a union with the United Brethren Church in 1918, and she was a member of the Church of God in Burr Oak when she was called to rest to await the summons of her Saviour at the first resurrection.

It was our privilege to review the Biblical hope of the first resurrection wherein all receive immortality and are elevated to position of "heirs of God, and joint-heirs with Christ" (Rom. 8:17). Following the short service, Sr. LaMunion was laid to rest in the beautiful Culver Cemetery to await the call on that fair day no longer far away.

The many lovely flowers and words of praise testified to the respect and esteem in which she was held. The following poem, "My Prayer," parallels the trend of her mind, and we are sure easily could have been her final prayer, had her thought not been so diverted by pain:

"Ere thou sleepest, gently lay  
 Every troubled thought away.  
 Put off worry and distress  
 As thou puttest off thy dress.  
 Drop thy burdens and thy cares  
 In the quiet arms of prayer.  
 Lord, Thou knowest how I've lived;  
 All I've done amiss forgive.  
 All of good I've tried to do,  
 Strengthen, bless, and carry through.  
 All I love in safety keep.  
 While in Thee I fall asleep."

Harry Sheets.

**"THE FLIGHT OF TIME"**

(Continued from page 11)

supreme need is a change of heart; that except mankind be born again, neither he nor his world can ever see the Kingdom of God. (John 3:3.)

It is calamitous that after two global wars, with all their appalling suffering and waste, the nations should still be so disunited, so self-seeking, so anxious to preserve their individual security, so far from the ideals of the world brotherhood of which they so fondly dream. The eager search for bases is but another symptom that they are still unready for that dream to be realized.

The outlook would be altogether discouraging but for the light that shines from the Word of God. But therein we learn that one day all international sophistry, self-seeking, squabbling, and conflict will come to an end. Then shall "the kingdoms of this world" "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Then, too, shall "the kingdom and dominion, and the greatness of the kingdom under the whole heaven" "be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him." Dawn, happy day!

**HERALD RECEIPTS**

Glenn Dunbar; Mrs. Emma J. Friend (2); Mrs. Henry Partlow; Mrs. Wm. Lansbery; Silas Overton; Harrison Stephens; Ora Cline; Herbert Edmister; Albert Siple (another); Mrs. Leora Antonides; Mrs. F. M. McCrory; Mrs. T. J. Ellis; G. H. Loudenslager; Ira M. Boyd; T. M. Ferrell (4); Mrs. A. J. Eychaner; Mrs. Allen Johnson (2); Tella Griffin; Charles McMurtrie; Mrs. Edna Gruber; E. H. Magaw; Mrs. George Kieffer; James A. Patrick (4); Hildred Momsen; G. E. Marsh; Irvin Barnhart; Mrs. Claudia Hoffman; John A. Railton; W. E. Boyer; G. Alfred Driskill; Rose Wilson; Tandy Stinnette; Mrs. G. J. Rahn.

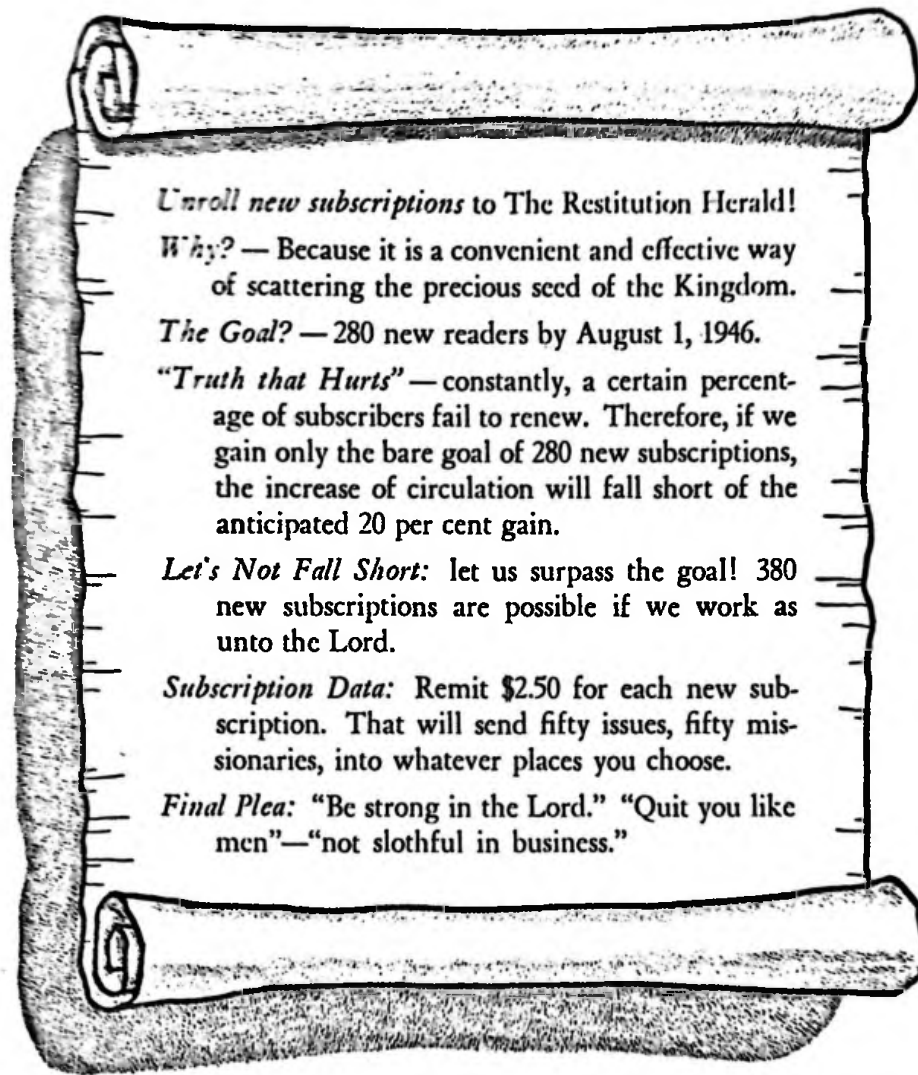
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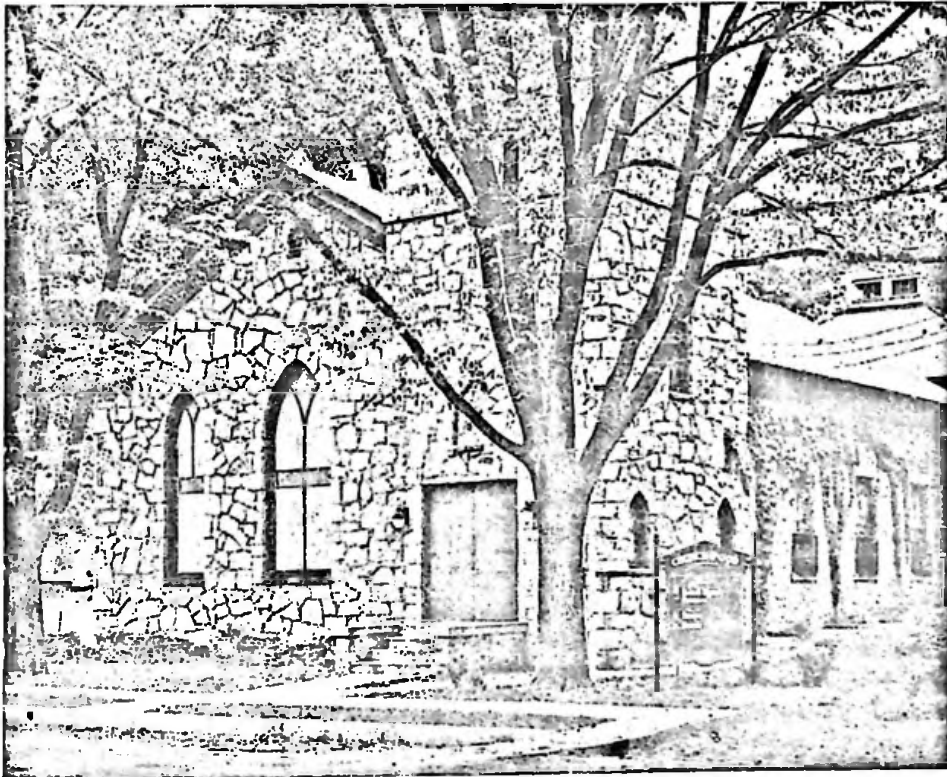


# THE RESTITUTION HERALD

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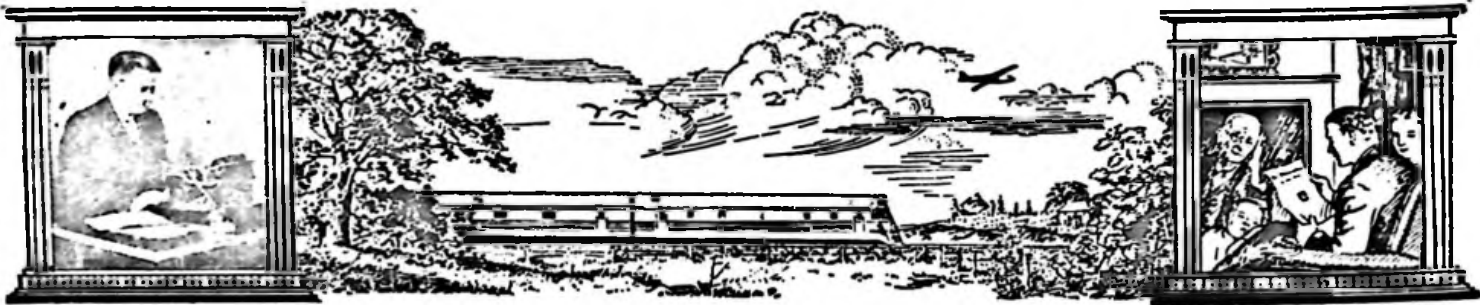


## COME TO GENERAL CONFERENCE

Oregon, Illinois — July 30 - August 11, 1946

The Twenty-Sixth Annual General Conference and the Forty-Ninth Annual Illinois Conference of the Church of God, conducted in joint session, will convene, the Lord willing, July 30-August 11, 1946, at the Church of God in Oregon, Illinois. **YOU ARE INVITED** to attend this great family reunion, a gathering of the Lord's people that promises to surpass the records of all our preceding conferences. God grant that there may be a total registration of *seven hundred souls*. "All things are possible." "Only believe." God grant, too, that the forthcoming Conference may surpass all preceding conferences in work accomplished for the Lord. Pray for the spirit of peace and good will, for zeal, for wisdom, for the directing hand of Almighty God. *Plan now* to attend! and to "give of your best to the Master."

"All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men . . . the glorious majesty of his kingdom" (Psalm 145:10-12). *Make no excuses; come to Conference!*



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Sydney E. Magaw, Editor

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## The Sanctity of Life

Because life is "in the blood" (Lev. 17:11), Israel was commanded, "Ye shall eat the blood of no manner of flesh" (v. 14). Thus was Israel taught the sanctity of life. Similarly, decree was made at the Jerusalem Conference that Gentile converts to Christianity should "abstain . . . from blood, and from things strangled" (Acts 15:24).

Life comes from God. Life is in the blood. Therefore, God is in every living creature, and drinking the blood of any creature would suggest an irreverent, ungrateful, almost atheistic spirit. He who would drink blood would be glutton to pounce upon God. Only God can give life; only God knows properly when and how to consume life. Hannah testified, "The Lord killeth, and maketh alive" (1 Sam. 2:6); and Israel's king rebuffed Naaman, asking, "Am I God, to kill and to make alive?" (2 Kings 5:7.)

Though only few persons today eat or drink blood, refraining to do so is not because God's Word disallows the practice, nor because men respect life-blood as God's life-stream to all His creatures. Indeed, there is a sense in which men today unwittingly transgress the principle of respecting blood. Commonly, they reject and abuse the atoning blood of Christ—but that is not all. Men not uncommonly forsake their own offspring, sometimes before the offspring is born. It is sin. It is despising the blood of their own bodies. Mothers, too, sometimes cast aside their own children. It is sin unthinkable.

Ah! forsaken orphan! As well might your parents drink their own blood as to leave you helpless—to hunger, worry, and die. Life is precious, though, in the sight of God, and, after all, it is in God that "we live, and move, and have our being" (Acts 17:28). God loves children. God takes care of orphans. He is the *righteous* "Father of all" (Eph. 4:6); and, "When my father and my mother forsake me, then the Lord will take me up" (Psalm 27:10). God exalts the lowly.

## Three Happy Orphans

The Church of God has been blamed at times for lacking charity, greatest of the triplet virtues. We have been slow "to visit the fatherless and widows in their afflictions" (James 1:27), slow "to entertain strangers," slow, indeed, to "use hospitality one to another without grudging" (1 Peter 4:9). It is an outstanding joy, therefore, to introduce our HERALD readers to three happy orphans, now no longer orphans, but happy members of a Church-of-God family. They are Eugene, Mary Maxine, and Elizabeth Ferguson, adopted son and daughters of Brother and Sister Irvin Ferguson, Route 2, Anderson, Indiana. Their ages are sixteen, six, and four years, respectively. All are well; all are cheerful; all believe in God—because, like God, somebody believed in the sanctity of life, believed, too, in the practical principles of Christianity. . . . (It was our privilege a few years ago to baptize Eugene. At this writing, he is attending the Summer Bible Training School, Oregon, Illinois.)

## Meet All the Ferguson Family

Not only have Brother and Sister Ferguson adopted Eugene, Mary Maxine, and Elizabeth. Their family is bigger than that. Two sisters, Elaine Neff (fourteen years of age) and Darlene Neff (eleven years of age) complete their present family circle. . . . (Brother Emory Macy baptized Elaine about one year ago.)

Lack of natural affection, separation, divorce, these were main causes of five splendid youths needing a home. Love and respect for the sanctity of life have united to give them a home. Religion can stagnate and become wilderness dry, but Christianity always grows and produces good fruit. . . . Now turn to page 15 to meet all the Ferguson family: (back row) Mr. (Irvin) Ferguson, Elaine Neff, Mrs. Ferguson, and Eugene; (front row) Darlene Neff, Elizabeth, and Mary Maxine.



— Three Happy Fergusons —  
Eugene, Elizabeth, Mary Maxine

# 600 B.C. and 1946 A.D.

By Glenn M. Birkey (Rochelle, Illinois)

I HAVE BEEN very much impressed during the past few years when conversing with friends—both with those who profess being Christians and those who do not—by their tendency to scoff concerning Bible prophecies and particularly those given in the Book of Daniel. In fact, the reference in the *Encyclopedia Britannica* concerning the Book of Daniel infers that it is a question if such a person as Daniel ever lived. Other encyclopedias are inclined to do likewise. Josephus, the Jewish historian, wrote on this subject in a much different manner, but, for reasons of fear because of the Roman Empire at that time, refrained from giving Daniel's interpretation of the King Nebuchadnezzar's dream. He did give the details of the second chapter of Daniel, however, in a manner to leave no doubt that Daniel was a prophet of God.

For the Christian who is really concerned about his future redemption and the return of Christ to this earth, the Books of Daniel and Revelation are of vital importance. Modernists and higher critics shun these two books almost entirely because, if they would accept them, they would have to concede that human effort is a colossal failure—which they are too proud to do. W. P. Hicks, in an article on "Dictatorship, Fascism, and Communism," says:

"Notwithstanding all that can be said by unbelieving modernists, we still accept the prophecies of Daniel as divinely inspired and therefore authoritative. Indeed, history has showed this to be so, and as so much of his prophecy has been fulfilled, it is reasonable to expect the program to continue."

As we behold the present-day friction between Fascism and Nazism on the one side and Communism on the other side, we see the clay and the iron of society which will not mix or adhere to each other and which will continue to cause confusion and chaos until the stone cut out of the mountain crushes present-day governments to powder, and they will not be found or ever function again. We Christians who believe prophecy to be divinely inspired believe this to mean that Christ, the Stone, is coming to establish His world-wide Kingdom which, through

all dispensations, has been the keystone of our hope for a better day.

Today, we see in fulfillment the signs that our Lord gave concerning the latter days. We see in fulfillment Daniel's iron-clay condition of the world's peoples, apostasy of the worldly church, low moral standards, greed, indifference—and *what have you?* Wars and more wars are in prospect.

The Apostle Paul told young Timothy that "all scripture, written by the inspiration of the Holy Spirit, is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, so that God's people may become perfect, thoroughly perfected for every good work" (2 Tim. 3:16, 17; Lamsa). Second Peter 3 also has a challenge for those who scoff and say that all prophecy has been fulfilled. I again quote from the Lamsa Version: "It has been a long time since I have written you, my beloved, but now I write you this second epistle; in both of them I endeavored to *stir up your pure minds by way of remembrance*: that you may be mindful of the words . . . spoken before by the holy prophets

## NEBUCHADNEZZAR'S DREAM

"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" (Daniel 2: 41, 42).

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Daniel 2:35).

[Daniel included], and of the commandment, given through us, the apostles of our Lord and Saviour: knowing this first, that there shall come in the last days [the days that Daniel mentioned in his Book] mockers who scoff, following after their own lusts [or ideas], and saying, Where is the promise of his coming? for since our fathers passed away, all things continue as they were from the beginning of the creation." Then Peter commented, "They are willingly ignorant"—not wanting to believe what God's Word says is coming to pass upon the earth.

It should not require the son of a seventh son to see where present world conditions are leading. The iron and the clay present political set-ups such as Russia and England and the United States, and many other combinations of satellite nations who cannot agree on any important matter. Certainly, they cannot agree on principles that would insure world peace. Only the Prince of Peace will bring the peace so many crave— (Please turn to page 10)

# On Being a Real Christian

## The Abiding Faith—Article 2

By Norman J. McLeod (Pomona, California)

*"That which needs to be proved cannot be worth much" (Nietzsche, The Problem of Socrates).  
"The fool hath said in his heart, There is no God" (Psalm 14:1).*

THOSE who write about what a Christian should be and do and have will say, in most cases, that he must have "an" abiding faith. Different: he must have "the" abiding faith.

Some years ago I had much experience as I have had with a thing. Faith is not a thing to be proved, but something that is felt.

Some years ago I had much experience as I have had with a thing. Faith is not a thing to be proved, but something that is felt. It is a feeling that certain things are true, and that he doubted nothing, yet everybody in some place to take with all things in life. That certain things are true, and that he doubted nothing, yet everybody in some place to take with all things in life.

That certain things are true, and that he doubted nothing, yet everybody in some place to take with all things in life. That certain things are true, and that he doubted nothing, yet everybody in some place to take with all things in life. That certain things are true, and that he doubted nothing, yet everybody in some place to take with all things in life.

The so-called "White Light of Truth" which makes the atheist nervous is pure foolishness. It is his actions in reverse to the instincts and emotions of the human race that make him nervous. The Psalmist certainly was correct in saying: "The fool hath said in his heart, There is no God."

The abiding faith of the Bible is in many respects the same sort of thing that the instinctive beliefs of any nationality are. They are fundamental to the unconscious nature of a real Christian. He does not have to reason out his behavior; it is more or less instinctive. He does not have to reason out his beliefs; they need not be proved. They are part of a Christian's unconscious make-up.

Just because Christianity is so instinctive in some of its aspects is all the more reason, however, why it should not be merely distinctive in other ways. It should be reasoned out in many of its fundamental concepts. Though Christianity in many ways cannot be proved, we need, nevertheless, to consider some of its basic premises to bolster up our thoughts in times of stress.

Fredrick the Great of Prussia at one time asked his chaplain to tell him in the shortest terms the greatest promise of the Bible. The chaplain replied without an hesitation: "The Jew." Of course the chaplain probably had in mind the dispersed and downtrodden condition of the Jews at the present time. Without doubt, he knew of the prophecies which told of that condition almost two thousand years before the event took place—and still is taking place. There is a verity in other promises in connection with the Jews, however, that dwarfs other proofs a great deal. The conditions of the "regathering" of Israel (not so much the "restoration") are a more fundamental proof of the truth of God's Word than the scattering. Today the Jews are being driven from their homes where they are scattered throughout the world. But are they being allowed to return to their land? Only in very limited numbers! What say the Scriptures?

"As I live, saith the Lord, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched

our arm, and with fury poured out. . . . And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:33-38).

How the Jews of German and Central Europe, in general, would like to go to the Land of Promise! But when they try to go to that land, they find everything forbids: from the Wailing Wall Massacres of 1929 to the British White Paper of 1939. For years, we have read that God would bring them "into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt,

so will I plead with you, saith the Lord God" (Ezek. 20:35, 36). Little did we realize, though, that the children of Israel would be gathered back under the most adverse of circumstances. How did God plead with the Israelites in the desert of Egypt? Only two of those who left Egypt, who also were twenty years old and upward, finally arrived in the land. They were Caleb and Joshua!

A hunter is not gentle with his game: he shoots it! A fisherman is not gentle with his game: he hooks it! Read:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them: and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of rocks" (Jer. 16:17). (Please turn to page 11)



**L**INEN has been made and used for many years, even for millenniums, and it has been used by many classes of people. Also, linen has been used in the construction of temples, in service to God, and in other ways.

Pizzaro, having been told the interpretation of the dream by Joseph, placed Joseph as governor of all Egypt. Pizzaro placed his own camp on Joseph's land and arrayed him in a robe of fine linen. (Gen. 41:42)

Friends of Israel were... it, and then... was decorative... see Luke 10:36... times raised... (22)

It was a... of the... Therefore... Luke 2:11-12

Satan... was of... in... the... linen...

less... linen... linen...

the... linen... linen...

the... linen... linen...

the... linen... linen...

the... linen... linen...

the... linen... linen...

... Christ's coming... revealed from... thus inter-

... we see that the angels... linen... in Daniel... who is called a man... following verses are of... similar character is

... the indignation... to punish the... (Isa. 66:24) ... of God are

... with fine linen... as a bride... He will... bride is to be... preparative...

... even as... washing of... to himself a... for any sacri-... blemish"

... was with... (Rev. 19:14)



# The Life of Christ

By Milon Hall (Oregon, Illinois)

(A paper prepared in Oregon Bible College.—F. L. Austin, instructor.)

**PROPHETIC OF CHRIST**, Solomon wrote: "What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem" (S. of Solomon 5:9-16).

The story of Christ's birth and infancy is well known and repeated over and over, especially at Christmas time. Moreover, since our Saviour's work started when He was about thirty years of age, let us start our story there. First, though, let us consider the following facts:

Christ was, and is, the Son of God.

He was born as we are.

He was weak as we are without God's help.

He was "tempted like as we are."

He knew from the beginning what He must suffer.

He knew more sorrow than we ever will know.

He is merciful (Heb. 2:17).

He is faithful (Heb. 2:17).

He is holy, harmless (Heb. 7:26).

He is undefiled (Heb. 7:26).

He is separate (Heb. 7:26).

He is perfect (Heb. 5:9).

He is glorious (Isa. 49:5).

He is mighty (Isa. 63:1).

He is justified (1 Tim. 3:16).

He is exalted (Acts 2:33).

He is risen (Luke 24:6).

He is glorified (Acts 3:13).

Christ's first saying, as recorded in Matthew, referred to His own baptism. He said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (3:15). He knew that His life was planned in every detail, from His entry into the world to the day of His ascension. He knew, also, much of the past. This fact is disclosed in the

study of His teachings. He knew of the present: of what was expected of Him truly to be the Son of God. He knew what the future held for Him: of His agony and crucifixion—and of His glorious ascension to the right hand of God. He must be "all righteous." His responsibility was great, not only because He was the Son of God, but also because people eventually would recognize Him for what He was. He was the One for whom the people had been looking for approximately 2,377 years, the One promised to them in the Abrahamic promises. Christ also realized that He must conduct Himself as the Son of the living God, of the Seed of David, to be recognized as the long-awaited Messiah.

Christ's life on earth was identical to the life we, His followers, should lead today. He was tempted in all respects like as we are. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). When He was tempted on the mount, shortly after His baptism, He was reminded of the writing of old, found in Matthew 4:4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Cp. Deut. 8:3—Ed.] Christ Himself is that mouth from which flows the life-giving Word. Paul admonished the Philippians, saying: "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (2:16).

Soon after His temptation on the mount, Christ was walking by the Sea of Galilee and saw two men, Simon, called Peter, and Andrew, his brother. What feeling must have surged through Jesus when He saw Peter and Andrew and realized what they eventually would mean to Him! Imagine the thought which preceded His saying, "Follow me, and I will make you fishers of men"! (Matt. 4:19.) This was part of His great purpose, to call men to Him, and to teach them of the coming Kingdom of Heaven.

Matthew 4:23, 24 records: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he

healed them." Christ taught them from the heart. Little did they realize the knowledge in Him nor the feeling and love within Him for them. "He healed them"—three simple little words, but how great a meaning! how great a blessing imparted to the people! He was giving them His love and His all. They rendered unto Him little if anything.

Christ took advantage of all His opportunities. Seeing the multitudes following Him, He went up into a mountain and there gave to them the sermon of sermons—the Sermon on the Mount. The blessings in the Beatitudes were only His to give, by the God-given power invested in Him.

Christ knew mankind better than anyone before Him; He taught by practical application. "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). In many ways, Christ told the people who He was, and His purpose in being there. "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). Imagine, if you can, Christ's position: coming into a world that for generations had believed in many things in direct opposition to the truths He was teaching. Christ must teach Himself as being the Saviour of the world, and at the same time maintain His humility. His knowledge of mankind was shown again when He strictly charged the two men who were blind, and whose sight He had restored: "See that no (Please turn to page 10)

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## The Future Glory

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By T. M. Ferrell (Holbrook, Nebraska)

**T**HAT the future glory is not correctly understood by the majority of people is borne out by innumerable religious songs and writings. "Glory" is constantly referred to as a *place*—heaven, contrary, we think, to Scriptural teaching. "Glory" is a descriptive noun, revealing a *condition* rather than a place.

We proceed with a definition of glory as found in the New Testament. The word is from the Greek "doxa," meaning praise, honor, and distinction; also brilliancy and splendor. The word "doxology" is a derivative meaning to speak praise.

Examples of the first part of the definition, meaning praise, honor, and distinction, might be Luke 2:14 and Acts 12:23. "*Glory* [praise be] to God in the highest, and on earth peace, good will toward men." "Immediately the angel of the Lord smote him [Herod], because he gave not God the *glory* [honor]." There is no way of substituting "heaven" in texts of this type, which are a cross-section of the many places where "glory" appears.

Texts where the word "glory" bears the definition of brilliance and splendor are texts like Matthew 24:30 and 25:31. "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* [brilliance, splendor]." Another text speaks of His destroying that Wicked with the *brightness* of His coming. Also, "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*."

Again, "heaven" cannot be substituted for the word "glory" in these texts.

Now we shall consider the objections. Second Peter 1:17b: "There came such a voice to him *from* the excellent *glory*." Was the "excellent glory" heaven? The Emphatic Diaglott renders this portion in this way: "A voice of this kind was brought to him by the Magnificent Glory," meaning God. The new Revised Standard Version of the New Testament agrees, saying, "The voice was borne to him by the Majestic Glory." Heaven did not speak, but God did.

First Timothy 3:16b is another: Christ was "manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up *into glory*." Was this glory heaven? Here we would refer you to the Greek for this word "into." The Greek is *en* and is translated "into" eleven times, but is translated "in" 1836 times in the New Testament. This great weight in favor of the word "in" has been realized by the Emphatic Diaglott, Companion Bible, American Standard Version, and the new Revised Standard Version of the New Testament which we quote—"taken up in glory," signifying the *way* in which He was taken up, and not *where* He was taken. These objections have ceased to be objections.

We believe in the future glory: not as a fictitious *place*, but as a condition when Christ will have come in glory, when the dead will have been raised in glory, and when the saints will have been glorified together with Him in an earth glorified and made new.



## News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**LIBYA.** On Friday afternoon, June 28, just before the session of the Foreign Ministers in Paris came to a close, Mr. Molotov of Russia, demanded that his country be given a controlling hand in Libya. More and more, the designs of Russia are fitting into the prophetic picture of the "chief prince of Meshech and Tubal." According to the prophetic Word, Libya will be in the northern confederacy that will come against the mountains of Israel in the last days when God's people are dwelling "safely, all of them."

It is simply amazing to observe the accuracy with which God's Word concerning the end of Gentile times is being fulfilled. The sure Word of prophecy is so plain, and those who are fulfilling its predictions are so ignorant of their role, it becomes all the more evident that Inspiration is back of it all.

The stubborn and resolute determination of Russia not to concur in any major move, save it fits into the pattern of her designs, indicates that she has a purpose back of all her moves. She is the only power that has invoked the veto, and this she did three times in one day at United Nations council table. Like Assyria, she appears to be the nation which God will use as the "rod of his indignation." Who knows but what the evil thing which is directing her mind may be directed of the Lord that this wicked nation that is the home of the godless may be brought to her bar of judgment for her defiance of God?

**NOT THE MAN.** In a recent article on the subject of the dead of this war being returned to the soil of their homes for permanent burial, under the title, "Shall We Bring Them Back," Harry Emerson Fosdick said: "Especially, if I were counseling a family in which religious faith was strong, I should stress this. Their boy was not his body." This is what the Social Service Commission of the Episcopal Diocese of New York terms "the facts . . . of the Christian faith as to death, burial, and eternal life."

That the body is merely the house in which the real person lives is the teaching of the majority in Christendom. This fallacy is rooted to the serpent's lie which was told to, and deceived, the mother of all living. When talking to His disciples, Jesus said to them: "Behold my hands and my feet, that it is I myself: handle me and see." To Jesus, the body was the man. Nearly all error found in the teachings of various religions today is the outgrowth of the doctrine restated by Dr. Fosdick, "Their boy was not his body." Notwithstanding the evil in this error, I am acquainted with many people who know better, yet are giving their moral and financial support to the teaching and preaching of the lie that the body is not the man, but merely the shell in which the real John Doe lives. Let there be no mistake about the matter, he who bids Godspeed to those who teach error, when

he knows it to be such, is a partner of such error, and someday will be held accountable.

**FIFTY-FIFTY.** The Lutheran Church in Canada has adopted a fifty-fifty program whereby missions receive an equal amount with the local work. This liberality toward missionary work will pay big dividends to this church.

In speaking to the Canadian synod, Dr. William Fry, president of the United Lutheran Church of America, said in substance: 1) The Lutheran Church must begin a training for personal evangelism, and do it now; 2) A larger pension fund must be raised, for retired ministers cannot live on \$300 per year; this must be done now; 3) Missionary work must be extended, and this done now.

Nearly every denomination is undertaking a crusade for enlarged church activity, and for restoration of church property in foreign fields where there is devastation because of the war. The per capita expenditures run from \$3.80 to more than \$12.00, the Presbyterians having the highest per capita outlay of all groups reporting.

**SKY PILOTS.** "Sky pilots" is a new name given to missionaries who have been trained in aeronautics. The first course for missionary pilots was started in Indiana, but since then, two more schools have been established—one in Toocoo, Georgia, by Robert LeTourneau, multimillionaire manufacturer of heavy road building equipment, and the other at Kenosha, Wisconsin, which was built under the leadership of Gilbert Howe, a Baptist minister. Other schools will be in operation before long. From the Toocoo school, a young lady was graduated last June. She will go to Africa to work under the North American Baptist Mission Board. There will be romance and pioneering for the gospel in this effort. Back of this modern way of carrying the Word to the ignorant and unsaved, there lies a zeal for righteousness that should inspire the drowsy to renewed activity.

**NEUTRAL SOCIETIES.** For several weeks, the Canadian papers have been reporting on the pastoral letter of Bishop Laurier, Quebec, in which the bishop forbade Catholics under his charge to continue membership in what he termed "neutral societies," such as Rotary, Kiwanis, Lions, Y.W.C.A., and Y.M.C.A. The objection raised by the bishop to Catholics joining these organizations was that indifference to religious teachings prevailing in all these neutral societies was injurious to the teachings of the Catholic Church, which holds that its doctrines are essential in the absolute. One paragraph of the letter read: "Let non-Catholics enter into these neutral societies. They have nothing to lose because by virtue of free examination they are not bound to any doctrine. This is not the case with Catholics."

In the main, the position which the bishop

has taken is contrary to Protestant concept of religious freedom. Is not the bishop pretty nearly correct, however, when he says that membership in neutral organizations leads to religious indifference? I have heard many people remark in this vein of thought: "Well, if one lives up to the teachings of such and such a lodge, or society, he will be a pretty good Christian." Not so! There is only one organism through which one can become Christian, and that is the body of the Lord Jesus Christ, which is the church of the living God—one member here, another member there.

**ATOMIC ENERGY.** The attention of the whole world has been focused on the tests that took place on the Atol Bikini, July 1, Pacific time. For months there has waged a strong controversy over the effects which the explosion would cause, both on the atomic world and on the political world. The total sum of the reaction has not been realized as yet. The interest aroused in the experiment of destruction has taken the spotlight from the many experiments and tests of atomic energy in the interests of peace and human welfare. Among all the uses to which this yet unexplored energy is being applied, and which quickens the imagination along useful and humane lines, is the success that has attended the experiments in the treatment of cancer. In one type of skin cancer, of 36 cases tested, there was a 100 per cent cure effected. Out of a total of 88 cases treated, only one failed to respond to complete cure. How much better to think of using God's power in this way!

Coming back to the Pacific experiment, those who listened to the radio reports heard the ticking of the metronome hooked up to a radio transmitter, and which started ticking an hour before the words came, "Bombs away." This warning second after second seemed a long time, as the listeners waited for the voice of the bombardier, saying: "Bombs away." To many, the passing one by one of the signs of Christ's coming seems to be stretched over a long period and the waiting for the words, "Behold, the bridegroom cometh," becomes monotonous and tiresome. Be patient, brethren, His coming is near.

**BAPTISTS GROW.** "The Western Recorder" gives the following information about the success which has attended Baptist work in growth of the Baptist churches in the United States: "In 1790, there was 1 Baptist for every 57 people in the newly organized United States of America. In 1935, there was 1 for every 12 of our population. The population gained 925 per cent during this period; while the Baptist gain in membership was 2,967 per cent."

This is a remarkable growth in a century and a half. If the tendency toward modernism among Northern Baptists continues, this growth will be stymied.

## “Wanted—A Minister’s Wife”

*Selected by Orpha K. Ferrell (Holbrook, Nebraska)*

“At length we have settled a pastor—  
I am sure I cannot tell why  
The people should grow so restless,  
And the candidates grow so shy;  
But after two years’ searching  
For the ‘smartest’ man in the land,  
In a fit of desperation,  
We took the nearest at hand.

“And really he answers nicely  
To ‘fill up the gap,’ you know,  
To run the machine and ‘bring up arrears’  
And make things generally go.  
He has a few little failings,  
His sermons are commonplace quite,  
But his manner is very charming  
And his teeth are perfectly white.

“And so of all the ‘dear people’  
Not one in a hundred complains,  
For beauty, grace, and manners  
Are so much better than brains.  
But the parish have all concluded  
He needs a partner for life,  
Please notice our advertisement:  
‘Wanted—a minister’s wife.’

“Wanted—a perfect lady,  
Delicate, gentle, refined,  
With every beauty of person,  
And every endowment of mind.  
Fitted by early culture  
To move in a fashionable life;  
To shine, a gem in the parlor—  
Wanted—a minister’s wife.

“Wanted—a thoroughbred worker  
Who will see to her household looks.  
Shall we see our money wasted  
By extravagant, ignorant cooks?  
Who cuts the daily expenses  
With economy sharp as a knife,  
And washes and scrubs the kitchen;  
Wanted—a minister’s wife.

“A very domestic person,  
To callers she must not be ‘out,’  
It has such a bad appearance,  
For her to be gadding about,  
Only to visit the parish  
Every year of her life  
And attend the funerals and weddings;  
Wanted—a minister’s wife.

“To conduct the ladies’ meetings,  
The sewing circle attend,  
And when we work for the soldiers,  
Her ready assistance lend.  
To clothe the destitute children  
When sorrow and want are rife,  
And look up Sunday school scholars;  
Wanted—a minister’s wife.

“Careful to entertain strangers,  
Traveling agents and ‘such.’  
Of this kind of ‘angel’s visits’  
The deacons have had so much  
As to prove a perfect nuisance  
And hope these plagues of their life  
Can be sent to the Parson’s—  
Wanted—a minister’s wife.

“A perfect pattern of prudence  
Than all others spending less,  
But never disgracing the parish  
By looking shabby in dress.  
Playing the organ on Sunday  
Would aid our laudable strife  
To save the society money—  
Wanted—a minister’s wife.

“And when we have found the person  
We hope by working the two,  
To lift our debt and build a new church,  
Then we shall know what to do  
For they will be worn and weary  
Needing a change of life  
And we advertise: Wanted—  
A minister and his wife.”

## THE LIFE OF CHRIST

*(Continued from page 7)*

man know it." Christ knew, without a doubt, that they would "spread his fame in all that country."

We cannot in the least comprehend the love and devotion in the heart of Jesus for mankind. He was moved with compassion because there were so few laborers for the great fields to be harvested. His heart went out to the lost multitudes, and He spent Himself, unlimitedly, to bring them into the fold. He realized the great fight before Him and His disciples, as He said: "Think not that I am come to send peace on earth: I am not come to send peace, but a sword." Can any Christian truly know his "Captain of Salvation" and not take up *His* sword?

Man, as God made him, is given much power of physical and mental capacity, and almost unlimited persuasive powers. Christ, however, had much more power and influence than we ever can hope to have in this life. Yet we read in Matthew 11:26: "Even so, Father; for so it seemed good in thy sight." Regardless of His acknowledged authority, Jesus assigned all His will to the Father.

In Matthew 11:30, we read Christ's statement, "My yoke is easy, and my burden is light." Christ's work was made easier because of His devotion to God. We, too, have the same opportunity. Jesus said, "My meat is to do the will of him that sent me, and to finish his work." He devoted His all to God. His life! His reward? Eternal life, the same as our promised reward if we live true to God's will, having the same God and the same promise of assistance. Can we say, as Christ did, "I have glorified thee on earth: I have finished the work which thou gavest me to do"? (John 17:4).

I have been trying to word this life sketch of Christ as He would have it worded, and to visualize myself in Christ's place. The more I study, however, the more it becomes impossible to maintain that outlook. Christ's complete and unselfish love is too much for one to understand.

"All these things spake Jesus unto the multitude, and without a parable spake he not unto them" (Matt. 13:34). Jesus preached unto the people everything necessary for salvation, and He fulfilled the prophecies, as it is written: "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." This is proof positive that Christ knew all, from beginning to end.

If I were to go into detail in the life of Christ, it would involve volumes. For this reason, I am trying to select the "high points," showing the grand personality of Christ.

While Christ was eating supper with His disciples, He revealed unto them who it was that was to betray Him. Imagine how difficult it would have been for one of us to maintain an unblemished love for this person. Neverthe-

less, without saying anything more about it, and in spite of the agony He must have felt that one of His beloved Twelve was actually to betray Him, Christ went ahead and gave to His disciples the sacrament of the Passover.

Somewhat later, Jesus went to the Garden to pray. There was brought out the sincere, loving character of the Man who died for us. "Thy will be done." Christ knew that God's will was above all, and that without God's will nothing could be accomplished. This was complete, unselfish devotion. In the events that followed in Christ's life, He stepped from the role of the leader of men to be the Lamb of men and of God.

Our minds fail to grasp the perfection of the personality of Christ *before His crucifixion*. How futile, then, are our efforts to understand the scope of His power and love *after His resurrection!* He willingly gave His life for the sins of mankind. God raised Him after three days in the grave, that man, too, might be raised to life eternal.

In Christ's last sayings is given a clue for our failure to grasp the entirety of His personality—"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

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600 B.C. and 1946 A.D.

*(Continued from page 3)*

and that is the Prince of Peace coming in a *Personal* way, not coming only into men's hearts as so many religious organizations teach.

True Christians will not be satisfied until they see Christ coming in the clouds. Those who have played the part of the foolish virgins then will awake to find they have neglected and scoffed at many vital truths. We pray they may see the error of their ways before it is too late.

Nebuchadnezzar, because of pride and self-exaltation, had dreams upon his bed that troubled him. Statesmen of our day, and over all the world, have worse than dreams. They are having *nightmares* of what is "coming on the earth" (Luke 21:26). In former days of our nation, statesmen like George Washington and Abraham Lincoln were not too proud, when they saw national storm clouds gathering, to slip out to some secluded place of prayer, to get down on their knees and ask the God of Heaven for help—and *it came!* In contrast to this, statesmen of our day in the United Security Council have abstained from calling upon God, merely to appease atheistic Russia. Well might Christ say again: "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

I sincerely believe we are in the "latter days," spoken by



Daniel the Prophet. How comforting to the true and faithful is this verse of Scripture: "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.) In conclusion, let me quote the last promise and last prayer of the Bible: "He who testifies these things says, Surely I am coming soon. Amen. Come, Lord Jesus. The grace of our Lord Jesus Christ be with you all, all you holy ones. Amen" (Rev. 22:20, 21; Lamsa).

## PREACH THE WORD

By C. E. Randall (Fonthill, Ontario)

*"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" (2 Timothy 4:1, 2).*

IT IS MOST significant that the charge given to ministers of the gospel in the Word is to "preach the word." No alternative can take the place of the Word of God. Many things are being substituted in modern churches for the old-fashioned message of salvation through Jesus Christ and belief in certain positive doctrines, but these "cure alls" are synthetic substitutes that merely deceive the people in believing that they are getting the message of salvation, when, as a matter of fact, they are getting nothing of the kind. It is getting to be a good deal like it was in Jesus' day, when the religious leaders substituted the "teachings and commandments of men" for the pure Word of God. (Matt. 15:3, 8, 9.)

At a recent presbytery meeting of one of the leading denominations in Canada, the delegates devoted much of their time to the discussion of agricultural conditions, labor problems, and a more liberal form of government. Can you imagine Jesus Christ sitting down and talking with His Twelve on how the Galileans and people of Judea could raise better crops and improve their markets.

The work of the church today, as of yesterday, is to preach the Word of salvation and to warn people of the coming Day of Judgment. If Jesus were preaching in the nominal churches of today, I believe He would say as He did to the religious leaders of His time, "Except ye repent, ye shall all likewise perish." The Lord never intended preachers to be economic wizards, political sages, industrial mediators, social leaders, or community chiefs, but preachers of the sure Word of God. Today, religion means little more to most people than a means of solution to all the economic and political and social ills besetting mankind. *Salvation is forgotten!*

## ON BEING A REAL CHRISTIAN

(Continued from page 5)

That is the way the regathering of the Jews is taking place at the present time. These things about the Jews are much more a proof of the truth of the Scriptures than the scattering that already has taken place. But the great regathering yet to come is the thing that holds fast the attention of a *real* Christian. We speak of the regathering of *Israel*: that is only a small part of the regathering. Consider:

"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" (Isa. 11:10). The gathering of people is not mentioned as the Jews or *Israel*, but the Gentiles. Then afterward he says: "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. 11:12).

Certainly, according to the Scriptures, that will be a great time—a time in which a *real* Christian will have an abiding faith because of his past experiences.

The abiding faith of a real Christian gives a rhythm and a meaning to his life. He realizes that all is not well in this world. Nothing is perfect. The serum of the famous Russian Dr. Bogomolitz interests him only remotely. Of course, a *real* Christian would like to live to be a hundred fifty years old. What strange things we see in this world: a nation that has plenty and abundance never known before in the history of the world doing without almost the necessities of life because of a quarrel between two factions! In the meantime, starvation stalks abroad in Europe as a result of the ravages of war caused by men's greed and stupidity. A *real* Christian knows that such things will continue. The late Will Rogers, speaking of the depression, said that if Uncle Sam went to the poor house, it would be the first time in history that anybody went to the poor house in a fine car! These are the confused parts of life, but they are things of interest to be observed by a Christian: they indicate man's inability to govern himself.

The day of the coming of Christ will see those things righted by the rule of a righteous government. The abiding faith of a Christian gives life a meaning, plan, hope, and stability in times of strife and stress. William J. H. Boetcker says: "If you want to know how rich you really are, find out what would be left of you tomorrow if you should lose every dollar you own tonight." (Quoted in *Forbes Magazine*, June 1, 1946, p. 46.) Most people would be poor indeed. But the *abiding faith* of a *real* Christian keeps him from the worst kind of poverty—poverty of the "inner man."

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Ye shall not steal, neither deal falsely, neither lie one to another" (Leviticus 19:11).*

### Our Visit Continued

We saw how Jacob and his mother planned to deceive his father. He was dressed in Esau's clothing. His arms were covered with skins, so they seemed to be hairy.

He went in where his father was and said, "My father!" Isaac answered, "Here am I; who art thou, my son?"

Jacob answered, "I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

Isaac was surprised that Esau had found and dressed the deer so quickly.

Jacob had an answer for that, too. One lie or deceitful act generally calls for another, it seems. He said, "Because the Lord thy God brought it to me." Jacob tried to make his reason sound as best he could. Do you remember when Jesus was tempted of the Devil, the Devil used parts of Bible verses to prove Jesus should sin?

Isaac then called Jacob to come near to him. Isaac wanted to be very sure it was his firstborn, Esau, who would receive his blessing.

When Isaac felt of Jacob, he said, "The voice is Jacob's voice, but the hands are the hands of Esau." You remember that Isaac was very old and could not see.

Again Jacob was forced to tell a lie. His father once more asked, "Art thou my very son Esau?"

Jacob said, "I am."

The Word tells us it is very easy for any man to justify himself for his deeds. "Every way of a man is right in his own eyes: but the Lord pondereth the hearts" (Prov. 21:2). Perhaps, as we try to see Jacob's position, we might say he had bought the birthright from Esau. Esau was self-willed and went his own way. He married women who worshiped idols. So Jacob felt he was better fitted for the first-born's blessing and birthright. God could have solved the problem in His own time and righteous way, if Jacob had been content to trust Him.

### Isaac Blessed Jacob

Isaac said, "Bring me the food, that I may eat and bless you." So he ate and drank. Then Isaac asked his son to kiss him. That was the custom in those days. Still today occasionally, we see men kiss. They really are an ex-

ception to the rule of the greetings we have, however.

When Isaac kissed him, he smelled the smell of his clothing. He blessed him. He said, "See the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee; and blessed be he that blesseth thee" (Gen. 27:27-29).

Isaac asked for the best things for his favorite son. He asked for "dew of heaven"—or peace and happiness, we might say. He spoke not as for himself, but for God. He was a righteous man. God had given him "great and precious" promises. It was through his (Jacob's) children the promises would be fulfilled.

It was a wonderful blessing Jacob received—one to be desired. Yet Jacob would have been happier if he had received it without deceit. He no doubt would have, too, had he trusted and waited upon God.

### Go to Church, Sunday

These are lazy vacation days, but one good reason for going to church is found in the example of Christ Himself. We know He did not uphold the religious leaders of that day. He called some "snakes." His teachings were far beyond and above theirs. Yet we have this verse which shows us we, too, should follow in His steps and *go to church on Sunday*. "He came to Nazareth . . . and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

We see it was "his custom" to go *into the church* on the Sabbath day, which was their day for worshiping God. He also took a part in the services. He was a "partaker," not merely an "on-looker."

Won't you go to your church on Sunday? It's a good custom for us, too.

### Happy Birthday Wishes

Dorothy Rhodes, July 9, age 12, Hammond, La.

Marilon Mercier, July 10, age 8, Hammond, La.

Roger O. Wilson, July 14, age 12, Danbury, Neb.

James E. McLain, July 14, age 11, Los Angeles, Calif.



# BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
 Box 231  
 Oregon, Illinois

## Decision for Christ

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

The above theme verse is one often quoted to all young people. Rare indeed is the Christian young person who has not heard it. Usually, however, it is brought to our attention by someone who has been in the Faith many years, or perhaps an older person who did not find God until very late in life. Whatever the case may be, it is important that we as young people recognize our Creator now and serve Him throughout life, not after we have "sown our wild oats" and had a "good time" in sin, but before our lives have become impure, thus preventing such a happening.

Our period of youth is one filled with decisions. What we shall do for a life work, to marry or not, where we shall go to college, and many others; all must be decided upon and the right conclusion made to insure a successful life.

Undoubtedly, the most important decision with which we will ever be confronted is whether or not we will dedicate our lives to Christ. The earlier we are faced with this decision and act in the affirmative, the longer we will have to work for Him and tell others about Him. Also, in this age of speed and industry in which we are living, we have no assurance that we shall live another day in the present world. Accidents happen to all, and we should be prepared to face death at any time. We should not consider this in too morbid a light, especially if we already have died to Christ through baptism and been raised to His promise of eternal life.

All of us respect our elders and wish to follow in their footsteps. If we were to consult them regarding whether or not to become Christians, their response surely would be in the affirmative. No one regrets having lived the Christian life, if he has lived it to the full. It is so packed with pleasant and enjoyable experiences, as well as difficult ones!—all of which help one to grow in grace and knowledge of Christ.

While we should remember our Creator in youth, do not allow later years to blot out the memory. Solomon gave us admonition in his latter years, having experienced both phases. Let our example be patterned after that of Christ who remembered His Creator all His life.

## A Trip on the Gospel Airplane

Our airplane is awaiting us and we are ready for another trip into the wilderness. We land our plane at the foot of Mount Sinai.

"Where is Moses?" we ask.

"He has been up on the Mount for a long time," the people reply.

"Tell us what that golden calf is doing here in the wilderness," we question them.

They answer: "We do not know what has become of Moses. We asked Aaron to make us some gods to worship. He told us to give him our golden earrings. From these, he made us this golden calf to worship."

We scarcely could believe our own ears. Imagine anyone worshiping this idol after all God had done for them! He brought them out of Egypt. He fed and clothed them, and gave them water to drink. Now, they are worshiping something different.

Moses was very displeased, too, when he saw what they were doing. He had started down the Mount with the tables of stone God had fashioned for him. When he saw what the people were doing, he dropped the tablets of stone and they were broken. Back up the mountain he went, and this time he had to fashion the tablets of stone himself. He took the golden calf, burned it in the fire, and ground it to powder. This powder he threw into the water and made the Israelites drink it. (Ex. 32:1-21.)

As we are flying home, remembering all we have seen, it brings to mind this Bible verse: "Thou shalt have no other gods before me" (Ex. 20:3).

AUGUST						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

*Handwritten notes:* "Circled 5" with an arrow pointing to the number 5 in the second row. "NATIONAL BEREAN DAY" written diagonally across the bottom half of the calendar.



# AMONG THE CHURCHES

## CALENDAR

- July 18-21—Arkansas-Oklahoma Conference at Oak Grove Church of God (six miles south of Little Rock, Ark.)  
 July 8-19—Vacation Bible School at Lawrenceville, Ohio.  
 July 30-August 11—General Conference at Oregon, Ill.  
 July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.  
 August 10-18—Missouri Conference at Jordan. (H. U. Krogh, guest speaker.)  
 August 15-25—Virginia Conference at Maurertown.  
 August 17-25—Iowa Conference at Waterloo.  
 August 18-25—Western Nebraska Conference at Holbrook (C. E. Randall and James M. Watkins, Guest Speakers.)  
 August 25-September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).  
 August 28-September 1—Ohio Conference at Lawrenceville.

## GENERAL CONFERENCE

### Tentative Program of Business

- Tuesday, July 30—Report of Credentials Committee, seating of delegates, announcement of Planning Committee, and Secretary's report.  
 Wednesday, July 31—Treasurer's report, report of printing and publishing department, and brief reports of the several evangelists and field workers.  
 Thursday, August 1—Standing committee reports.  
 Friday, August 2—Open.  
 Saturday, August 3—Sunday School Day.  
 Sunday, August 4—Sunday school at 9:45 and worship services at 11:00 a.m., 2:30 p.m., and 7:30 p.m.  
 Monday, August 5—Berean Day.  
 Tuesday, August 6—Completion of old business and opening of nominations for the office of president—that being the only office expiring.  
 Wednesday, August 7—Election of president, report of Planning Committee, and new business.  
 Thursday, August 8—Illinois Conference business.  
 Friday, August 9—Illinois Conference business.  
 Saturday, August 10—Open.  
 Sunday, August 11—Sunday school at 9:45 and worship services at 11:00 a.m., 2:30 p.m., and 7:30 p.m.  
 Sydney E. Magaw, Secy.

### Credentials Committee

President Leland T. Hanson announces that the Credentials Committee for the 1946 General Conference will be Leila Whitehead (chairman), Beth Hardesty, and Leota B. Hanson.

Incoming delegates will report, please, to the Credentials Committee for certification.

Sydney E. Magaw, Secy.

## FONTHILL, ONTARIO

The Sunday school picnic was held on Monday, June 3, at Queenston Heights.

Joe Fletcher, son of J. H. Fletcher, Jr., and Irene Payne left on Tuesday for Oregon, Ill., for the Summer Bible Training School.

A number of friends and relatives gathered at the home of Mr. and Mrs. Alfred Payne on Friday evening in honor of their fifth wedding anniversary. A pleasant social evening was spent. The guests of honor received a number of lovely gifts. Refreshments were served at the close of the evening.

Mrs. L. Railton is leaving the village, having sold her home here, and will spend some time in Toronto.

Mr. and Mrs. William Holland of Thorold were guests of honor at a pleasant gathering in honor of their twenty-fifth wedding anniversary on Thursday evening in the Sunday school room of the Church of God. Mr. and Mrs. Holland were married by Bro. F. L. Austin, a former pastor. A variety program was presented with Bro. C. E. Randall acting as chairman. The guests of honor were presented with a lovely silver flower bowl by Bro. Randall on behalf of the guests present. At the close of the evening, a delicious lunch was served, including the lovely wedding cake, by several of the ladies present. The event was convened by Mrs. Harry Payne and the room was beautifully decorated by flowers from the gardens of J. H. Fletcher, Jr. Friends were present from Thorold, Saint Catharines, and the village.  
 Irene Holland, Reporter.

## OMAHA, NEBRASKA

The third year of Vacation Bible School came to a very successful close, June 14, after two weeks of profitable work under the direction of Sr. Verna Thayer. The enrollment reached 83, and the average attendance was 49. The last Thursday evening, the students gave a fine demonstration of what they had been doing. Some of the smallest of them did wonderfully in singing, "Climb, Climb, up Sunshine Mountain." We surely thank Sr. Thayer for conducting the School for us. She is doing a wonderful work in organizing these Bible Schools. Too bad there are not more with the ability to handle a group of children!

The church has just purchased a parsonage. Our adult Sunday school teacher, Bro. Albert Harper had both his arms severely burned with ammonia, June 17. He is in Clarkson Hospital, room 413. He is getting along nicely now, but suffered very much at first.

Bro. Arthur White is in Immanuel Hospital, room 404. He has been confined part of the time to his bed at home for over a year, and, June 17, he fell and broke his hip. He is recovering as well as could be expected.

We are sorry to have Sr. Nadene Burk and family move to California. We will miss her in our church activities.

Jessie Dixon, Reporter.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Thankful. Thankfully, we announce having surpassed the goal of forty students in the Summer Bible Training School. Their names and a group picture will appear in next week's Herald.

Bro. Arlen Marsh visited headquarters, Saturday, July 6, having come to Oregon to write an examination paper under direction of Iowa University.

Is it possible to get 120 more subscriptions for The Herald by August 1? Do your bit.

Secretaries; Pastors: Please complete and return your Delegate Form for representation at General Conference.

Bro. Dean Moore is helping Bro. Alva Huffer in a Vacation Bible School at Morning Star Church of God, South Bend, Ind. We understand he plans to return to Oregon Bible College in September.

Bro. Edwin Smith recently visited at the Editor's home. He is working, temporarily, in the new work at Lansing, Mich., but plans to be back in Oregon Bible College this fall.

Sr. Emma C. Railsback, Los Angeles, Calif., plans to drive to General Conference, bringing others with her.

Evangelist M. W. Lyon reports good meetings recently at Graytown (Wis.), and is now busy in meetings at Bear, Ark. Soon, he will be working near Little Rock in the new church. He is guest speaker for the Arkansas-Oklahoma Conference.

Bros. Arlen Marsh and Harold Doan, pastors at Rockford and Chicago, respectively, will exchange pulpit services, Sunday, July 14.

Send The Restitution Herald to your friends. Subscription price—\$2.50 per year.

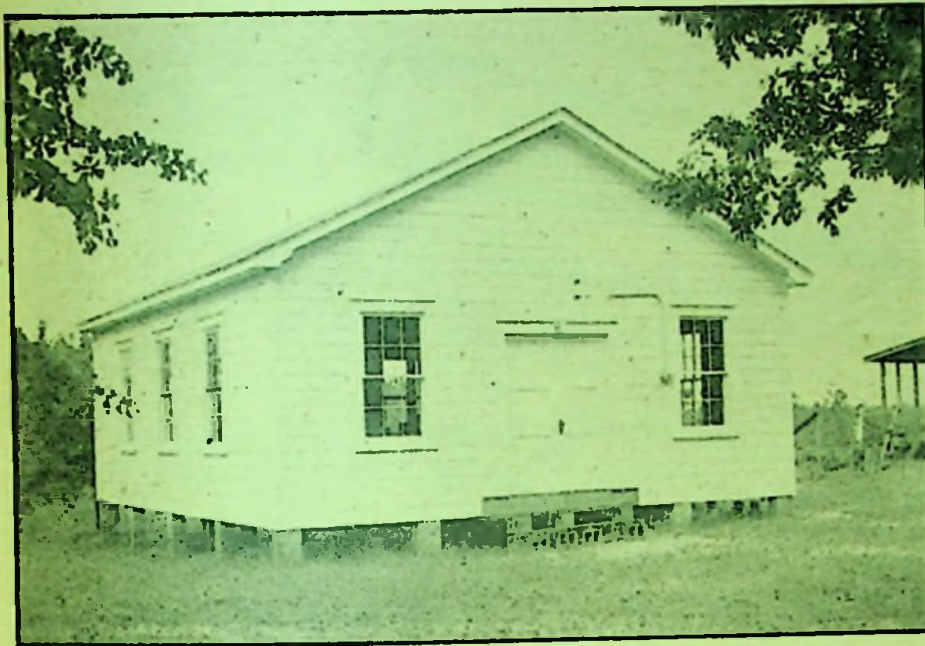
Sr. Earl Koontz, Leaf River, Ill., recently a hospital patient, having broken her ankle, has returned to her home.

Sr. T. A. Drinkard, Arlington, Tex., now with Bro. Drinkard in Washington, became seriously sick on Sunday, June 30, and was taken to Saint Joseph Hospital in Vancouver, Wash. On July 4, she was showing some signs of improvement.

Bros. James M. Watkins and F. A. Stilson, Summer School instructors, preached morning and evening, respectively, July 7, for the Oregon (Ill.) congregation. Bro. F. L. Austin, the pastor, is vacationing in Michigan.

Come to General Conference. Bring others with you.





Oak Grove Church of God—near R. D. Stanton's home, Little Rock, Arkansas  
Site of Arkansas-Oklahoma Conference—July 18-21, 1946.

ELDORADO, ILLINOIS

The Restitution Church of God at Eldorado, Ill., was host to the Illinois Quarterly Conference on Saturday and Sunday, June 22, 23. The meeting was opened with a Bible class at 2:00 p.m., Saturday, with Bro. Herbert Edmister leading.

We were all glad to have the pleasure of meeting Bro. Harold Donn of Chicago and hearing him speak to us on Saturday and Sunday evenings and on Sunday morning.

Bro. Paul C. Johnson of Oregon, Ill., spoke to us on Sunday afternoon. It was the first time for him to be here since the last June Conference which was in 1941.

There was good representation from Oregon, Chicago, Ripley, Casey, Martinsville, and Marshall, Ill., and from Logansport, Ind. It was an inspiration for all to see such a fine crowd and everyone voted it the nicest conference we have had. We all feel that everyone was blessed by having attended. We especially invite our out-of-town guests to visit us again and to look forward to June, 1947.

Virginia Davenport, Reporter.

NEWS FROM LOUISIANA

The last two weeks of June have been very busy ones at the Blood River Church of God. On June 16, special services started with Bro. James Mattison as guest speaker. Then on Monday, June 17, at 9:00 a.m., Vacation Bible School began. The first day of school, there were 90 enrolled. The highest attendance was 99, and the average through the two weeks of school was 89. There were classes for all ages. The topics of the lessons were, "The Life of Paul" and "The Doctrines of the Church."

The groups of teachers were: Bros. James Mattison and Vernis Wolfe; Bro. Vernon Lobell and Sr. Vernis Wolfe; Sr. Claiborne Lee and Sr. Columbus Breeland; Sr. John Slander and Sr. Sam Bottolf; Sr. Mabel Barnum and Sr. Harry Gockler. Sr. James Mattison was secretary and Bro. Vernon Lobell was president. Besides these, there was another group of faithful and loyal workers who cooperated in the work of the school. Sr. Harry Gockler made a trip home from Hector, Minn., to furnish music for the school and services.

The Vacation Bible School and evangelistic services came to a close, Sunday, June 30. A basket dinner was served on the grounds, and a program in the afternoon was given by the children who attended Bible school.

Bro. Mattison left shortly after the program for Oregon, Ill., with a load of young people for Summer School there.

Bro. and Sr. Mattison spent the two weeks in the new parsonage with Bro. and Sr. Vernis D. Wolfe. We very much enjoyed having them work with us.

The ladies' society started a project this year; their goal was to install butane gas in the church. At this writing, plans are complete for the installation of the butane system. No more cold feet!

We feel that God has richly blessed us in our work this past year, and we pray for His continued guidance in our lives.

Mrs. Columbus Breeland, Secy.

HERALD RECEIPTS

Mrs. Howard Hamilton; Mrs. Emma Scott; H. Scott Smith; Mrs. Nora Mallory; Leland E. Story; Alfred Buskoll; Mrs. W. W. Kirkpatrick; Mrs. S. R. Cleek; Blackhawk Engraving Company; Mrs. Clara VeNard; Mrs. W. H. Holland (2); Chas. Hutchinsson; Mamie I. France; Mrs. Elmer J. Wendroth; Mrs. Harold Lunderly; M. W. Lyon (another); Norman J. McLeod; J. M. Watkins; Mrs. S. J. Lindsay; John Shelton; O. J. Parker (2); Mrs. Wayne Laning (another); Bernice C. Tinlin; Claiborne Lee; Mrs. J. B. Gaspar (2); P. G. Coverston.

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Irvin Ferguson Family. (See Editorials—page 2.)



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# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, JULY 16, 1946

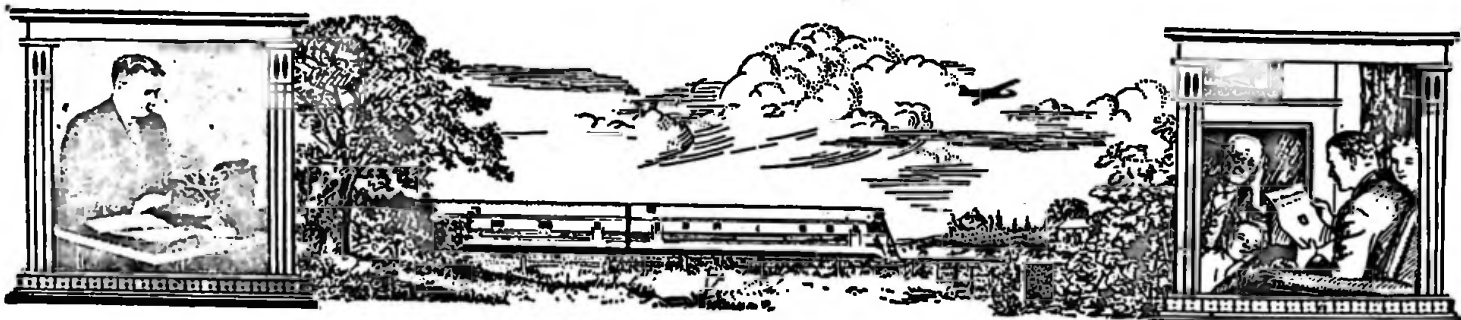
NUMBER 41



## THE 1946 SUMMER BIBLE TRAINING SCHOOL Oregon Bible College, Oregon, Illinois

Thankfully, we present this inspiring picture of the 1946 Summer Bible Training School, assembled at Oregon Bible College, Oregon, Illinois. For nine consecutive summers, young men and young women have been coming to Oregon for these Summer Schools. During the past few years, a Senior Department has been operated, too. Thirteen states and one province (Ont.) are represented this year by a total attendance of forty-three students, comprising the largest Summer School yet assembled.

Shown in the picture, left to right, are: (back row) Marjorie Bauerle (La.), Bertha For and Samuel Huffer (Ind.), Laura Bankston (La.), Margaret Coulter (Minn.), Joanne Blanchard (Colo.), Mary Sprinkle (Wyo.), Frances Hotchkiss and Lavonne VanRinglesteyn (Mich.), Winifred Mastain (Ind.), Louise Johnson (Ill.), and Inez Greskowiak (Ind.); (second row) Wilma Benge (Ind.), Mary Brown (Mich.), Rita Landry (La.), James Judy (Calif.), Joseph Fletcher (Ont.), Joyce Shoem and Virginia V. Elfrida Morgan (Okla.), and Grace Brown (Mich.); (third row) Fred Williams (Okla.), D. (Mrs.) Lillian V. Morgan (Okla.), Ernest Barnum (instr. La.), Mrs. F. A. Stilson, F. A. Stilson (dean Ind.), Mrs. Albert Logsdon (matron), Albert Logsdon (campus supr.), James M. Watkins (instr. Ill.), C. Simpson (Mich.), John Tyler (Ill.), and Gladys Cox (Ark.); (front row) Joseph Williams (Okla.), Don McBride (Mich.), Ernest Dart (Wash.), Leo Lloyd (Ill.), David Holquist (Mich.), Preston Landry (La.), Robert Glick (Mich.), Robert Barlow (Ill.), Eugene Ferguson (Ind.), Milo Nugaw and Raymond Parker (Ill.)



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

### “All Aboard” for Conference

In only two short weeks from today, the twenty-sixth annual General Conference of the Church of God will convene at Oregon, Illinois. Those two weeks will seem to be only a few days, for several of those days will pass before these lines are read any distance from Oregon, Illinois, and everyone who comes to the Conference must make plans a few days before coming. Actually, it is time *now* to plan your trip to General Conference. *Plan* to come, and you *can* come. We need you and you need us in our work, together, for the Lord.



God has blessed His people. War and most of its restrictions are in the background. We are enjoying peace. There is prosperity. How long these blessings will continue, no one knows. It is our duty to press forward in Christian service and devotion “while it is day.” “The night cometh when no man can work.” Surely the General Conference of 1946 should be the biggest and best conference in the history of the Church of God.

Come by train. Come by plane. Come by bus. Come in your own car or with a friend who is driving to Conference. Come one; come all. Come and bring others with you.

“A-a-a-a-all 'board!”

### Inspiring Summer School

Forty-three students are attending the Summer Bible Training School. This large attendance, linked with the students' consecration and zeal, inspires one to vision a bountiful harvest for every effort made in behalf of our youth—underestimated asset of the Church of God. If our school facilities were adequate, we could plan for seventy-five students in next year's Summer School. Already, four or five new students are reported coming next year. . . . *How many in the College this fall?*

### “He Laid His Hands on Them”

There is a blessing for him who blesses a child. Stop for a moment on the street to talk with a little boy or girl. Yes, you *do* have time! Fear the law-breaking hitchhiker, if you will, but go out of your way to give a little child a ride in your new car. Talk with him. Work with him. Play with him. What an equation is he! Look into his eyes and, in your superior years, see, if you can, half as much as you know he sees by looking in yours. You deceive him not a whit, but the mind of keenest philosopher cannot see to the depths of innocent, trusting, believing childhood. . . . “Of such”!

Here is a flash from the life of Christ: “Then were there brought unto him little children, that he should put his hands on them, and pray.” How like modern ceremony instead of service, that the disciples erred, rebuking the people and attempting to send them away. “But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them”—and I think He prayed—“and departed thence” (Matt. 19:13-15).

What Jesus taught, the world little believes and still less heeds. What Jesus was, the world cannot comprehend. If, however, you and I could believe and heed Jesus' teachings to the extent that we could put our hands on little fellows and pray, as He must have prayed, I guess we wouldn't have to travel so far, or so fast, to enjoy life—and religion. . . . “He departed thence”—but He left converts in those boys and girls who felt the touch of their Master's hand. . . . “Take heed that ye despise not one of these little ones; for . . . in heaven their angels do always behold the face of my Father which is in heaven.”

### The Dicks Visit Headquarters

Brother and Sister Otto E. Dick and son, Otto, Jr., Frankfort, Indiana, were guests at the Editor's home, July 11-13. Brother Dick, employed as an instructor in the College, is working with us on the schedule to be offered when school reopens, September 9. The Dicks much enjoyed their first visit to the College, met many local friends, and are planning soon to move to Headquarters.

# SEPARATION

By Mary Mae Nedrow (Oregon, Illinois)

*"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" (Matthew 10:38; 24:13).*

THE CHURCH OF GOD will be strongest when its every member realizes it costs much to remain a Christian. When being a Christian really means self-denial, worldly wisdom and social prestige will be laid aside. A true Christian ever must remember that he is being trained for future service. He is made strong by hardships and trials. Eventually, he acquires strength as the mighty oak. Consecration means separation.

Although the Word of God points out the principles which should govern the lives of all Christians, we find in these last days that unrighteousness triumphs. Lust is unchecked. Many who are aware of another's sin stand by and do nothing to show him the error of his ways, and thereby are accounted "good fellows"; but let one point out the evil, and he finds he becomes very unpopular. Day by day, sinners are digging their own graves. A lust for the world is creeping into the churches throughout the land. If we have the Word of God abiding in our hearts, it should govern our conduct. We bear the marks of what we are. How many of us, like Job, are strong enough to trust in God in times of great adversity? How few have the fortitude to say: "Though he slay me, yet will I trust in him"?

The Scriptures tell us that God is a discernor of the intents of the heart. Sin is transgression of God's law. "To him that knoweth to do good and doeth it not, to him it is sin." It is failing to do good which is known. To be right with God, a sinner must turn from his evil ways and turn about face. "The wages of sin is death." Someday all shall be raised from the dead: those who accept Christ and those who reject Him. To the one, it will be a resurrection of life; but to the other, a resurrection of damnation. (John 5:28, 29.) Every Christian will receive a crown of life when Jesus comes. He will be glorified with the Christ when He comes to establish the Kingdom.

Let us not become discouraged because of evildoers. Thus said the Lord: "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." Our mission today is to continue the work Jesus began—to occupy until He comes. Service to God should be a major factor in our lives at all times. Idols must be cast down and broken and our houses set in order—for who knows but what He may come today? The night will come when no man can work. Let us then wave the Christian banner on high, "fight the good fight of faith," and *seek* God's Kingdom.

If the Church of God is to survive, it is essential that we continue as a separate body of believers. How can we mix with the world and with other denominations when we believe so differently? Perhaps for the very reason that many have attended only the one church is why so many are blinded to the true facts. Since the time I was a small child, my Bible has been my dearest possession. Having lived and been brought up in a large city, I had visited many churches. Because of my belief in the gospel and experiencing true repentance, I asked to be baptized into Christ. I was totally immersed by a Baptist minister. Somehow, I found

## "NOT UNEQUALLY YOKED"

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . .

"What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

there were many things believed and taught in the Baptist Church that were contrary to what the Bible taught. For many years, I was puzzled. When we moved to Oregon, a neighbor explained to me the Church-of-God doctrines, and I found that the members of the Church of God had interpreted the Scriptures just as had I all the years of my life. I need not tell you how happy I was to find others of "like precious faith." When I asked to be re-baptized and came up out of the water as did the Christ, it was the happiest day of my life. It has been a joy to serve my Lord, if only in a little way, and to proclaim the great salvation message which was Jesus' theme throughout His ministry.

As we observe world conditions, we know that the end-time is drawing near, and that "we must through much tribulation enter into the

(Please turn to page 11)



# Where Is Adam?

## Man and His Future

By J. W. Macallister (Hatboro, Pennsylvania)

Every human being who has reached some measure of maturity and understanding has had an experience with death. Either one of his relatives or a friend that has had some intimate relationship with his life has been taken from him by the Grim Reaper. If we will think back to such an experience, we will recall that almost invariably the thought of the future destiny of the departed one would present itself to our minds, and in some cases may have caused anxious concern to us.

Considering the fact that it is a problem we all must face, not only in regard to our friends but sooner or later for ourselves as individual members of the Adamic family, would it not be wisdom to endeavor to acquaint ourselves with authoritative information on so vital a subject?

Bible students have learned that to get a basis for any Scripture subject it is wise to seek out the place of beginning in God's Word where the subject is found, and to use the information there received as a guide to the understanding of succeeding references to the same subject when found in the Bible. That method is the rule of men in their business relations as well as nations in their intercourse with each other. They have a contract or a treaty written or verbally entered into and all future relations on the subject are always to be in accordance with the original contract, should any dispute arise on that subject. The scripture in Genesis 2:16, 17, at the head of this article is the beginning of the information on the subject of Death, and we shall use it as a basis of this study, in connection with Genesis 3:19, quoted later in full as Divine revelation.

God gave His creature man instructions as to his rights and the privileges he might enjoy in the beautiful Garden where he had been placed. He could eat of the fruit of every tree in it, including the tree of life, excepting one tree only, the tree of knowledge of good and evil, and of that tree he should not eat, nor not even touch it. (Gen. 3:3.) The third chapter of this Genesis (book of beginnings) tells the lamentable story of Satan's temptation of Mother Eve, and how she was duped by Satan's lie. Then it shows how she in turn presented the temptation to her husband Adam, and of his fall into disobedience and sin with her.

We find, as the first effect of that act of disobedience, that the purity of thought possessed by them as innocent, sinless beings had departed. They became aware of their nudity and took measures to hide it—also to hide from God.

Then we have a recital of God inquiring in the Garden, and of Adam's futile alibi and how God proceeded to announce His sentence, first against the Serpent, then against the woman, and lastly against the man. He concluded His supreme decree as follows: "In the

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"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). . . . "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).

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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).

The reader will note that this is entirely in accord with the information given as to how God created man, as shown in Genesis 2:7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." We notice God did not breathe a soul into the man Adam, but, as a result of God putting breath into that dust-formed body, man became a living soul, i.e., a sentient being.

Is it not exceedingly strange, if the penalty for sin is that which is taught by orthodoxy, that God made no mention of such a fate when He gave His first warning against disobedience to His creature man, nor when He pronounced sentence when His law was violated? We find not the slightest suggestion of torment, either of remorse or fire, but the plain statement that with the going out of the breath of life (which is what death actually is) he, Adam, would return to dust, i.e., to the original matter from which he had been created.

All have heard the oft-repeated assertion, "There are just two places, heaven or hell" to which man can go. In many conversations with other men as to the destiny of Adam when he died, we have found most of them felt that God in His mercy had by some process of Divine compassion succeeded in saving Adam, and that he is now enjoying heavenly bliss. If that conclusion be true, it means that he has been exalted to the spirit nature, the very nature of Jehovah God and our Lord Jesus Christ and that he has the eternal fellowship of the great Creator and Sustainer of the universe as well as do all the angelic hosts. Would it not appear in that event that Adam's sin of disobedience was the very wisest thing he could have done, for, if he had remained sinless, he would have continued to live on the earth as a perfect human with his eternal associates, his fellow kindred, mankind, and the

lower animals over which he was given authority.

Let us now take the other alternative, that Adam went to the orthodox hell. Surely, if any one of the human race deserved such a fate, the one who brought the curse of God upon the entire human family would be the proper one to receive it. For he, Adam, was perfect and had the capacity to obey, while we, his offspring, are born in sin and have weakened wills and consciences.

Bishop Ussher's chronology, as shown in the margin of many Bibles, indicates that about six thousand years have passed since man was created on this earth. Considering the Bible statement that Adam lived nine hundred thirty years before he died, it would appear that he had now been in hell for around five thousand years. That would seem to the ordinary mind quite a sufficient penalty for one to suffer for eating fruit from a forbidden tree. Five thousand years, however, is but a drop in the bucket of eternity future which must go on to five millions, then five billions years, and to all the following multiples of addition to eternity. Best samples of the human family today are none too loving, we fear, but we doubt if a single member of the race lives who would condemn even the most poisonous or vicious of the beast creation to such a fate if that edict were capable of fulfillment.

All have had some small measure of experience with pain and suffering, and we are sure all have been glad to have been relieved of it after but a few minutes' duration, but to conceive of one enduring such throughout eternity is certainly beyond the capacity of the finite mind.

Another statement most of us have heard repeatedly is, "No one who has died ever came back to tell us what it is like." That is not an entirely truthful statement, for the Word of God tells of several persons who have been brought back from the death state.

Let us take one recital of such to illustrate, i.e., Lazarus, the brother of Mary and Martha of Bethany. The Word tells us that he had been dead four days and that, as would be expected in a warm climate such as Palestine, he had begun to decompose. Surely such a condition would be plain proof that he was entirely dead, no chance that he was in a state of catalepsy as is sometimes the case of those who are afflicted with certain human maladies. The testimony of the Word is that Jesus loved Lazarus, and that He wept at his tomb. Surely the Lord would not manifest such marked affection toward a sinful man. So we conclude that, if the commonly accepted understanding of reward and punishment be the correct one, Lazarus went to heaven at the time of his death.

Now, if that be true, did our Lord do him a kindness when He brought him back to this earth life? He might later fall into temptur-



tion, as many a good man has done, and lose that standing of God's approval he had possessed and then be deprived for all eternity of that blessed state into which he formerly had entered.

The reader of this article must have by this time become aware of the fact that we are writing to, and reasoning only with, folk like ourselves who believe the Bible is the very Word of God, and that its conclusions are final with us. To any who do not so believe, this article will mean but little.

Before continuing our inquiry, we want to recite a few historic facts which can be confirmed by examining any reliable history of the Christian religion, or even a common encyclopedia.

The first few centuries following the beginning of the Christian Era, when salvation only through faith and obedience to the Lord Jesus Christ was proclaimed, were years of intense missionary effort. Christ's followers spread the glad tidings throughout the entire civilized world, and, while the growth was not rapid, it was steady, and the followers of the faith were acknowledged to be people of superior quality of character and reliability.

About the beginning of the fourth century of the Christian Era, the followers of Christ had grown to such proportions as to attract the attention of the ruling Emperor of the Roman state. He, like most politicians, doubtless was seeking new adherents to add to his political machine, thus insuring a continuance of his power and rulership. He professed to have had a vision and that there appeared in the heavens a command to him to espouse the Christian faith, which he proceeded to do.

As has usually been the weakness of mankind to affiliate with the great of the earth, he was gladly received, not only into membership, but promptly placed in leadership of the Christian church. Many of his Roman nationals followed their emperor into Christianity and were appointed by him to places of authority in the organization. Of course, these high and dignified officials could not be denied such favors nor could they be questioned too closely as to the measure of their understanding of the doctrines of Christ, nor as to the genuineness of their professions.

Such ones brought with them a mixed faith—partly pagan and partly Christian. Church history covering that period shows that much of the time that should have been rightfully used for worship and upbuilding of righteous lives was spent in doctrinal discussions, and in many instances disgraceful quarrels that manifested a spirit very different from the meek and lowly Nazarene. Many conferences were held in an endeavor to reconcile the divergent views, usually with little real success. One of the pagan views brought into the Christian church of that time was the dogma of the "immortality of the soul" as promulgated by the ancient Greeks and also held by the Roman pagan believers.

This, you will remember, is the first lie on record in God's Word, as told by the Devil to deceive Mother Eve, "Ye shall not surely die." Once more, the Adversary used it to his advantage in leading astray the ignorant or innocent. It is that false doctrine, held as sacred for the past sixteen hundred years, that has caused so many false conclusions to be reached by professedly Christian people. If the reader is conversant with his Bible, he will know that there is not a single statement in God's Word

"that will warrant this theory that man possesses an immortal soul. To the contrary, he will recognize that death, as God pronounced upon Adam for his disobedience, was the punishment inflicted.

Romans 6:23 states the matter very clearly, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Of course, death is an undesirable state, but it is surely much preferable to an eternity of torment.

When one becomes acquainted with the glorious doctrine of the resurrection, he will begin to recognize the loving character of our heavenly Father and the debt of gratitude we owe to His Son, Jesus Christ, who died, the just for the unjust, to redeem us from death.

Understanding that death is a cessation of mortal life, we readily can see why none who had died and been reawakened was able to tell of any experience he had between the period of death and reawakening to life.

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Brother J. W. Macallister, Hatboro, Pennsylvania, many years a subscriber of *The Restitution Herald*, presents in his article, "Where Is Adam?" sound Church-of-God doctrine, interestingly and convincingly written. Send him a word of appreciation. Though isolated from our churches, he is a zealous defender of the true Faith. His article, eventually to be republished in tract form, may be ordered from National Bible Institution, Oregon, Illinois, at forty cents per dozen, or three dollars per one hundred.

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Again let us go back to the Genesis account of man's creation and fall. If Adam had been created with an unending immortal life, why did God drive him out of the Garden lest he put forth his hand and eat of the tree of life and continue to live? What difference would eating or not eating of the tree make to an immortal being?

Doubtless, the question has come to us all as to why God permitted Satan to tempt the first human pair and thus start the long train of sin, sorrow, suffering, and death that has plagued the race since Edenic bliss.

A little common-sense reasoning, we think, will make the matter plain to the unbiased mind. God could have created man as He did the lower animals, with inheritable instincts, but without a moral sense of right or wrong. The Word says, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). Here we see that God designed His creature man to be king, or ruler, over the earth and all the lower animal creation he had made, prior to creating man on earth.

God might have created man with all the qualities, both mental and moral, which he did possess when God pronounced "him good" and kept from him any temptation or trial

that might move him from it. The fact that He did not so create and protect him, however, is, or should be, reasonable evidence that such a method was not the best one, for God always does everything just right.

God is not like man, an experimenter. We try one way, and, if not successful, try another until we get what we want, or else give up the effort. Our heavenly Father is the "All Mighty" One, knowing the end from the beginning, and is and always has been able to accomplish His will. Hence, when He decreed man to be a king and to have dominion, He meant just that and nothing less. Most people who reason at all on the subject seem to think that the Devil in Eden upset God's plans and intentions, and that God since has been doing what He could to save man and that the Devil with wonderful success has been doing his best to control the race. Poor, foolish, finite minds! There never has been a second of time, since God decreed the creation and occupation of man, that He has not had absolute control of the situation and has been working out His Divine will, both as to His own glory and man's ultimate good. We must ever keep in mind the declaration of the Almighty in Isaiah 55:11: "The word that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

God did not want His human creature, made in His image and for His glory, to be an automatic flesh machine. We human beings get no joy or fellowship with "yes" men; nor could God with an automaton! God desired fellowship and intercourse with beings who were reasoning creatures, exercising their individual wills: willing, if you please, to be righteous—willing to fulfill the destiny God designed for them.

There was one essential ingredient toward that end that man lacked when created and placed in the Garden of God. That was experience, but he has been getting plenty of that since. God might have fenced men in, and kept evil out, but He did not, neither did He withhold temptation from His higher angelic creation who likewise came under God's displeasure and received a different sentence for their sins. (See Jude 6.)

We human creatures, in our mental limitations, are prone to think only in terms of our allotted "threescore and ten," forgetting that "with the Lord a thousand years are as one day" or "as a watch in the night." Hence, we must recognize that all the bitter experiences the race is enduring are really part of one benign plan, conceived in the mind of God before the world was created, and is working out just as the Divine will purposed it should.

To the human family now receiving this experience, it is not less painful because of being of Divine will and arrangement. It is the final result of it that will prove God's wisdom, and we then will gladly accord: "Just and true are all thy ways, thou King of nations" (Rev. 15:3, marg.).

The intelligent reader of the Bible cannot help noticing that the inspired writers have invariably condemned sin and disobedience, yet throughout the entire Old Testament there runs a continuing line of prophetic promises that gives hope for a brighter and better Day for humanity.

This hope becomes an open declaration when  
(Please turn to page 10)

# Let the Layman Speak

By C. E. Lapp (Tempe, Arizona)

**E**ACH YEAR, during Ministerial Conference, different subjects are discussed for the general enlightenment and development of Church-of-God ministry. This year, I have been asked to present a paper entitled, "The Qualifications and Responsibilities of the Minister." The ideas of one never can be as beneficial as those of many, therefore I am appealing to the *laymen* of the Church of God with the following questionnaire to find what you think about some of the problems which confront the minister at various times.

Are you interested in a stronger and better-qualified ministry? We as ministers may not fully appreciate what you desire your pastor to be. If we are weak, please point out the weakness. If you know of any way the congregation may help the minister to become a better pastor, please make that known. The sooner the answers come, the sooner I will be able to incorporate your answers into the complete paper to be presented to the Ministerial Conference in August.

## *Qualifications and recommendations for the Ministry* Answer "Yes" or "No."

1. Do you think one should have a call of God before attempting to preach?
2. Should a young man enter the ministry because his mother wants a preacher in the family?
3. Should one enter the ministry because he thinks it is an easy life?
4. Would you urge a young man to enter the ministry because he is studious?
5. Should a young man enter the ministry for the social recognition?
6. Should the ministry be chosen as a profession the same as one would choose being a doctor?
7. Do you favor young men entering the ministry because they cannot do anything else?
8. How much secular education should your minister have? Eighth grade? High school? four years in College?
9. How many years should the minister spend in Bible College?
10. Do you want an experienced minister in your church?
11. If a deacon is not supposed to be a novice, how much experience should a young minister have?
12. Should young ministers be licensed a year or two to prove themselves before being fully ordained?
13. Should ministers be ordained at time of graduation from Bible College?
14. Should a minister be ordained by his local church, state conference, or the General Conference?
15. Would you trust your child's physical well-being in the hands of a doctor with meager training?
16. Should the requirements be less for the minister who shall direct the spiritual side of your child's life?
17. Do you prefer single or married ministers?
18. Should a minister have a family of children?
19. Do you favor churches furnishing parsonages for their pastors?
20. Should your pastor be placed on the same salary level as other professions with equal training and experience? For example, school teachers?
21. Should your pastor speak from the pulpit against the evils that are leading people away from the church? Or should he do this in private?
22. Do you want your pastor's standard of living to be above that of the congregation, below, or on the average of the church?
23. Do you favor fish ponds, grab bags, suppers, fairs, etc., to pay the church expenses?
24. Would you prefer a pastor not so good at speaking, but strict in living?
25. Or would you rather he be an excellent speaker and loose in living?
26. Should your pastor uphold or indulge in the use of liquor, cards, dancing, tobacco, or theater going? Designate which, all, or none.
27. Do you want your pastor to engage in other work or spend full time at his ministry?
28. Should a minister receive a month's vacation with pay?
29. Should your pastor pay his own way to the Ministerial or General Conference?
30. Do you expect your pastor's home to be a model home?
31. Should a minister be allowed extra money to buy books and office equipment?
32. To whom should your minister be answerable in case of misconduct? to the local church board, the state conference, or the General Conference?
33. Do you feel your minister is in a profession the same as a doctor, lawyer, school teacher, or engineer?
34. By whom should a new minister be examined before

- ordination; ministers or laymen?
35. If rigid examinations for other professions must be met, do you believe higher standards should be set for the ministers?
  36. Should a church, seeking a pastor, ask a number of men, and then take the one who will come for the least money?
  37. Do you think a minister should have a private study where he can talk over personal problems with members of the church?
  38. Would you favor a uniform salary to ministers of equal experience and training to be paid from a central office?
  39. Should a rural pastor receive the same salary as the equivalent of a city pastor?
  40. Is a church ahead or behind by changing pastors often?

41. How much time should the church give the pastor or the pastor give the church when either is thinking of a change?

These questions have been prepared to learn from the laymen of the Church of God what you desire in the person of your pastors. If these questions have provoked other questions which you feel should be included, will you please give your opinion on that subject. You may sign your name or not as you please. The only thing we are concerned about is to get the information from as many as possible so that the overall picture may be valid. Please send your answers right away so they may be included with others. Personalities will not be discussed, only principles.

Send all answers to C. E. Lapp, 709 Mill Avenue, Tempe, Arizona.

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## Legitimate Contentment

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*By I. S. Davis (Wenatchee, Washington)*

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**T**HE APOSTLE PAUL wrote that he had schooled himself to be content under all circumstances, which I believe to be a good rule to follow, although at times I find it hard to note anything to cause contentment.

Solomon wrote of youth as being a time "while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain."

Youth is the time of natural contentment. It is chiefly because of this contentment, that the evil days are hidden from view, and instead is seen the brightness of the sun, moon, and stars—and there is always the sure expectation of the clouds returning to their hiding places after the rain.

Solomon may have been writing from the standpoint of a man who had looked for much of his contentment from a worldly source. The Record and his own writings bear witness that he developed into a very worldly man, in spite of the great knowledge God gave him. It is from this standpoint that "all is vanity."

There is a legitimate contentment to the Christian, if he will learn how to develop it. If we set our heart on worldly things, we are doomed to reap disappointment, as we can find contentment in them only as long as we are able to use them, and to the extent we can get them.

A wearing-out body soon exposes the vanity of setting

our affections on many of those things; but a Christian always can be content, as his every thought, word, and action can be made to serve, and be a reason for, contentment.

The thought we think today, if unworthy, can be discarded, and replaced tomorrow with a better thought, which, after accomplishment, is reason for content.

A young man or woman can begin early to plan for legitimate contentment, and, by following Scriptural advice, can avoid much disappointment in later life. It is legitimate to have a family. If this liberty is discreetly used, it can be a source of real contentment—especially at a later time when the heavenly lights are not so bright.

I know of no contentment to be found in this life that will compare with the pleasure of discussing a common hope of salvation, in which all members of the family take active part. To hear expressions of godly thoughts from the lips of your children is not vanity, but is good reason for living and being content. It is a gift from God: one that cannot be bought for money, but can be attained by foresight, and aided, perhaps, by a sacrifice of money and some of the other things which for a while make the sun appear bright. I can see a person waste himself with very little emotion, but I am really concerned when that waste of self drags children with it. Those who do this have no reason for living. All to them will be vanity, as they have trampled on their own contentment.





# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**SINGING MARTYRS.** The wave of violence which has been sweeping the Holy Land the past two weeks has been caused by Jewish extremists, who through youthful zeal are trying to bring the Jewish question to the fore where something concrete will be done for the oppressed of Israel.

As the thirty members of the Irgum party were marched into the British military courtroom, which was the former Italian consulate in Jerusalem, on the morning of June 24, they sang an ancient Jewish chant:

"In blood and fire Judah fell; in blood and fire it will rise."

Of course, these young people of Jewish blood were wrong in inciting violence which led to bloodshed. The penalties imposed were heavy: fifteen years in prison for all but one, and he was given life. A scene is reported to have been created in the courtroom when a twenty-seven year old youth, charged with the others for violence, stated that they would gladly die in their efforts to restore Palestine to the promised race, and that Britain was only using Palestine as a military base, and was not particularly interested in the return of the people of Israel to their homeland as they had promised. With this view, one is led to sympathy, for all know that the Balfour Declaration, which has been in existence for more than a quarter of a century, has not been implemented or put into force. It has been a political sop—a political farce.

As these singing martyrs were led from the courtroom shackled hand and foot, they sang a song which had this chorus, in which many Jewish onlookers joined in singing:

"Lost is not our hope of yore  
Our ancient hope and blest,  
To return to our land once more  
Where our sires rest."

**SPIRITUALISM.** Spiritualism again is enjoying a boom period as it did following World War I. At present time, there are about 5,000,000 adherents. One of their leaders struck a dominant note of truth, when he stated: "We must get the new teaching to the spot that God has marked for it, the minds and hearts of the people."

This little gem of truth of getting the message to the "hearts of the people," can well be learned by Church of God people everywhere. We doubt, and that very seriously, that the members of the Church of God of the Abrahamic Faith are taking their faith to heart like they should, and are putting forth their finest efforts to get this essential message into the hearts of people who have not as yet learned the truth of the promises made to our father Abraham. Not long since, we had a letter from one of our ministers in which he referred to a certain condition existing in a segment of our church by the expression: "They are in the truth, but the truth is not in them." The truth must be lived if we are

to hit the spot in the lives of others. We have a timely and vital message, let us find the spot which God has prepared for it—in the hearts and lives of men and women.

**CONTAGIOUS FAITH.** In a recent message to the evangelical Christians of Japan, Toyohiko Kugawa said: "The faith must not lag behind contagious diseases in spreading." There are 1,000-odd ministers and lay preachers in Japan, and they are called upon to win 3,000,000 converts in the next three years. At the present time, there are 220,000 Protestants and 110,000 Catholics in Japan. Will Emperor worship be swept aside as the forces of nominal Christianity gird themselves for the crusade that they plan on carrying forward? It will depend largely on the amount of faith which they exercise and practice.

**WORKING BY FAITH.** The Moody Bible Institute has been carrying on for a half century, and according to a recent statement in "The Moody Monthly," the leaders have avoided the creation of an endowment and followed a course of action that requires faith. Will H. Houghton says they do not know where their funds are coming from forty-eight hours in advance. They work and live by faith. While their tenets of faith are in many respects diametrically opposed to what we understand the Scriptures to teach, yet one cannot help but admire the zeal of their efforts and the widespread results of their labors.

**STAMPS.** If you doubt that the Roman Catholic Church does not have a most profitable influence on the government—consider this matter of a special stamp being put out in honor of Alfred E. Smith. This is the first time in the history of our government that a stamp has been issued in memory of a man defeated for the presidency of the country. More, it is not a mere coincidence that this memorial stamp is being issued at the time when a nation-wide campaign is being made to raise funds for a Catholic hospital in New York City in memory of Mr. Smith. We gladly accord the "happy warrior" an honored place among the great men of the nation, but feel justified in voicing protest against this political church using the national virtue as an offering box for their church development.

**CONVICTION.** The Political Action Committee is conducting a school for speakers, in getting ready for the forthcoming political campaigns. People of all shades of political, economic, and religious walks of life are attending. Joseph Berger, "professional ghost writer for the Democratic National Committee," in giving some instruction to the would-be speakers, said "1) You are right. You know you are right. 2) Your opposition is wrong—not just half wrong. If your per-

sonal convictions do not go this far, don't speak. 3) All blacks and whites, no grays, no fuzzy reasonableness. 4) Concede points graciously to your opponent when you can add the stinger that turns them to your advantage. Never concede them otherwise."

Some of these principles may be in keeping with political campaigning, but are not altogether harmonious with the spirit of a true defender of the faith. However, the counsel against speaking unless one has sufficient conviction to believe in his message is certainly good advice to those who herald the message of the coming Kingdom of God. A message that does not have the sound conviction of the speaker behind it loses its appeal, and carries little value to the listeners. The Kingdom message should be one without compromise—a message absolutely essential to salvation—a hope without which there can be no future life. Unless our message contains the conviction that those who do not have it are "strangers from the covenants of promise, having no hope, and without God in the world," we better not try to preach and teach.

**UNSCRIPTURAL USE.** Dr. Charles Clayton Morrison, editor of the independent "Christian Century," has been writing a series of editorials on the survival of Protestantism in the face of the new type of missionary effort of the Roman Catholic church in this country. In his final article, he hewed to the line with some unerring observations. Said he: "Protestantism, generally, is bedeviled by its unscriptural use of the Scriptures. . . . The Protestant mind has not allowed Christ to be the interpreter of the Bible; it has used the Bible as a legalistic and literalistic interpreter of Christ."

"Rightly dividing the word of truth" is a responsibility of every user of the Word. Making the Word fit the emergency, regardless of its intended purpose, is using the Scriptures deceitfully. To some degree more or less, all of us are guilty of loose handling of the Word, and at times, jestingly citing some Scripture to support a pun or relieve an embarrassing situation. The Word of God has been exalted above the very name of God, and its use is a divine opportunity, with a holy responsibility, and as enjoined by God, should be handled carefully.

Then, the writer of these stirring appeals to delinquent Protestants says the only hope of Protestantism surviving is for the 200-odd separate churches to become a single church under Christ. He would not do away with the multiple number of denominations, but have a common objective—Christ and Him crucified. How can two walk together except they be agreed? Well, most of these bodies are agreed. 1) That Jesus Christ is God. 2) That man is an immortal creature. On these we of the Abrahamic faith cannot agree—no, never, so we must continue to walk alone.





*"What a gathering of the Faithful!"* A record-breaking attendance thronged the Brush Creek (Ohio) Church of God, Sunday, June 9, 1946, the closing day of its annual Bible School. Brother H. U. Krogh, Jr., Grand Rapids, Michigan, a former pastor, was guest speaker and Bible teacher, assisting Brother G. E. Marsh, present pastor.

The large attendance at this recent Brush Creek Bible School inspires one to renewed zeal and activity and to vision of a record-breaking attendance at the forthcoming General Conference and Illinois Bible School. *"What a gathering of the faithful that will be!"* Plan now to attend!

## General Conference of the Church of God and Illinois Bible School

July 30 - August 11, 1946 at Oregon, Illinois

*"Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. . . . The Lord will give strength unto his people; the Lord will bless his people with peace"* (from Psalm 29).



### WHERE IS ADAM?

(Continued from page 5)

we reach the unfolding in the Gospels that tell us of the arrival of the anointed Jesus, the great sin bearer, and remedy for death. Now we plainly can comprehend the mind of the Spirit when He impelled the Prophet Isaiah, in chapter 53, to write: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Again: "He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth."

Again: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

This last quoted verse, Isaiah 53:10, tells us, "Thou shalt make his soul an offering for sin." Another scripture says, "He poured out his soul unto death" (v. 12). This brings us to the glorious Bible doctrine of redemption, or, in other words, the process whereby God could justify and forgive the sinner, and receive him back to His favor and fellowship.

First Timothy 2:5, 6 tells us, "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." This word "ransom" in the original language means "a price to correspond," or "a price or sum to offset."

Thus, we see that the penalty of death put upon the first man was met, or paid, by another One, when the Lord Jesus became the vicarious sacrifice for that first sinner who plunged the race into death. God here shows Himself a wise and wonderful Economist when He caused the original sentence to fall upon one man, and through him upon the whole race. So He again shows His wonderful wisdom and love when He permits His Son Jesus to die for the primal sinner and, likewise, for all who lost life with him. "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18).

This word "ransom," cited foregoing, gives us a very clear understanding of the true Scripture view of condemnation and recovery. Some Greek scholars state that our English words "an exact equivalent" more nearly express the true meaning of the Greek "ransom." Our English dictionary says that "equivalent" means "equal in value, worth or weight," something given as a fair exchange for something else. Now the Word of God clearly shows that the penalty pronounced against the sinner was death. Also, it clearly shows that the price paid by the one who ransomed the sinner was the death of the Lord Jesus on the cross of Calvary.

Had the sentence for sin been the generally accepted view, the ransom or corresponding price would have been an eternity of torment in hell by our Ransomer.

The Word of God is so full of the glad news of our Lord's resurrection and victory over death and hell, that any additional argument we might use is not needed to disprove this God-dishonoring doctrine of torment. But

the intelligent reader of God's Word will say, "The word 'hell' is used frequently in the Bible, and it must mean something. If so, what is it?" The word "hell," as translated in our English Version of God's Word, is from the Hebrew word "sheol" and the Greek word "hades." They are acknowledged by all scholars to be corresponding words, but in two different languages. Young's Analytical Concordance gives the meaning of these two words as "the unseen state" and "the unseen world." These definitions of the words are not very enlightening, so we will have to examine the context where used to see if we may arrive at a better understanding.

The word "hell" in original English meant to "cover over." In rural districts of the British Isles, it is still so used and understood. One can hear a farmer say he is "going to hell his potatoes, or turnips," or that he had been "helling his cow stable." In these cases, he would be making a trench or pit, and putting his vegetables in it, to keep them from freezing, or air shrinking, or he would be putting a new thatch roof on his livestock barn. In no measure was the word, nor its original in the Hebrew or Greek, ever understood to convey the thought of suffering or of consciousness in any state.

In many instances, translators used the words "grave" and "pit," where they recognized hell as now understood would not fit. The word "sheol," as used in Job 10:21, shows it to be a "place of darkness," while in Psalm 115:17 it is depicted as "a place of silence," and in Psalm 88:11, 12 it is described as a place "of forgetfulness." Surely, if the commonly accepted view is right, instead of being a place of darkness, silence, and forgetfulness, "sheol" would have been described as a place of lurid light, agonizing groans, and remorseful memories.

The same word, "sheol," in its Greek form, "hades," is correctly used by the Lord Jesus Himself when He caused the Revelator to write, "I am he that liveth, and was dead; and, behold, I am alive for evermore . . . and have the keys of hell [hades] and of death" (Rev. 1:18). Here the Lord plainly declared He has control of all in hell, or in the death state, and has the keys or power to open it, because of His having paid to justice the penalty that put them there.

One other Greek word translated "hell" in our English Bible is "tartarus." It is used only in connection with God's decree relative to the angelic beings who disobeyed Him and could not be properly applied to our investigation relative to Adam.

The fourth word translated "hell" is the Greek word "Gehenna." It never should have been so translated, because it was used originally to teach a different lesson than that of "sheol" or "hades." The word "gehenna" was the Greek name for the Hebrew Valley of Hinnom just outside of the city of Jerusalem, which valley was used as the dumping ground for the offal of the City. In this valley, fires consumed the waste and garbage thrown into it. Also, this filth bred maggots, or worms, that would consume such of the offal that the fires did not destroy. No living thing ever was cast into this dumping place, for such was forbidden by the law. However, certain criminals after death were sometimes cast into it to be destroyed as common garbage, because their crimes were such that they were denied the honor of a decent burial.

This dumping ground was used as an illustration by both the Lord and His apostles to depict the total destruction of all who, after having been made acquainted with the release made possible by Jesus' sacrifice, might refuse to accept God's mercy and pardon. It is a true picture of the second-death penalty, which will be the fate ultimately of all who refuse God's grace through His Son's sacrifice for sin.

God's Word, speaking of our Lord, says that all who "will not hear that prophet shall be destroyed from among the people" (Acts 3:23). Orthodoxy says, to the contrary, "All the wicked shall be preserved." Which testimony do you believe—God's or man's?

Man, when anticipating any extensive structure, plans in advance for such. Frequently, great steel girders are ordered and delivered upon the ground before any excavations are made for the foundations. In fact, the architect can make and show the prospective builder a drawing of the building in advance, with many of the details of the various internal parts of it. One who has seen such a drawing, and who has visited the building when only partly finished, might be somewhat disappointed in viewing it with all the accompanying debris cluttering up its immediate surroundings. Such are the impressions we mortals get when we endeavor to grasp God's great plan of creation, the fall, and redemption today.

Following (the first six verses of Revelation 21) is the Great Architect's descriptive picture of His intended structure:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

Just because we still find much that mars the prospect foregoing is no evidence that it will never occur. God's plan is an unfolding one, beginning with creation, then the fall and condemnation, and continuing through varying steps that will eventuate in complete recovery to all who will accept it.

Just as the first Adam brought a race both into existence and into transgression and death, so, likewise, will the second Adam, the Lord from heaven, again regenerate that same race and bring it again to life and Edenic bliss. In anticipation of that wonderful work, the heavenly Father has purposed that His Son shall have as his assistants in this work some of the members of the human race. It is the "gathering out" of this class that has been the work that has consumed the

time from the first advent of our Lord to the second advent, which developing conditions show to be near at hand. This class, in some places in the Word, is called the "bride" or the "Lamb's wife," and in others, the "body of Christ."

To be fitting assistants of this new Head of the race, we Christians must be tested and tried and proved worthy of the great honor we are to receive as assistants to the new Life-Giver.

As the new coming Head of the race is a highly exalted divine Being, so, likewise, His bride is to be raised to immortal divine nature like Him.

It is the New Testament promises to this special class to a heavenly inheritance that has been grasped and appropriated by the rank and file and has introduced much confusion among Christian people.

Just as the first heads of the race brought it into existence by procreation, likewise the second Head and His bride will bring it back by resurrection. Now we can understand what the Word means when it tells us that all in the grave shall hear the voice of the Son of God and come forth to life again. (John 5: 25-29.) Adam was installed as king of earth, and forfeited it by disobedience. Likewise, the second Head of the race is to be King and Ruler of the race, but hundreds of scriptures attest to the glorious success of it.

Now we can grasp the meaning of Jesus' instructions to His disciples when He taught them to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Space forbids a longer recital of the process God will use to effect His great work, so we conclude by quoting a few scriptures describing that glad Day.

"God will pour out his Spirit on all flesh."

"Sorrow and sighing shall flee away."

"There shall be no more suffering or pain."

"All iniquity shall be pardoned."

"The earth shall be as the garden of Eden."

"The tongue of the dumb shall sing."

"All wars shall cease."

"God will write his law on man's heart."

"Death shall be swallowed up in victory."

"The lame man shall leap as an hart."

"Their sins shall be remembered no more."

"The desert shall blossom as the rose."

"In the wilderness, streams shall break forth."

"There shall be no more death."

Such will be prevailing conditions of the Kingdom of God, which soon is to be inaugurated on this earth. Well could the Revelator exclaim: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Every creature in heaven and earth was heard to say, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

"God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11:32-36).

**INDIANA BIBLE SCHOOL AND CONFERENCE**

The Indiana Bible School and State Conference convened on Wednesday, June 19 and closed Sunday, June 30, with a registration of one hundred eleven.

Four classes of Bible study were organized. Mrs. Lulu Stilson and Mildred Macy taught the primary class; Bros. E. L. Macy, Timothy Pearson, and Billy Dick, the juniors; Floyd Stilson, Otto Dick, and Timothy Pearson, the young people; and Floyd Stilson and E. L. Macy, the adults. The average daily attendance was about forty.

On Sunday, June 23, Bro. Sydney E. Magaw was the guest speaker, and all thoroughly enjoyed his good sermons. We were also very happy to see the other visitors from Oregon.

Church services were held each evening, with the following ministers taking part: Bros. H. A. Sheets, F. A. Stilson, E. L. Macy, D. A. Jones, Richard Parish, Timothy Pearson, Alva Huffer, and Dean Moore.

Sr. Norman J. McLeod and three sons of Pomona, Calif., were attendants at the conference until June 25. Duncan McLeod sang several solos, accompanied by his mother at the piano.

We were also glad to see Bro. and Sr. Charles Pearson and daughter Joy, and Bro. Clyde Pearson of the Brush Creek (Ohio) Church.

Before the close of the Conference ten were baptized, namely: Richard Dick, Otto Dick, Jr., Wayne Bengel, and Judith Clark of the Hillisburg Church; Virginia Shaw, Charles Gilliam, and Darleen Neff of the Kokomo Church; Robert Pierce and James Robison of Hope Chapel, South Bend; and Vernon Burch of the North Salem Church.

At the business meeting held on Saturday, June 29, the following officers were elected for the coming year: Willard Naylor, president; Floyd Stilson, 1 vice president; Delbert Jones, 2 vice president; Dale Roush, treasurer; and Erma McCasney, secretary.

Bro. Willis Roose was selected to serve as the Indiana Conference delegate to the General Conference at Oregon. Sr. Mildred Macy was chosen first alternate and Sr. Bernadine Jones second alternate.

(Mrs.) Erma McCasney, Secy.

**GRAYTOWN, WISCONSIN**

It was a real pleasure to fill the monthly appointment for Bro. Vivian E. Kirkpatrick over the first Sunday of June and to return on the 18th to hold services each night until the end of June.

The meetings were handicapped by rain, cold weather, and sickness, so the attendance was not what it should have been, but the services were enjoyable and we hope profitable to some extent. It was good to become acquainted with this loyal band of believers, and to work with them for a time. They would like to have regular pastoral work if a pastor can be found.

Bro. Edwin Engbretson, who had his arm broken April 10 in an accident, had the cast removed recently, and is slowly gaining.

Bro. and Sr. Ora Hillman were called to Oelwein, Iowa, the last week of June on account of the death of his uncle, so they had to miss some of the services.

Verle Goodwin contracted blood poisoning from a wound in his wrist and was seriously ill for a day, but made a quick recovery. He was in bed several days.

One development which we are happy to announce is the organization of a new Sunday school which held its first session and elected officers on June 23. Superintendent is Elliot Goodwin, assistant superintendent, Mrs. Edwin Engbretson, secretary-treasurer, Beulah Burton, and pianist, Howard Stephens. There are three classes: the senior, composed of young people and adults, taught by Mrs. Elliot Goodwin; the junior, taught by Mrs. Engbretson; and the primary, taught by Erma Van Blaricom. The second Sunday the attendance increased somewhat. They plan to meet every week. There are several families outside the church who are interested in the Sunday school. The Burton family is one which is co-operating. They recently moved into the neighborhood.

We rejoice also to report the baptism of Mrs. Emma Clark, Rt. 1, Downing, Wis., who came forward and was immersed into Christ on the closing Sunday. She is of mature years who after many years in the Lord's service became convinced of the need of immersion. May God bless her in her obedience.

M. W. Lyon, Evangelist.

**NATIONAL BIBLE INSTITUTION**

Mrs. A. L. White	8.00
W. R. Simmons	4.00
Clark Chapel (Ark.)	20.00
Hammond, La., sister	5.00
One of the Lord's Dependents	3.00
A Family	4.00
Mrs. Clara Chaffee	1.00
Mrs. Arthur Ward	5.00
Jennie Salisbury	10.00
P. G. Coverston	20.00
Dixon, Ill., Sunday School	15.30

**SEPARATION**

(Continued from page 3)

kingdom of God." Though the Christian's cross will be heavy in the days to come, we must be willing to bear it bravely, accounting it joy to suffer for Him. "He that shall endure unto the end, the same shall be saved."

**HERALD SUBSCRIPTION DRIVE**

			6	10	10	10	
		10	10	10	10	10	10
10	10	10	10	10	10	10	10

Previously Reported	154
M. W. Lyon	2
O. J. Parker	1
Mrs. Wayne Laning	1
S. E. Magaw	1
Mrs. J. B. Gaspar	1
A. B. Lobell	2
Harold Starbuck	1
Mrs. L. Drake	1
John Lehman	2
<b>Total</b>	<b>166</b>

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"By faith Isaac blessed Jacob and Esau concerning things to come" (Hebrews 11:20).*

### Esau Returns

Today, as we visit Isaac's home, we find that Jacob left his father as soon as he had been blessed. Very soon after that, Esau returned from the hunt. He also prepared the favorite meat dish his father loved. He took it to Isaac and said, "Let my father arise, and eat of his son's venison, that thy soul may bless me" (Gen. 27:31).

Isaac said, "Who art thou?"

"I am thy son, thy firstborn, Esau," Esau answered.

Isaac could not believe what he heard. He trembled all over. He repeated, "Who?" Then he said, "Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him?" Isaac's thoughts, no doubt, returned to the time when he prayed to God for his wife to bear children. God told Rebekah that there were two nations, or two manner of people, in the two sons she would bear. She was told that one was stronger than the other, "and the elder shall serve the younger" (Gen. 25:23). Isaac probably remembered when God said to Rebekah: "Yea, and he shall be blessed."

Perhaps that promise of God given to Rebekah is one reason she felt Esau should not receive the blessing of the firstborn.

When Esau heard his father's answer, he was very bitter about it. He cried very remorsefully. He, too, was doing some thinking. He had been strong-willed. He had married two strange women who worshiped idols. (Gen. 26:34, 35.) Yet he also wanted the blessing he did not deserve. He cried, "Bless me, even me also, O my father!"

### Isaac Comforts Esau

Isaac said, "Thy brother came with subtilty, and hath taken away thy blessing."

Esau was very angry with his brother Jacob. He seemed to have forgotten how lightly he had valued his birthright. For something to eat, he traded his birthright to Jacob. Now he said, "Is not he rightly named Jacob? [Jacob means supplanter, or one who takes the place of another] for he hath supplanted me these two times." Here Esau placed the blame upon another, rather than upon himself. He said, "He took away my birthright." "Behold, now he hath taken away my blessing."

Esau begged his father, "Hast thou not reserved a blessing for me?"

His father explained that he had made Jacob Esau's ruler. Jacob was to have "all his brethren" for servants. He said he had promised him material blessings, too, of corn and wine. Sadly he said to his dearly loved son, "What shall I do now unto thee, my son?"

### Esau's Blessing

As Esau wept aloud his father blessed him: "Far from rich soil on earth shall you live, far from the dew of heaven on high; you shall live by the sword and serve your brother; but when you grow restive, his yoke you shall break" (Gen. 27:39, 40, Moffatt).

Esau's blessing also was prophetic. It was quite different from Jacob's blessing. We can understand that since God had said the older should serve the younger, Jacob had to receive the firstborn's blessing. As to how God would have brought it about, we never shall know; for Rebekah took things into her own hands and saw that His will was carried out, though she had to deceive Isaac her husband to do it.

### Go to Church on Sunday

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14).

Jesus said this in still another way: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

### Happy Birthday Wishes

- Tresea Philips, July 17, age 13, Hammond, La.
- Larry L. Zechiel, July 18, age 6, Culver, Ind.
- John Talboth Neal, July 19, age 12, Jerico Springs, Mo.
- Kent Ross, July 20, age 5, Litchfield, Minn.
- Chalmer Dennis, July 20, age 8, Vanzant, Mo.



# BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
 Box 231  
 Oregon, Illinois

## Der Tag

\* \* \* *By Arlen Marsh, President, National Bereans*

"Der Tag," as far as Bereans are concerned this year, is not the symbol for the beginning of a war on Poland, France, or Czechoslovakia, but August 5.

August 5, Monday, is Berean Day. Special effort is being made by the several committees working on the program to provide a somewhat less boring, somewhat more instructive, session than we have had for a good many years.

As this is written, the program is still subject to change. It seems, however, that Robert Hardesty, pastor of the Omaha, Nebraska, church, will provide a sermonette for the morning devotional service; and that Linford Moore, pastor of the Macomb, Illinois, church, will furnish the sermon for the public evening service.

A three-part forum (G. E. Marsh, adult section; James M. Watkins, young people's section; Mrs. Verna C. Thayer, junior section) will meet following the morning devotional service, to discuss ways for handling Berean problems which deal with these special-age groups. A joint session will conclude the morning meeting.

At 1:00 p.m., a discussion of the possibilities of junior Berean work will be conducted, with—it is hoped—at least two speeches by junior Bereans themselves. The business meeting will start at 1:30, and every effort will be exerted to see that it is over by 3:00 or 3:15.

A short intermission of choruses popular among Berean groups will follow, led by James Mattison. If a one-act play with a Biblical background can be found, it will be given as the final portion of the afternoon's work. (Thus far one has not been found.)

The program should be interesting and entertaining. It should help all of us to do a little better work in the future. Remember that the Bereans are now an integral part of the General Conference—it is as much your privilege and your duty to attend meetings on Berean Day as it is to attend conference sessions on any other day.

## A Trip on the Gospel Airplane

\* \* \* *By Verna C. Thayer*

Moses has chosen twelve men to go into the land of Canaan to spy out this land. He chose one man from each of the twelve tribes. So you see we must be quiet if we expect to go with them. No one must know we are visiting this land. Moses has given us these instructions: We are to see whether the people live in walled cities or in tents. We are to find out what grows in this land. We are to report the size of the people who inhabit the land.

When the spies are ready to go into this country, we shall go with them. The first thing we see is a city with a high wall around it. We can hear one of the spies exclaim, "These people do not live in tents. They live in cities with high walls around them. It will be hard to capture a city like that."

We travel until we see a vineyard. We have never seen such large bunches of grapes. One of the spies suggests that we pick one of these bunches and take it back to Moses. This we do, and it takes two men to carry the bunch of grapes. We find many other things growing in this land which we take back to Moses.

About this time, we see some of the men from a distance. When we look at them carefully, we see they are giants, or very, very large men.

It is now time for us to return to Moses and make our report. The spies tell him about the cities with walls around them. They show him the immense bunch of grapes, and the other things which they had found in the land. Then they tell him about the size of the men.

Ten of the spies declare: "We cannot take this land. The cities have high walls and the men are giants. It is true that many wonderful things grow in that country, but we cannot take it from such giants.

Two of the spies, Joshua and Caleb, do not agree with the ten. They say, "We can take the land, for God is on our side."

If you wish to read the whole story as it is recorded in the Bible, turn to Numbers 13.

AUGUST						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

*Handwritten notes:* "NATIONAL BEREAN DAY" is written diagonally across the bottom of the calendar. "5" is circled in the second row, second column. "11" is circled in the third row, first column. "12" is circled in the third row, second column. "13" is circled in the third row, third column.

# AMONG THE CHURCHES

## CALENDAR

- July 30 - August 11—General Conference at Oregon, Ill.  
 July 30 - August 11—Illinois Bible School and Conference at Oregon, Ill.  
 August 10-18—Missouri Conference at Jordan. (H. U. Krogh, guest speaker.)  
 August 15-25—Virginia Conference at Maurertown.  
 August 17-25—Iowa Conference at Waterloo.  
 August 18-25—Western Nebraska Conference at Holbrook (C. E. Randall and James M. Watkins, guest speakers).  
 August 25 - September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).  
 August 28-September 1—Ohio Conference at Lawrenceville.  
 September 7, 8—Indiana Quarterly Conference at Hillisburg Church of God (near Michigantown, Ind.).

## ILLINOIS BIBLE SCHOOL TEACHERS

Oregon, Illinois—July 30-August 11

The teaching staff for the coming Illinois Bible School will consist, in part, of the following:

Beginners, Ruby Railton; primary, Ellen Van Fleet; junior, Verna C. Thayer; intermediate, Ruth Tomlinson; high school, R. O. Hardesty and J. R. LeCroue; Essential Truths, G. E. Marsh; adult Bible class, G. J. Gordon and C. E. Randall; teacher training, J. M. Watkins.

Esta L. Starbuck, Secy.

Several students of the Summer School are considering enrolling in the fall term of College.

## NATIONAL SUNDAY SCHOOL DAY AUGUST 3

All Sunday school members will be interested in the outlay of speakers and topics for National Sunday School Day, August 3. Following is the list:

Bro. Arlen Marsh—Relationship of the Sunday School and Church.

Bro. Eldred Marsh—Our Present Series of Lessons.

Bro. J. W. McLain—Youth Delinquency (demonstrated with film).

Sectional meetings:

Primary—Ruby Railton, leader.

Intermediate—Ruth Tomlinson, leader.

Young people (high school)—Esta Starbuck, leader.

Superintendents' group—leader to be announced.

Bro. Harvey U. Krogh, Jr., will be the speaker of the evening.

The annual business meeting will be held sometime during the day.

Mrs. Wayne L. Lanning, Secretary,  
National Sunday School Association.

## CONFERENCE PLANNING COMMITTEE

President Leland T. Hanson announces personnel of the 1946 General Conference Planning Committee as follows:

Administration Building Committee—A. J. Hoke (chairman), Arlie Townsend, and Leland Marsh.

Evangelism Committee—James M. Watkins (chairman), M. W. Lyon, Verna C. Thayer, Maurice Fairbrother, Wayne Lanning, Francis Burnett, and James Mattison.

Oregon Bible College Committee—Sydney E. Magaw (chairman), Otto E. Dick, Rolland Stilson, and Emma C. Railsback.

Budget Committee—Dale Dunbar, chairman. Publication Committee—Paul C. Johnson (chairman), C. E. Randall, and Arlen Marsh.

Golden Rule Home and Properties Committee—Floyd Stilson (chairman), Elizabeth Ordnung, and Charles Netts.

Additional appointments will be made early in the Conference sessions.

Sydney E. Magaw, Secy.

## PRESIDENT HANSON EN ROUTE TO EUROPE



Bro. Leland T. Hanson, Leaf River, Ill., president of the General Conference, left his home on the morning of July 11 on a trip to Europe. Though he did not know all details of the trip, we can report that he is going with a "relief" ship, under direction of the UNRRA, to one of the stricken areas in Europe. In addition to his scheduled work, Bro. Hanson will have the privilege of at least one full week's furlough for inland travel and sightseeing. He hopes to return in the latter part of August.

Much as Bro. Hanson's many friends will miss him at the forthcoming General Conference sessions, we are sure all the church appreciates the mission in which he is engaged and wishes him a glad and prosperous experience.

Sydney E. Magaw.

## NATIONAL BIBLE INSTITUTION

Ivan Magaw	10.00
Mrs. Edna Gruber	2.50
Oregon, Ill., Church of God	13.28
Maurertown, Va., Sunday School	20.40
Marvin Cox	1.00
Harold Doan	1.20
Leota B. Hanson	11.00

## PLEASE MAKE YOUR RESERVATIONS

Those planning to attend the General Conference and not wishing to stay at the dormitory, please write to National Bible Institution, informing the number in your party, when you will arrive, and the length of your stay. This year, rooms are very hard to secure, but we assure you, we will do our utmost to take care of you. Leota B. Hanson,  
Elizabeth Ordnung.

## MAPLE GROVE CHURCH OF GOD

Lawrenceville, Ohio

All members of the Maple Grove Church of God (Lawrenceville, Ohio) are looking forward to a feast of both spiritual and material things in our annual meeting, July 7, when the Brush Creek brethren will meet with us for the day.

The Vacation Bible School will convene July 8-19, with Bro. and Sr. G. E. Marsh, pastor and wife of the Brush Creek Church, assisting as teachers.

Bro. Harold Doan will be with us during the Ohio Conference, August 28 - September 1. Bro. Doan will serve as guest speaker for the meeting.

The writer and his family are rejoicing, as the church has purchased a parsonage. We hope to be able to move from our trailer to the new home before cold weather.

We are trusting that God will continue to bless our efforts for Him.

Richard Smith, Pastor.

## GLEANINGS FROM ARIZONA

Bro. C. E. Lapp, 709 Mill Ave., Tempe, Ariz., is studying in a summer school at Arizona State Teachers College, working toward his Master's Degree in education. Here are some "gleanings" from him:

"Bro. Clyde Long and family of near Los Angeles, Calif., and a Miss McClelland of Berkeley, Calif., stopped for a brief Sunday evening visit en route to their old home in Nebraska, where they will attend a family reunion. We always enjoy having brethren and friends stop in the 'Valley of the Sun.'

"We were glad to hear that Bro. Otto E. Dick is coming to the College.

"We enjoyed Paul Hatch's article, intensely.

"We had an average daily temperature above 103 degrees during the month of June. Summer started June 21, so bring your fan."

## NATIONAL BIBLE INSTITUTION

Chas. E. Anderson	\$ 5.00
Verna C. Thayer	4.00
Mr. & Mrs. Chas. Netts	5.00
Gnytown, Wis.	41.50
Minnesota Conference	110.00
Eden Valley, Minn.	36.79
Mrs. R. O. Turner	30.00
Tola Magaw	5.00
Brush Creek (Ohio) Sunday School	21.03
Mrs. L. R. Hillard	13.00



## MICHIGAN CONFERENCE REPORT

The 89th annual Michigan State Conference and Bible School was held, June 17-23, 1946, at the Southlawn Park Church of God in Grand Rapids. Bro. Linford Moore of Macomb, Ill., was guest speaker and teacher.

The Bible School, with classes for all ages, met for one session each day from 1:30-3:00 p.m., under the guidance of Bro. Harvey Krogh, Jr., superintendent. The theme for the opening exercises was "Steps to the Kingdom." It was visualized for the children by having the steps of a stepladder captioned "Faith," "Virtue," "Knowledge," "Temperance," "Patience," "Godliness," "Brotherly Kindness," and "Charity." As memory verses, the School learned Ephesians 2:8, 9; 2 Peter 1:5-7. Bro. Moore also enlarged on this theme for the adults, using types from the journey of the Israelites from Egypt to the Promised Land. Many complimentary remarks were heard about Bro. Moore's lessons and sermons. His work showed that much time had been spent in preparation. We pray God's blessing on him for his faithfulness.

The attendance for the Bible School and Conference was not as large as in former years, but all who attended received spiritual benefit.

Bro. Ellsworth Routson of Blanchard preached on "The Gospel Faith" for the opening sermon. Bro. Moore, who spoke each evening thereafter, brought inspiration from the life of Peter.

We had a variety of weather during the week with rain and cold which made a furnace fire feel good. On Sunday, June 23, however, it was just right for our basket dinner which followed the morning preaching service. In the afternoon, Bro. Moore gave his closing sermon. The business meeting convened immediately thereafter, with Bro. Harvey Krogh in charge. The Evangelistic report was the main item of interest, and discussion followed on the advisability of continuing the work in Lansing. Different ones spoke about the difficulties and discouragements usually encountered in starting any new work and advised us not to "give up" until more effort had been made to establish a church there. The Conference voted to continue the work as long as the interest grows and instructed the Evangelistic Committee to try to find a suitable suburb where a Sunday school can be started. To accomplish this, Bro. Edwin Smith has been employed for the summer to give his entire attention to the matter.

It was also voted by the Conference that the Board provide more conference meetings during the year and suggested that each church take its turn as host. The Board has set October 26, 27 as the tentative date for a fall conference, the place to be announced later.

Officers elected for the coming year are as follows: president, Ellsworth Routson; first vice president, Harvey Hotchkiss; second vice president, Martha Doan; secretary, Ada Simpson; treasurer, Maurice Fairbrother.

We earnestly hope this coming year may be one of greater fellowship together and one of striving to enlarge the work in Michigan. That each one will Pray and Work is the prayer of  
Ada Simpson, Secy.

Send The Restitution Herald to your friends.  
Subscription price—\$2.50 per year.

## Gleanings From the Field

"The field is the world."—Jesus.

Sr. Richard E. Powell, Lime Point Light Station, Fort Baker, Calif., recently renewed old acquaintances at Blanchard, Mich., there attending services at her home church and becoming acquainted with the Ellsworth Routson family, and at Grand Rapids, Mich., where she worshiped with the Pennellwood brethren. She reports, too, the marriage of her second son, Ensign Robert H. Powell, to Miss Mary D. Boyd of Riverside, Calif., at Berkeley, Calif., on June 23. Further, she is rejoicing over the birth of a son, Richard, to her eldest son and wife, Mr. and Mrs. Richard L. Powell of San Francisco on June 29—"our first grandson."

"May we be ready in the Resurrection Morning to hear Christ say, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'"—Esther H. Sprinkle, Cheyenne, Wyo.

Sr. H. H. Hawkins, Rt. 1, East Rochester, Ohio, writes that Bro. Hawkins submitted to surgery on June 20, and that he is showing good recovery. They are thankful for prayers of the brethren.

Like Old Records? Upon request to National Bible Institution, you may receive, free of charge, a copy of the report telling about the organization of the General Conference of the Church of God as effected at Waterloo, Iowa, on August 28-September 4, 1921. These booklets were printed, we presume, in the late fall of 1921, so they are getting somewhat "yellow with age." They contain, however, interesting historical information. Want a copy? Order promptly, as the supply is limited (about 75 copies), and it is not likely that the booklet ever will be republished.

Following a sermon by Bro. Kirby Davis, June 30, Wenatchee, Wash., his brother, Boyd, accepted the gospel invitation and was baptized by the boys' father, Bro. I. S. Davis, Bro. Kirby Billingsley assisting in the baptismal services.

Sr. M. G. Mitcheltree, Rt. 1, Box 563, El Paso, Tex., reports that there are five families in that vicinity who meet for worship service at her home each Sunday evening at six o'clock. Sr. Mitcheltree was baptized in 1934 by John R. Fiske, Jr. She reports, too, having a daughter, Isabel, who was baptized in 1941 by Cantwell Drabenstott. Her daughter at present writing is living in New Orleans and wishes to meet our brethren there. (Contact Bernard Lobell, 8824 Peach St., New Orleans, La.)

"It seems to me that the last several editions of The Restitution Herald have been of special interest. . . . The News and Prophecy Digest is one of our favorite pages."—Clara L. VeNard, Sherrard, Ill.

For more news items, please turn to page 11, second and third columns.

"We are planning a meeting on Snoqualmie Pass, July 21. Brethren and friends from all over the State are expected to be there. There is a possibility of two or three speakers being there. Come!"—Lyle Rankin, Cashmere, Wash.

Bro. and Sr. J. R. LeCronc, Woodstock, Va., are planning a vacation trip to Nebraska, the latter half of July, stopping en route with the Vivian Magaw family, Tipp City, Ohio.

Sr. Mary E. Hatch and son Paul vacationed among brethren and relatives in the Hillisburg (Ind.) vicinity from July 1-7. They attended the Indiana Conference, too, at North Salem Church of God, June 30.

Sr. Olive Wood and Sr. George H. Loudenslager, residents of Golden Rule Home, have been on the sick list, recently, Sr. Loudenslager being bedfast much of the last two weeks with a lame knee.

Bro. and Sr. George Siple and grandson, Robert Doeden, Oregon, Ill., returned home, July 12, from a trip to the West, having visited cousins at Fort Lupton, Colo., a sister of Bro. Siple's at Cheyenne, Wyo., and thereafter taking a trip to Yellowstone National Park.

Bro. C. E. Randall, longtime pastor of both the Niagara Falls (N. Y.) and Fonthill (Ont.) Churches of God, has resigned his work with the Niagara Falls brethren to give full-time service at Fonthill, recommending, too, that the Niagara Falls Church employ a full-time pastor.

Srs. Isabelle Smith and Shirley Logsdon have returned to Oregon, Ill., from their vacation trip to Niagara Falls and Fillmore, N. Y., and Fonthill, Ont.

Diane Louise arrived, July 9, 1946, to bless the home of Bro. and Sr. Glenn Miller, Woodland Trailer Park, Box 125, Rt. 9, Cincinnati, 24, Ohio. Congratulations!

Sr. Mildred Laning, Mount Sterling, Ill., informs that she and Bro. Wayne Laning plan to arrive at General Conference on Monday, July 29, and "stay until the last Sunday of Conference." That's the spirit!

Bro. and Sr. Harold Doan, pastor and wife, Chicago, Ill., were guests at the Harper Koontz home, Oregon, Ill., July 11-15. Bro. Doan preached in Rockford, Sunday morning.

"World events are happening according to the Bible, and we can expect more chaotic conditions as we approach the end of Gentile times."—Mrs. H. H. Kent, 1132 Euclid Ave., Pueblo, Colo.

Come to General Conference. Bring others with you.



## "Go Ye..."

Evangelism  
Publishing  
Benevolences  
Sunday school work  
Young people's work  
Vacation Bible schools  
Education  
Missions



National Bible Institution  
Oregon - Illinois

Help the Lord's work regularly —  
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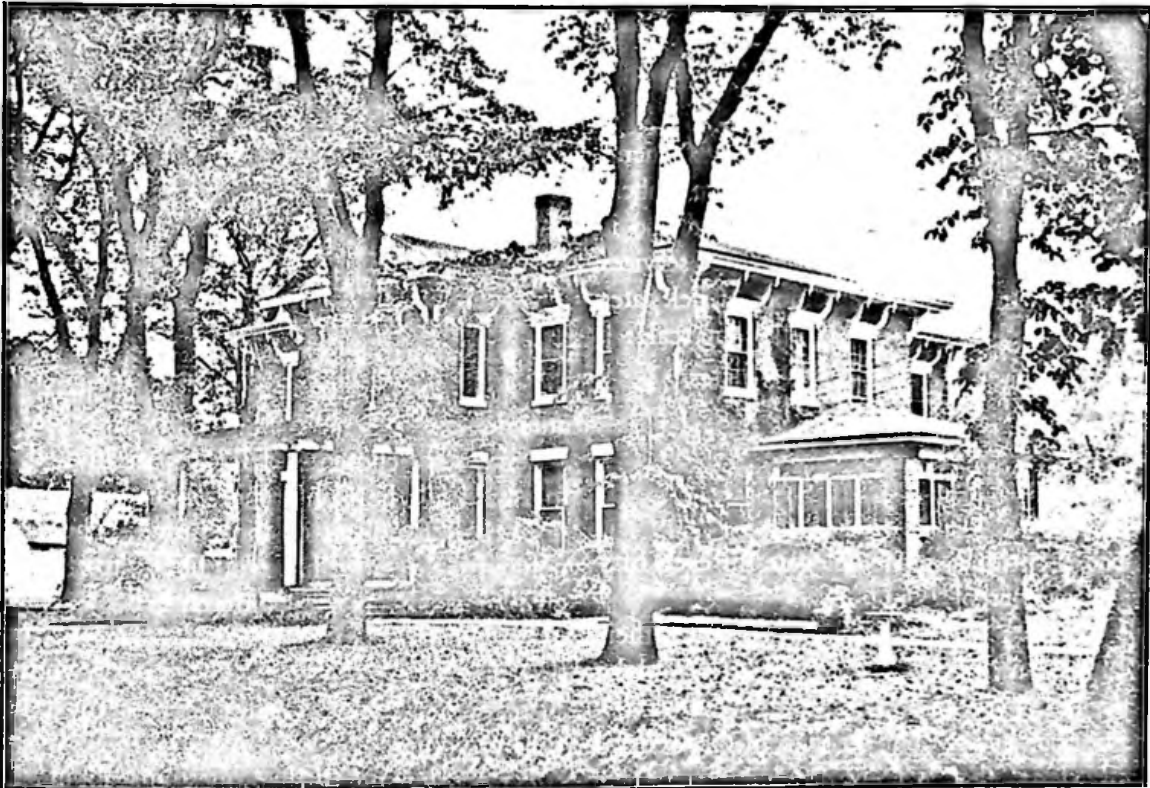


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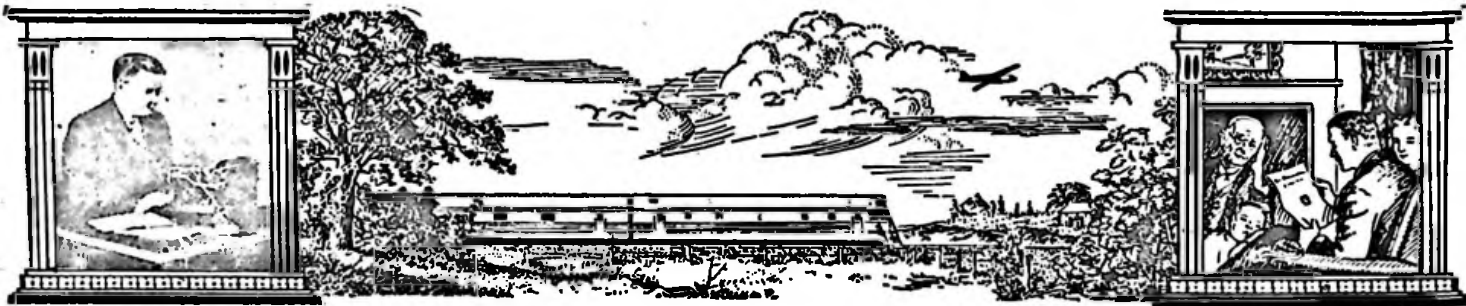


## GOLDEN RULE HOME

Oregon, Illinois

Year after year, Golden Rule Home continues as one of the important works of the General Conference of the Church of God. The Home is beautifully situated in a quiet section of the city. The residents are cheerful and enjoying the afternoon and sunset of life. Most of them are able to attend services at the local church. Persons interested in the Home, and who come to the General Conference (July 30 - August 11, 1946), are invited to visit the Home. Mr. and Mrs. L. D. McLain, the superintendent and matron, will give you a hearty welcome, and you will enjoy visiting all the Golden-Rule-Home family.

Present residents of the Home are: Mrs. Clara Chaffee, Mrs. Olive Wood, Mr. and Mrs. George Loudenslager, Mrs. Elizabeth March, Miss Jessie Wilson, Miss Elizabeth Ordnung, Mrs. L. E. Conner, Mrs. Ida Orem, and Miss Jennie Mishler. . . . Anyone interested in becoming a resident of Golden Rule Home may receive information relative thereto by writing National Bible Institution, Oregon, Illinois, requesting a booklet, or write to Mr. A. J. Hoke (business manager), 21 Ashwood Avenue, Dayton, Ohio. He will be glad to counsel with you.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Looking at the Rules

According to present rules of representation at General Conference, each church that has at least fifteen members is entitled to at least one delegate. The only proviso is that the church conducted at least six preaching services during the last preceding year. The number of delegates that a church may have is shown in the following scale:

No. of members	No. of delegates
15-50	1
51-100	2
101-150	3
151-200	4

Thus, a church is entitled to one delegate for each fifty members or fraction thereof.

Delegates of churches must be active members of their respective organizations. Elders of churches should be given preference when delegates are chosen. Certainly, novices should not be chosen. The business of the General Conference is business that we are conducting *for the Lord*. It involves management of valuable property and the expenditure of money reaching into many thousands of dollars, annually. Churches are urged, therefore, to choose delegates who truly are interested in the Lord's work, men and women who are consecrated, well established in Church-of-God faith and ideals, and experienced in the problems and duties of life.

Each church sending delegates to the General Conference is required, also, to submit a "Delegate Form," certifying the names of its delegates and presenting an official membership list. These "Delegate Forms" have been mailed to all our churches—to secretaries, pastors, etc.

In addition to church delegates, each state and district conference working with the General Conference is entitled to one delegate, respectively. That means, *for example*, that the Northwest Conference is entitled to send one delegate in addition to the regular church delegates. Further, each and every minister working with the General Conference, and whose chief occupation is preaching or teaching the Word, is recognized as a delegate. This latter rule provides, also, for retired ministers of the Gen-

eral Conference. Do not, therefore, choose your minister as a delegate; he already *is* a delegate.

All delegates should be encouraged to attend all meetings of the General Conference. It would be well, indeed, for churches to assist, financially, in the traveling expenses of their delegates and otherwise to encourage them to give best possible time and service. It is proper and wise, too, to select alternate delegates who may serve, in full capacity, when the regular delegates are unable to attend.

Persons not chosen as delegates are invited, nonetheless, to attend all the Conference, including the business sessions. All members of the church, whether or not appointed as delegates, have full liberty to enter into any and all discussions on the Conference floor. Voting and the introducing of motions, however, are responsibilities borne by delegates, only. There is no voting by proxy. Every delegate who wishes to vote must be present at time of voting.

Persons having further questions about representation at the General Conference should consult with Sister Leila Whitehead, Oregon, Illinois. She is chairman of the Credentials Committee.

## A Way to Serve

Here is a way many persons can serve in the Lord's work. Especially do we need this help from our pastors and evangelists. Send us a list of prospective students for the next term of College, starting on September 9, 1946. Submit only names of persons, however, whom you can recommend, wholeheartedly. They should be high school graduates, or twenty-one years of age, consecrated, and persons interested in studying for better Christian service.

Gladly, we shall write each prospective student thus reported, encouraging his, or her, attendance at Oregon Bible College. This is a practical way you can help to advance our General Conference work for Christ. Please. "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all . . . especially unto . . . the household of faith" (Gal. 6:9, 10).

# God Judges Our Thoughts

By Florence E. Pease (Ashtabula, Ohio)

*"(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed" (Luke 2:35).*

**JESUS TAUGHT** that one need not commit a sin, literally, to be guilty. He said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

There are, indeed, numerous Bible warnings against thinking evil. Solomon said of man, "As he thinketh in his heart, so is he" (Prov. 23:7). Jesus likewise explained: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28). All we who are followers of the Christ should remember that only the "pure in heart" shall see God. (V. 8.)

In Job 24:14, one reads that literal murder is committed, frequently, by the oppressive rich who are unsympathetic to the "poor and needy." The oppressive rich are covetous, taking advantage of the poor. First Corinthians 6:10 teaches that no covetous person shall inherit the Kingdom of God. Covetousness, a forerunner of murder, blemishes one's record before God as though he already had committed the murder.

Similarly, hatred, though only an attribute of the mind, is accounted as murder, the Scripture saying: "Who ever hates his brother is a murderer, and you know that no murderer can have eternal life remaining in his heart" (1 John 3:15, Goodspeed).

Another way in which one is in danger of being judged as a murderer, though not committing literal murder, is to partake, unworthily, of the Lord's Supper—in this instance being judged of God as guilty of crucifying Christ. We quote 1 Corinthians 11:27-29:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 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."

Indeed, if one continues to be guilty of any of the works of the flesh, as revealed in Galatians 5:19-21, he is guilty of crucifying Christ and has committed murder in his heart.

By nature, we are descendants of "wicked Cain," the murderer. Did the natural and wicked heart die in you and in me when we were buried in the waters of baptism? Are our minds clear and clean of envy, jealousy, covetousness? We read back in Genesis 6:5 that God judged man as wicked because he found "that every imagination of the thoughts of his heart was only evil continually." God is a mindreader. Unspoken thoughts can be kept from man, but not from God. Remember, too, Hebrews 4:12, 13:

"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. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto

the eyes of him with whom we have to do."

James 1:8 warns, "A double minded man is unstable in all his ways." . . . Jesus knew His disciples were not clean, as indicated when he washed their feet. (John 13:11.) . . . King David prayed for a "clean heart" (Psalm 51:10).

"Beloved, if our heart condemn us not, then have we confidence toward God" (1 John 3:21.) Is there anyone trying to walk with only an outward appearance of Christianity, having a condemned heart before the righteous Judge? If so, let us break down that false spirit of mockery. King David said, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18).

### "SEARCH ME, O GOD"

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. . . .

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. . . .

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139).



# John, Three Sixteen

## In Three Parts—Part One

By J. W. Macallister (Hatboro, Pennsylvania)

*"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

IN JOHN 3:16, a wonderful verse of Scripture, we notice that God's love was so great that it moved Him to provide a way of escape for fallen, sinful man who was unable to help himself out of his deplorable condition. Another scripture tells there is no other name given whereby we may be saved than the name of God's Son, Jesus. Further, that He, Jesus, "bears our sins in his own body on the tree," that the "iniquity of us all was laid upon him," and that "by his stripes we are healed."

The Word of God also tells that Christ was the "Lamb slain before the foundation of the world." This shows plainly that God, in His infinite divine quality of mind, foresaw the helpless state man would be in because of his disobedience to his Creator's law, and He formulated, or decreed, a plan for his release.

As God's sentence for sin was just, He could not forgive man his offense, but he could and did maintain His standard of justice when He permitted His Son to meet all claims of justice by His sacrificial death on the cross of Calvary. So He died, the "just for the unjust," to bring us back to God.

The foregoing scriptures disclose two cardinal facts, first the fact of man's lost estate so far as he himself might be able to extricate himself from it, and the fact that God has recognized that hopeless condition of man, and love had prompted Him to make provision for his deliverance from that state.

Now, let us for a moment consider the present condition of the human family. It is more than nineteen hundred years since Jesus came as the great sin bearer, and what do we find? We find the race, despite the ravages of war and pestilence and the inexorable decree, "dying thou shalt die," increased in number to over eighteen hundred million living souls today. Of that vast number, approximately one third are as yet in absolute darkness, having no knowledge of the only Name whereby they may be saved. Another third have some knowledge of a great first cause and call Him "Allah," or "The Great Spirit," or whatever name has been transmitted to them by their ancestors of past ages, but equally have no knowledge of God's only way of salvation. The remaining third of the present population are made up of professing followers of Christ divided by creedal fences as Roman Catholic,

Greek Catholic, and about two hundred small "fenced in" or "fenced out" sections called Protestants, with varying self-given names.

The foregoing is the approximate standing of the human family today, which, without doubt, is the period of the greatest measure of enlightenment since the beginning of the Christian Era when the gospel of "Good News" began to be proclaimed.

One may sensibly ask, What about the millions who lived and died during the four thousand years that had passed before the Saviour of mankind was revealed? Surely the "Ransom Price" had to be paid before the sentence could be lifted.

Orthodoxy might answer that God had provided typical sacrifices pointing to the future Lamb of God who would take away the sins of the world, and that by, or through, these man might be accepted, but God definitely declares that the "blood of bulls or goats could never take away sin," that only the Son of God had furnished a satisfactory sacrifice. Further, that we "were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

This brings us to a vital question: Why, if God has recognized the helpless condition of the human race and was so interested as to provide a way of escape for men by giving His only and well-beloved Son on their behalf, has His effort for man's recovery been apparently so ineffective in its mission, and why did He delay so long providing the means of relief?

If one would ask a nominal church communicant the foregoing question, the answer would be something like the following:

"God has made provision for man's escape through Jesus Christ. He has given man the Bible and has entrusted the ministry of salvation to the Church. The church has been unfaithful in its mission, and mankind has been unthankful and unappreciative of God's provisions."

There would be only a measure of truth in that reply—just enough to add additional smoke to the already hazy views held on the subject by mankind in general. For, if God had the knowledge to foresee man's need of a Sav-

our, surely that same capacity to foresee future events would have shown Him the possible unfaithfulness of the church to which He entrusted that ministry, if that had been His only way of giving forth the message.

Would it be reasonable to suppose that our heavenly Father, the very Fountain of knowledge and wisdom, would entrust, at so great a cost to Himself and His Son,

this work to servants so weak that after nearly two thousand years they had only succeeded in getting this wonderful message of release to one third of the race? Further, if the fate of the ones who did not, or would not, accept of God's proffer of release through the sacrifice of His Son was a condition of endless misery, as is taught by probably ninety per cent of the (Please turn to page 10)

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## BAPTISM

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*By Mrs. B. E. Holt (Morristown, Tennessee)*

RECENTLY, while visiting a Sunday school class, I was interested in the way the teacher presented the lesson—a lesson on baptism. The general thought of the teacher was that baptism was not essential to salvation, but merely the “putting on of a show.”

I ventured to ask the question if she did not think baptism was typical of cleansing power. I based my question upon the scripture: “Arise, and be baptized, and wash away thy sins.” She emphatically shook her head and said that was the baptism of the Holy Spirit.

Then I asked what the Holy Spirit is. She replied that it is one of three Gods. I did not pursue the questions further, because the very first thing I learned about God was the fact that there is only one, and besides Him there is no other.

Now, let us examine some Bible texts to see if they are in harmony with what she taught.

Ananias asked Saul when he received his sight: “Now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Would not this have been the same? “Be baptized Saul, and show the world that you believe in Christ.” No, that was not the same, because, while he was yet in a trance, Christ said to him, “Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.”

Paul then taught, “By one Spirit are we all baptized into one body.”

“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins” (Mark 1:4).

John said: “I indeed baptize you with water unto repentance.” Now could anyone say that John did not know what he was doing? The Scriptures say of him: “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” (Luke 1:76, 77).

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:28). “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ” (1 Peter 3:21).

By the foregoing scriptures, we can see clearly that John taught baptism for the remission of sins. Peter, a very close disciple of Christ, preached exactly the same message. Even stronger! Paul was baptized to wash away his sins. Now let us examine the Saviour's teaching about it.

These are Christ's own words: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Did He not think it was necessary for Him? “Then cometh Jesus, from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness” (Matt. 3:13-15). If John suffered it that Christ—a lamb without blemish—might fulfill righteousness, of how much greater necessity for us?

Jesus said to Thomas: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Just how do we go the Christ way? “Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise” (Gal. 3:26, 27, 29).

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber” (John 10:1).

And now, dear reader, “Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.”

## Did Christ Pre-exist?

By Albert J. Blakesley (Sumas, Washington)

*"Now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was."*

THE ABOVE quotation of John 17:5 from the Emphatic Diaglott is, we understand, according to a word-for-word Greek translation. What shall we understand by such a statement? They are the words of Jesus, the Son of God.

I have talked with many ministers of the gospel on this question, and I have read many articles—both pro and con. Some ask, "How could Christ, any more than any other man, exist before being born?" Others affirm that the Scriptures emphatically teach the pre-existence of Christ. I ask, "Where in the Old Testament do we find any teaching of a pre-existent Christ?"

Of course, John 1:1-3 reads: "In the beginning was the Logos, and the Logos was with God. And the Logos was God. This was in the beginning with God. Through it every thing was done; and without it not even one thing was done, which has been done. In it was life; and the life was the Light of men" (Emph. Diag). Now, there is the statement, "The Logos was God," in harmony with Genesis 1:1, saying, "In the beginning God created the heaven and the earth." Let us now quote some more of the Genesis record:

"The spirit of God moved upon the face of the waters. And 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. And God called the light Day. . . . And God said, Let there be a firmament . . . and God made the firmament . . . and God called the firmament Heaven . . . and God said, Let the waters under the heaven be gathered together . . . and God called the dry land Earth. . . . And God said, Let the earth bring forth grass."

We read further: "Jehovah God formed man of the dust of the ground . . . and Jehovah God planted a garden eastward in Eden. . . . And Jehovah God took the man, and put him into the garden of Eden. . . . And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat. . . . And Jehovah God said, It is not good that the man should be alone. . . . And out of the ground Jehovah God formed every beast of the field" (R.V.).

So, we see that in every incident it was God, or "Jehovah God," who did the creating. Nothing is said about a Son, or helper, nothing about an associate of any kind.

Then we turn to Exodus 6:2, reading: "God spake unto

Moses, and said unto him, I am the Lord: and I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." In all God's dealings with Moses and the Israelites, it was always God, or the Lord God, or Jehovah God, and no mention of any associate.

Turn now to the prophets—Isaiah, Jeremiah, Ezekiel, or to Daniel and the Minor prophets. It still is always the same. For instance, see Isaiah 45:22, 23—"Look unto me, and be ye saved, all ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear." "Remember the former things of old: for I am God, and there is none else; I am God, there is none like me" (46:9).

Now, if Jesus, the Son of God, was with God, glorified with God from the beginning of the world, why should there not have been some mention made of Him? Why should not God have said, "Look unto me and to my Son, and be ye saved"? But, no! God made no mention of a companion.

"Oh," says one, "you are looking in the wrong place; go to the New Testament to find the pre-existence of Christ!" I reply, "If He pre-existed, why is there not some mention of Him in the Old Testament Scriptures? It is true that there are many prophecies of Christ—prophecies in the Old Testament too numerous to mention! Yes, Christ is in all the Scripture. Take every mention of Christ out of the Old Testament and, as it has been well stated, there would not be enough left of it to be worth speaking about, but it is all *in prophecy* concerning His first and second advents—not about any pre-existence.

It seems very evident, according to some of Christ's own statements, and according to the way Paul has mentioned Him, that there must be a sense, however, in which Christ did pre-exist. We quote:

"Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me" (John 7:28, 29).

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, (Please turn to page 11)

# Difficult Scriptures

By Mrs. H. H. Kent (Pueblo, Colorado)

SOME TIME AGO, a lady wrote me concerning some Scripture passages about the unconscious state of the dead. She mentioned she could not see how people could believe it because there were scriptures that proved otherwise, although she did not mention any of the many scriptures that are clear and decisive on the sleep of the dead.

She said, quoting Paul in Philippians 1:21, 23, "To die is gain," and also that Paul had a "desire to depart." I wrote her and also sent her several tracts I had on that subject which should have convinced any honest heart. I never have heard from her since. Later, I came across a tract I had had for some time that gave a good explanation of this verse. It was written by a saint of God, now dead. For many years, it has been a comforting thought to me to believe that my loved ones are asleep in their graves awaiting the coming of Christ and the resurrection.

I am quoting some of this man's reasoning, which should comfort those who have the hope of seeing their loved ones come again from "the land of the enemy." He says: "Let us assume (as most people do) that Paul meant that it would be gain for him to die—the question then comes—what gain? . . . Paul knew better than to expect to enter upon life by the death route. He expected life through resurrection. (Phil. 3:11.)" Going on, he says, "Our greatest spiritual gain comes to us through temptation, trial, suffering, and sorrow. Paul knew he must die the martyr's death. In 1 Corinthians 4:9, he mentioned that the apostles were 'men doomed to death' (R.V.). The blood of the martyrs is the seed of the church. The martyrs' death would be gain to Christ and to the Church of God, but not for himself. It was a troubled matter for him, whichever way he looked at it. If he chose to die, it would mean persecution, and finally lead to a martyr's death. If he died, that would mean the end of his service. Hence he said, 'I am in a strait betwixt two.'"

That the translation is at fault is clearly evident, for Paul was not looking to death as a time and means of gain for himself, as some believe. His hope was that of Christians of all ages—the resurrection.

Another scripture that has caused much confusion among superficial readers of the Bible is Luke 23:43. Most of those who believe in immortality of the soul delight in using this verse to maintain their view. To them, the dead go to heaven at death. They delight to have it so. They do not know that when the Bible was first translated into the English language, it was written through-

out with capital letters and there was no punctuation. I have read that every letter of every word was capitalized. The translators were the best educated men of their time, but they, too, were human. The original scriptures, however, as God first gave them, were perfect in every respect, for they are the Word of God. It is the punctuation, mainly, that causes the confusion in Luke 23:43. By correcting it, and putting the comma after "to day," and putting "thou" (the subject of the last clause) before the verb, and transposing the words so as to make it a statement instead of a question as it would seem, it will read, "Verily, I say unto thee, today, thou shalt be with me in paradise." We know that Christ did not go to paradise that day, for He was three days and three nights in the heart of the earth (the tomb where they laid Him).

Then there are those who tell that the story of the rich man and Lazarus in Luke shows the dead are conscious after death, though the Bible says they are asleep and that "the dead know not any thing." This is a much-debated story, and has been a bone of contention for many years. Those who believe it is literal believe also that there will be an everlasting hell in which the wicked will be tormented forever. How unreasonable it seems to think about such a condition even, especially after having read enough of the Bible to know that God says He will destroy all the wicked, and make all things new in the coming Age! To judge the rich man who was supposed to be in hell where he was "tormented in the flame," before the judgment day for the wicked and before he had even had a trial, would be contrary to both God's and man's teachings and laws. Both men were supposed to be dead and in their graves awaiting the judgment. Peter said that the unjust are "reserved" unto the day of judgment to be punished. The rich man had had no trial and received no judgment for the sin that was charged against him. It was only because he was rich that, they tell us, his doom was hell. If it were a literal scene, and not a parable as most of us believe, everything should be interpreted literally. Some have made out of this an intermediate state of the dead with two compartments in it, which seems to be almost as bad as the teaching of Romanism. Here, they tell us, confined in separate sections, divided by what some term a "gulf" are the spirits of both the wicked and the righteous. In this place, they could see each other, they tell us, and they also were able to commune with one another, but (Please turn to page 11)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**A NEW SAINT.** The Roman Catholic church has created its first American saint, Francesca Saverio Cabrini. Mother Cabrini was sent to this country by the Pope to do work among Italians. She headed a small group of nuns, and with apparent organizational ability, did a great work among the Italian Catholics living in the large cities. Shortly after her arrival, she became an American citizen.

One must be dead fifty years before he is eligible for sainthood. In this case the Pope waived the rule. The procedure for getting one recognized for sainthood is long and rather difficult, and to a disinterested person mostly ridiculous. A trial by court must be held in which a Local Vice Postulator pleads the case, while a "Promoter of the Faith" called "the devil's advocate" raises all the objections he can. When all the testimony is in, the evidence is sent to Rome, and if, after careful investigation there, it passes the investigators, it then is returned to the original court for a second trial.

There must be evidences of the individual possessing miracle-performing powers, before being elevated to sainthood.

The worship of saints is idolatry in its most heathenish form, and is shrouded in superstition and infamous falsehood.

**CANTEENS.** Certainly, some of the churches in various sections of the country are keeping abreast with the times. They are modern to the degree of being a jump ahead of the times. These canteens usually run all the way from tracts of land to single buildings, where various activities are carried on under the direction of the minister or some interested person in youth movements. Sports, such as tennis, bowling, swimming, ball games, etc., craft instruction, billiards, cards, and the regular Saturday night dance, constitute the average program. The primary purpose is to save youth from the rowdyism of the street, and in so doing perhaps save them for the church. The full effect which these efforts will have on the young people will not be known immediately. From certain moral phases, there is much which can be said in their favor, especially when compared to the environment of the street corners where gangs of youth congregate, and the roadhouse atmosphere. These canteens and similar efforts do help to keep boys and girls out of the toils of the law. In this respect, they are helpful. From a spiritual angle, they are useless. While I believe in the church providing the social life of its young people, yes, its entire membership, it must be remembered that it is the gospel, and the gospel alone, which holds the power of salvation. Social life, such as appeals to the worldly minded and caters to the lusts of the flesh, has no place in church life, whether in a canteen or whatnot. The church is not for the purpose to keep boys and girls out of trouble. Its work is to prepare seekers after righteous-

ness for the Kingdom of God, and when this is done, one need not worry about them going astray. The church must be kept pure from worldly alliances!

## PROTESTANTISM VS. CHRISTIANITY.

July 12 is a big day with the Loyal Orange Lodge. This date was chosen because it is the anniversary of the Battle of the Boyne, which settled England's right to rule Ireland. The Orange Order was first organized in Ireland to uphold Protestantism and defend it against Catholic attacks. It has spread to other countries and is quite strong in Canada and sections of the United States.

Yesterday, there was a big gathering of Orangemen in Welland, Ontario. They had a nice parade, with several bands. As I walked the streets for a few minutes and saw the great number of wearers of the Orange so intoxicated they could hardly keep balance on their feet, I thought to myself. If this is a sample of Protestantism, I don't care for it. The beverage rooms were evidently packed, for people were waiting to get in—people who were upholding Protestantism.

There are other organizations and lodges which are limited to Protestant adherents, whose moral practices are in violent contrast to the virtues of the Christian way of living. Their rituals may contain beautiful sentiments and their objectives set toward upholding the Protestant tradition in contrast to the Catholic teaching, and helpful as all this may be in a general way—it is not Christian. There are members who can be counted in legions who feel because they have vowed to believe in the Bible and uphold Protestant faith that such is sufficient. Being Protestant is not being Christian. To be Christian, one must be Christlike. Without doubt, these Protestant groups have done much to alleviate the sufferings from Catholic persecution, and in this we give them due credit, but let us be careful in distinguishing between upholding Protestantism and following the Christ.

**FOURTEEN MONTHS.** It has been fourteen months since the Germans capitulated, and still there has been no peace treaties made and signed. Every effort of the Western Allies to write peace documents that are just and the basis for what they hope to be a just and lasting peace have been vetoed by the Russian Foreign Minister. The consistent stalling by the representative of the Bear of the North has taxed the patience of the men from the Western Democracies to the breaking point day after day. Why has the Russian Bear been so resolutely unwilling to join hands in bringing to mankind a measure of peace after such a long and inhuman struggle? Some say it is distrust of the Western powers. Others believe it is due to her desire to establish herself with a ring of satellite powers. We believe it is the mold of divine purpose. Her

every move seems to dovetail into the prophetic picture of Gog of the land of Magog.

One thing is certain, the hopes that men had for peace following the inception of the Atlantic Charter are being dissipated. Writers on world affairs are using such words as "discouraging, dark, doubtful, gloomy, questionable, etc.," when referring to the prospects for peace in Europe. There is an insurgence of will for peace among the common people. The cry for "Peace and safety" is clarion—the way to achieve appears dark and long to the leaders of men.

**PRIVATE INTERESTS.** When the recent railroad strike had reached its crisis, President Truman, in his address to the nation, said: "The crisis tonight is caused by a group of men within our own country who place their private interests above the welfare of the nation." This is not an uncommon thing for men to do. There have been many, many people who have done this, and at times perhaps all of us are more or less guilty.

No place are personal interests put first more than in church work. Contrary to the teachings of Jesus, which urge all to seek first the Kingdom of God, it is apparent to anyone who will observe in an unbiased way, that it is seldom a person is noted who does as Jesus enjoined. This widespread disregard for the only way into the Kingdom of God does not in any sense relieve one of the responsibility of doing what Jesus taught. People save and save and hoard and accumulate, yet when appeal is made for gospel work, they are too poor. There are many indictments that could be charged to such ones, but it is truly right to say that they are putting selves ahead of the work of the Lord Jesus Christ.

**A FALLING AWAY.** While traveling on the train this week, I had as a seat partner a minister from Boston, Massachusetts. He had been in the ministry since 1909, and had served in both Canada and the United States, being in his present field for seventeen years. We had a very congenial visit, conversing on matters of mutual interest in church work. I inquired if he had any Sunday evening services, and he replied "No." And he gave the same answer in respect to midweek services as far as Bible study and prayer meetings were concerned. He said you could not get people out to such services these days. Perhaps his leadership was wanting, but his experience is characteristic of a great number of churches throughout the land. What are the causes? Are we living in the time when Scripture says men will be "lovers of pleasures more than lovers of God," "having a form of godliness, but denying the power thereof"? Can it be that the cares of this world and the deceitfulness of riches are choking out the Word? To me, the evidence indicates this generation.





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*Oregon Bible College*, Oregon, Illinois, will resume classes at 7:30 a.m., September 9, 1946, thus beginning its eighth consecutive year of training young men and young women for Christian service. There will be courses in "Geographical Palestine," "Religious Journalism," "New Testament Interpretation," "The Pastor: His Office and Work," "Composition I," "Music: Voice Training," "Religious Art," "History of the Hebrews," "Apostolic History," "Public Speaking," a Bible course in one or two of the Old Testament books, such as Job, the Psalms, or Esther and Ruth, and probably a course in "Home Economics" especially for the young women.

Oregon Bible College is an institution of wonderful, growing, and almost unlimited opportunities. It is a good place for youth of the Church of God to meet and work together. It educates. It builds character. It provides pulpit opportunities to the student ministers. It tends to unify the faith of our young people and to deepen their devotion to Christ.

Youth of the Church of God, come to Oregon Bible College—*this fall*. Use the coupon on this page. Write us any questions. We want to serve you.

OREGON BIBLE COLLEGE — OREGON, ILLINOIS  
APPLICATION COUPON

Please send me a student's application form, as I am hoping to attend Oregon Bible College when it resumes classes on September 9, 1946.

My name is: .....

My address is: .....

I am recommended by: .....

## JOHN, THREE SIXTEEN

*(Continued from page 5)*

professing Christian Church, and actually is believed by them, what must be God's estimate of His professing followers?

If God's enlightened children truly believed that teaching of orthodoxy, they would be so consumed by their zeal to help their fellow men to escape so dire a fate, that they could never smile or have any joy at all. In fact, we could not conceive them scarcely allowing time to eat or sleep, so anxious they would be to warn them of impending doom.

So far, we have been dealing with man's conclusions on this vital question. Is it possible God has left it an open question for poor, finite minds to argue over, and to arrive at a hundred different conclusions among themselves, all of necessity wrong but one, and probably all wrong when human logic is used to reach a conclusion?

No, thank God, He has not entrusted His message nor its mission of joy to weak, inefficient men, subjects of their own mental deficiencies and the machinations of the adversary of mankind.

The Word of God plainly shows that not one word of God will fail in its mission. The word that goes "out of my mouth: it shall not return unto me void, but it . . . shall prosper in the thing whereto I sent it." "Known unto God are all his works from the beginning of the world."

How, then, has come about this diversity of thought among professing followers of Christ? One naturally would suppose that, if God loved the race so much as to give His best and dearest for its relief, He also would have made the way for its acceptance clear and plain to the needy souls.

We believe the understanding of a few facts not generally known among Christian people will give some measure of light on the subject. The truth is that a portion of the doctrines as today taught, and accepted, by most Christians are not found in the Bible and have no Scriptural foundation whatever. Another source of confusion is the taking of one verse, or one specific doctrine, and building up a theological system around one doctrine to the exclusion of many other doctrines.

Peter said: "No scripture is of private interpretation." One translator renders this, "No scripture is self-solving," but the truth is found by comparing scripture with scripture: "line upon line, precept upon precept, here a little, there a little."

One naturally will ask, How and when did these false doctrines succeed in being introduced and held as Bible doctrines? Also, Why did God permit such a condition to arise and get a foothold in, and upon, His professing people?

In endeavoring to give a satisfactory reply to the foregoing legitimate inquiry, we would suggest the following: The first three hundred years succeeding the first advent of Jesus to earth, when He paid the ransom price for the sins of the race of mankind by the sacrifice of His own pure and blameless life, we find the doctrines of the Christian religion comparatively pure and unmixed with error. By the beginning of the fourth century, the faith had spread over most of the then-known world, especially Europe. Constantine, then Emperor of Rome, which controlled the larger part of Europe, espoused the Christian faith. While his personal character was vastly different from the meek and lowly Nazarene, his profession of being a follower of Jesus was to the minds of Christians of that period a very noteworthy event.

They not only gladly accepted him as a member of the faith, but he at once was made one of the inner circle of leaders of the then-professing church. Doubtless, self-interest was the dominating cause of this move on their part. Soon, we find the former pagan Emperor of Rome accepted as the head of the Christian church, appointing his favorites to places of power and honor in it.

In his apparent zeal for the faith, Constantine began and consummated a number of compromises with the pagan worshipers of the Roman Empire. He, as head of the Christian church, accepted and incorporated into the Christian faith some of the pagan doctrines; and, in return, the ones who held the pagan faith accepted many of the tenets of the Christian faith. So, shortly afterward, a great many of the inhabitants of the Roman Empire were professedly Christians, and Christianity was declared the national religion.

There is no doubt the organized church of that era felt that such a movement was evidence of wonderful progress. The introduction of the false views, while to some might appear like lowering the standards of the faith, yet to most, when weighed with the final result, was indeed a small price to pay for such a great addition of church membership. Such indeed always has been the logic of fallen man.

One of the principal causes of present-day confusion is the doctrine of immortality of the soul, as taught and held by pagan believers, and which pagan philosophy introduced into the Christian faith. It has caused many wrong conclusions.

Immortality is indeed a true Bible doctrine, yet, while the written or printed Word of God has in no measure been changed, the misunderstanding of it has given false color to most thoughts on the subject. The plain teaching of the Bible is that the quality of life called "immortality" was originally possessed only by Divinity. First Timothy 6:16 tells us God "only hath immortality, dwelling in light unapproachable."

The Word of God, however, also plainly teaches that it

is a quality of life that may be attained by the followers of Jesus, *if* faithful unto death. See Romans 2:7 where we are told of them "which seek for glory, honour, and immortality"; also 1 Corinthians 15:53, 54, where we mortals "must put on immortality." Why seek or put on something we already have by nature? Thus has the teaching of man confused the clear teaching of the Word.

The word "immortality" means deathlessness, or death-proof, while the word "mortal" means capable of death or the possibility of dying. No one can know so much about life and death as the Author of life, or the One who pronounced the death sentence, and the above meanings are the ones He gave to the words when He directed their use in His Word.

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### DIFFICULT SCRIPTURES

(Continued from page 7)

neither could leave the place where he was confined. Imagine, if you can, how happy one would be if he saw others suffering! To say the least, it is a dismal scene.

I have read different interpretations of it as a parable; and it should be considered as a parable, for Christ had been speaking to the multitudes in this chapter. The Pharisees had been listening. (V. 14.) Now, we know from Matthew 13:11 and 34, that He told His disciples that He spoke only in parables to the multitudes, and that it was given to them to "know the mysteries of the kingdom of heaven, but to them [the multitudes] it is not given" except in parable. "Without a parable spake he not unto them."

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### DID CHRIST PRE-EXIST?

(Continued from page 6)

but he sent me" (John 8:42).

Jesus argued with the Jews who made claim both as being children of God and of Abraham. Jesus admitted that they were Abraham's children, saying, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was I am" (vv. 57, 58). Rather queer language, it seems, but does it not convey the idea of some kind of pre-existence? We readily can see how Abraham saw Christ's day. It was "by faith." We must all understand that much in Scripture is by promise. Christ was the Promised One who should bruise (crush) the Serpent's head. (Gen. 3:15.)

In that respect, being the promised seed of the woman, Christ is the promised Redeemer of the fallen race. So, like Isaac and John the Baptist, Christ was a child of promise. (See Gal. 3:16; Gen. 13:15.) As Paul understood it, the promise was not "to seeds, as of many [the Israelites]; but as of one, and to thy seed, which is Christ" (Gal. 3:16). Then in Genesis 13:15, we read, "All the land which thou seest, to thee will I give it, and to thy seed for ever"—an everlasting possession. So, through faith, we come into Christ. (Gal. 3:29.)

Now, I am getting a little off my subject here, so let us quote again from some of Jesus' sayings relative to being "sent" from God. He said, "He [the Father] *sent* me" (John 8:42). He seemed to understand that He was sent from God. At a very early age—at twelve years—He questioned and astonished the doctors in Jerusalem. Also, He said to His mother, "Wist ye not that I must be about my Father's business?" (Luke 2:46, 49.)

It seems obvious that in some sense Christ must have pre-existed, but *how* is what we do not understand. I can understand only that God had Him in mind, knowing that He could produce a Son, causing a woman to conceive by the power of the Holy Spirit and bear a Son. Definitely, it must be a Son—as with Abraham, the promise was a Son. (Gen. 17:16.) Also, with Zacharias and Elisabeth, the promise was that of a son. (Luke 1:13.) And so with Mary! The angel said to her, "The Holy Spirit will come upon thee, and the power from the most High will overshadow thee; and therefore that begotten, being holy, will be called the Son of God" (Luke 1:35, Emph. Diag.). Thus, Jesus was born as promised in Isaiah 9:6. We can understand, therefore, how God had Christ in mind from the beginning, and all down through the ages. He was born according to the promise, but how was He *sent*?

Brethren, you and I were begotten of our father, but we cannot say we were sent by our father to go any place, or to do anything, until we were old enough to be considered accountable. So, when did Jesus receive His commission—before He was born or at twelve years of age in Jerusalem? He said, "Neither came I of myself, but he [the Father] sent me" (John 8:42).

These are questions which our finite minds may not grasp. We do not find in the Old Testament any clue where we might expect to find it. In the New Testament, there are intimations which we cannot explain or harmonize with other teachings, but perhaps they will be made clear to us in the Kingdom Age. When we read such texts as Hebrews 1:10 with the context, it is a perplexity to get anything out of it but some kind of pre-existence. [Yes, Hebrews 1:10 is one of the difficult texts, but it can be harmonized, readily, with non-pre-existent interpretation.—Editor.]

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Hebrews 13:5).*

### A Tired Boy

As we visit Jacob today, we are no longer in his home. Jacob is traveling along the road from Beersheba toward Haran. Do you not recall that Abraham used to live in Haran? It was there that Abraham's father died. Abraham's father, Terah, and Lot, Abraham's brother's boy, lived with him and Sarai, for Lot's father had died leaving Lot in his grandfather, Terah's, care. Lot's father had been named Haran, too. (Gen. 11:28, 32.) Then, when Abraham's father died, Lot still lived with Abraham and Sarai. He went with them when they moved away from there, for he had no other home. (vv. 31, 32). Still, today, we find people rearing other relatives' children. Now, however, it is often because of divorce as well as death in the home. Parents have a difficult problem in such cases, usually. Lot certainly was a trial to Abraham, although he received God's care and had his life saved because Abraham prayed for him when he lived in the wicked city of Sodom.

When Jacob saw that the sun was set, he stopped for the night. Although he had left his parents, he still remembered God. He took stones and used them for pillows. The Word does not tell us, but I expect he offered up a prayer before he fell asleep, if it was his custom.

### Jacob Was Not Alone

God often spoke to those He loved, and whom He had chosen for His work, in dreams. As Jacob slept, he saw a ladder. It reached from earth up to heaven! Angels of God walked up and down upon it. That was a strange dream, was it not? But there was more to his dream. The Lord God stood above the ladder. He said: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:13, 14). This was the same promise God had made to Isaac and Abraham, wasn't it?

There were more precious words spoken by the God of Isaac and of Jacob: "Behold, I am with thee, and will

keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (v. 15).

### Jacob Awakens

Did you ever dream so that it seemed so real you awakened? Jacob awoke, too. He said, "Surely the Lord is in this place, and I knew it not." Jacob made a promise to God, or a vow. He said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee" (vv. 20-22).

His vow was more than lip service. He would give of his material blessings, too. When God really lives in a person's life, a person's pocketbook also is open for the work of the Lord. God has said He loves a cheerful giver.

### Go to Church on Sunday

The hot weather continues. Rest and relaxation are needed. But let us remember the words of Paul: "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).

### Thanks, "Oldsters"!

Just a "thank you" to the "oldsters" who are "youngsters" who enjoy the Children's Page, also. "The Lord bless thee, and keep thee" (Num. 6:24).

### Happy Birthday Wishes

Robert J. Saatzer, July 22, age 7, Saint Cloud, Minn.

Betty Jean Foster, July 23, age 13, Hammond, La.

Wendell Rhodes, July 23, age 6, Hammond, La.

Leroy King, July 24, age 6, Lawrenceville, Ohio.

Kenneth W. Ward, July 25, age 3, Lawrenceville, Ill.

Anne A. Gaskill, July 28, age 2, Marshall, Ill.

Curtis Kennedy, July 28, age 8, Hammond, La.

Nancy Jean Boyer, July 28, age 6, Waterlick, Va.



# BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
 Box 231  
 Oregon, Illinois

## The Custom of Berean Day

*"When he [Jesus] was twelve years old, they went up to Jerusalem after the custom of the feast" (Luke 2:42).*

In his biography of Christ, Luke recorded the fact that at the age of twelve, Jesus visited Jerusalem to attend a celebration of the Feast of the Passover. This was a yearly custom with the Jewish people.

Jesus' parents were observers of all the religious events, and they lost no time in instilling the same habits in their Son, Jesus. His religious background was the foundation for the work He was to do.

It has become the modern trend of thinking to consider a boy or girl who refrains from sinful pastimes and tries to live the Christian life a "Sissy." This is especially true of the boys. Perhaps this same condition existed during Jesus' boyhood, but if so, it did not affect Him, because we know that He was both physically and spiritually strong enough to resist all wrong or evil temptation.

Today, our vacation periods offer many different types of amusement and pleasures. Yet, many of our young people ignore these opportunities and spend their vacation at General Conference during which time we also conduct our annual Berean Day.

To the Christian young people who first were brought to General Conference by their parents and have continued in the custom, no summer is complete without it. Especially important is our Berean Day, because it is at that time that our spiritual strength and vigor are renewed. While we are at home attending only our local society meetings, it may seem that the group is small and doing little to combat the sinful conditions existing today. When we come to Conference and attend Berean Day, we discover many young people with the same ideals and aims as our own. It is the fellowship that inspires us to continue in the Christian way.

Let us all make Berean Day such an annual custom that no year or General Conference is complete without it. There is no better time to begin than Monday, August 5, 1946.

## A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

Do you recall the names of the two spies who said, "We can take the land, for God is on our side"? They were Joshua and Caleb. Moses died and Joshua became the leader of the Israelites. He, too, planned to send some spies into the land of Canaan. He is sending just two men. You were so quiet on your last journey that we are to be permitted to go again into this land. We shall have to be much more careful, for the people of the land have heard about the other spies, and they are watching carefully to see that no more enter the land.

We were getting along very well until we came to the house of Rahab. Here we were almost caught. The only thing that kept us from being captured was what Rahab did for us. On top of her house, she had some flax drying. When she learned that the king's men were about to capture us, she took us and hid us under the flax.

When the king's men came and inquired of Rahab if she had seen the spies, she would not tell that we were on the roof hidden under the flax. She sent the men on their way. After they had gone, she let us down over the wall with a scarlet cord. Then she told us to flee to the mountains and there to stay for three days. After this, we were to return to our own land. Before we left, she made the spies make a promise to her. She said, "I have heard all that God has done for you. I know you will take this land. Promise me that the lives of all my family will be saved." This the spies promised.

Back again to Joshua we go to make our report. We breathe a sigh of relief to think how near we came to being captured. Surely God was with us on this journey. Read carefully this story in Joshua 2.

Memorize this statement, "If God be for us, who can be against us?"

This is the last call for Berean Day. Next week is the beginning of our General Conference and the Junior Bereans and Senior Bereans will have their day, Monday, August 5. We will be seeing you!

AUGUST						
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*NATIONAL BEREAN DAY -*



# AMONG THE CHURCHES

## CALENDAR

July 30-August 31—General Conference at Oregon, Ill.  
 July 30-August 31—Illinois Bible School and Conference at Oregon, Ill.  
 August 10-15—Missouri Conference at Jordan. (E. T. Koch, guest speaker.)  
 August 15-25—Virginia Conference at Maurer-ville.  
 August 17-25—Iowa Conference at Waterloo.  
 August 14-25—Western Nebraska Conference at Holbrook (C. E. Randall and James M. Watkins, guest speakers).  
 August 25-September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).  
 August 25-September 1—Ohio Conference at Lawrenceville.

## NOTICE—COLLEGE ALUMNI

There will be a meeting of the Oregon-Bible College Alumni Association at Oregon, Ill., during the General Conference, at a time and place established by our alumni president, Bro. C. E. Randall. Emory Macy, Secy.

## NIAGARA FALLS, NEW YORK

Many hearts were given cause to rejoice, when on Sunday evening, June 23, Daniel Brown, Ellsworth Sullivan, and daughter, Mary Jane, were baptized into Jesus Christ by the writer. Dan and Ellsworth are heads of two of our staunch families at Niagara Falls. This decision on their part to join the ranks of the Church of God here has been the wishes and prayers of many of their friends in the faith. Both are men of high character and sterling qualities, and we feel sure they will be strong towers of truth and righteousness. Mary Jane is a girl in her teens and has been instructed in the faith since early childhood. We commend them into the fellowship of the saints of God, and pray God's richest blessing upon them. Their addresses follow: D. W. Brown, 1941 Lockport St., the Sullivans, 3002 McEwen Ave., all of Niagara Falls, N. Y.  
 C. E. Randall.

## ELDORADO, ILLINOIS

The daily vacation Bible school at the Restitution Church at Eldorado is "going strong," with fifty-one students enrolled the third day. This is our first Bible school, and we already are looking forward to having another one next summer.

We are very glad to have Sr. Verna Thayer and Sr. Ellen Van Fleet to help in this school, and the splendid interest shown is a tribute to them and to their work.

Last Sunday, July 14, the pulpit was filled by Bro. Herbert Edmister, and the evening message was delivered by Sr. Thayer. Our pastor, Bro. E. H. Goit, and his family visited in Niagara Falls, N. Y., with her parents, but Bro. Goit was with us, Sunday, July 21.  
 Virginia Davenport.

## SUGAR

Bro. Frederick Clausen announces that some sugar (but not enough) has been allotted for the coming Conferences at Oregon. If anyone has extra sugar, Bro. Clausen will be pleased if you bring it along when you come to Oregon. It will help to sweeten.

## LOS ANGELES, CALIFORNIA

Following are some interesting news notes gleaned from a letter from Mrs. John A. Richards, 3973-6th Ave., Los Angeles 43, Calif.:

"Today (July 7, 1946), Mr. and Mrs. Lyle Doan and daughter of the Southlawn Church, Grand Rapids, Mich., were welcome guests at our church. They brought with them, Mr. and Mrs. H. C. Brandau of Bellflower, Calif., (Mrs. Doan's sister) and also her mother, Mrs. Lassler. Mr. and Mrs. John Saylor of Elfrida, Ariz., former members here, were also guests.

"The combined youth choirs of Hollydale and Los Angeles churches rendered an a cappella number in a most commendable way which speaks highly for their instructor, Bro. J. W. McLain, who has done so much in such a short time. Bro. McLain's physical endurance and versatility continually amaze us. Not only has his work in the Los Angeles Church shown great results already, but also he has established two auxiliaries in Hollydale and Cabazon. His weekly schedule is a heavy one.

"We are happy to say that Mrs. McLain is much improved and looking fine after her long illness."

## NORTHWEST CONFERENCE Oregon and Washington

The Northwest's thirty-ninth yearly conference convened at Corvallis, Ore., June 20-23, 1946, with Bro. T. A. Drinkard, Arlington, Tex., the speaker for the three days. Each day, he gave three very fine sermons.

Sunday's weather did not permit eating outside, so basket lunches were taken to the Tremaine's country home, where lunch was eaten in their large dining room.

The church at Corvallis has been newly decorated and the foundation repaired.  
 Lena Hathaway, Secy.

## NATIONAL BIBLE INSTITUTION

Golden Rule Sunday School	\$100.00
Mrs. Virda Sittler	5.00
Mr. & Mrs. C. E. Lapp	5.00
Mr. & Mrs. W. H. Lindsay	5.00
Mrs. Anna Cochran	2.00
Tempe, Ariz., Church of God	18.24
Mr. & Mrs. Tom Savage	5.00
Missouri Conference	46.50
Mrs. Vera M. Lewis	12.00
Delta Bereans, Presbyterian and Methu-	
dist S. S., Delta, Ohio	125.00
Fred C. Smith	3.00
Mr. & Mrs. E. H. Robbins	22.10
Mr. & Mrs. E. T. Renner	25.00
Blessed Hope Church, Niagara Falls	10.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Sr. Leota B. Hanson has received word from her brother Leland that he boarded ship Tuesday, July 16, on a fast boat for Trieste, Italy. The boat, operating under UNRRA, is taking chickens, cattle, and horses as United States relief to a war-stricken area.

**Congratulations.** Bro. and Sr. John C. Howell, Springfield, Ohio, celebrated their Golden Wedding Anniversary on Sunday, July 21. Many of their friends and relatives celebrated with them.

Bro. F. L. Austin, pastor at Oregon, Ill., is up and about again after a few days of disability. The editor preached for him, July 21. Bro. James M. Watkins spoke for the Bereans at the evening service.

Students of the Summer Bible Training School enjoyed a 4th of July picnic at Lowell Park, near Dixon, Ill., and another outing, July 20, at the Pines State Park.

Coming to Conference: Ellsworth Johnsons, Hector, Minn.; Georgia Thompson, Tulare, Calif.; Laurence Howells, Tempe, Ariz.

"We are planning to attend General Conference. We were last there in 1943."—Mr. and Mrs. T. M. Ferrell, Holbrook, Nebr.

Bro. and Sr. Vivian Magaw and family, Tipp City, Ohio, visited, July 18 and 19, at the Editor's home, en route to Lester Prairie, Minn. Following their visit with "Grandma" and "Grandpa" and other friends and relatives, they will return via Oregon, Ill., for General Conference.

Bro. and Sr. Charles Netts, 1005 Pine St., Springfield, Ohio, recently sold their greenhouse to their son, Walter. They report, too, that the Lawrenceville (Ohio) congregation has contracted to purchase a parsonage; also, that their pastor, Bro. Richard Smith, is doing good work.

Bro. Harry Gockler, pastor at Hector, Minn., writes: "I am glad to see that you are receiving new subscriptions for The Restitution Herald. Everyone of our church families here now takes The Herald, and one or two non-members are subscribers."

Though all signs fail in dry weather, we hazard the prognostication of a record-breaking attendance at General Conference. We understand that Bro. and Sr. J. W. McLain and Sr. Emma C. Railsback, at least, are coming from California. Another source of information reports that a whole bus load is coming from Eden Valley, Minn. Sr. Tom Savage, editor of the Children's Page, and several of her family are coming from Walto Park, Minn. . . . Are you coming?





LAST YEAR'S DELEGATES. . . WHO AND HOW MANY THIS YEAR?

#### BAPTISMS AT BEAR, ARKANSAS

Two weeks of successful meetings came to a close, July 16, at the Bear Church of God, located about fifteen miles west of Hot Springs, Ark., and near Royal.

On Sunday, July 7, a Sunday school was organized, with the following officers: superintendent, John Humphreys; assistant superintendent, Thomas Lynch; secretary-treasurer, Pauline Humphreys. Three classes will be organized at first, with an adult class taught by Jess Humphreys, young people by Mrs. Jess Humphreys, and primary by Mrs. John Humphreys.

On Sunday, July 14, the first session of the newly organized Sunday school was held with an encouraging attendance and much enthusiasm. The businesslike way in which the officers and teachers took charge promises good work for the future.

In the afternoon of a sweltering summer day, we gathered at the edge of Bear Creek, just back of the church, where seven candidates who had previously requested baptism were buried beneath the cleansing wave in the likeness of Christ's death. The new members are: Ruth, Lois Ellen, and Anita Humphreys, daughters of Bro. and Sr. John Humphreys, Pauline, daughter of Bro. and Sr. Jess Humphreys, all young folks, Thomas L. Land and two daughters, Mildred, living at home, and Mrs. Robert Simpson, of 622 South Ave., Hot Springs, Ark. The address of the first six is Royal, Ark. Sr. Land has been a member for a number of years, and she and we are glad to have three other members of her family with her in the faith.

We are expecting some of the folks from here to attend the conference at Little Rock, immediately after the close of the meetings here.

There has been a wonderful response from these people, and consistent, good attendance throughout. There seems a good opportunity for further growth. We pray that God will abundantly bless these good people and build up the work of their hands. Especially we pray God's blessing upon the new members, that they may walk ever with their Master, and come off conquerors through Him.

M. W. Lyon, Evangelist.

#### GRAYTOWN, WISCONSIN

On recent arrival at Graytown, Wis., to keep my monthly appointment, I found that tragedy had struck swiftly, Wednesday evening, July 3, when Howard M. Stephens was struck from behind by a bull as he was bringing the cows home for milking. Howard did not know the animal had gotten loose until it struck him, knocking him down, goring, and trampling him. He was not immediately killed, but lingered until 8:15 a.m., Saturday, July 6.

It was tragedy for Graytown in more ways than one. Howard was a likeable young man, with the good will of all, and having no enemy. He was the faithful pianist for all our Graytown meetings, and, in that capacity alone, he will be sorely missed.

Howard M. Stephens was born at Saint Paul, Minn., on March 22, 1911, to Mr. and Mrs. W. C. Stephens (who at that time was owner of the Globe Business College). Howard attended grade schools in Saint Paul and spent one year at the Minnesota Agricultural College.

Eighteen years ago, Howard came to Graytown to live with Mr. and Mrs. Elliott Goodwin, where he continued to reside until his death.

Services were conducted at the Stenberg Funeral Parlors at 2:00 p.m., Monday, July 8, 1946, the writer trying to convey some word of comfort by outlining the hope and belief of Howard in the resurrection and the coming future rewards to the faithful.

Mrs. Elmer Gale and Mrs. Leo Gale sang: "Tis So Sweet to Trust in Jesus" and "God Be with You Till We Meet Again." Mr. Thomas Larimore, cousin of Howard and organist at a large church in Saint Paul, was the accompanist.

His mother having preceded him in death, Howard leaves to mourn his father and step-mother, Mr. and Mrs. W. C. Stephens; a brother, Paul; a sister-in-law, and a niece.

V. E. Kirkpatrick.

#### MACOMB, ILLINOIS

A very successful daily vacation Bible school was conducted at Macomb, Ill., July 8-12. Both morning and afternoon classes were held, and our attendance for the ten sessions averaged fifty-nine students. Thirty-nine awards were given for perfect attendance. Awards also were given for memory work and to the best fishers of men. On Friday evening, many of the parents came out to witness the work accomplished by the children. The writer served as director, while Mrs. Pritchard, Worley, Moore, Potts, and Carlson helped as teachers. How blessed a privilege it is to work with these little ones whom Jesus loves!

The brethren at Macomb express their sincere thanks for the \$250 contribution toward our building fund from National Bible Institution. This brings our total to \$1,260. The need for a new building and some classrooms certainly was demonstrated in our recent Bible school when sixty children met in one small room. May the Lord make possible a way to build in the near future.

Virgil A. VeNard has just returned home, having been discharged from the navy as a radarman 3-a. We are thankful that Virgil takes such an active part in our church work.

We are expecting Bro. Gerald Cooper to be with us on July 21, to bring us the message. It seems wonderful to us all to be able to see Bro. Cooper again. Linford Moore, Pastor.

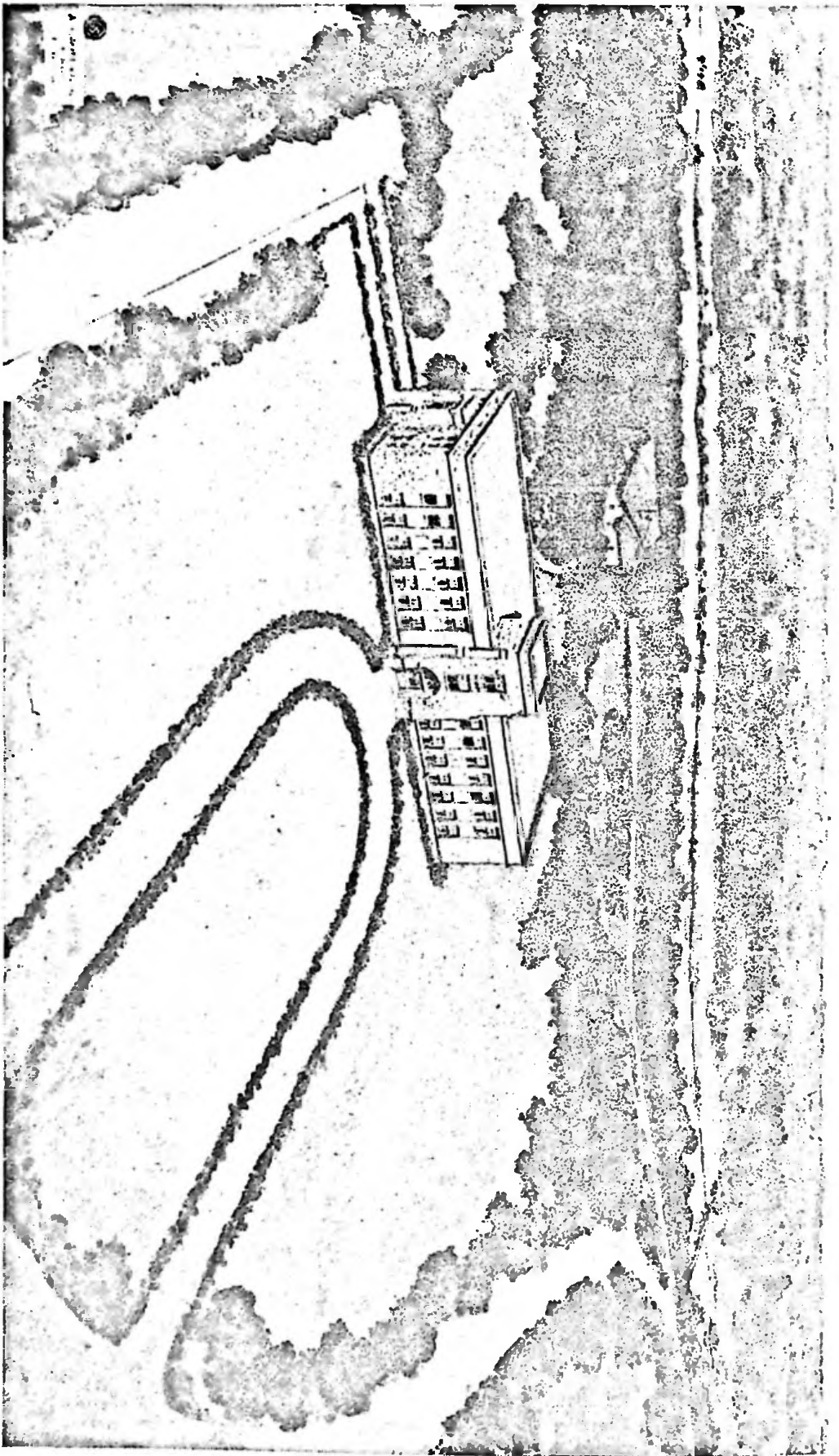
#### HERALD RECEIPTS

Mrs. Homer Boyle; Richard E. Powell; A. B. Lobell (3); Harold Starbuck (2); Mrs. L. Drake; Chas. Fankhoner; John Lehman (2); Mrs. Nora Pearson; Chas. A. Pearson; Alfred Sanders.

Vivian Kirkpatrick; J. L. Humphreys; John R. Humphreys; T. L. Land; T. E. Lynch; Mrs. John Shandor (2); John B. Mock (2); H. D. Hathaway; Mary Sprinkle; Mrs. Delos Andrew; Chas. Netts; Ernest R. Drabentott; Chas. W. Howe; Mrs. R. C. Drew; Louis H. Ralston; Mrs. E. C. Railsbuck (5); Mrs. R. A. Humphreys; Mrs. J. W. Kinsey; Mrs. J. A. Irons; Elaine Andrews.

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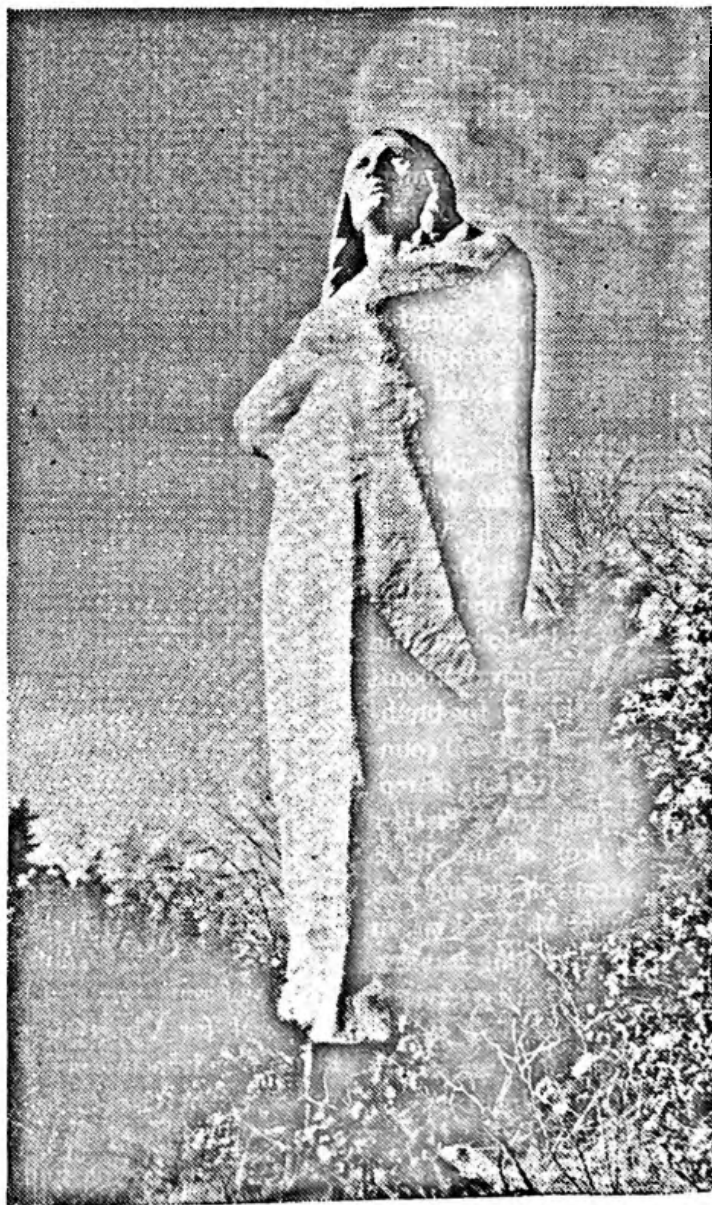
**NATIONAL BIBLE INSTITUTION - OREGON, ILLINOIS**

# THE RESTITUTION HERALD

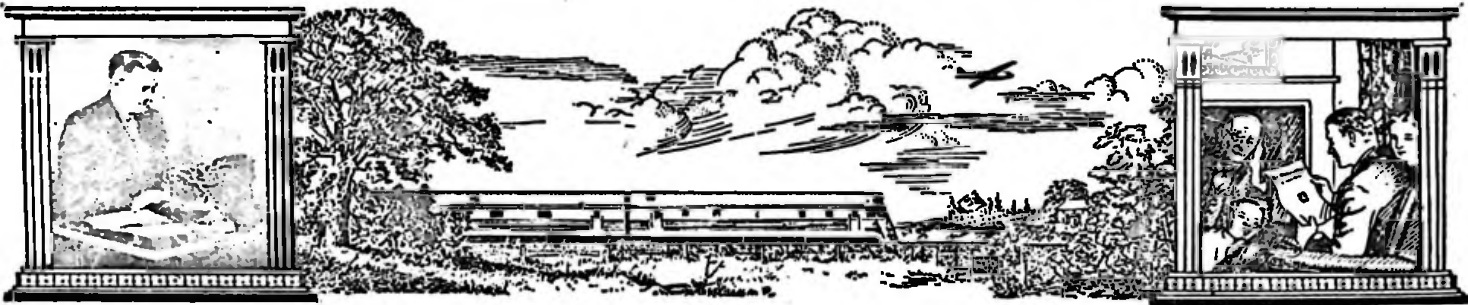
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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Welcome to General Conference

Everybody is welcome at General Conference. You, personally, are welcome—whether you came with ten thousand dollars or ten cents. You are welcome because you are you, just you. You left your home and local interests to come; you forfeited a planned fishing trip, perhaps, to come here for service to the King; you spent money for fare that you well could have used in a more personal way. You came for no gain other than “gain for Christ.” It is the happy part, therefore, of all Oregonians to receive you, gladly, and to help you to have a good time in the Lord.

Every day's program of the Conference will be planned for your interest and profit. A daily program will be posted on the bulletin board outside the church. Watch it, daily. Sisters Leota B. Hanson and Elizabeth Ordnung will assist you, to the best of their abilities, to find convenient lodging. (Attendants are encouraged to lodge at the dormitory adjoining the church, but a few private rooms are available at the College and in local homes for brethren who may need them.) Sr. Leila Whitehead will counsel with you regarding any questions or problems of representation, delegate credentials, voting, etc. Brother Francis Burnett, general superintendent of the Bible School program, will assist with answers to almost any possible question. Try him! Brother James M. Watkins, in charge of the evening devotional and preaching services, will be glad to counsel with you regarding those services; or, see Sister Esta Starbuck who has charge of special songs and music. “Be a volunteer when they are near!” Brother Emory Macy, trouble shooter, will thrust his finger into any leaking dyke that may annoy you.

There are ways, too, in which all attendants can be of general assistance toward making the Conference pleasant and enjoyable. Attend all the worship services, if possible. Be punctual—*quietly* seated a few minutes *before* scheduled time for the service to begin. Hold to a minimum the usual whispering, moving about, and other confusion during services. “Be still,” says the Lord, “and know that I am God!” (Psalm 46:10). Offer your assistance in the kitchen and dining room. “Many hands make

light work.” Co-operate with the janitor (Milo Magaw) to keep the church, the dormitory, and the grounds clean and neat. Meet incoming delegates with a smile and help them to become adjusted. Sign the attendance register—Sister Leota Hanson in charge. Most important, let the Spirit of Christ keep you close to Him, working with one another in kindness and love for the benefit of the Conference as a whole.

## Challenge of the Day

Soon, Jesus Christ, our Lord, will return to earth. He will return to judge, to reign. Soon, we who are engaged to Christ, shall be caught up to meet Him in the air, to be fashioned, in a moment, like “unto his glorious body.” What rapture that will be! Soon, Christ will appoint His faithful workers to places of enlarged service throughout the world. We are to “reign with him” wherever and however He may direct. Some will have “authority over ten cities”; others of us may be only doorkeepers. Every office, though, will be an honor—an honor for which we are qualified. This is the day, therefore, for preparation.

Out in the world, there is darkness, confusion, fear, and despair. The hope of the world is in the church of the living God. Let us not fail the Christ. Let us not fail to be a refuge to them who are in storm—showing always the way to salvation in the coming Kingdom of God.

The 1946 General Conference should be the largest and best Conference yet assembled. Kindness, co-operation, and zeal for Christ should permeate the Conference. Plans for advancing our nation-wide work should be developed. The Conference should be a time, not only to receive *from* the Lord, but to give *to* the Lord. Pray for conversions. Pray for the Lord to direct in every decision. Pray for an enlarged activity throughout the coming Conference year.

## A New College Catalogue

Send names and addresses of persons who may be interested in attending Oregon Bible College. A new catalogue “on the press” will be ready for mailing within a few days. It is yours for the asking, and you will enjoy it.



# "Beauty for Ashes"

By F. A. Stilson (South Bend, Indiana)  
(Dean of the recent Summer School)

EVERYBODY loves the beautiful. God also must love it—He made so much of it. The Garden of Eden—a thing of beauty—was His creation. Even under the curse, we are surrounded by beauty on every side, though we do not always see it. But who is there who goes forth in the dewy morn and does not see beauty in the spider's web glistening in the beams of the morning sun? Or, who can travel over the highways of the land and not see beauty in the verdure of springtime, the waving fields of grain ripening for the summer harvest, the gold of autumn, or a freshly fallen snow covering the filth of earth and transforming it into things of beauty! Who does not see beauty in rolling hills, majestic rivers, or broad fertile plains!

Much of man's energy is spent in creating beauty, and in embellishing nature for the satisfaction of self and the enjoyment of his fellows. One generation creates beauty not for self alone, but often for generations to come, and man is attracted by beauty to the extent that he will journey long distances to behold it, and especially the beauty of nature.

Besides creating beauty in nature, God chose a people, a nation, Israel, and sought to beautify that nation that it might be a glory to Him. A description is found in Ezekiel 16. In verse 8, we read: "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee . . . and thou becamest mine." In the verses following, we have a description of that adorning: "Clothed thee with broidered work," "shod thee with badger's skin," "girded thee about with fine linen," "covered thee with silk," "ornaments," "bracelets," etc., until He could say, "Thou wast exceedingly beautiful, and thou didst prosper into a kingdom." As a result of Israel's beauty, her renown went forth among the heathen.

Thus Israel was "perfect through my comeliness," said the Lord. With all that perfect beauty, though, she chose rather "her own beauty," and played the harlot with the world.

For this nation, God designed a tabernacle, then a Temple, even Solomon's, beautiful beyond description, in which He could dwell.

The same God, our Father, has chosen to beautify still one more temple that it might be His habitation through

the Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.)

God still loves beauty, and, we think, especially when it is His own dwelling place. He has chosen to beautify another people, that they may be a glory to Him and that their "renown" may go forth upon the earth.

By looking at 1 Peter 3:1-5, we note that this adorning is quite different from the adorning of God's habitation of old. The adorning, instead of being outward, is *inward*—the "hidden man of the heart." It is "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Verse 5 is noticeable: "In the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." For us, it is being in subjection unto *the Father's will* which makes us beautiful.

In Titus 2:10-14, we discover another beauty the Father would have. We quote: "That they may adorn the doctrine [teaching] of God our Saviour in all things." This adorning is done in a way indicated in the quotation: "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Thereby do we make "beautiful" the teaching of our Master. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15.)

For which adorning do we spend most of our time? When Israel chose her own beauty, after long patience God turned away from her. The Temple was destroyed. "If any defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The important thing for us is to see that we display the beauty which will be a joy to our heavenly Father—display a temple in which He is pleased to dwell.

*Conference!* Conference is here at Oregon, Illinois, where *beauty is on display*.

"Let the beauty of Jesus be seen in me,  
All His wonderful passion and purity.  
O, Thou Spirit divine, all my nature refine,  
Till the beauty of Jesus be seen in me."

# John, Three Sixteen

## In Three Parts—Part Two

By J. W. Macallister (Hatboro, Pennsylvania)

**G**OD told Adam plainly that, if he ate of the forbidden tree, he would die—and the record is that *he died*. Under the law of the New Testament, we have the same verdict, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

If this simple, plain teaching of God's Word had been believed and held by God's professing people, it would have removed most of the confusing and contradictory doctrines and opinions held and taught as Christian doctrines, but which really are the former teachings of pagan Rome and still are held sacred, despite the plain teaching of God's Word.

The Word says, "The soul that sinneth, it shall die." Pagan Rome says, "The soul is immortal and cannot die." Whose word will you accept?

If one would accept the plain teaching of God's Word, that death is actually what our senses plainly show us when we look upon the mortal remains of our friends who have finished their present earthly career, we would understand the subject. They cannot see, hear, or exercise any of the senses of the living, and only a few days show beginning of corruption and disintegration of the fleshly body.

The Word shows clearly: there is no consciousness after death; men's thoughts perish; no knowledge, wisdom, work, nor device in the grave; men's sons come to honor, but they know it not. Many other scriptures show that death is exactly what it appears to be. In the case of the Lord Jesus Himself, the Word shows in more than two dozen places that He, too, required the power of His Father to release Him from the death state.

If one gets this clear Scripture truth firmly fixed in his mind, it will be quite easy to grasp the process by which God could be just and yet the Justifier of them who accept Jesus Christ as their Saviour.

The penalty of sin pronounced in Eden was death. The one who pronounced the sentence was the Almighty God, and it was a just and proper edict, for Adam had, as a perfect man, the capacity to obey, and he was fully warned what the consequence would be if he disobeyed God.

The result of that penalty, when carried out on Adam, put him into a condition of absolute helplessness. If there ever was to be a release from that death state, it would have to be brought about by some power outside of man himself, and in a way Divine justice would be main-

tained; for, if God would change His verdict, it would show a lack of proper judgment in the first instance.

This deliverance was made possible through God sending His Son unto the world. He caused Jesus to take the very nature and body of man. He subjected Him to many of the privations and trials of the human race, making conditions whereby He was tempted in all ways like we fallen human beings are tempted, both by fellow man and Satan, yet He was without sin.

Thus the second Adam proved by His obedience, under much more trying conditions than did the first Adam, His perfect loyalty to His Father. Further, Jesus, living under the law of Moses as He did, fulfilled that perfect law given to Israel and proved His fitness to become the perfect, acceptable sacrifice for man. The Mosaic law promised that any who kept it perfectly should live. Thus, Jesus showed by His obedience His perfection and right to life, and He truthfully could say that no one took (for reason) His life from Him, but that He laid it down of His own accord, in harmony with His Father's will.

Let us illustrate by a frequent human experience. A man owns his home property on which he has a mortgage debt. The holder of the mortgage demands payment, and the owner of the property has no funds to pay it. The mortgage is foreclosed by sheriff sale, and the man is without a home. But suppose some man of means who knew of the matter should step forward and say, "I pity this man. I will pay the debt for him." The holder of the mortgage would be bound to accept the money and free the first owner of his debt, and the home would be clear.

This is a fair illustration of the condition of the human race. Father Adam, when he disobeyed God's just demands, put a mortgage upon himself and all his future offspring that neither he nor they have ever been able to pay. The Bible says: "None of them can by any means redeem his brother, nor give to God a ransom for him" because all hopelessly were involved in the family debt of sin.

When God's second Adam willingly went to the cross of Calvary to pay the penalty for sin, i.e., the mortgage against the first Adam and his children, God gladly accepted that glorious sacrifice as a sum sufficient to meet all the demands of justice against them and willingly releases every one of them who will comply with His formula for such escape.

Hence, the Word clearly teaches that as by the offense of Adam "sin entered into the world, and death by sin [i.e., consequence of sin]; and so death passed upon all" Adam's offspring, "so by the righteousness of one [i.e., Jesus the sinless One who died the just for the unjust] the free gift came upon all men unto justification of life." "As in Adam all die, even so in Christ shall all be made alive."

This is a stupendous truth and one which we regret to say sometimes is improperly used to teach the unscriptural doctrine of universalism. The Word clearly shows that the remedy is as far reaching as the disease, but it also shows that the remedy must be used according to the divine prescription before it will yield a cure.

The Bible says: "God was in (Please turn to page 10)

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## To Stay or Leave

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By Lyle Rankin (Cashmere, Washington)

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**M**ANY PEOPLE believe that when a good person dies he immediately leaves this earth to dwell somewhere else. The reasons for such a belief vary; some individuals believe it simply because their parents or grandparents had believed it, while others think the Bible teaches it.

It makes a difference what one believes and practices concerning his present life with all its red tape and problems. For instance, one may believe it is all right to steal and may practice it safely for a time, but what will happen if the thief is caught? One may believe it is safe and right to drive his car more than fifty miles an hour in Washington State; but, if right, why not do it in the presence of the law-enforcement officer?

Many examples could be mentioned about this present time in our dealings with men, but how about our walk before God? True, we may believe what we please, but there is no promise of life eternal from God to those who choose to please themselves and not God. "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

Now the Saviour plainly and simply said, "Blessed are the meek, for they shall inherit *the earth*" (Matt. 5:5). Jesus knew of His Father's Word and sometimes read from it before the people. He was not ignorant of that written in Psalm 37:9, 11, 18, 22, and 29 which teaches the same truth as He uttered in the Beatitudes. His doctrine of the meek inheriting the earth also is endorsed by that recorded in Proverbs 10:30, "The righteous shall *never* be removed: but the wicked shall not inhabit the *earth*."

It makes a difference what one believes about the future eternal abode of the righteous, because to believe other than that which is taught in God's Word would not please God.

Jesus said, "If I go . . . I will come again" (John 14:3). Further, the inspired Record 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). In many more places, too, God's Word testifies to

the fact that Jesus will come to the earth to reign. Do you believe it? If you do, then why desire to go away and live where Jesus will not be?

Acts 3:19-21 tells that God will send Jesus from heaven for the restitution time as prophesied by God's prophets of old. If you want to know more about the work of restitution and what will be restored, as well as when it will be restored, just spend some time studying the writings of the prophets of old. When God's Word teaches that Jesus will be sent and come to this earth for the purpose of restoring it to its Edenic condition and making it glorious, nothing short of believing it will please Him.

The earth is now God's footstool, and, of it, He said, "I will make the place of my feet glorious" (Isa. 60:13). All can realize that the earth never has been made glorious in fulfillment of that prophecy, but the starting of that great work is not too far in the future. Would you like to help in this restitution work? Jesus will have helpers. The call goes out today through the gospel of the Kingdom to those helpers.

These are the words those helpers someday will say: "Thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). Kings are rulers, and priests are mediators between God and man, which would show that they would be instructors in righteousness, carrying the pleas and questions of the mortal man to God and bringing His answers and instruction back.

Jesus paid the required price to be rewarded with the "joy that was set before him." Are we willing to suffer with Him that we may also reign with Him? (Heb. 12:1-3; 2 Tim. 2:12.) His reign will be on and over the whole earth and under the whole heaven. The saints' reign likewise will be on the earth, for they will be co-rulers with Him.

Do you want to go away from the earth, or stay on it?

# Man's Natural Cravings

By (Mrs.) Florence Pease (Ashtabula, Ohio)

*"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8).*

THE FOOD GOD gave Israel in the wilderness was called "angels' food" (Psalm 78:25), but "angels' food" is not the natural diet for us carnal humans. We crave other food. From birth, we naturally are adapted to nourish ourselves with Devil's food, rather than with what God may offer, for we were born in sin. David said of himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Of transgressing men, David said they "are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psalm 58:3).

As one looks upon the world today, he sees that people who lust for riches have taken the advantage to tempt the craving human brain—tempting with every conceivable allurements and entertainment for ungodly profits.

One of the worst evils prevalent in the world today is making haste to be rich. Proverbs 28:20 warns against this evil, saying, "He that maketh haste to be rich shall not be innocent." The human brain feeds, also, on popularity, pride, and pleasure. Utmost in the mind of the majority is desire for popularity, and there is no limit to which people will go to obtain it. Their glory is not of God; it is gotten of an evil heart. At midnight of this Age, the curtain will fall on their dramatic life, and all will be lost forever.

Pride? Yes, today, as one travels along the highways, he sees beautiful, palace-like residences that have no appearance of humble occupants who might welcome the lowly Son of God, should He knock on their doors. Jesus traveled many weary miles on foot to carry the glad tidings of the restoration of the Kingdom of God, so soon now to be established upon earth.

Today, as one travels the roads, he sees at least one automobile, and frequently two, or even three, owned by one family. Some are so gorgeous and dazzling, and, as one might say, "fit for a king." Only few people, though, use their cars in service to Christ—the One who rode only on a lowly mule. Too slow today? Yes. Man craves speed to-

day, and speed is bringing him nearer and nearer his eternal destruction.

Turning to the subject of dress, we wonder how a true, humble Christian can help but notice the ungodly and unbecoming apparel worn today. It brings to my mind the thought, "By their dress ye shall know them." Only one style will be acceptable in the Day of Judgment; only one style will meet God's approval—the robe of righteousness. (Rev. 7:14.) The wife of the Lamb must be "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (19:8). The style of a true Christian never changes. (1 Tim. 2:9, 10).

Pleasure! Here, too, is revealed man's natural cravings. Millions upon millions of dollars are put into places of entertainment and amusement. There is a natural-born frenzy for various pleasures, such as those in dance halls, recreation halls, public parks, eating and drinking places. Public games of one kind or another, theaters and radio entertainment, unholy music—all are maintained to feed the human and carnal brain. Children of the Devil must have amusement!

Do parents today think it unbecoming to put a Bible in the hands of their child and teach him, or her, the pleasure of knowing the ways of God and His Son Jesus? Have they any love, or concern, over the welfare of that child, if they let it feed on Devil's food?

Christian brothers and sisters, let us show the world that we eat "angels' food," that we feast on truth and righteousness. We find here and there in the Faith those who uphold and defend certain practices which to others seem out of place in the life of a Christian. How can we come together and be of one mind? Do the examples we set draw others to the Truth, or away from it? Here is a story of what wrong example has done:

A member of our Faith frequently was going into a drug store and telling the truth to the druggist. The druggist was getting very much interested. One

## CHRISTIANS

"Could I be called a Christian  
If everybody knew  
My secret thoughts and feelings  
And everything I do?"

"Oh, could they see the likeness  
Of Christ in me each day?  
Oh, could they hear Him speaking  
In every word I say?"

"Could I be called a Christian  
If everyone could know  
That I am found in places  
Where Jesus would not go?"

"Oh, could they hear His echo  
In every song I sing—  
In eating, drinking, dressing,  
Could they see Christ in me?"

"Could I be called a Christian  
If judged by what I read,  
By all my recreations  
And every thought and deed?"

"Could I be counted Christlike  
As I now work and pray,  
Unselfish, kind, forgiving  
To others every day?"

—Author unknown.

evening, as they were talking, the druggist offered a drink of intoxicating wine to our brother. He accepted it. Never again, though, could he get the druggist to listen to the truth. Yes, how greatly should we heed the commandment to "abstain from all appearance of evil" (1 Thess. 5:22).

"Devil's food" is sold on the broadway to destruction. The narrow path is the way of a true Christian, and we nourish ourselves with "angel's food"—growing into the likeness of God and unto eternal life. Greatest source of this "angels' food" is the Bible. Read it; study it; then obey it.

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## Gratitude for God's Blessings

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By Glenn M. Birkey (Rochelle, Illinois)

*"Giving thanks always for all men to God the Father in the name of our Lord Jesus Christ" (Eph. 5:20, Lamsa).*

NEARLY every day we hear people complain, rather than give thanks for the good things that come their way. We humans do not seem to realize that we receive much more than we deserve. It is said that the weather is the most talked-about subject, though having the least done about it, by the human race. I well remember a number of years ago, while sitting in a restaurant in Savannah, Illinois, hearing an old railroad man tell a story, which, though not true, illustrates that God's ways are much higher than man's ways in the operation of nature. A farmer who was "disgruntled" with the weather asked if he might control the weather over the crops on his farm for one year, and was told that he might. Of course, he was highly pleased and asked for rain, then sunshine, then rain and sunshine, and his crops grew very fast and luxuriantly. He rubbed his hands in anticipation of a great harvest, but when the crops were supposed to mature, there was not any grain on his stalks. He had forgotten to have the wind blow to pollinate the blossoms.

Yes, God's ways are far superior to man's ways, yet man does not show gratitude. When once entertaining an Adventist minister in our home, he told of being in a home down in Ohio where he was a guest. When seated at the table, he, through habit, started to say thanks at the table, not being asked by the head of the home. The man entertaining the minister immediately censured the minister by saying that if anyone was to be thanked for the food, it should be he, as it was he who provided the meal. The minister answered by saying that if his host could whittle out a grain of wheat or corn and place within it the germ of life so it would grow when planted, then he would agree to thank him, but not before. That silenced the man.

We may pray for the safety of ourselves, or our friends, on an auto trip. Do we, after the trip is completed, go to God on our knees and thank Him for the answer to our petition? Or, do we not through thoughtlessness just con-

sider it "good luck" that no accident happened? It seems to me that this failure to give thanks is a sin of omission.

I well remember a head-on collision between two trains, in one of which I was riding. After I regained consciousness, and looked out of the door and beheld the scene that met my eyes, I dropped to my knees in thanks to God for His protection over me, for my life could have been taken just as well as not. Had I considered it just "luck," that would have been a sin of ingratitude, as I reason the matter.

I fear too many of us take too much for granted, thinking we are entitled to much more than we really merit. Someone will say, "We don't get all we ask God for." James, in his Epistle, said: "You ask and you do not receive because you do not ask sincerely; you ask that you may satisfy your lust" (James 4:3, Lamsa). If you took your child into a grocery store, and if he asked you to buy him a green peach or apple to eat, would you comply with his request? Not if you were a sensible parent and were interested in your child's health! God is much wiser than a human parent, and God will not give us that which would be detrimental to us. As it is, God gives us so much that we are prone to be selfish. Psalm 92 is called, A Hymn of Gratitude. Read it. In conclusion, I will quote Psalm 100 from Goodspeed's Translation:

"Hail the Lord joyously, all the earth!

Serve the Lord with gladness!

Come before him with joyful song!

Know that the Lord is God.

He made us, and his we are,

His people and the sheep of his pasture.

Come into his gates with thanksgiving,

And into his courts with praise!

Give thanks to him; bless his name!

For the Lord is good; his kindness is everlasting;

And his faithfulness endures throughout the ages."





## News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**SIN.** At the recent Methodist Conference of the United Kingdom held in London, an appeal was made by one of the delegates to re-incorporate the old-fashioned word of "sin" into pulpit vocabularies. He argued, and with a great deal of truth, too, that substitute phrases that soften the impact on the transgressors, such as "moral delinquency" and "moral laxity" or "sexual irregularity," are used in modern pulpit language, lest someone be given offense.

Commenting on the timeliness of the appeal, an editorial in the Toronto Globe and Mail, remarks: "One can judge the age and moral quality of a civilization by the way it talks . . . Consider how seldom the word 'stern' may be applied to a man in these days. People are afraid to say 'death' today. They prefer 'passed away.' They are not buried, they are interred. Businesses seldom go bankrupt. They are 'reorganized.' Charity has been replaced by welfare. Indeed, 'charity' goes to no greater extreme than in our legislative bodies, where the old vigor and forthrightness of debate is almost gone. The members no longer say what they mean, but invent anemic phrases to avoid offense to petty vanity. Newspapers have become as bad."

There is very little of that forthrightness that is found in Scripture. "I withstood him to the face" is an example of staunchness of character that needs fuller expression in the lives of church folk today. "Seeing that we have such hope," let us "use great plainness of speech."

**YOUNG MEN'S COUNSEL.** Terrorism that has been sweeping the Holy Land the past few weeks reached its worst climax in the bombing of the King David Hotel, in which ninety-three persons, according to latest information, were either killed or reported missing. Executives of the Jewish Agency have denounced this crime against the government and society. If these young men only realized it, they are injuring the cause of Jewry rather than aiding it in their lawless efforts. These zealous terrorists are like the young men of Rehoboam's time, wanting in judgment and common sense. So often, the vitality of youth moves ahead of reason and sane action.

Without doubt, this wave of terrorism will hasten action by the interested governments, and may bring about decisions that will come short of meeting the present needs of misplaced Jews in Europe and parts of Asia. At the present time, American and British delegations are considering the Joint Palestine Report. The British insist that the whole report be accepted, or else full reconsideration be given to the whole report, as each section is interrelated. As these lines are being written, a pre-war recommendation that two separate states be created, one for the Arabs and another for the Jews, with a central government, seems to be the only way out for the two

most interested governments, Britain and the United States. The Independent Labor Party of England is prodding its government to action, and it is certain that delay cannot be maintained much longer. A momentous decision is in the offing for Palestine.

Eventually, there will be fulfillment of this prophecy: "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there," says God, "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."

**EDUCATION FAILS.** In speaking at the one-hundredth commencement exercises of City College, New York City, John Foster Dulles said: "Education in this country has largely broken with the great teachings of the moral law, and our people have more and more come to assume that a little group of officeholders will decide on what is right and spell it out in statute law, and that as long as they do not violate such man-made laws they are free to do whatever they please. Under these conditions, freedom . . . rapidly evaporates."

That our educational system has had much to do with lowering the appreciation of virtue and the standard of morals and religious convictions seems well supported by the facts. Recognition of this by the Roman Catholic church is forcing that large organization to spend much of its energy on providing its own education. The safe-guarding of the moral side of their young people is an important factor in this renewed effort to provide full education for its youth. In a recent book entitled, "Youth and Religion," which is a survey of the attitude of young people in Canada toward religion, it is indicated that the morals of the young people of Catholic faith are not declining to the same extent as the young folk of Protestant persuasion.

If Church of God parents love their boys and girls, they will busy themselves in making ample provision for their schooling in an atmosphere of teaching that will keep their morals high and their faith intact.

**CHRISTIAN INSPIRATION.** A movement with a great deal of potential insurgency is under way in France to revive religion in the national life. At the recent election held there, the Popular Republican Party came out as the strongest political faction. It describes itself as a "democratic movement of Christian inspiration." The leader of this party is Georges Bidault, who was foreign editor of the Catholic L'Aube. This party is interested in bringing religion back to France, but as one Catholic writer stated: "The Pope is infallible only when he determines the truth of faith, not political truth. We are adversaries of political Christianity."

If France can break the political yoke of the Catholic Church, and at the same time re-

vive the religious life of the nation, a new day for France is at hand. Since the French Revolution, the people have been suspicious of religion, and they had occasion for their fears, and it is doubtful if this religious party will survive many elections in their efforts to make France after the pattern of Christian inspiration.

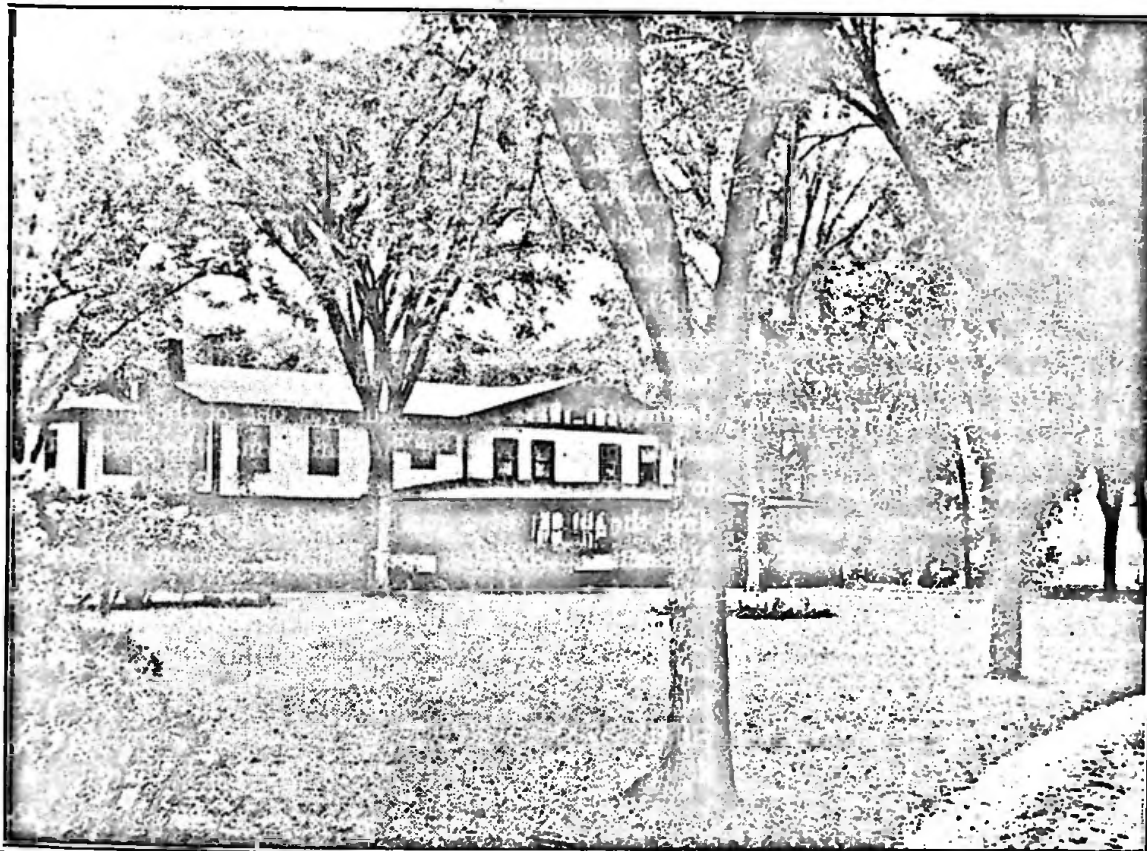
**DOCTRINAL NEGLECT.** Writing in "The

United Church Observer," official paper for the United Church in Canada, Victor Fiddes reviews "Young Canada and Religion." A brief quotation is given from his column. He says: "There is an alysmal ignorance on the part of young people of Biblical knowledge, Christian doctrine, Church history, etc. This applies particularly to the Protestants, and most particularly to the members and adherents of our own United Church. In one of the surveys, a cross-section of young people were asked to check one of four definitions of religion as being the most adequate from their point of view. Three quarters of the Roman Catholic youth who were interviewed chose as their definition of religion: 'A personal relationship with God,' of 'Following the teachings and practices of your church,' whereas three quarters of the United Church young people defined their religion as 'Devotion to what is best for humanity' or 'Living daily life according to the example of Jesus or other leaders.'"

The replies in this survey among young people indicate the results of their respective church teachings. The Catholic young folk had been indoctrinated. The Protestant young people had been neglected in doctrinal teaching, and, as Fiddes remarks: "The Protestant Church is now paying dearly for its doctrinal neglect of recent years."

**AIR TRAFFIC.** The areas of the universe are becoming alarmingly nearby through modernized transportation. Air transportation, since the war, has been increasing as fast as additional liners of the sky are placed in operation. It is reported that "high density routes, such as New York-Washington and New York and Chicago are filling four-engined airplanes as fast as they are put into service. Air traffic between some cities already exceeds rail passenger totals for corresponding periods of 1939."

Sending mail by rocket ship appears to be a practical plan soon to be put into effect. B-2 rockets have gone into the spheres above us between seventy-five and one hundred miles. These experiments are not dreamy attempts to reach far-off Mars, but to get valuable information on weather and meteorological relationships to mother earth and possible channels of future travel. The increase of knowledge is upon us with untold blessings if properly used. We must fly to keep up with progress and developments.



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## What Shall I Do with My Life?

*By Otto E. Dick*

Many of us are so busily engaged in enjoying life that we seldom take time to analyze life. Too often we lack a well-defined worthy purpose in life and reach old age without having accomplished anything but a few thousand dollars worth of the world's goods. We are so busy making a living, that we neglect to make a life. We realize too late that making a living is only a means to making a life. "There is no wealth but life," said Ruskin, and, said Feliz Adler, "The test for judging the activity pursued in making a living is not the wealth, the income, the things produced, but the sort of life it permits or creates; the kind of men it makes of us."

"What shall I do with my life?" is a question that must receive our most careful consideration early in life if we are to make the most of our lives. We must realize that we must begin early preparing ourselves, that we may use our lives most profitably in the service of Him who gave us life. It is the highest calling known, and requires earnest, intensive study.

Our best textbook of life is the Bible, which is the chief text of Oregon Bible College. Won't you come study with us? Won't you consider seriously what advantages the College has to offer you in profitable and pleasant living? Will you recommend it to those who are desirous of preparing themselves for greater service and greater happiness? We need many consecrated students to justify the expense and energies spent upon the College. We need many more Christian workers to fill the vacancies created by the death and retiring of older ministers. Furthermore, the opening of new fields is creating an acute shortage of ministers. Won't you make the most important decision of your life by signing and returning the enrollment coupon below?

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## JOHN, THREE SIXTEEN

*(Continued from page 5)*

Christ, reconciling the world unto Himself," but the same chapter pleads with man, in turn, to "be reconciled to God as dear children." Christ's death removed the barrier that justice had erected between God and man, but man must return to God by acknowledging his sins and accepting by faith God's remedy.

He also must show by his future course of life his appreciation to God and His Son for all the benefits he has received. Saving faith is a dual thing. It means a personal acceptance of Christ as our Saviour, also an obedience to the will of God as revealed in His Word.

If thankfulness to a fellow man who would pay a debt for us, so we could enjoy a few years of liberty, would fill our heart with gratitude, what should be the measure of our thanksgiving and gratitude to Him who has died for us and made eternal life and joy a possibility?

Now, since we have seen God's provision through the anointed Jesus for the restoration to harmony and sonship, let us see if His Word will show us the methods He will use, so we may get a vision of that wonderful provision.

There are in the Bible two doctrines that are so plainly taught and well established that hardly a single member of any of the conflicting denominations will deny their truth, yet when either one of them is analyzed and an attempt made to apply it logically, no place can be found where it fits. Those doctrines are, "The day of judgment" and "The resurrection of the dead."

The pagan immortality-of-the-soul theory demands that at death one must go immediately to that reward merited by his actions of the past life. If righteous, he is ushered into an eternity of heavenly bliss. If evil, he of necessity goes to a place of conscious eternal remorse and punishment.

Just where is there need or place for a day of judgment

or of resurrection from death, if the accepted theory of inherent immortality is true?

Bible history shows two prominent characters, both having the same name, i.e., Saul, king of Israel, and Saul of Tarsus, the apostle to the Gentiles. The first, King Saul, became wicked and disobedient. He lost all favor from God and in his extremity visited the witch of Endor for guidance after God had repudiated him and refused to help him. This Saul committed suicide and surely left no record upon which to base a hope for any divine favor, but a record which one could safely state merited condemnation. The second Saul was one of the most loyal and faithful followers of the Lamb, one who gave his all in the service of the God he loved. Secular history says he died the death of a martyr for his loyalty to Jesus of Nazareth. Both reason and Scripture warrant his expectation of eternal bliss and peace.

Now, with Saul the wicked king in hell for three thousand years, and Saul the great Apostle in heaven for nearly two thousand years, where can you find a place where either of them can sensibly have a resurrection from the dead, or a day of judgment for the deeds done in the body?

Reader, does it not appear that someone has made a mistake? And most certainly it is not God's Word that is mistaken. Now, just what is the truth of the matter? Surely God has not left us in the dark on the question.

Generation and regeneration is the answer to the question. The first Adam and all his generation, including his helpmate because of that primal disobedience in Eden, came under the death sentence and have been going down unto the prison house of the tomb ever since.

The second Adam, the Lord from heaven, at His first advent, paid the ransom price for the first Adam and his offspring, and, on authority of God's Word in a number of places, is going to come back to earth a second time to receive His purchased possessions. *(To be concluded)*

## ALBERT DUANE EASTON

Albert Duane Easton was born, April 10, 1873, at Monticello, Ill., and died, June 25, 1946, at his home, 13217 Wilmington, Compton, Calif.

He was married to Ruby Seymour, June 17, 1912, at Riverside, Calif. The children of this union are Bert Easton (deceased), Virginia Williams, Margaret Deskin, Duane Easton, Mary Jane Zahn, and four grandchildren. Of a former union, there survives a daughter, Roberta Hazle and her children. The only other near relative surviving is his brother, George Easton of Inglewood, Calif.

Interment was by Hunter Mortuary of Long Beach, at Sunnyside Cemetery, on June 27, 1946. Sermon was by J. W. McLain.

Mr. Easton was a member of the Los Angeles Church of God, having been baptized by S. J. Lindsay. J. W. McLain, Pastor.

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## THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

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

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.

**DIMMICK - BURNETT**

Saturday night, July 20, at eight o'clock, in a beautiful candlelight service at the Church of God, Tempe, Ariz., Sr. Julia Dimmick became the bride of Bro. Lozelle Burnett, formerly of Ripley, Ill. The double ring service was read before the immediate relatives, members, and friends of the church.

The bride was beautiful in a white satin gown with fingertip veil. Mrs. Harold Burnett, the bride's sister, wore a yellow satin gown and was matron of honor; Mrs. Richard Hanson of Oakland, Calif., another sister, with Miss Helen Burnett, a sister of the groom, wore blue satin gowns as bridesmaids. Frances Dimmick and Elaine Lapp were dressed in peach and strewed rose petals in the bride's path to the altar.

Bro. Harold Burnett, a brother of the groom, acted as best man, and Bros. Clarence and Joseph Bunch were ushers.

Miss Velma Gray sang "Because" and "I Love You Truly," and, just before the closing, prayerfully sang "Saviour, Like a Shepherd Lead Us." Music for the ceremony was provided by Mrs. C. E. Lapp at the piano, assisted by Mrs. Robert Townsend at the solo-vox.

Immediately following the ceremony, a reception was given at the ranch home of the bride's parents, Bro. and Sr. Almus Dimmick, where Mrs. Victor Corbell arranged a beautiful table for the refreshments. The young couple left early in the evening for a honeymoon trip to Grand Canyon and other scenic spots of northern Arizona.

Bro. Burnett is at present employed by the Tempe Cemetery Association and his wife has been employed for the past two years by the First National Bank, Phoenix, Ariz. Sr. Burnett is the secretary of our church, and both these young people are faithful attendants at all services. We sincerely pray God's richest blessing on them as they start their journey together through life. C. E. Lapp.

**HERALD SUBSCRIPTION DRIVE**

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Previously reported	166
M. W. Lyon	6
John B. Moeck	1
Mrs. John Shandor	1
J. Arthur Johnson	1
Mrs. E. C. Railsback	5
Benjamin A. Johnson	1
Edgar Harbert	1
Mrs. Jane Lansbery	1
Mrs. G. W. Kinsey	3
M. W. Lyon	4
Mrs. Eliza M. Cassen	1
Wenatchee, Wash., Church	1
<b>Total</b>	<b>192</b>

**LIST YOUR CHURCH**

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

- Arizona:**  
 Tempe—8th & Myrtle Sts.  
 C. E. Lapp, Pastor—709 Mill Ave.
- Arkansas:**  
 Greenbrier (McGintytown)—Rt. 1, 6 miles east of Greenbrier  
 H. Scott Smith, Pastor—Rt. 1, London  
 Little Rock—Hwy. 167 to baseline rd.; then about 2 mi. west on baseline rd.  
 H. Scott Smith, Pastor—London, Ark.  
 Magazine (Clark Chapel), Rt. 2  
 W. E. Simmons, Pastor—Hartshorne, Okla.
- California:**  
 Los Angeles—230 W. 103d St.  
 J. W. McLain, Pastor—230½ W. 103d St.  
 Telephone—PL-18815
- Illinois:**  
 Chicago—Lawson Y.M.C.A. (Chapel, third floor) Chicago Ave., at Dearborn St.  
 Harold J. Doan, Pastor—1908 N. Keystone  
 Dixon—W. Morgan St.  
 C. Alan McLain, Pastor—414 N. Galena Ave.—Telephone R-948  
 Macomb—Corner Johnson & Piper Sts.  
 Linford W. Moore, Pastor—802 W. Jefferson St.  
 Oregon—301 N. 3d St.  
 F. L. Austin, Pastor—500 S. 4th St.  
 Ripley—S.E. corner of Ripley Park  
 C. R. Randall, Pastor  
 Rockford—115 N. 3rd St.  
 Arien Marsh, Pastor—132 N. Gardiner Ave.  
 Telephone Forest 2027
- Indiana:**  
 Hillisburg—½ mile S. and 2 miles E. of Michigantown  
 Delbert A. Jones, Pastor—R.F.D., Michigantown  
 Kokomo—1244 S. Jay St.  
 Emory Macy, Pastor—1252 S. Jay St.  
 Telephone—9341.  
 South Bend (Hope Chapel)  
 Corner Lcer and Dayton Sts.  
 Timothy Pearson, Pastor—506½ E. Pa. Ave.
- Iowa:**  
 Sioux City (Golden Rule Church)  
 1919 Center St., Phone 8-2412
- Kansas:**  
 Arkansas City—709 N. A St.  
 E. H. Goit, Minister—1004 N. First St.  
 Phone 2437W
- Michigan:**  
 Grand Rapids (Pennellwood)—28 - 36th St., S.W.  
 H. U. Krogh, Jr., Pastor—110 - 32d St., S.E.  
 Grand Rapids (Southlawn)—200 Abbie S.E.  
 Lansing—AFL Labor Temple, 135 N. Cedar  
 Cecil Smead, Pastor—2525 Jefferson Ave., Midland, Mich.
- Minnesota:**  
 Saint Cloud—Corner 20th Ave. & 4th St. N.  
 A. M. Jones, Pastor—1940 - 4th St. N.
- Missouri:**  
 Jordan—five miles east of Cross Timbers.  
 Francis E. Burnett, Pastor—Jordan, Mo.

- Kansas City—3418 Indiana Ave. (temporary)  
 Francis E. Burnett, Pastor—Jordan, Mo.  
 Resident minister—John F. Green, 6216 Peery Ave.
- Nebraska:**  
 Holbrook  
 T. M. Ferrell, Pastor  
 Omaha—Corner 34th & Seward Sts.  
 Robert O. Hardesty, Pastor—1804 N. 33d St.—Phone AT-1481
- Ohio:**  
 Cleveland (Golden Rule Church)—13905 Dianna Ave.  
 Grover Gordon, Pastor—13605 Othello Ave.  
 Lawrenceville  
 Richard Smith, Pastor—Rt. 2, Springfield  
 Tipp City (Brush Creek) Rt. 2  
 On-Frederick-Nashville Rd., 1½ miles S. of State Route 71  
 G. E. Marsh, Pastor—131 S. 3rd St.

- Ontario:**  
 Fonthill—Center of Village  
 C. E. Randall, Pastor  
 Phone—Ridgeville, Ont, 128
- Texas:**  
 Corpus Christi—3316 Ave. D.  
 George A. Waters, Pastor—Phone 7209
- Washington:**  
 Cashmere—Corner Division & Elberta  
 Lyle Rankin, Pastor—Rt. 1  
 Felida—17 and Harrison

— Keep the list growing! —

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**HOTCHKISS - BROWN**

Beautiful flowers, palms, and candelabra formed the setting for the marriage of Miss Eleanor Mae Hotchkiss, daughter of Mr. and Mrs. Harvey Hotchkiss of 34th St., S.E., to Edward Brown, Jr., son of Mr. and Mrs. Edward Brown, Sr., at Ann St., S.W., Grand Rapids, Mich.

The double ring ceremony was solemnized in the Southlawn Church of God at eight o'clock, Saturday evening, June 22, with the undersigned officiating.

Preceding the ceremony, Robert Barr sang, "O Promise Me" and "Because." He was accompanied at the organ by Miss Evelyn Barr.

The bride chose a gown of white taffeta with a net over taffeta skirt, a sweetheart neckline, and three-quarter length sleeves. Her fingertip veil was held in place by a tiara of seed pearls. She carried a colonial bouquet of white carnations and snapdragons.

The bride was given in marriage by her father. Her sister, Miss Betty Hotchkiss, attended, and Miss Thora Phenix was bridesmaid. Acting as best man was James Brown, brother of the bridegroom, and Robert Nelson, cousin of the bridegroom, seated the guests.

Following the ceremony, a reception was held in the church annex for one hundred fifty guests.

Mrs. Brown is a member of the Southlawn Church of God. We pray God's richest blessing on these young people as they go forward through life together.

Harvey Krogh, Jr.

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Missouri State Conference	34.00
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## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24).*

### Traveling with Jacob

Today, as we travel along the road, we see Jacob going toward Haran. It took many days to reach his uncle's home. Finally he came to the land of that eastern country.

Jacob talked to some men who were taking care of sheep. They were near a well.

Jacob said, "Do you know Laban, son of Nahor?"

They answered, "We know him."

While they were talking, a lovely girl came with her father's sheep. She took care of them for her father.

### Jacob Meets Rachel

When Jacob saw Rachel, he helped her water the sheep. He rolled away the heavy stone that covered the well. This kept the sand from filling the well.

Jacob told Rachel his name. As was the custom in that country, he kissed his cousin. He was so very happy to meet someone he knew about that he wept for joy.

Were you ever away from home? Often we get homesick. We long to see our family and friends. Anyone who knows any of our friends seems to be very near to us. If we would meet a stranger who knew our parents, we would feel we also knew the stranger! That was the way Jacob felt.

Rachel ran to tell her father that his nephew, Jacob, was here to visit them. They did not have mail service as we now do. No doubt Laban was anxious to hear all the news about his sister and her family.

We see Laban run to Jacob. He hugged him and kissed him also. They went into Laban's home. There was much for them to discuss.

### Jacob Serves Laban

Laban knew that Jacob loved Rachel. She was beautiful. More than beauty of face, she had a beautiful character. She was very much in love with Jacob, also. Jacob wanted to marry her.

Laban told Jacob that it was better for Rachel to marry him than to marry someone from that country. So Laban asked Jacob to stay with them. Jacob promised to work seven years for Laban that he might have Rachel for his

wife. That is a long time, is it not? But the Word tells us that those years seemed but a few days because of his love for her.

Laban was not a very good uncle. He tricked Jacob into marrying his older daughter, Leah, first. Jacob was very angry, but he agreed to continue working for seven more years, so he could marry Rachel, too. He still loved Rachel.

### Our Engagement Time

The relationship of a husband and wife is likened to our relationship to Christ: Christ (the husband) and the church (the wife). This is our period of engagement to Christ. We are to be true to Him. We should love Him so much that the days will go by swiftly until we meet Him in the air. Those who look for Him and are His at His coming will be caught up to the wonderful meeting in the air. When we are joined with Christ, we never will leave Him again. We will be one with Him.

If we love the world and the things of the world, we are untrue to Christ. The Word says we are then adulterers. We are not to love the world or the things of the world. (1 John 2:15, 16.) We are to love and serve Christ with our entire being. He was faithful unto death, suffering so much that He sweat drops of blood. There is a verse which says, "Ye have not yet resisted unto blood, striving against sin" (Heb. 12:4).

Pray and feed upon the Word that we may find strength to keep ourselves from evil. We are told: "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

### Happy Birthday Wishes

Gilbert Kennedy, July 29, age 11, Hammond, La.  
Jean M. McLain, July 29, age 8, Los Angeles, Calif.  
Martha Poland, July 29, age 13, Shady Springs, W. Va.  
Joan Barnett, July 30, age 6, Hickory Ridge, Ark.  
Janice E. Ward, July 31, age 6, Lawrenceville, Ill.  
Carolyn Uttech, Aug. 3, age 12, Brooklyn, N. Y.

"The flower of a beautiful nature would expand, and the colors grow brighter, when stimulated by the warmth and sunshine of friendship."





## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

On our trip today, we are going with the children of Israel into the Promised Land. Joshua, our leader, told us to be ready to start the next morning. The question that came to our mind was, How are we going to cross the Jordan River? This problem was solved by the Lord just as it was when we crossed the Red Sea.

Joshua commanded the priests that carried the ark of the covenant to go first. As their feet touched the waters of Jordan, the waters parted.

Jericho was a city that we wished to capture first. This was accomplished in a very strange manner by help from God. They were to march around the city once each day for six days. On the seventh day, they were to march around seven times.

Following God's command, they marched around the city once the first day. On the second, third, fourth, fifth, and sixth days, they did the same thing. On the seventh day, around they went, seven times. The people shouted and blew their trumpets—the walls of the city fell.

As the two spies had promised, the lives of Rahab and her family were spared.

Here is a poem for you to learn about the fall of Jericho. There are some motions for you to do also.

"The city walls were very high, (1)  
The gates were shut up tight, (2)  
God would take His people in,  
They would not need to fight.

"March, march, march, march, (3)  
Their feet went round and round.  
The trumpet blew (4), the people marched, (3)  
There was no other sound.

"Obeying God, they marched and marched (3)  
Seven times around the wall.  
Then shouted loud (5), Oh, what a shout, (5)  
Crash! Bang! (6) the walls did fall. (7)"

Motions: (1) Lift hands high above head; (2) Clasp hands together tight; (3) Marching sound with feet; (4) Shape hands as a trumpet and hold to mouth; (5) Put hands in front of mouth as if shouting; (6) Clap hands together; (7) Fall down in chair.

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# AMONG THE CHURCHES

## CALENDAR

- July 30-August 11—General Conference at Oregon, Ill.
- July 30-August 11—Illinois Bible School and Conference at Oregon, Ill.
- August 10-18—Missouri Conference at Jordan. (H. U. Krogh, guest speaker.)
- August 15-25—Virginia Conference at Maurertown.
- August 17-25—Iowa Conference at Waterloo.
- August 18-25—Western Nebraska Conference at Holbrook (C. E. Randall and James M. Watkins, guest speakers).
- August 25-September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).
- August 28-September 1—Ohio Conference at Lawrenceville.
- September 7, 8—Indiana Quarterly Conference at Hillisburg Church of God (near Michigantown, Ind.).

## GENERAL CONFERENCE SPEAKERS

### Morning Devotional Speakers

- July 30 ..... Grover Gordon
- July 31 ..... F. A. Stilson
- August 1 ..... A. M. Jones
- August 2 ..... H. Scott Smith
- August 6 ..... Ellsworth Routson
- August 7 ..... Arlen Marsh
- August 8 ..... Walter Wiggins
- August 9 ..... Harry Gockler
- August 10 ..... M. W. Lyon

### Evening Speakers

- July 30 ..... C. E. Randall
- July 31 ..... John Denchfield
- August 1 ..... Harold Doan
- August 2 ..... Roy Graham
- August 3 (S.S.) ..... H. U. Krogh, Jr.
- August 5 (Berean) ..... Linford Moore
- August 6 ..... Lyle Rankin
- August 7 ..... Terry Ferrell
- August 8 ..... Vivian Kirkpatrick
- August 9 ..... C. R. Randall
- August 10 ..... Robert Hardesty

### Sunday, August 4

- Morning ..... F. L. Austin
- Afternoon ..... G. E. Marsh
- Evening ..... Sydney E. Magaw

### Sunday, August 11

- Morning ..... J. R. LeCrone
- Afternoon ..... To be announced
- Evening ..... To be announced

## COMMITTEE ON SPEAKERS.

## WENATCHEE, WASHINGTON

We are thankful to God that He added a new member to our group, June 30, in the baptism of Bro. Boyd Davis, who is a brother of Kirby Davis of Oregon Bible College. We rejoice with their parents who know the happy blessing of now having all their children, four sons, devoting their lives to God's work. They are all faithful workers in God's vineyard and each one was baptized by his father, Bro. Isaac Davis. Vivian France, Secy.



## MOVING TO OREGON, ILLINOIS

Bro. and Sr. Otto E. Dick and family, Frankfort, Ind., plan to move to Oregon, Ill., about September 1, in time for Bro. Dick to begin his new work as an instructor in Oregon Bible College when it reopens at 8:00 a.m., Monday, September 9.

Youth of the Church of God, you will enjoy meeting all the Dick family, and you will find treasure in Bro. Dick's classroom counsel and instruction. Read his appeal on page 9; consider well what you will make of your own life; then, if we can help you, address Oregon Bible College, Oregon, Ill., the School organized and operated FOR YOU.

## Gleanings From the Field

"The field is the world."—Jesus.

Sometime during the General Conference period, a road-construction company will be rebuilding the College driveway. The work will require only eight or ten hours, but Conference attendants are requested to co-operate during those hours by reducing to a minimum their use of the College road.

"Recent events re Russia seem to show that she is moving in the direction of having Germany on her side, and, if so, it seems to point to the correctness of the thought that Germany and Russia, with others, will be the great attackers on Palestine."—R. H. Judd, Colborne, Ont.

Sr. Virginia Davenport, Eldorado, Ill., reports: "Our Bible school has an enrollment of sixty-six students. Average attendance for the first week was forty-four."

The Directory. Pastors and church secretaries can serve, materially, in our effort to compile an accurate directory of all our churches. Please report the exact location of your church, also name and address of pastor.

Bro. A. J. Hoke reports a large delegation coming from the Brush Creek (Ohio) Church to General Conference. He writes, also, "Give the Lord praise for all His blessings, and He will give the increase."

## ILLINOIS BUSINESS MEETING

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus will be held (D.V.), in the Oregon Church of God, Thursday and Friday afternoon, August 8, 9, 1946. At this time, the work of the past year will be reviewed, new plans discussed, and officers elected for the coming year. Paul C. Johnson, President.

## OHIO CONFERENCE NOTICE

Notice to persons planning to attend Ohio Conference at Lawrenceville, August 28-September 1: Please make your reservation for rooms by writing to Mrs. Richard Smith, Springfield, Ohio, Rt. 2, stating the time you will arrive, length of stay, and number in party.

## PASTOR WANTED

The Michigan State Conference is in need of a full-time minister for Lansing (on or before October 1) and would be glad to correspond with anyone interested in going there. Ada C. Simpson, Secy., 3081 Loek Ave., Grandville, Mich.

Outlook is encouraging for a good enrollment at the College when classes resume, September 9. A list of prospective freshmen includes:

- "Billie" Dick, Frankfort, Ind.
- Mary Brown, Baraga, Mich.
- Shirley Logadon, Oregon, Ill.
- John Tyler, Eldorado, Ill.
- Fred Williams, Sallisaw, Okla.
- Irene Payne, Thorold, Ont.

Robert Alexander Landry, Jr., was born to Mr. and Mrs. Robert Landry, Amite, La., on July 17, 1946. Congratulations!

Sr. Ruth Johnson, Sae City, Iowa, recently visited at Culver, Ind., with her grandparents, Bro. and Sr. M. J. Osborn. On the way home, she stopped off in Oregon, Ill., for a visit at the Paul C. Johnson home, attending Summer School classes and activities during her stay.

Sr. G. W. Kinsey, Ozan, Ark., reports having enjoyed preaching services at her former home town of Bear, Ark., when Bro. M. W. Lyon, national evangelist, was preaching there in early July. She reports: "He is doing a good work. May the Lord bless him in all his work."

More news items and the Church Directory are to be found on pages 10 and 11.

**GENERAL CONFERENCE**

**Tentative Program of Business**

- Tuesday, July 30—Report of Credentials Committee, seating of delegates, announcement of Planning Committee, and Secretary's report.
- Wednesday, July 31—Treasurer's report, report of printing and publishing department, and brief reports of the several evangelists and field workers.
- Thursday, August 1—Standing committee reports.
- Friday, August 2—Open.
- Saturday, August 3—Sunday School Day.
- Sunday, August 4—Sunday school at 9:45 and worship services at 11:00 a.m., 2:30 p.m., and 7:30 p.m.
- Monday, August 5—Berean Day.
- Tuesday, August 6—Completion of old business and opening of nominations for the office of president—that being the only office expiring.
- Wednesday, August 7—Election of president, report of Planning Committee, and new business.
- Thursday, August 8—Illinois Conference business.
- Friday, August 9—Illinois Conference business.
- Saturday, August 10—Open.
- Sunday, August 11—Sunday school at 9:45 and worship services at 11:00 a.m., 2:30 p.m., and 7:30 p.m.

Sydney E. Magaw, Secy.

**SUMMER SCHOOL BAPTISMS**

On Sunday evening, July 21, the writer was invited to participate as guest speaker for the Oregon (Ill.) Berean Society which, once each month, sponsors a young people's service at the local church.

Many hearts were made to rejoice when, at the close of the message, several members of the Summer Bible Training School and one local young man presented themselves to offer a confession of faith in the Lord Jesus and indicated a desire for baptism. Some indicated a preference to return to their local church and friends for baptism, but, in accord with their expressed desires, the following were immersed in the waters of Rock River, July 23, by the undersigned.

Leo Ray Lloyd, Eldorado, Ill.; Robert Burlew, Eldorado, Ill.; John Gordon McBride, Grand Rapids, Mich.; Clarence Schier, Oregon, Ill.

May we add to these manifestations of faith the prayers and fellowship of the church at large.  
James M. Watkins.

Send The Restitution Herald to your friends.

**HERALD RECEIPTS**

Betty Macy (another); Benjamin A. Johnson (2); R. H. Judd; Mrs. Ernest S. Logan (2); Ethel Upton; M. C. Brake; Sam A. Hoke; Bertha V. Haupt; S. W. Hiott; Mrs. J. W. Grimsley; Mrs. Otis Lippencott; Wm. J. Coulter; Edgar Halbert (2); F. A. Stillson; Belva Knife; Mrs. Jane Lausbery (another); Mrs. G. W. Kinsey (4); W. M. Mathews; W. T. McGinty; M. W. Lyon (4); Jessie May Wilson; Mrs. Merle E. Bell; Mrs. Eliza M. Casson (2); J. R. Gardner; Don C. Huffer; Wenatchee, Wash., Church (17).

**IOWA CONFERENCE**

August 17-25

The Iowa Conference will convene, the Lord willing, at Waterloo, 1040 Conger St., from Saturday evening, August 17, through Sunday, August 25.

Out-of-state workers will be Bro. Linford Moore and Sr. Marie Barnum, with Bro. Ernest Barnum in charge of the music. Bros. J. W. and Paul Williams will be on hand with other local help, also.

Those wishing to secure rooms, please write Mrs. T. J. Ellis, Waterloo, Walnut Court Drive, Mrs. W. H. Allard, 1118 Rainbow Drive, Cedar Falls, or Mrs. C. W. Howe, 1036 Newton, Waterloo. To out-of-state friends, we welcome you, and to the State we say, This is your Conference. Come and help it all you can and thereby enjoy it the more.

Esther Jenkins, Secy.

**HECTOR, MINNESOTA**

Our church group was made to rejoice Sunday, July 21, as four young people obeyed the gospel and were baptized. Their names and addresses are: Betty Hammer, Bird Island, Minn., Robert Johnson, David Johnson, and Mrs. Frank Johnson, all of Hector. The first three are young people of high school age, while the last named is a young married lady. They are all of fine character and are loyal workers in our local church. May God's blessing be with them in their new life in Christ.

We are glad to report that Bro. Benjamin Johnson is able to be up most of the time now and has attended church recently. He seems much improved in health, for which we are all very thankful.

Virgil Hammer recently was discharged from service and is now home and coming to services regularly. However, Richard Hammer, his brother, recently was inducted into the army and is located at a camp in Alabama.

Several from here are planning to attend General Conference and are looking forward to a very enjoyable Conference.

Harry Guekler, Pastor.

**RIPLEY, ILLINOIS**

Bro. Gerald Cooper has returned for a two-months' stay with his father, J. W. Cooper. We are pleased to have him at our services. He preached for us Sunday morning, July 14.

We also are happy to have Bro. and Sr. Laurence Howell with us for a month or so.

Bro. and Sr. Lyle Ward of Lawrenceville, Ill., and Sr. Edna Powers of Joliet were weekend visitors, July 13, 14, and attended services, July 14.

Sr. Esther Laning has received her discharge from the Army Nurses Corps and is expected home soon.

Cpl. Harold L. Lewis is making good recovery from tuberculosis in Moore General Hospital, Swannanoa, N. C., Ward 304. He will be there for some time.

A son, Thomas Joseph, was born, July 18, to Cpl. and Mrs. Harold L. Lewis in Northern Ireland.

Sunday school attendance last Sunday (July 14) was sixty.

Several from here plan to be at Conference for all or part of the time.

Mrs. Thomas Lewis, Secy.

**BRUSH CREEK CHURCH**

Tipp City, Ohio

During the past few weeks, the Brush Creek Church has missed the help of Bro. Edwin Smith, who for the past year has been acting as assistant pastor. Bro. Smith and his wife having returned to Oregon, Ill., where he expects to enter the College again this fall.

Bro. and Sr. Clarence Doll of Dayton have provided the Bereans with an addressing machine which will be of great help in sending out the Berean Bugler, of which 500 copies are issued monthly.

Sunday, July 21, was a red-letter day with us, for, in a short business session, more than \$1,600.00 was contributed in cash, or its equivalent, to add to the funds already on hand for the purchase of a parsonage in Tipp City. The new home, which is being fully furnished, will be occupied by the pastor and his wife after their return from General Conference.

The Vacation Bible School of the Brush Creek Church of God (Tipp City, Ohio) was the best from the standpoint of attendance and results the church has ever held. The total enrollment was 153. The daily average attendance was 97. Six of the large downtown churches in Dayton held a union school at about the same time with an average attendance of 79.

The results attained by the Brush Creek Church were due largely to the fine co-operation of our workers, both old and young, and the leadership of Bro. H. U. Krogh, Jr., who acted as superintendent.

On the last Sunday of the June meeting, the church registered what was probably the largest attendance at Sunday school in its history, 185 being present. The previous record, which had remained unchanged for several years, was 170.

In the afternoon of the closing day, the pastor baptized the following splendid young people into the name and body of the Lord: Miss Wanda Naomi Burnside, West Milton, Rt. 1; Miss Dorothy Black, 319 N. 3rd St., Tipp City; Miss Lois Huston, Dayton, Rt. 3, Box 361; and Mr. Dwaine Demmitt, Troy, Rt. 2. The group was formally received by the congregation at the evening service. They all were members of the class of young people of which the pastor is the teacher. Previously they had been under the instruction of Sr. Dorothy Demmitt, whose teaching is not limited to dogmatic theory, but includes practical living as well. G. E. Marsh, Pastor.

**MAPLEGROVE CHURCH OF GOD**

Our Vacation Bible school closed, July 19, with a program by the children for their parents and friends. Our hearts were made glad as we heard the children sing, tell Bible stories, and answer questions that would have been difficult for us older ones.

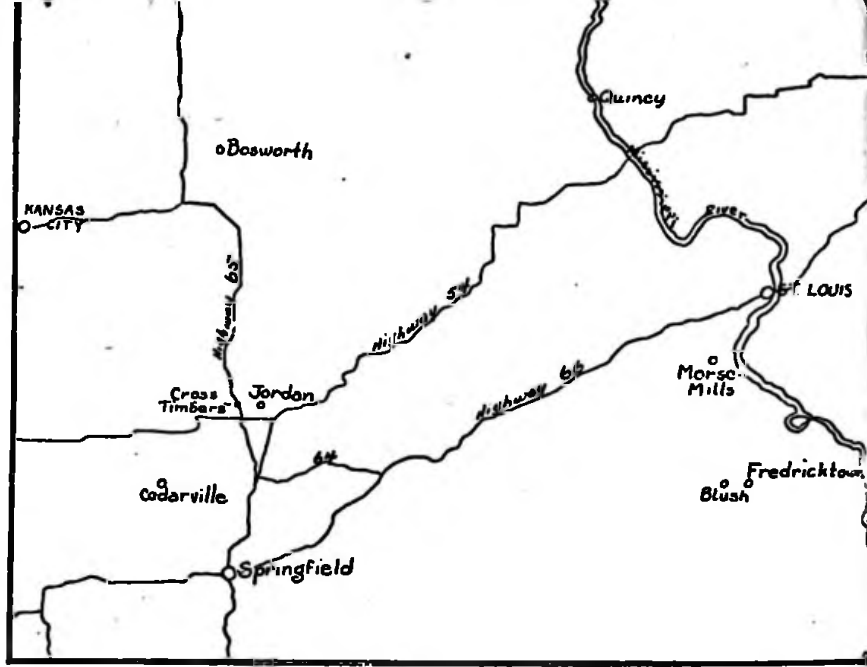
The highlight of the program was probably, at least for the children, the awarding of the certificates and perfect-attendance prizes. Twenty-one had attended every session, and four had missed only once. The average attendance was forty-four, with a first-day attendance of thirty-eight, and closing with forty-nine.

We have Bro. and Sr. G. E. Marsh and Sr. Gladys Pensyl to thank for their co-operation and splendid effort that made our vacation Bible school a success, we trust, in the sight of God.  
Richard Smith, Pastor.

# MISSOURI STATE CONFERENCE

August 10-18, 1946

- Saturday, August 10**  
8:15 p.m.—Song service and preaching
- Sunday, August 11**  
10:30 a.m. - 11:15—Sunday school  
11:15 a.m.—Song service and preaching  
12:00 noon—Basket dinner  
8:15 p.m.—Song service and preaching
- Monday - Friday, August 12-16**  
2:00 p.m.—Devotional service  
2:10 - 3:00 p.m.—Bible school  
8:15 p.m.—Song service and preaching
- Saturday, August 17**  
2:00 p.m.—Devotional and Bible school  
3:00 p.m.—State business meeting  
8:15 p.m.—Song service and preaching
- Sunday, August 18**  
10:15 - 11:00 a.m.—Sunday school  
11:00 - 12:00 noon—Preaching and Communion service  
12:00 noon—Basket dinner  
1:30 p.m.—State business meeting  
8:15 p.m.—Closing Conference service



## The Voice of Missouri —

### CLASSES AND TEACHERS

- Beginners ..... To be announced  
Junior ..... Francis E. Burnett  
Young people ..... Harvey U. Krogh, Jr.  
Adult ..... I. O. Rogers

### GUEST SPEAKER AND TEACHER

Brother Harvey U. Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Michigan, will be guest speaker and teacher. Brother Krogh is not a stranger to Missouri. Plan now to attend the Conference and to hear him.

### THE WAY TO JORDAN

The Missouri State Conference and Bible School will convene on Saturday night, August 10, at Jordan. Jordan is located five miles east of Cross Timbers, which is on highway 65. This point is about halfway between Springfield and Sedalia.

For those coming from the east, highways 66 and 54 would be the roads to travel. Those traveling on U.S. 66 can take a shortcut to U.S. 65 by taking Mo. 64 at Lebanon. Travel 64 to Mo. 73, turn right on 73 for ¼ mile and then turn left onto a gravel highway, Dallas County N.

For those coming from the north and west, highways 65 and 54 would be the ones to travel.

The Des Moines -Springfield bus line makes six stops daily in Cross Timbers, three from each direction. Anyone planning to come on the bus please send word beforehand, by mail, to W. A. Sundwall, Cross Timbers, Missouri, giving the date and time of arrival. Someone will meet you there.

"They that feared the Lord spake often one to another . . . They shall be mine, saith the Lord . . . in that day when I make up my jewels" (Mal. 3:16, 17).

PLAN TO ATTEND THE MISSOURI CONFERENCE AND BIBLE SCHOOL.

### FROM THE CHURCHES

#### Jordan—

The Jordan Church of God has been the scene of much activity during the last several weeks.

Because of the growth of our Sunday school, we needed more room. Consequently, men of the church have been busy digging a basement and adding a new porch.

This will be the first time that a conference has been held at Jordan. All members are looking forward to this event.

#### Kansas City—

The work in Kansas City is progressing nicely. The group is small, but interest is very good. Meetings during this past year have been held in the homes. We hope to find a hall for our use this coming year.

#### Morse Mills—

Morse Mills is located southwest of Saint Louis, about thirty-five miles. At present, services are held every fourth Sunday. The Fredericktown pastor serves both churches. The average attendance is twenty. The State Conference has been held here in years past with three hundred or more persons in attendance.

#### Bosworth—

Bosworth is one of our oldest churches in the State. The present membership is about forty. The only services held at the present time are when a speaker can be obtained. It is hoped that regular services can be held in the future.

#### Blush—

This church is one of the oldest in the State. Services first were held in the homes, then in Piney Schoolhouse. The present membership is about seventy-five. Sunday school is held regularly, and preaching every fifth Sunday.

#### Cedarville—

At present, there is no organized church here. Meetings are held in a community building whenever a speaker is available.

#### Saint Louis—

At the present time, there is no organized church. A Bible class is held in South Saint Louis at the Allen Bailey home. Saint Louis has great possibilities which we hope will be deemed worthy of reviving.

#### Fredericktown—

This church was founded in 1936 by former members of the Blush church. The present membership is seventy. Regular services are held weekly, with an average Sunday school attendance of fifty-five. The old church was sold recently because it was too small. Work on the new structure is progressing favorably. It will be of stone. Since 1936, the Missouri Conference has been held here.

### EVANGELISM IN MISSOURI

The present evangelistic effort in Missouri was started last year when the General Conference sent Brother Francis Burnett to the State to help promote the work. His salary and expenses were guaranteed by the General Conference, but the State of Missouri was to send all contributions received for his work to the General Conference. The State has met about half of his expenses. Most of his efforts have been centered about Jordan and Kansas City.

Brother Burnett has worked hard at his evangelistic work and is well liked wherever he has gone. With this record, he has consented to stay in the State another year. However, this next year he will be engaged wholly by the State of Missouri.

We are glad that this State has at last started an evangelistic program.

The State Conference is badly in need of more funds. "The harvest truly is great, but the labourers are few" (Luke 10:2). Let us press forward with our evangelistic endeavor. Your contribution will help send the Word of God into other parts of your State.

### ATTEND THIS CONFERENCE

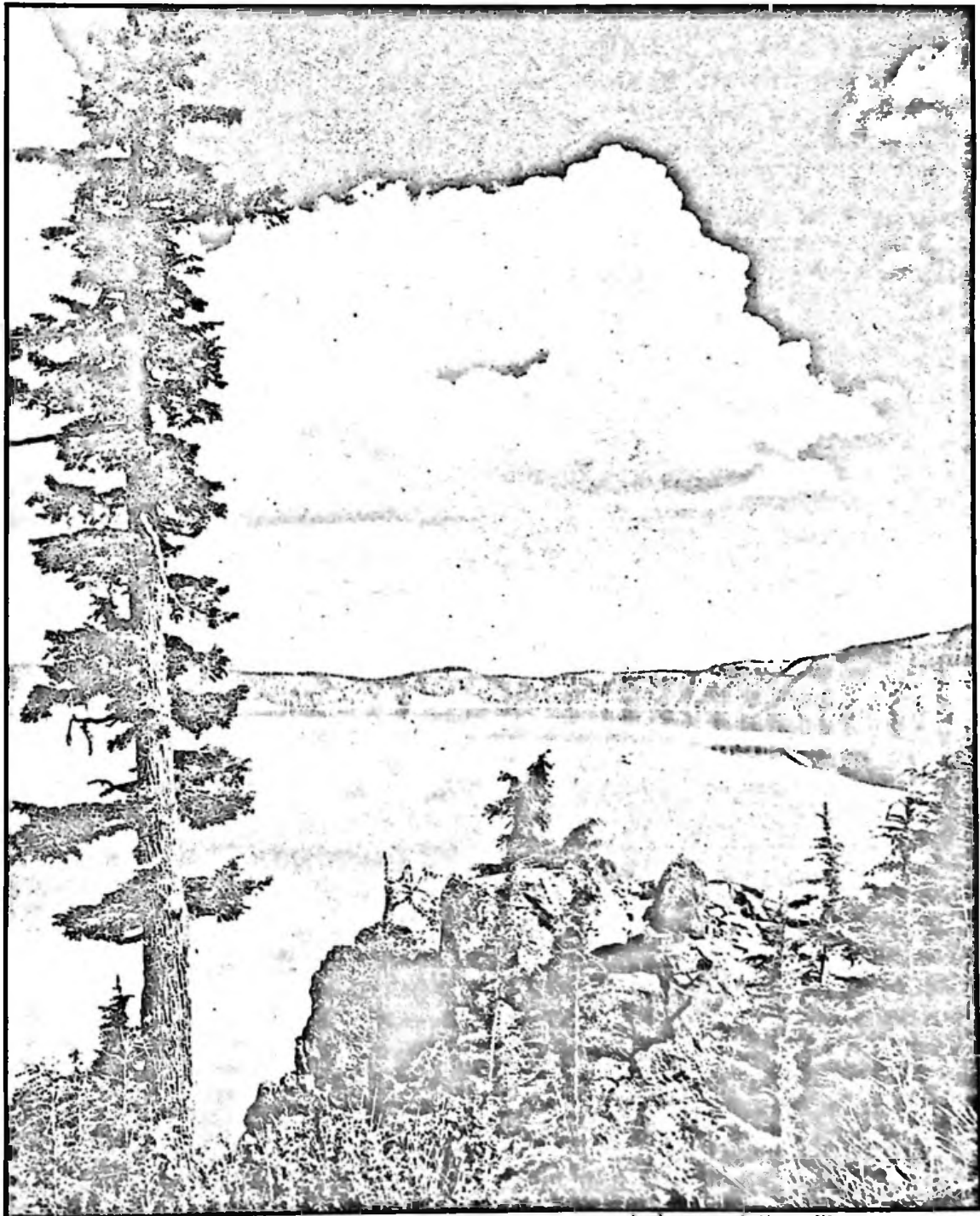
This is your Conference, and it will be just what you make it. Come and enjoy the worship of God, the study of His Word, and the fellowship of other members.

# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, AUGUST 6, 1946

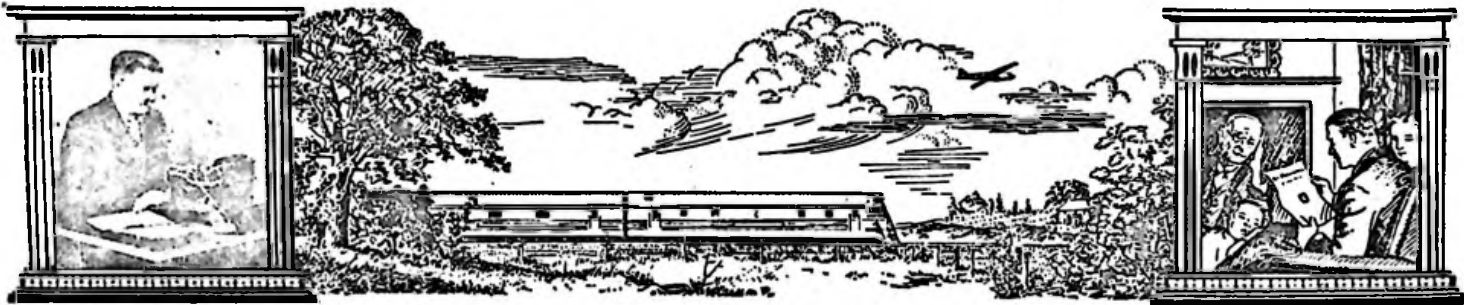
NUMBER 44



—Authenticated News Photo

BEAUTIFUL CRATER LAKE, SOUTHERN OREGON CASCADES  
(Reported to be 2,000 feet deep)





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 General Conference

As these lines are being written, Sister Leota B. Hanson, registrar, reports three hundred sixty-five people in attendance. Seventy-four official delegates have reported. Twenty-two states and Ontario, Canada, are represented. Several hundred more meals have been served, to date, than at any corresponding date in Conferences heretofore. According to present plans, your next *RESTITUTION HERALD* will carry the Secretary's official report of the Conference. Until then, brethren may know that a large assembly is enjoying wonderful fellowship and is planning, as well as it knows how, for the future of the Church of God.

## Discovery of Jewish Colony

Down in the southern part of Arabia, there resides a colony of Jews—at Habban. For hundreds of years, these Jews have remained practically segregated from the rest of the world. Recently gained knowledge of them, however, reveals that they are well versed in the Hebrew language and are strongly desirous of joining their brethren in Palestine. They are being persecuted by the Arab rulers of Habban.

In their earlier history, legend says they were mountain and cave dwellers, and certain inscriptions on the mountains indicate truth to the legend. In centuries past, they seem to have been led by at least one highly learned man, well schooled in the Torah, in Hebrew, and in other languages. This sage was Slevman el Hakim. The settlement being in arid country, their only water supply is rain water preserved in the hills—that being gathered in the rainiest season of the year. Today, with very little rainfall in that section, the Arabs are blaming these Jews for the drought. Thus, about fifteen hundred years of peace for these Jews are coming to an end. Their distress turns their attention and love toward the Promised Land.

Yes, though persecution is required to accomplish the work, God's former people—all twelve tribes of them—will return to the land of their fathers.

It is of special interest, too, that these Jews in Habban are very religious, being well versed in ritualistic customs,

keeping the Sabbath, refraining from intermarrying with non-Jews, and observing the Passover. Thus, if and when they return to Palestine, they will fit more readily as leaders into their community.

"Thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

"I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God.

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick" (Ezek. 34:11-16).

## "Wind of Doctrine" and Wind

The Apostle Paul pleaded that "we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:14, 15). There is appeal in novelty, nearly everybody, like the Athenians, enjoying "either to tell, or to hear some *new* thing" (Acts 17:21). Truth, though, is eternal; it never changes. It is dangerous, therefore, to be influenced easily by new interpretations of the Bible—winds of doctrine.

In addition to winds of doctrine, one sometimes hears what well may be called simply "wind." That is dangerous, too. It blows and blows, noisily, destructively; then quietly subsides as though it were ashamed of itself. "And so it should be!"—E. C. Pearson, Tipp City, Ohio.

# O B E D I E N C E

By W. Howard Beemer (Oregon Bible College)

**O**BEDIENCE, as defined by Webster's Dictionary, means the act of obeying or state of being obedient. "Obedient" means to be willing to obey, or submissive to the desires of another. In the case of Christians, the "another" is either God or Jesus, primarily, but may refer also to laws of the land or to parents. According to the Bible, all of us who are Christians owe obedience to God, to those in authority, and to parents.

First, of course, comes our obedience to God. In Jeremiah 7:23, God promised that He would be God to the Israelites, *if* they would obey Him and keep His commandments. Obedience, there, appears to have been of prime importance. That standard continues true, today.

After our obedience to God, there comes our obedience to those in authority over us. We quote Romans 13:1, 2: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." These two verses should leave no doubt in one's mind concerning the fact that the Bible tells us to obey those in authority over us. If, however, any should find themselves in the position of the Germans during Hitler's dictatorship, they might well say as did Peter in Acts 5:29: "We ought to obey God rather than men."

As to obedience of children, we read in Colossians 3:20: "Children, obey your parents in all things, for this is well pleasing unto the Lord." The fifth commandment, likewise, instructed children in Old Testament times to honor and respect their parents. (Ex. 20:12.) Christ, when a boy, was subject unto His mother and to Joseph. (Luke 2:51.)

Obedience and sin (disobedience) are alike in only one feature. This one feature, in which they are alike, is that man can have either one he chooses—but not both! Obedience is opposed to sin, and sin is opposed to obedience.

They cannot be reconciled, one to the other. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) This verse brings the main thought of this paragraph into focus. It enables us to see more clearly the futility of trying to combine sin with obedience, or obedience with sin. Sin leads one to death. Obedience leads to righteousness, which, in turn, leads to eternal life. Thus, the results of obedience and sin are in direct contrast to each other.

Obedience in any form to God, at any time, is always rewarded. Those who obey God's Word, who do as He tells them, will be rewarded—not only in the next life, but also in this life. Hebrews 11:8 provides a very good illustration of this truth. Abraham obeyed God—did as God commanded him to do—and was greatly blessed of God for his obedience. Deuteronomy 28:1-10 also clearly informs of blessings received for obedience.

Genesis 6:14-22 tells how God instructed Noah to build the ark, and what to take into the ark with him. In verse 22, we read, "Thus did Noah; according to

all that God commanded him, so did he." Noah, obedient to God's instructions or commands, did exactly as God told him to do. Noah did not ask God, "Why?"—why such and such a thing had to be the way God directed. He just did that which God told him to do. Doubtless, most of the people who knew Noah thought he was "crazy" to build a huge boat. It never had even rained. Why, then, prepare for a flood? Noah did not allow their scoffing, however, to deter him from his task. He continued with his work on the ark. These people who scoffed, who did not believe or obey God's Word, were killed in the Deluge. Noah, who did believe God, and who did do as God commanded him, was saved. This is only one of the many Bible illustrations that could be used to show advantages of obeying God.

All through the Bible, one can read of people who were obedient to God and of other (Please turn to page 11)

## A MESSAGE TO PARENTS

"Be quick, O Fathers, Mothers, quick to speak  
 The Word of truth to these your precious ones  
 Who lift their clear eyes to you as they seek  
 For guidance. Tell your daughters and your sons  
 Of One who loves them even more than you:  
 He who will be their Guide a lifetime through.

"Make them acquainted early with the Word  
 That tells His love of children; let them know  
 The gentleness and goodness of the Lord  
 Who will befriend them ever as they go  
 Forward through life, and teach them to depend  
 Upon Him as their truest, kindest friend.

"And you will give them more of vital worth  
 Than any legacy that you would leave on earth."

—Grace N. Crowell, in "Herald of Holiness."

# John, Three Sixteen

## In Three Parts—Part Three

By J. W. Macallister (Hatboro, Pennsylvania)

**I**N THE PERIOD between the first and second advents of Christ, a work is progressing that is a part of God's original plan for the undoing of the work of Satan when he tempted and caused the primal fall of the first created pair. This work is the selection, or election, of a choice company sometimes called "the bride of Christ," sometimes "the Lamb's wife," and in other places "the church of the firstborn" and "the body of Christ."

When the full number of this choice select company is completed, God's time clock will strike and the Lord Jesus will awaken the saints who have made their calling and election sure by faithfulness unto death. Also, at the same time, all the living saints on earth will be changed and caught up to meet the Lord in the air.

The company is now in process of preparation, and all signs indicate that the number is nearly completed. Soon, we may expect the last members of that special body perfected and the second coming of the Lord to transpire. They probably are least known among Christian people at the present time, as the Word of God says He has "chosen the weak to confound the mighty."

While the human family has been the property of Jesus by right of purchase since Calvary, He has not taken possession of it, and will not, until the bride class is completed.

Just as God caused a deep sleep to fall upon the first Adam, opened his side and took out that which was made his bride and helpmate, and as they two became the generators of the human family, likewise it was from the deep sleep of death caused by the opening in His side that made possible the creation of the bride for the second Adam. Their joining together at the time of the marriage of the Lamb will constitute the union that, by the process of resurrection from the dead, will bring about the regeneration of all Adam and Eve's offspring who may accept of the terms then offered to them by their new Life-giver.

The Scriptures indicate that for a period of three and one half years, or probably seven years, succeeding the taking out of the bride class, this old world will go through a time of trouble the like of which it has never experienced and which it never again will need to experience. Man's efforts to correct and discipline have been futile, but "when the judgments of the Lord are in the earth, the inhabitants will learn righteousness."

Then will commence an entire new era or dispensation, different from any of the several preceding dispensations, all of which under divine providence have been used toward one glorious end. Then will commence that period of earth's history which is sometimes called, "The Day of the Lord," "The Day of Judgment," "The Millennium," or the "One-thousand Year Day." That will be ushered in by the returning to earth of Jesus and His select company, who will dethrone Satan and all rulers of the human family who rule under Satan's direction.

Christ and His saints first will deal with those of the Israelitish nation who will have survived the trial period mentioned in the foregoing. The Word of God indicates that conditions will be brought to bear upon the Hebrew people now scattered through the earth that will compel them to return in vast numbers to their homeland, which is now under the rule of Providence, being made ready both by climatic changes and scientific exploitation for their reception.

The first work will be organization of a righteous government with absolutely just laws, and under joint control of King Jesus and His associates. We must remember that this bride class then will be of the same nature as her Lord, i.e., the divine, having been raised to immortal life and possessing the same quality of mind and disposition as God Himself. We readily can see, therefore, that present methods of law and misadministration will have been finished forever and justice established.

After establishing the long-prayed-for "Thy kingdom come," and "Thy will be done in earth as it is in heaven," other living members of the human family will be dealt with, being made acquainted first with an understandable knowledge that they have been bought by the precious blood, and that now they are to be given an opportunity to accept of life eternal by obedience to the laws of the Lord then being administered justly on earth.

Early in the period of this Millennial Kingdom, the resurrection or reawakening of the dead will begin. The Word indicates that the faithful of past ages, i.e., the prophets and loyal followers of God who endeavored to stem the tide of inbred sin and depravity, will be the first awakened and made aware of God's purposes for the release of the race.

Their own history written in the Word of God, and the remembrance of God's dealing with them in their for-

mer lifetimes will confirm to them the truthfulness of God's plans, and doubtless they very readily will conform to Kingdom conditions and will be made human assistants to the Lord and His bride in bringing the good news to all people.

When one takes into consideration the vast number of teachers and preachers, etc., now used in the world to effect even a meager education to the masses of humanity, he readily can understand that each of the human family, as it is perfected in righteousness and true Godly charac-

ter, will in the coming Age be used in some degree to instruct and establish the others as they are reawakened from the grave and brought forth to trial.

The unnumbered millions who have gone down unto death without having heard of, or accepted, the only Name given must be made acquainted with that glorious fact. Again, conditions of all things they then will experience will be so different that they soon will grasp the change of administration. Doubtless many of their former traits of character will manifest (*Please turn to page 10*)

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## Youth, "Remember Now Thy Creator"

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By Maxine Cox (Magazine, Arkansas)

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

**H**OW FEW young people ever think of these words: "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!"

There are days ahead when the youth of today will not be as valiant to work for the Lord. Then, they will look back on the days of their youth, having knowledge of a life empty and void of a life full of love, kindness, and good works. The measure of their respect for Solomon's wise admonition will determine, largely, which life will develop. "Wilt thou know, O vain man, that faith without works is dead?" Faith is made perfect by works.

Then, we ask, "How shall youth know what to do and how to do it?" Second Timothy 2:15 says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "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). We must study, then, to gain knowledge. "Knowledge is easy unto him that understandeth" (Prov. 14:6). Youth must study and understand to gain knowledge, then apply that knowledge to work for God—thus accomplishing much more for Him.

Can youth be saved by knowledge and good works? Said Paul, "Be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:12). Therefore, work and faith go together: for without works faith is dead; and without faith, works are dead.

Like all Christians, youthful Christians must put on the "whole armour of God," that we may be able to withstand the wiles of the Devil. Further, our service should be unto the Lord, and not unto man. Christ said in Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Is your light shining? Are you an *active* member, or do you "just belong"? "Remember *now* thy Creator." Are we remembering Him, if we "just belong"?

We, as young Christians, do not all have the same talents, but each youth can do something. Will we not feel better just to know we tried, though we sometimes fail? "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation among whom, ye shine as lights in the world."

We are discouraged many times as were the children of Israel. Did they give up? No! Why? "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged" (Deut. 1:21). Moses spoke these words to the Israelites. He probably could see they were discouraged, and he called their attention to the promise God had made to them. Does not the same thing now apply to us? We shall inherit the Promised Land also; and what is more, we shall receive eternal life. Is not that enough to strengthen our courage? Christ said, "Go ye therefore and work in my vineyard." Are we dedicating our lives to God, or are we willing to stand before Him empty handed? No! Then let us combine our faith, patience, knowledge, and good works, thus remembering *now* our Creator.

# Missionaries—False and True

By Mrs. Sue E. Stuart (Candler, North Carolina)

**T**HE FIRST false teacher, Satan, went to Adam and Eve in the Garden of Eden, a missionary of the message, "Ye shall not surely die" (Gen. 3:4). Jesus commanded His disciples, saying: "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). Now, there are teachers of these same two classifications: some, like Satan of old, are proclaiming, "Ye shall not surely die," and there are true followers of Christ who are teaching that men surely will die unless they believe the gospel and are baptized. Christ has missionaries, but the Devil has missionaries, too.

The Apostle Paul, knowing that there would be teachers of the Scriptures who were not well informed, and who, therefore, might teach error, charged 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). When one rightly divides the Word of truth, he certainly must associate the promise in Genesis 3:4 with the Serpent, for he spoke those false words. More, his false words were contrary, almost word by word, to what God had told Adam when He said, "In the day that thou eatest thereof, thou shalt surely die." Two contradictory statements cannot both be true, and "it [is] impossible for God to lie."

No one can accept as truth both the statement of God and the statement of the Serpent. One must consider the source of all teaching to decide what is correct. In this instance, there can be no question. God told the truth. Satan was the false prophet—author, too, of false teachers today.

Many religious people today desire to accept the Serpent's statement for truth. They tell us that when a man dies, he knows more than ever he knew in his lifetime. Let us read the Word of God on this question: "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). Verse 10 likewise bears on the question, saying: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

All we who believe in Christ, who believe that He is the only lifegiver, and all we who wish to be His missionaries, must turn away from Satan's promise, for Jesus said of Satan: "He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. . . . He is a liar, and the father of it" (John 8:34). Whose missionaries are they who preach that the righteous go to heaven when they die? God's Word 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 14:12). One's "sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (v. 21).

Throughout the Psalms, one reads of man's reward being an inheritance in the earth, if he is faithful; or, if unfaithful, he will be destroyed—"cut off." We read, for example:

"Such as be blessed of him [of God] shall inherit the earth; and they that be cursed of him shall be cut off. . . . Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Psalm 37:22, 34).

Though Satan and all his false prophets, his missionaries, may promise life and a reward in death, trying to make death appear other than it really is, the Word of God declares:

"In death there is no remembrance of thee [of God]: in the grave who shall give thee thanks?" (Psalm 6:5.)

Salvation and reward await the second coming of Christ, when, "in a moment, in the twinkling of an eye" all the saints of God will be immortalized to reign with Christ in His Kingdom. (1 Cor. 15:51-55; 2 Tim. 4:1.)

Why should anyone look forward to going to heaven, considering that Christ is coming back to establish His

## IF HE SHOULD COME TODAY

"If He should come today  
And find my hands so full  
Of future plans however fair,  
In which my Saviour has no share,  
What would He say?

"If He should come today  
And find my love so cold,  
My faith so very weak and dim  
I had not even looked for Him,  
What would He say?

"If He should come today  
And find I had not told  
One soul about my heavenly Friend  
Whose blessings all my soul attend,  
What would I say?

"If He should come today  
Would I be glad—quite glad?  
Remembering He had died for all  
And none through me, had heard  
His call,  
What would I say?

—Grace E. Troy.



Kingdom upon the earth? Indeed, 2 Peter 3 speaks of "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 3:12), yet we, "according to his promise, look for new heavens and a new earth [a new dispensation], wherein dwelleth righteousness."

The Apostle Paul plainly prophesied: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). These verses say nothing about even the saints going to heaven. The testi-

mony is that the Lord "shall descend from heaven," and we simply shall be caught up in the clouds "to meet him in the air." Obviously, Christ will continue his descent "from heaven," and the saints will return with Him to the earth—having simply gone to meet Him.

These promises of Christ's coming and our being eternally with Him constitute the great hope presented by the Word of God. Far better is it to be a missionary of these great and glad tidings, a missionary of Christ, than to be numbered with those who teach the Devil's lie.

Dear reader, would you not love to be ready to meet the Lord when He descends from heaven? God grant that you and I may be ready by being *His* missionaries until He comes.

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## How Would You Feel?

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By J. R. LeCrone (Woodstock, Virginia)

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*"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).*

**S**UPPOSE that a heavenly messenger suddenly should appear to you with the announcement that with the rising of the next sun Jesus should return to earth? With what emotions would you receive such a certainty? The answer that springs from your heart in answer to this question will reveal your spiritual condition more surely than hours of examination. Since its source is an inward condition rather than an outward appearance, the true answer to this question can be known only to you and to the Master who is able to read the thoughts and intents of the heart.

If you can say with honesty (to yourself) "I have fought a good fight . . . I have kept the faith," the announcement undoubtedly would fill you with joy, accompanied by an inexpressible peace and thanksgiving. Only the faithful heart could receive such news with joyous tranquility.

The heart that would receive the announcement nervously, flooded with doubts, misgivings and uncertainties, reveals by this very fact that it is conscious of having been careless or negligent. The uneasy wish that the Master would delay His coming a little longer should dim, if not entirely extinguish, whatever joy the announcement otherwise might bring.

Into the heart of one who knows himself to have rejected consistently the loving sacrifice of the Master, and to have been disobedient to His commands, the announcement that the time of His coming has arrived could bring nothing but fear and dismay. The knowledge of his unforgiven guilt would serve to make the advent of the Mas-

ter anything but an occasion for rejoicing. Those who know themselves to be guilty do not welcome righteous judgment.

A multitude of signs proclaim the time of Jesus' return very near. If this fact begets in your heart a feeling of gladness, we only can say with the Apostle, "Stand fast!"

Should the prospect of His soon return cause you to feel uncomfortable—to hope that it will not be too soon, it is a sure indication that it is high time for you to begin to do for the Lord the things that you have been thinking that you would do some day, but simply have not "gotten around to doing" yet. You will be amazed at the manner in which the Lord will replace your doubts and fears with certainty and peace.

To those whose guilt consciousness causes them to regard the return of the King of Kings as something to dread, the Scriptures urgently advise: "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).

Should the Lord delay His coming, remember that "the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**RIDDLE.** People are queer creatures, especially in some of their financial and political dealings. It recently has been revealed at the war crimes trials of the Japanese that the Japs sold munitions to the Chinese under Chiang Kai-shek and the Chinese Communists during the early years of the war between Japan and China. The reason given by the Japs being if they did not do it someone else would, and they might as well have the business; although they knew the munitions would be used against them. One is reminded of the statement, "The love of money is the root of all evil." It has been a common practice of the munitions makers to sell their products to other nations when it is quite certain that these weapons are being purchased for the purpose of waging war on the country where the goods were manufactured. Would it be right to ponder whether the profit motive has a direct bearing on the making of "wars and rumours of war"?

**PUBLICATIONS.** There are 10,654,918 buyers of Roman Catholic publications in the United States according to the National Catholic Welfare Council News Service. This is a gain of 14.4 per cent in three years. They have 367 publications. Archbishop John Gregory Murray, Saint Paul, says, "The entire Catholic population of the country should accept the responsibility of a crusade that would not only put a Catholic paper in the home of every Catholic in the United States, but in the home of every non-Catholic." No fault can be found with this campaign to get Catholic teaching in the homes of both Catholics and non-Catholics. Our religious freedom in this country allows for such campaigns. Their remarkable growth in the United States is directly attributable to their educational programs through literature and by radio programs.

**HIGHWAY CRUSADERS.** Along many of the roads in western New York, billboards have been posted bearing Scriptural texts. One of the members of the sect devoted to this method of spreading the Word, said: "To reach the multitudes, some use the pulpit, some the radio, and some the printed word in the public press; we have chosen the highways to preach the gospel." Both praise and criticism have come to the sponsors of this type of preaching the Word. While painting one of the signs along a highway not far from Buffalo, the leader of the group was accosted by a woman motorist who said: "Why are you plastering the countryside with all that slop? We're out for a ride to enjoy ourselves." Without being offended, the painter stopped his work, and talked to the woman. The result was that the one who stopped to scoff remained to pray.

**REALITY.** Recently, one of our members was talking with a psychiatrist, and he asked:

"What do you people believe?" Among other things expressed, it was stated that we believed in the second coming of Christ. He replied: "You don't consider that a reality, do you? There isn't anything real about that." Well, Mr. Psychiatrist, there may not be anything real about it to you, but to us who believe it with all our hearts—it is real. The day is not far distant when it will be very real to all doubting Thomases.

**THIRD WORLD WAR.** For some months past, trials have been conducted at Ottawa, Canada, for a number of people who have been charged with spy activities for the Russian government. Already, a number of Canadian citizens have been found guilty and sentenced for their part in this spy ring, which the Soviet government has been operating in the Dominion, and whose activities also have been traced to widespread design in this country.

Igor Gousenko, cipher clerk in the Russian embassy at Ottawa, was the person who turned over to the Royal Canadian police the evidence that led to the uncovering of the spy ring. In his testimony before the trial judges, he stated that it was a common topic of conversation to talk about the third world war among Russian officials. Col. Zaboutin, head of the spy ring, was quoted as saying just previous to his recall to Russia: "Yesterday we were allies, today we are neighbors, tomorrow we will be enemies."

The relationship of this testimony to the policies pursued by the Russian officials in the United Nations Council is so clear one cannot help but discern the kinship. I am not pessimistic in anticipating the failure of nations to bring into being a permanent peace; I am simply believing the Scripture which affirms that there shall be "wars and rumours of war" until the Lord Jesus Christ returns. The Scripture points out that there is to be a final war in which the northern confederacy of nations under the leadership of Gog is to take place. This does not necessarily have to happen before Christ comes. But when the evidence indicates the shaping of this conflict, it leads me to look more steadfastly for the revelation of the Lord, and may it serve to do the same for you.

**MILITARY CO-OPERATION.** The governments of the United States and Canada have not formed a hard and fast military alliance by treaty obligations, but they are co-ordinating their armies, air forces, and navies by using the same type of equipment, with the same kind of training in each country, with an exchange of officer personnel and a mutual defense system in the northland of the Dominion.

The recent joint operation of the two armed forces in an expedition in the arctic region under the name of the Musk-ox operation was an experiment in defense tactics on the north-

ern boundary of the continent. It should not be hard for the readers to discern the potential enemy against whom this preparation was made. Shortly thereafter, the Russian army made an expedition into the remote areas of the Siberian part of the Russian republic for the purpose of ascertaining weather information and other data vital to the general welfare of the country.

Putting these two operations together, it should not be hard for the readers to understand why there has been reluctance on the part of the western allies to demobilize their war machine. It is a time when people yearn and cry for peace and all the while the god of war moves his puppets into position for his last great fling.

**TRANSITION.** These lines are being written while our General Conference is in session. One observation which one familiar with our work cannot help but make is the large number of young men among the ministers in attendance. The older generation of ministers is getting to be few in number, and the leadership of the church is passing from age to ambitious and visionary youth. Visionary as these young men are, yet they are realists and possess a degree of caution that will prevent them from overstepping the bounds of sound and sane methods of church work and development. They are well grounded in the fundamentals of the gospel. They have conviction that these tenets of faith are essential. They are possessed of a courage to proclaim them.

It is inspiring to one interested in the progress of the church to observe the future possibilities under the leadership of these talented and zealous servants of the Lord.

These young men, nearly all graduates of Oregon Bible College, speak well of the value of the College to our national and local church life. The future of our church is safe in their hands. We have reason to feel that the work so well begun by the earlier leaders will be carried forward with a greater tempo by these consecrated young "Pauls."

**FRANCO MUST GO.** One of the trouble spots in the world scene is Spain. The Soviet government is renewing her insistence on the removal of Franco. It is natural that this should be. During Spain's civil war, Franco was supported by Germany and the more-or-less left wing element in Spain supported the existing government, and behind this regime stood Russia. In a sense, it was a pre-struggle between Germany and Russia, with the former getting the decision.

Spain, at one time, was a world power. Her persecution of the Jews was a prelude to a long and steady decline. "The nation that will not serve thee shall perish" has found a remarkable fulfillment in Spain. She is a good example of punishment that comes to a nation that visits evil on God's chosen people.

## CHRIST IS JUDGE

By H. Gary France (*Wenatchee, Washington*)

**T**HOU art inexcusable, O man, whosoever thou art that judgest" (Rom. 2:1). Why are Christians forbidden to judge one another? Why did Christ and Paul so emphatically warn to refrain from judging one another?

Man utterly is incapable of judging his fellows justly, because his knowledge is so limited. Man's knowledge consists of that which he can absorb through his five senses, but God knows all. Man can see only actions of others; God sees motive. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). We mortals have no method of looking on the heart; we merely can guess as to the thoughts and intents of one's heart.

The danger that we might make a mistake concerning another's motive is not the only reason we should not judge, however. If we were able to judge one another correctly according to the thoughts and intents of the heart, our victims would be those who are weak in faith. These need help; shall we condemn them? Beware, lest we offend those in whom Christ is primarily interested! Jesus, the only true Judge, is interceding for them; He is not condemning them. Christ came as a physician to sinners, for He said, "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). Why should Jesus be patient with me, if, while He is pleading to God on behalf of a weak member, I should interrupt by passing my judgment on him?

In judging another, one implies that he is more righteous than the one being judged. Not only does he become heedless of his own faults, but he carries the attitude of the Pharisee who prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Luke 18:13). Let us guard ourselves, that we do not become "self-righteous." Rather, let us take a "tip" from the publican who prayed, "God be merciful to me, a sinner" (Luke 18:13). Christ has more patience with a humble, repentent sinner than with one who will pass judgment upon his neighbor.

New Testament teachings do not merely instruct us concerning the things that we should not do, but they tell us of works we should do. If we do these works, we will not have time, energy, or even desire to do anything else. What, then, should we do, when we feel the desire to condemn a brother? Paul said, "Study to be quiet, and to do your own business" (1 Thess. 4:11). One will agree that if a person used sufficient time to do his business well, he would not have time to judge another. A Christian's business requires his utmost concentrated effort; he cannot afford to waste energy judging another.

What? Am I not my brother's keeper? Certainly! How,

then, can I do my Lord's business without slighting another person? Paul said, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Tim. 2:1). The business of a Christian is to bring others to Christ. He must help others, pray for them, and intercede for them. Judging and condemning have no place in his life; they are contrary to his ambition.

A Christian's business is to keep his brother. To do this, he will help, exhort, and lift his brother to higher spiritual levels of life. He will recognize the fallacy of judging, condemning, or abandoning his charge.

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## THE LION'S DEN AND DELIVERANCE

By James Mattison (*Hammond, Louisiana*)  
*"Daniel . . . is thy God . . . able to deliver thee?"*

**D**ANIEL was a firm believer in God. He was esteemed in the sight of man and of God. Because of his excellent wisdom and understanding, he was made great in the Median kingdom. Within him was contained a unique spirit of holiness. In fact, when his jealous enemies sought occasion against him, they "could find none occasion nor fault" (Dan. 6:4). Daniel was faithful. The only way they could visualize his downfall was by passing a decree that would contradict "the law of his God" (v. 5). By crafty scheming, they persuaded King Darius to sign his name to a decree stating that no man could worship any man or God, except the king, for thirty days. Punishment for breaking this law was to be governed by a provision that offenders be thrown into a den of lions.

Daniel continued to worship, though fully knowing of the decree. Then came the penalty! Because of his belief, Daniel would be destroyed—so men thought. With no trial, no opportunity of appeal, Daniel was cast into the lions' den. The king, however, must have known Daniel's convictions concerning religion. He did not ask Daniel to worship him. Yet Daniel's plight did trouble the king, for he remained sleepless that night.

In the early morning, the king went in haste to the lions' den and cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Dan. 6:20.) Daniel answered, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me" (v. 22). Daniel had been delivered. A miracle had been performed. Daniel's faith had been rewarded. Then, those leaders who had coveted Daniel's authority were led to the lions' den and were thrust in.

Do you dare to be a Daniel? Do you believe: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles"? (Psalm 34:17.) You may be

the Daniel of this day. If that excellent spirit that filled him is in you, enemies may beset you on every side, yet "if God be for us, who can be against us?" (Rom. 8:31.)

A death-dealing decree may hang over our heads, someday. Fortunately, our government today makes provision for exercise of religious freedom, but someday it may not be thus. There will be no trial, then, or only a *mock* trial as had Jesus—for who can judge the just?

Nations symbolized, at least, by the lion, the bear, the eagle, and the dragon, are in the world today. If one pounced upon us, could God still deliver? When will the Antichrist establish his godless kingdom? Will not those days be similar to the days in which Daniel lived? Friends unthinkingly may persecute you. When you are in trouble, who does the praying? After your deliverance, they may say, "I knew God would deliver you."

Of all the laws and decrees in the world, this is the one best suited to one in trouble: "God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

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JOHN, THREE SIXTEEN

(Continued from page 5)

themselves, and they will have to be dealt with rigidly—but in mercy and helpfulness.

We believe the Scriptures' declaration, "The last shall be first," will at that time be manifested in a wonderful degree. Jesus, as the last Adam, will be then the Lifegiver, and many who have been esteemed as of small consequence on earth will occupy first place. We think this rule will obtain in the system of resurrection also, instead of Adam and Eve coming forth from the tomb first, we believe the ones who died last on earth will be the ones first awakened. This method would insure each generation of parents, etc., being restored to their children who would gladly assist each installment as it came forth, and no class would be coming forth among entire strangers.

Thus we believe reawakening of the dead will continue until all who ever lived on earth will have been brought back to life. We regret to have to say that the Word of God shows that even under the favorable conditions prevailing, and under the mercy granted, some transgressors will refuse to accept of the Lord's favor. These, having proved to all by their actions their ingratitude and unfitness for life, will be cut off in the second death, from which no provisions are made for a restoration. They will be blotted out of the book of life then being written, and the memory of them will perish.

The writer recognizes that in treating so momentous a subject as John 3:16, he, on account of space, has had to omit a multitude of texts that might have been used to il-

luminare the subject, but the intelligent reader acquainted with the Word will be able to fill in some of them. The writer has no quarrel with any sectarian organization. He is thankful for every effort made to declare the glorious gospel of hope in Christ. His object solely is to glorify Christ's Name and help to remove some of the many question marks that present themselves to real thinkers.

## EXPERIENCE Produces a New Book

*From practical experience with especially outlined lessons for the Rockford, Illinois, Berean Society comes this newest in the series of Berean lesson books for young people and adults.*

### Senior Lesson Series Book Six

The book is illustrated with photographs and drawings.

It covers problems of practical living and problems of doctrine—and it shows the way the two must go together.

It is based on suggestions made by Bereans themselves over the last two years.

It contains more helps and lesson background material than any other book issued by the society up to this time, for young people and adults.

Enough texts and other helps are provided that each lesson easily may be divided into two or more parts for class or private study.

Price: 20 cents the single copy  
17 cents each, 5 or more

NATIONAL BEREAN SOCIETY  
OREGON, ILLINOIS

## OBEDIENCE

(Continued from page 3)

people who were disobedient or sinful. The result is always the same: those who were disobedient and sinful were punished; those who were obedient were blessed and rewarded by the hand of God.

God today demands obedience of His earthly children. If we do not obey Him, we are not His and cannot call God our heavenly Father. Think of the loss to you, or to me, not to have God as our Protector, as our heavenly Father! The thought of it strikes a note of terror in the heart of any Christian. God, in reality, asks so little of us, that surely we can do the little that He does ask. Obey His commandments! "This is the whole duty of man" (Eccl. 12:13).

---

 THE WICKED
Selected from *The Messiah's Advocate*

## THE WICKED SHALL:

Die	(Ezek. 18:4, 20)
Be cut off	(Psalm 37:38)
Have an end	(Phil. 3:19)
Perish forever	(Job 20:7)
Utterly perish	(2 Peter 2:12)
See corruption	(Gal. 6:8)
Be consumed	(Psalm 37:20)
Be devoured	(Heb. 10:27)
Be burned	(Heb. 6:8)
Be burned up	(Mal. 4:1)
Suffer destruction	(1 Thess. 5:3)
Suffer eternal destruction	(2 Thess. 1:9)
Be utterly destroyed	(Acts 3:23, R.V.)
Be destroyed forever	(Psalm 92:7)

## THE WICKED ARE LIKENED TO:

Chaff	(Matt. 3:12)
Stubble	(Mal. 4:1)
Tares	(Matt. 13:40)
Dry branches	(John 15:6)
Thorns and briars	(Heb. 6:8)

## THE END OF THE WICKED IS:

Hell fire	(Matt. 5:22; 18:19)
Furnace of fire	(Matt. 13:42, 50)
Everlasting fire	(Matt. 18:18; 25:41)
Flaming fire	(2 Thess. 1:8)
Lake of fire	(Rev. 20:14, 15; 21:8)
World on fire	(2 Peter 3:7, 10, 12)

# BOOK PARADE

By Arlen Marsh

"The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

For once, at least, Book Parade can wholeheartedly agree with Dr. Norman Vincent Peale of the Marble Collegiate Church, New York. Referring to *Antioch Princess*, Dr. Peale comments, "It is just as good as *The Robe*, and in some respects its insights are keener."

It would not have to be the work of genius to be as good as *The Robe*, as a matter of fact; and a good many of *The Robe's* errors crop up in *Antioch Princess* (Bobbs-Merrill; \$2.75). Both books are the product of clergymen with earlier best sellers to their credit; and both books display a notable disregard for historical and Biblical accuracy.

Fortunately, *Antioch Princess* is not founded, as *The Robe* was founded, on apostolic times. It turns to the period of Trajan, Caesar seventy years after the death of John. Christianity has grown, but is still an obscure sect which is just beginning to come to the serious attention of the Emperor.

A coming war of conquest with Parthia, in northeast Asia Minor, leads Trajan to the discovery that Ignatius, bishop of Antioch, has persuaded his Christian followers to refuse to serve in the Roman legions. Trajan turns to Cynthia Mamuta, a pantomimist, and to Roscius, a Stoic stage director, for help in ridiculing Christianity in the Antioch theater, in the hope that ridicule will accomplish what Fascus, commander of the Praetorian guard in Antioch, has been unable to do.

Marcus Macer, a poet, cynic, and playwright, is hauled out of prison even as he is on his way to the copper mines of Cyprus. Marcus is expected to provide the sketches for Cynthia. He and Roscius, as they become acquainted with Christianity, lose their taste for the adventure; but are not converted. The story is told by Roscius, and displays the pagan viewpoint, but a sympathetic pagan viewpoint.

The book has one advantage: it is short—under three hundred pages. If it were longer, it would be dull; as it is, it is well worth reading.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.



## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).*

### Jacob's Faith Amid Trials

Jacob loved Rachel very much. He offered Laban his service for seven years so that he could marry her. That was Jacob's offer when Laban asked him what his wages should be. (Gen. 29:16, 18.) These years passed quickly. When the seven years had passed, Jacob asked Laban for his wife. Laban made a feast to celebrate the wedding.

It was in the evening that Laban brought his daughter to Jacob to become his bride. It was the custom of that country that men should not look upon the face of their betrothed. So, no doubt, his bride wore a heavy veil. Jacob did not see his bride until the morning. To his dismay, he discovered it was Leah, not Rachel, who was his wife. (Vv. 23, 25.) He no doubt was very angry about it. He went to his father-in-law and asked him why he had done such a thing. Laban explained that it was the custom that the older daughter had to be married before a father could give the younger daughter in marriage. (V. 26.) So Laban compromised with Jacob. If he would keep Leah as his wife, in a week Laban would also give him Rachel. Jacob was to work still seven more years for her. (Vv. 27, 28.) Jacob never lost faith in God.

### The Selected Line

We can trace in our Bibles the royal line from which Christ was born. Abraham, Isaac, and Jacob are in that line. Jacob's name was changed to Israel. (Gen. 32:28.) Afterwards it was given to God's people, His chosen nation. (Ex. 3:16.)

Finally Christ, the promised Seed of Abraham, was born. The promised One, who is someday to be our King, was born. Was that the end of the "selected" ones? Surely a King must have others working with him.

We read in the Word that God is visiting the Gentiles to call out a people for His name. That is still continuing because His plan is not as yet finished.

Jesus told the rich young man who always had been a very good, clean fellow, "If thou wilt be perfect, go and sell that thou hast . . . and come and follow me" (Matt. 19:21). Paul talked to the keeper of the prison, who said, "Sirs, what must I do to be saved?" and said, "Believe on the Lord Jesus Christ" (Acts 16:30, 31).

What does believing Christ and following Him fully mean? Let us connect this *following Christ* with the *promises* given to Abraham. (Read Gal. 3:26-29.) If we have faith in Christ, we will obey Him. When we are baptized into Christ, we are His. Then it follows that if we are Christ's; we also are Abraham's seed, "and heirs according to the promise."

We must be baptized to get to be an heir of Abraham. To be baptized means to be "buried" with Him into the likeness of His death. Then we rise from the watery grave to walk in "newness of life" (Rom. 6:3-6).

Not all who are baptized will be true to their chosen walk. "Many [are] called, but few . . . chosen," Jesus said. (Matt. 20:16.) Paul stated, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26). It takes those who are children, or like children, who will have faith and complete trust in God, to be His followers.

### The Royal Line

The Word often speaks of "the promise" or "the way." There is a kingly or royal law for those who are "the called" or "chosen." This royal law is, "Love thy neighbour as thyself" (James 2:8). This law is the fulfillment of the law (Rom. 13:8). Peter said, "Unto you therefore which believe, he is precious." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . which . . . were not a people, but are now the people of God" and "now have obtained mercy" (1 Peter 2:9, 10).

Baptism is our seal as was circumcision the seal for the people of Israel. (Col. 2:11, 12.) If we do not live as one who is "the called," our baptism is of no effect. May we be Christ's today and be faithfully "sealed" until He comes! (Eph. 4:1-7, 30-32.)

### Happy Birthday Wishes

Mary Lou Payne, Aug. 6, age 4, Fonthill, Ont.  
Glenn R. Kinsey, Aug. 7, age 10, Meyers, Ark.  
Joyce Telschow, Aug. 7, age 8, Saint Cloud, Minn.  
Anne Pearson, Aug. 9, age 5, Troy, Ohio.  
Juanita Croxton, Aug. 11, age 12, Moline, Ill.  
Mary A. Long, Aug. 11, age 11, Fullerton, Calif.



## BEREAN DEPARTMENT

Ellen Van Fleet, Editor  
Box 231  
Oregon, Illinois

### Visiting with the Bereans

During the past six weeks, it has been the Berean editor's privilege to visit three different Berean societies—Cleveland and Delta, Ohio, and Eldorado, Illinois. We found many common tendencies and practices present in these groups. Some of these were: a desire to come to a fuller knowledge of the Bible, a devotional attitude, a desire to learn more about all the other Berean societies in the country, and many others.

While we did not attend an actual Berean meeting in Cleveland, we did become acquainted with the members and learned some of their plans and what their usual activities are. Their recently elected officers are: president, Ruth Tomlinson; vice president, William Halls; and secretary-treasurer, Pat Hess. They meet each Thursday evening at the church.

During our quiz for information in Cleveland, we heard one rumor that made us more than glad. Plans are being made to organize a Vit-Em-In Bible class this fall. We are hoping that this rumor really will materialize and that such a group can be organized in Cleveland. Also, we would like to have more such rumors from many other churches. Remember, Vit-Em-In Bible classes are our insurance of a strong, and long-lived National Berean Society.

Our next call was made upon the Delta, Ohio, Berean class. Besides attending one of their Bible studies, we also had the pleasure of working with several of the members in a vacation Bible school which they helped to sponsor in Delta. This was one of their main projects for the summer and was conducted in co-operation with two other churches in the city.

They conduct their Bible studies the first and third Sunday evenings each month. At the meeting which we attended, Alfred Reighard conducted the service and the lesson was led by Mrs. Roscoe Dunbar.

In Eldorado, Illinois, we found that Berean meetings are conducted on Wednesday evenings at the homes of different members. We attended two such meetings and found both to be interesting. At one of the meetings, the present work and organization of the National Berean Society were explained. Also, the development of the Vit-Em-In Bible classes during the last year was presented. All members were particularly interested in our present work.

### A Trip on the Gospel Airplane

\* \* \*

By Verna C. Thayer

Since our journey last week, we have experienced a very sad incident. The children of Israel had done things which were very evil in God's sight. When this happened, God permitted them to be captured by the Midianites.

When the Midianites came into the land where the children of Israel were living, they took not only the crops which they had raised but their animals as well. Often, the Israelites became very hungry from lack of food. After these experiences, they repented of their evil doing and earnestly asked God for deliverance.

God heard their prayers and chose Gideon to be the one to deliver them. This is the plan God gave Gideon to conquer the Midianites. Gideon gathered together thirty-two thousand men to fight against the Midianites. When God saw the number he had chosen, He said to Gideon, "The people that are with you are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Go, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return." When Gideon told the men what God had said, twenty-two thousand returned, leaving ten thousand to fight with Gideon.

God told Gideon that ten thousand were still too many. So this course was chosen: The men that stooped down to lap up the water were to return home, but all those who dipped up the water and drank from their hands were the ones to be taken. Of the last ones, there were only three hundred men. Gideon and his three hundred men were to go out to conquer the Midianites.

Once again, under God's direction, this was brought about in the following manner: Each one of the men was given a pitcher, a lamp, and a horn. Gideon was to divide the men into three groups, placing each group on a different side of the camp of the Midianites. This was done at night.

After the Midianites were sound asleep, Gideon and his men quietly surrounded the camp. At a signal from Gideon, the men broke their pitchers, causing the lamps to make a big flare. When Gideon called, "The sword of the Lord and of Gideon," they blew trumpets. The Midianites became so excited they even killed each other in the darkness as they were fleeing.

# AMONG THE CHURCHES

## CALENDAR

- August 10-18—Missouri Conference at Jordan. (H. U. Krogh, guest speaker.)  
 August 13-22—Evangelistic meetings at Town Creek, Ala. (M. W. Lyon, speaker.)  
 August 15-25—Virginia Conference at Maurertown.  
 August 17-25—Iowa Conference at Waterloo.  
 August 18-25—Western Nebraska Conference at Holbrook (C. E. Randall and James M. Watkins, guest speakers).  
 August 25-September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).  
 August 28-September 1—Ohio Conference at Lawrenceville.  
 September 7, 8—Indiana Quarterly Conference at Hillisburg Church of God (near Michigantown, Ind.).  
 September 7-15—Evangelistic meeting at the Ater Church of God, Gatesville, Texas. (M. W. Lyon, speaker.)

## WESTERN NEBRASKA CONFERENCE August 18-25

There is a welcome for all who can attend the Western Nebraska Conference held at Holbrook, Nebr., August 18-25. Bros. C. E. Randall and J. M. Watkins will be the guest speakers. Classes, held daily, and the teachers are as follows: adult, C. E. Randall; junior, J. M. Watkins; intermediate, Rena Willard; primary, Icel Stedman.

Rooms may be secured by writing Eva Phelps, Holbrook, and meals will be served in the church basement at a reasonable price.

Gas and new cooking equipment have been placed in the church basement. Also, fluorescent lights have been put in the church to replace the former lighting system. These things should add to the comfort of the conference meeting.

May these services each day be such as to glorify our Lord and Master.

Icel Stedman, Cor. Secy.

## FONTHILL, ONTARIO

On Sunday, July 21, Gerald and Ella Rose and Doris Robertson were baptized into the Lord Jesus Christ. Bro. and Sr. Rose, Welland, Ont., Rt. 2, are parents on the younger side of middle life. Their five children, except the baby, are members of our Sunday school. Sr. Robertson is a lady of middle life, of present residence in Toronto. We pray God's blessing upon them. C. E. Randall.

Send The Restitution Herald to your friends. Subscription price—\$2.50 per year.

## OHIO CONFERENCE NOTICE

Notice to persons planning to attend Ohio Conference at Lawrenceville, August 28-September 1: Please make your reservation for rooms by writing to Mrs. Richard Smith, Springfield, Ohio, Rt. 2, stating the time you will arrive, length of stay, and number in party.

## DRINKARDS SAFE FROM BUS ACCIDENT

En route from Vancouver to Cashmere, Wash., Bro. and Sr. T. A. Drinkard experienced a horrible bus accident, July 27, in which five lives were lost, including the bus operator, and many others are still in the hospital. Bro. Drinkard reports the tragedy as follows:

"The Lord only knows how we survived it. I am so sore over the shake-up that I can hardly go. Wife had been out of a hospital just two weeks. I am surprised that she survived her experience, but so far she is getting along nicely.

"I was the first one out—kicking the second window out on the right side in front, as I was sitting in the second seat on the right from the front. Wife was sitting just behind me, as we were unable to get seats together.

"After I kicked the window open, I got wife and four other women out; then I pulled the bus door open, which I was unable to do from the inside. The operator was lying down in the doorway. I pulled him out, and he was simply broken to pieces. He died yesterday in the Hood River Hospital on the Oregon side of the Columbia River.

"The bus was running some fifty to sixty miles per hour around a curve to the right and collided with a truck that ripped the left corner and the front part of the side open, throwing the two women in the front seat behind the driver down under the bus. It killed two women in the bus. Five persons are dead already, and there may be others before the end." . . .

We rejoice, Bro. and Sr. Drinkard, that the Lord spared your lives.

## IOWA CONFERENCE August 17-25

The Iowa Conference will convene, the Lord willing, at Waterloo, 1040 Conger St., from Saturday evening, August 17, through Sunday, August 25.

Out-of-state workers will be Bro. Linford Moore and Sr. Marie Barnum, with Bro. Ernest Barnum in charge of the music. Bros. J. W. and Paul Williams will be on hand with other local help, also.

Those wishing to secure rooms, please write Mrs. T. J. Ellis, Waterloo, Walnut Court Drive, Mrs. W. H. Allard, 1118 Rainbow Drive, Cedar Falls, or Mrs. C. W. Howe, 1036 Newton, Waterloo. To out-of-state friends, we welcome you, and to the State we say, This is your Conference. Come and help it all you can and thereby enjoy it the more.

Esther Jenkins, Secy.

## ILLINOIS—HELP THE TREASURER

In the last two months, Sr. Tessa Laning, Mount Sterling, Ill., Rt. 2, reports that the State evangelistic and church aid fund has been completely exhausted, having been overdrawn to an amount well over one hundred dollars. What can we do about it?

Paul C. Johnson, President.

## SNOQUALMIE PASS, WASHINGTON

On July 21, more than sixty brethren and friends of the Church of God gathered at Denny Creek Camp on Snoqualmie Pass, some going the day before.

The group listened attentively while three sermons were given. The speakers were Gary France, Kirby Davis, and Lyle Rankin.

Those listening were urged to walk as a separate people for God, and, though the way of God's children was sometimes rough, what appeared at first to be a curse might result in blessing. The last of the three discourses was mainly about the signs of the times in which we are now living.

From what was said, there were those present who were strengthened for the right, and we feel much good has come from the meeting.

Some in Cashmere did not go, but remained and had Bible study in the forenoon. This was testified by that which was still on the blackboard in the front of the church house that evening. There was a picture of a carpenter's square with the accompanying words, "Be square in your worship." Though a few minutes late, several of us returning from the mountains held services in study and worship that evening. Lyle Rankin.

## NATIONAL BIBLE INSTITUTION

Rockford, Ill., Sunday School	\$ 25.74
Frank Partlow	25.00
Mr. & Mrs. George Jones	5.00
Mrs. J. A. Swihart & Clyde	0.00
Alta King	9.70
Mrs. T. J. Ellis	100.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"The Daily Vacation Bible School at the Restitution Church of God, Eldorado, Ill., closed with an enrollment of 82, with the highest number in attendance being 65, and an average attendance of 57."—Virginia Davenport, Eldorado, Ill.

Sr. Letha Rinehart, Wellington, Kan., reports that Bro. and Sr. George Waters, Corpus Christi, Texas, were painfully injured in a car accident on June 11. Both of them received broken ribs; Bro. Waters was injured, also, in the abdomen, and Sr. Waters suffered a broken arm. They have recovered somewhat and are able to be "up and around." They would appreciate a word from Herald readers. Address: 3316 Ave. D, Corpus Christi, Tex.

Bro. Alfred Anthon, Corvallis, Ore., writes that he is in bed with a "sprained ankle, knee, hip."

"On July 20, during the Arkansas-Oklahoma Conference, it was my happy pleasure to baptize Mrs. Ruby Daniels of Little Rock, Ark., Rt. 3, in the all-saving name of Christ."—H. Scott Smith, London, Ark.

## ARKANSAS - OKLAHOMA CONFERENCE

The Arkansas - Oklahoma Conference of the Church of God began the annual business at 10:00 a.m., Friday, July 19, 1946, at Little Rock, Ark., Bro. G. H. Bradford presiding. The president began the meeting with a Scripture reading. Bro. Bradford gave a report of the work of Bro. T. A. Drinkard and work concerning the "Trumpet Messenger's" assistant editor, Bro. W. H. Arrington. Because of his physical condition, work of mailing the "Trumpet Messenger" was too heavy, so Bro. Bradford is to relieve him of this work, with Bro. Arrington continuing as assistant editor.

Bro. R. D. Stanton served on two committees. Other committee members were as follows:

Receiving Committee: Srs. Martha Nell Daniels, Lillian Mathews, and R. D. Stanton, all of Little Rock.

Program: Sr. Humphrey, Hot Springs, Ark., Sr. Frona Gann, Muskogee, Okla., and Sr. Daniels, Little Rock.

Bro. M. W. Lyon received "Restitution Herald" subscriptions, and Bro. J. M. Morgan received "Trumpet Messenger" subscriptions. Bro. Morgan also gave a report on two books he is planning to rewrite.

Bro. M. W. Lyon preached at 11:00 a.m. The second session started at 2:30 p.m., with Bro. Bradford reading a beautiful poem written by Bro. Harlow.

Sr. Connie Ramsey's evangelistic fund was read by Bro. Bradford. The year's budget was \$17.00.

Sr. Humphrey gave a wonderful report concerning the improving work of the Sunday school and church at Bear, Ark. Seven persons were baptized during the past year.

Bro. H. Scott Smith gave his report of the churches he pastors. He reported baptizing eight persons at McGintytown. The work there is most encouraging. Bro. Smith also baptized six at the Oak Grove Church of God, Little Rock, and members of that church are showing interest in growing in faith and building of the church. Bro. Smith reported the work he is doing in the city of Little Rock. The members are a very zealous group and love the faith.

Bro. J. M. Morgan gave a report of his work and announced that he would go anywhere to preach.

Bro. C. E. Weaver preached at 2:30 p.m. and Bro. H. Scott Smith preached at 8:00 p.m. July 20, at 9:30 a.m., the president opened the session by reading of the Scripture.

Motion was made, seconded, and closed for a third member to be placed on the "Trumpet Messenger" board. Bro. H. Scott Smith was elected.

Bro. M. W. Lyon was asked to describe the system of a conference board. After a discussion, motion was made and passed unanimously that we have a conference board.

Conference adjourned until 2:30 p.m.

Bro. J. M. Morgan preached at 11:00 a.m. Bro. Bradford read a poem at the beginning of the second session.

Officers for the coming year were elected: Bro. H. Scott Smith, president; Bro. R. D. Stanton, vice president; Lona Padgett, secretary-treasurer. Two additional members of the board were elected: Bro. J. R. Humphrey and Sr. Ammie McEntire.

Bro. G. H. Bradford was elected third member of the "Trumpet Messenger" board, as

Bro. H. Scott Smith, through election, automatically was removed from the "Trumpet Messenger" board. The editorial staff will continue as it is.

Members express appreciation of Bro. M. W. Lyon for his co-operation and wonderful work he has given us. Bro. Bradford expressed his appreciation in serving as president in the past. Bro. H. Scott Smith preached at 2:30 p.m., and Bro. M. W. Lyon at 8:00 p.m.

Resolutions passed by the Conference are as follows:

"The Conference Board shall be composed of the officers of the Conference and two additional members to be elected annually, by the Conference.

"It shall be the duty of the Board to conduct the business of the Conference throughout the year, meeting as frequently as it deems necessary. It further shall be the duty of the Board to promote evangelistic and pastoral work, and to plan ways of raising necessary funds."

Signed by committee: Lona Padgett, H. Scott Smith, Una Roberts, R. D. Stanton, M. W. Lyon, J. M. Morgan.

"Resolved this 21st day of July, 1946, we the Arkansas - Oklahoma Conference of the Church of God of the Abrahamic Faith extend our sympathy and prayers for the loved ones of the deceased, namely: Bro. Harlow, Ola, Ark.; Bro. R. O. Turner, Boyington, Okla.; Sr. Charlie Jones, Driggs, Ark.; Bro. Zack Mathews, Safford, Ariz.; and Bro. and Sr. J. M. Dorris, Bear, Ark. This church and Conference has sustained a great loss in their deaths.

"We extend our thanks to Bro. M. W. Lyon of Oregon, Ill., for his excellent work, both in our Conference and in the State of Arkansas.

"We also extend our thanks and appreciation to members of the Oak Grove Church of God and also the folks of Little Rock for their kindness and hospitality shown the visitors during our stay at Conference.

"We wish to express our thanks and appreciation to the editor and officers of the "Trumpet Messenger," also the president of the Conference for their untiring efforts put forth for the paper during the past year.

"We have appreciated and enjoyed the fine sermons delivered to us during Conference by the following ministers: Bro. M. W. Lyon, Oregon, Ill.; Bro. J. M. Morgan, Bristow, Okla.; Brs. C. E. Weaver, McGintytown, Ark.; and Bro. H. Scott Smith, London, Ark."

Signed by the resolution committee: Sr. Lucille Check, Eld. J. M. Morgan, J. T. Humphrey.

The Conference Board was elected to take care of the business and promote evangelistic and church work by raising funds to take care of same before Conference adjourned. A list of contributors who made donations follows. M. W. Lyon, \$10.00; J. T. Humphrey, \$10.00; J. M. Morgan, \$5.60; R. D. Stanton, \$5.00; H. Scott Smith, \$1.00; Cecil Ed. Gonn, \$1.00; Bro. and Sr. George McGowu, \$5.00; Sr. George, \$5.00; Bro. and Sr. Griggs, \$1.00; Sr. Humphrey, \$1.00; Sr. Davis, \$1.00; Sr. Holderfield, \$5.00; Sr. Lillian Mathews, \$1.00; Sr. Joyce Stanton, \$1.00; Sr. Lucille Check, \$1.00; Sr. Mary Mathews, \$1.00; Sr. Ammie McEntire, \$1.00; Sr. Lona Padgett, \$2.00; La. Nell. Compton, \$1.00; Bobby Joe Padgett, \$.50; Jene McEntire, \$1.00; Bro. and Sr. Daniels, \$1.00; Buddy

Joice, \$.15; Sr. Martha Nell Daniels, \$2.00; Carylon McKoghn, \$.25; Sr. R. D. Stanton, \$.35; Bonny Bell George, \$.25. Total, \$63.10.

We are asking all who can to contribute to this cause, realizing that the need of this work is urgent. Send all donations to Mrs. Lona Padgett, secretary-treasurer, Alexander, Ark., Rt. 2, Box 26. This call is extended throughout the year. Our goal is \$1000.00.

Signed by committee: Ammie McEntire, R. D. Stanton, H. Scott Smith, Lona Padgett, John Humphreys.

Visitors at the Conference were: Bro. Jess Humphrey and family and mother of Hot Springs; Sr. Ruth Humphrey, Hot Springs; Sr. Ramsey, Sr. Drake, Sr. Stover, Sr. Scogins, and June and daughter of Morrilton, Ark.; Sr. Euna Roberts of Tulsa, Okla.; Sr. Boyce of Oklahoma City, Okla.; Sr. Shewmake and Sr. Holderfield, Cleveland, Ark.; Bro. Morgan, Bristow, Okla.; Bro. Bradford, Cleveland; Bro. and Sr. Harve McGinty and Lettie Fay and Buster McGinty, Bro. C. E. Weaver and two sons of Enola, Ark.; Bro. and Sr. Elga Simmons, Shreveport, La.; Bro. M. W. Lyon, Oregon, Ill.; Sr. Davis, Sr. Johnston, Sr. Compton, Sr. Lorell, Little Rock; Mrs. Elms and daughter, Little Rock; Mrs. Frona Gann and son of Muskogee.

The meeting adjourned with a successful conference.

H. Scott Smith, President,  
Mrs. Lona Padgett, Secy.

Send The Restitution Herald to your friends.  
National Bible Institution, Oregon, Illinois

## ILLINOIS BUSINESS MEETING

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus will be held (D.V.), in the Oregon Church of God, Thursday and Friday afternoon, August 8, 9, 1946. At this time, the work of the past year will be reviewed, new plans discussed, and officers elected for the coming year. Paul C. Johnson, President.

## WILLIAM A. PORTER

William A. Porter was born in Kosciusko County, Ind., February 22, 1867. After an illness of two weeks, he fell asleep in Christ at the Memorial Hospital in South Bend, Ind., July 11, 1946.

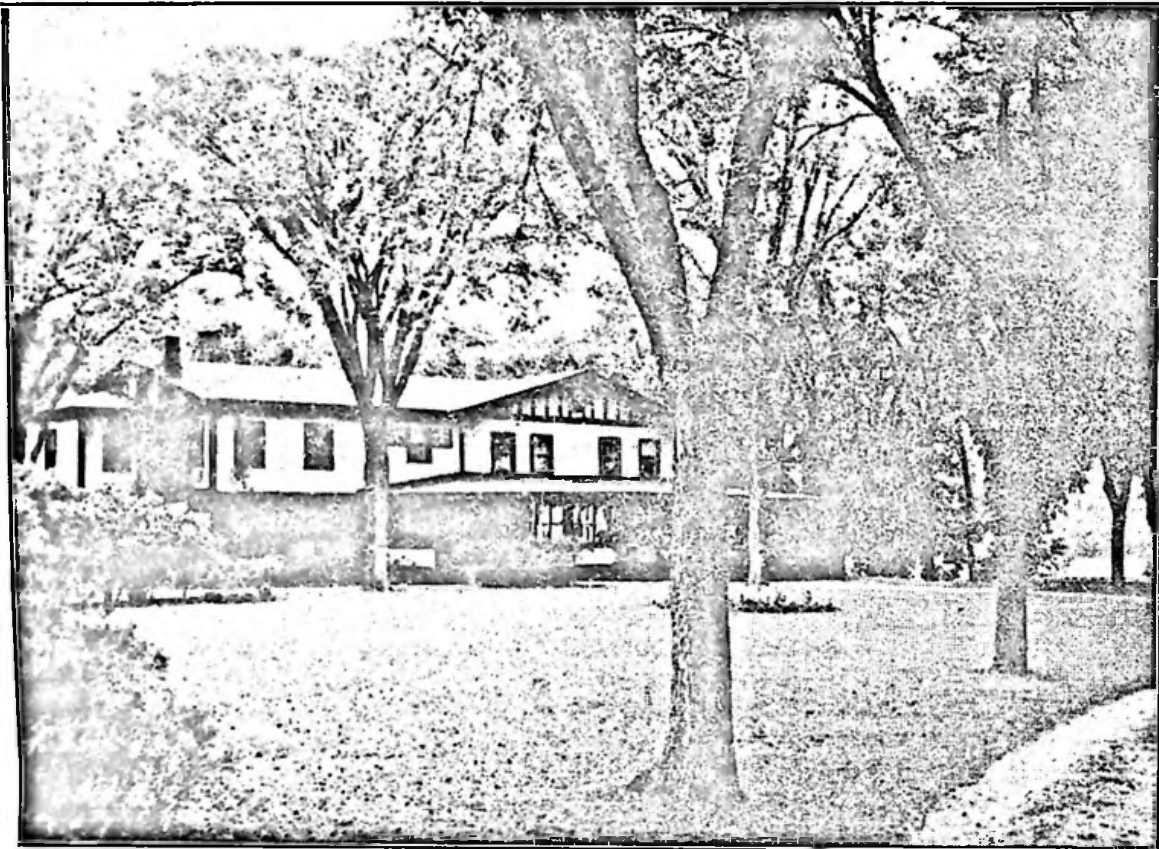
He was united in marriage to Mrs. Minnie Rouch, October 26, 1916, in Argos, Ind. Two summers later, he was baptized by Bro. S. J. Lindsay.

He leaves to mourn his death: his wife, Mrs. Minnie Porter, and his stepson, Dale E. Rouch, of South Bend; three brothers, James of Bourbon, Ind.; Merle of Albuquerque, N. M.; Charles of Fresno, Calif., and a host of friends and neighbors.

Mr. Porter will be remembered for his honesty and his uncomplaining attitude. He was more than a father to his stepson and more than a husband to his wife. Throughout life, he maintained belief in the second coming of Christ and in the establishment of the Kingdom of God on earth. He now sleeps, waiting for that resurrection call.

Funeral services were by the writer at the Orvis Funeral Home in South Bend. Burial was in the Bremen Cemetery.

Alva G. Huffer.



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## What Shall I Do with My Life?

*By Otto E. Dick*

Many of us are so busily engaged in enjoying life that we seldom take time to analyze life. Too often we lack a well-defined worthy purpose in life and reach old age without having accomplished anything but a few thousand dollars worth of the world's goods. We are so busy making a living, that we neglect to make a life. We realize too late that making a living is only a means to making a life. "There is no wealth but life," said Ruskin, and, said Feliz Adler, "The test for judging the activity pursued in making a living is not the wealth, the income, the things produced, but the sort of life it permits or creates; the kind of men it makes of us."

"What shall I do with my life?" is a question that must receive our most careful consideration early in life if we are to make the most of our lives. We must realize that we must begin early preparing ourselves, that we may use our lives most profitably in the service of Him who gave us life. It is the highest calling known, and requires earnest, intensive study.

Our best textbook of life is the Bible, which is the chief text of Oregon Bible College. Won't you come study with us? Won't you consider seriously what advantages the College has to offer you in profitable and pleasant living? Will you recommend it to those who are desirous of preparing themselves for greater service and greater happiness? We need many consecrated students to justify the expense and energies spent upon the College. We need many more Christian workers to fill the vacancies created by the death and retiring of older ministers. Furthermore, the opening of new fields is creating an acute shortage of ministers. Won't you make the most important decision of your life by signing and returning the enrollment coupon below?

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### OREGON BIBLE COLLEGE — OREGON, ILLINOIS APPLICATION COUPON

Please send me a student's application form, as I am hoping to attend Oregon Bible College when it resumes classes on September 9, 1946.

My name is: .....

My address is: .....

I am recommended by: .....



# THE RESTITUTION HERALD

VOLUME 35

OREGON, ILLINOIS, AUGUST 13, 1946

NUMBER 45

## Minutes of the 1946 General Conference

Oregon, Illinois, July 30-August 11, 1946

TUESDAY, JULY 30

**T**HE FIRST business session of the 1946 General Conference of the Church of God was called to order at 3:15 p.m., July 30, by First Vice President, Harvey U. Krogh, Jr., who led a devotional service by reading Proverbs 3. Brother F. L. Austin offered prayer.

The Chair announced that fresh-from-the press copies of *THE RESTITUTION HERALD* bearing a tentative program of the Conference were available to delegates, and the Secretary distributed same. The Chair then called for a report of the Credentials Committee and seating of delegates. Fifty delegates were certified and seated, report being made that fifty-five delegates had been seated on the opening and corresponding day last year.

The Chair then announced personnel of the Planning Committee as follows:

Evangelistic Committee—James M. Watkins (chairman), M. W. Lyon, Verna C. Thayer, Maurice Fairbrother, Wayne Laning, Francis Burnett, James Mattison, J. W. McLain, and G. E. Marsh.

Publication Committee—Paul C. Johnson (chairman), C. E. Randall, and Arlen Marsh.

Administration Building Committee—A. J. Hoke (chairman), Arlie Townsend, Leland Marsh, and W. S. Tomlinson.

Oregon Bible College Committee—Sydney E. Magaw (chairman), Otto E. Dick, Rolland Stilson, and Emma C. Railsback.

Budget Committee—Dale Dunbar (chairman).

Home Properties Committee—F. A. Stilson (chairman), Charles Netts, and Elizabeth Ordnung.

The Chair asked for communications, one being presented and read by Gerald L. Cooper. It pertained to work bearing especially on the new songbook project. Brothers F. L. Austin and G. E. Marsh moved that the communication be referred to the Songbook Committee. *Motion carried.*

The Chair then called for the Secretary's annual report, the same being presented as follows:

### *Secretary's Annual Report*

The 1945-'46 fiscal year of the General Conference is one of pleasant memories: some disappointments, some goals unreached, but, all in all, a year of commendable achievement.

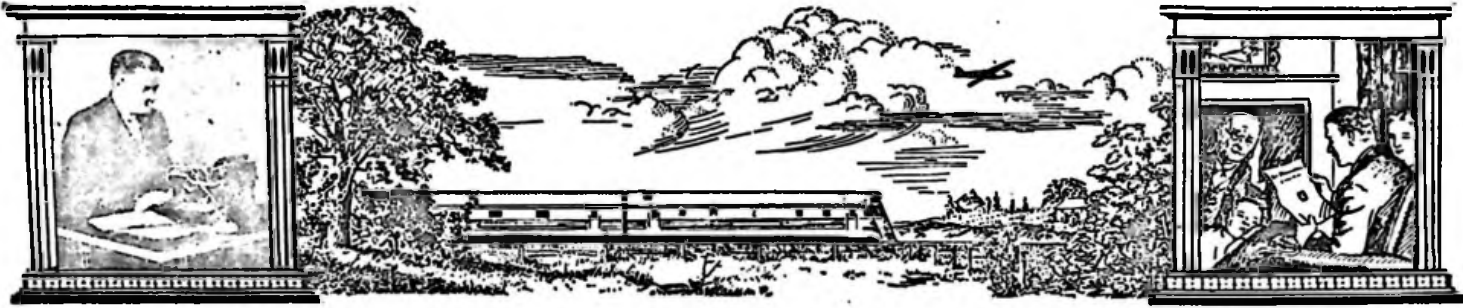
### *The Publication Department*

In the publication Department, *THE RESTITUTION HERALD* was mailed, fifty times during the year, to all its readers. There was a slight gain in the subscription list, sales for *THE HERALD* in the past fiscal year amounting to \$3,553.84, nearly \$500.00 increase over the sales for the preceding fiscal year.

The effort to gain 280 new subscriptions fell short of the goal, the gain to date standing at 192 new subscriptions. Even this reported increase, however, does not indicate a substantial, permanent increase, as many of these new subscriptions are gift subscriptions to non-members of our organization, and the percentage of renewals from non-members is small. To illustrate, a year or so ago, 40 of these gift subscriptions came from one church. Only one of those new readers renewed. Obviously, more effort should be made to encourage new readers to renew, but it is equally obvious that any lasting gain in the subscription list depends largely on an increase in membership of the Church of God at large.

There has been good co-operation on the part of contributors of articles, a large percentage of *THE HERALD* articles being original copy, copy prepared by our own brethren. One of our problems, though, has been to obtain copy from our best-known ministers, as they have been more than busy in pastoral and evangelistic work. The "News and Prophecy" page, prepared by Brother C.

*(Please turn to page 3)*



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

## Record-Breaking Conference

The 1946 General Conference came to a close on Sunday evening, August 11, with everyone much encouraged and inspired to move forward for Christ. The Conference was a record breaker, being attended by more than forty ministers and ninety-eight certified delegates and alternates. A new record was established of eighty-one delegates present at one session. Six hundred forty-five attendants, a new record, are listed on the registration book. Five thousand five hundred fifty-three meals were served. The total attendance was about one hundred more than at any previous General Conference, and the records indicate that there were at least seven hundred more meals served than at any Conference heretofore. Churches were represented from coast to coast and from states in the extreme South to the extreme North and Canada. The Bible lessons and sermons were appreciated, and everyone enjoyed meeting and visiting brothers and sisters of "like precious faith." Several new members were baptized, and six young men were ordained to the Church-of-God ministry.

This issue of THE RESTITUTION HERALD presents the minutes of the 1946 Conference, the same being the official record and our best means of informing brethren at large as to the business transactions. Whether or not the reader was present at Conference, he may profit well by reading the record of the Conference, thus keeping in mind the plans, ideals, and problems in which we are all zealously engaging in service to our Lord.

## A Commendable Example

Brother G. E. Marsh announces that on Sunday morning, August 18, delegates from the Brush Creek Church to the General Conference will make reports at the morning worship service before their home congregation. We trust many other ministers will in some similar way inform their congregations relative to the work of the General Conference, all to the end that our work may become better understood, more unified, and increasingly successful.

In addition to hearing reports of the Conference delegates, the Brush Creek brethren will have opportunity of

listening to a recording of the ordination service. Participating speakers in that service were Brothers C. E. Randall, G. E. Marsh, F. L. Austin, and the Editor.

## Call for College Students

Oregon Bible College will begin its eighth consecutive year of work at eight o'clock, Monday morning, September 9. There is good outlook of enrolling at least twenty students for the new term of school. There is still adequate room, however, for about ten more students.

Repeatedly at the recent Conference, mention was made of the need for more ministers. Special appeal is made, therefore, to young men who love the Lord and His Word and work to come to the College, there to study for the ministry. Jesus' words of nineteen centuries are applicable today: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

For complete information about the College and its work as outlined for the forthcoming year, please write for a copy of the new College Catalog—fresh from the press. Young men and young women already interested in coming this fall to the School should request an application-for-entrance form.

## Visiting the Virginia Brethren

Starting from Oregon, Illinois, on Tuesday morning, August 13, the Editor and several members of his family will drive to Virginia to assist in the State Conference at Maurertown. Those accompanying us will be Mrs. Magaw and three of our sons, Ivan, Milo, and Sidney David. It will be a joy to meet again with the Virginia brethren and to work, for the first time, in their State Conference. Pray for us and for the faithful workers at headquarters who co-operate to give us privilege of this trip to Virginia.

## No Herald—August 27

As specified in the heading of this page, there will be no issue of THE HERALD "the fourth Tuesday of August." Next week's HERALD, therefore, will be your last number until the one of September 3.

## MINUTES OF THE 1946 GENERAL CONFERENCE

*(Continued from front page)*

E. Randall, Fonthill, Ontario, has been appreciated as wonderful assistance in making THE HERALD appealing and instructive, and it has received hearty approval on the part of our readers.

Doubtless, report will be made by the National Sunday School Committee relative to publication and sales of the several quarterlies and other works, so suffice it here to say that the quarterly work is being continued, commendably, sales of the Senior Quarterly continuing about the same as heretofore, there being an increase in the sales of the Intermediate Quarterly, and an outlook for an increased sales in the Children's Quarterlies by reason of plans to have them available, soon, in printed form.

The publication and distribution of tracts has been normal. The supply of some of our tracts needs to be replenished, however, and we are in need of a good tract on "Signs of the Times." Recently three books were published: a senior Berean lesson booklet, prepared by Brother Arlen Marsh; a booklet entitled "Putting Purpose in Sunday School," by Brother James M. Watkins; and a College annual by an all-College staff.

Prospective publication work includes the publishing of a textbook pertaining to God, being prepared by Brother R. H. Judd, Colborne, Ontario; a new College catalogue; printed children's quarterlies; and several new tracts—though some of this work must needs be done outside our own print shop by reason of insufficient equipment and help. Also, there are plans for publishing, eventually, a history of the Church of God (Brothers G. E. Marsh and C. E. Randall, editors), and, eventually a new Church-of-God songbook. Also, there is need of a new Church-of-God directory.

*Oregon Bible College*

Oregon Bible College operated during the year with an enrollment of twelve students. Two students, Gary France and Alva Huffer, were graduated on June 7. Brother France has returned to his home church at Wenatchee, Washington, and is preaching there. Brother Huffer has been employed as pastor of the Morning Star Church of God, South Bend, Indiana.

Instructors during the year were Vivian E. Kirkpatrick, F. L. Austin, Miss Alta Samelson, Mrs. H. A. Smith, and Sydney E. Magaw. The two lady instructors gave music lessons in voice training, the other three instructors teaching the courses in Bible, English, history, public speaking, and kindred subjects.

This year's two graduate students bring to a total seventeen graduates of the College, sixteen of whom are preach-

ing the gospel, and the other graduate is doing religious work closely associated with the ministry, having served at times, also, in pulpit work. Of this record, Oregon Bible College is humbly thankful. It is a record surpassing our expectation—that so large a percentage of its graduates would become ministers of the Word, preachers for the Church of God.

Though the College enrollment was slightly less than the year preceding, meaning, therefore, that income from students was less, the College operated well within its allotted budget and showed a profit of \$781.43. All bills are paid. Certainly, during the year, there were problems, and always there will be problems, but by the goodness of God, progress is being made.

As a part of the College work, another Summer Bible Training School was operated, Brothers F. A. Stilson, James M. Watkins, and Ernest Barnum being the instructors. It was the largest Summer School yet assembled, and unquestionably one of the most successful. Forty-three students represented thirteen states and the province of Ontario. Like the nine-months' school, the Summer Bible Training School also operated within its income and, when the few current bills are paid, there will be a remaining nominal balance.

As Dean of the College, we are glad to report good cooperation on the part of all those who labored with us. We believe everybody did his best, both for the College and for Christ. Much credit is due Brother and Sister Albert Logsdon, campus superintendent and matron, for their work. They arise early and retire late, day after day, giving their life's strength to a work they love, but a work that is none too easy. Sisters F. A. Stilson and Isabelle Smith assisted much during the recent Summer School.

Outlook for the next term of the College is bright. The enrollment will be fifteen students or more—almost certainly *more*. Already six young men and women have reported tentative plans to be in the School. They are: "Billie" Dick, Frankfort, Indiana; Mary Brown, Baraga, Michigan; Shirley Logsdon, Oregon, Illinois; John Tyler, Eldorado, Illinois; Fred Williams, Sallisaw, Oklahoma, and Irene Payne, Thorold, Ontario. Contacts are being made with other prospective students, too.

Brother Otto E. Dick, Frankfort, Indiana, has been employed as an instructor in the College, his work to begin when School reopens on September 9. Brother Dick, with twenty-three years' experience in public school work, will be a valuable man to our College. Both Brother and Sister Dick have been faithful Church-of-God workers in Indiana, where also he has served as president of the state conference and as one of its Bible teachers.

In all probability, Sister Benjamin Carpenter, though not teaching at the College last year, will return this fall

as our art instructor, there being several students who wish to take her course.

Not only are plans being made for the coming term of the nine-month's school, there being plans already for next year's Summer Bible Training School. It is planned that Brother Otto E. Dick will be one of the instructors in that School, too. Already, we hear of young people planning to attend next year's Summer School—young people who will be coming for their first work at the College.

### *Golden Rule Home*

In recent years, Golden Rule Home has not received as wide publicity as some of our other departments of work, but it stands today—free of indebtedness and worth many thousands of dollars—as one of our most successful works. It is neat without, beautiful, commodious, and restful within. It is long past the experimental age. Aged persons of the denomination, who may wish to retire, will do well to consider Golden Rule Home as their home during their sunset years of life.

Brother Leland T. Hanson, president of the General Conference, has overseen operation of Golden Rule Home as its business manager until recent date, when, upon his resignation in that capacity, Brother A. J. Hoke was voted that responsibility. Mr. and Mrs. L. D. McLain, in immediate charge of the Home as caretaker and matron, are faithful in their work.

Residents of the Home are: Mrs. Clara Chaffee, Mrs. Olive Wood, Mr. and Mrs. George Loudenslager, Mrs. Elizabeth March, Miss Jessie Wilson, Miss Elizabeth Ordnung, Mrs. L. E. Conner, Mrs. Ida Orem, and Miss Jennie Mishler. Additional residents of the Home are in prospect, and it may be necessary soon to provide more room—difficult as that may be.

It is our observation that the family spirit, and the spirit of "Golden Rule" as taught by our Lord, is manifested in daily life at the Home.

### *National Evangelism*

In the absence of President Leland T. Hanson, temporarily with a relief expedition in Europe, we believe it well to report briefly about the national evangelistic work. Brother Hanson has been overseeing this department, too.

The workers afield have been: M. W. Lyon, (Mrs.) Verna Thayer, Francis Burnett, and James Mattison. Brother Mattison's work with the Conference, chiefly in Louisiana, is being discontinued, as he has accepted employment by the Happy Woods (La.) Church of God. Brother Burnett, likewise, has resigned from work with the General Conference to accept employment by the Missouri State Conference.

All these four workers, however, have done good and commendable work during the past Conference year:

Brother Lyon and Sister Thayer having worked among many of our congregations in evangelistic services, Bible vacation schools, and in a limited amount of promotional work for the General Conference. Brothers Burnett and Mattison have worked, primarily, in Missouri and Louisiana, respectively. All these workers will present brief reports, tomorrow.

Mention also should be made that Brother J. W. McLain continued his faithful service with the Institution for a month or so following last year's Conference, and that Sister Ellen Van Fleet has been assisting Sister Thayer during the past six weeks.

Work done in the Evangelistic Department called for an expenditure of \$10,666.23. Though that expenditure resulted in a nominal deficit in the Evangelistic Department, the essential bills are all paid and the expenditure was below the budget provisions as planned by the Conference last year.

### *Appreciation*

For success in any work, and particularly for success in the Lord's work, there must be willing hands and loyal hearts. Besides the imperative support of our work that comes from brethren throughout the nation and Canada, we have been assisted, constantly and well, by Brother Paul C. Johnson, manager of the print shop and associate editor of THE RESTITUTION HERALD; Gordon Landry, print shop employee; Sister Leota B. Hanson, office manager; Brother Vivian Kirkpatrick, fellow instructor and our right-hand-man in the College during the past five years; Sister Shirley Logsdon, our office secretary; Brother F. L. Austin, pastor of the local church and a part-time instructor at the College; the Logsdons, superintendent and matron at the College; the McLains at Golden Rule Home; officers of the Executive Board; and still others too numerous to mention. They deserve more than a word of thanks. They are making the Institution what it is—a work of credit, we believe, for our heavenly Father, and for our Saviour, the Christ.

Brother Francis Burnett explained that the Department of Evangelism, though showing a deficit for the fiscal year, had operated below the budget provision made at last General Conference, the deficit appearing only because there were insufficient receipts during the year to meet the full budget as planned. The Secretary recognized the weakness of his report relative thereto and made correction.

Brothers F. L. Austin and M. W. Lyon moved to accept, with thanks, the Secretary's report. *Motion carried.*

Brother Dale Dunbar, treasurer, then distributed copies of the treasurer's annual report, thus to give delegates op-

portunity to study same prior to the official presentation on the morrow.

Brothers Arlen Marsh and Gerald L. Cooper moved to recess until call of the Chair. *Motion carried*, and the Chair announced that the next session would convene at 3:15 p.m., on the morrow.

### WEDNESDAY, JULY 31

**T**HE SECOND business session of the 1946 General Conference of the Church of God opened at 3:19 p.m., July 31, with a devotional service led by Brother James M. Watkins. Colossians 3 was used as a scriptural reading, prayer thereafter being offered by Brother Arlen Marsh.

Brother Harvey U. Krogh, Jr., First Vice President of the Conference, then called upon Sister Leila Whitehead, chairman of the Credentials Committee, for call of the roll and proper seating of the delegates. Upon recommendation of the Credentials Committee that Sister Elsie Moore be recognized as a delegate for the Church of God at Niagara Falls, New York, Brothers C. E. Randall and Edward H. Goit so moved, and the *motion carried*.

Sixty-nine delegates answered the roll call, surpassing the record of the corresponding day at the 1945 Conference where there was an attendance of sixty-two delegates.

Copies of "The Declaration of Understanding of the General Conference of the Church of God and Constitution of National Bible Institution" were distributed to delegates requesting same.

The Chair announced National Berean and National Sunday School Committees, the same to serve as sub-committees on the Policy Planning Committee, as follows:

Berean Committee—Beth Hardesty (chairman), Shirley Logsdon, Linford Moore, and Ruth Tomlinson.

Sunday School Committee—Frances Walls (chairman), Lottie Pickerl, Grover Gordon, and Ellsworth Routson.

The Chair called for the Secretary's minutes of the preceding meeting, the same being read and approved.

#### *Treasurer's Report*

The Chair then called upon Brother Dale Dunbar to give his annual treasurer's report, the same being published in full on pages six and seven.

Various questions and comments were made, the Treasurer explaining the details of his report quite to the pleasure of all delegates. Of main interest, Brother Dunbar was able to report an overall increase in receipts for the Institution, and all bills being paid, with a commendable monetary balance on hand, notwithstanding that the full budget as proposed last year did not accrue.

Brothers C. E. Randall and Benjamin Carpenter moved

to accept the Auditor's Report in respect to the accounts being correct. *Motion carried*.

Brothers C. E. Randall and Harry Goekler moved to accept the treasurer's report. *Motion carried*.

Upon inquiry as to whether or not a part of regular receipts had been allotted to the new Administration Building Fund, Treasurer Dale Dunbar replied in the negative. He explained that such allocations were to be made to the building fund only in case the proposed budget had been attained, and that, notwithstanding commendable balances in most departments, he believed those balances should be maintained to provide for possible deficits in a succeeding year.

The Chair announced that reports of the field workers would be postponed until a later meeting.

Brothers Gerald L. Cooper and Edward H. Goit moved to recess until call of the Chair. The meeting was dismissed with prayer by Brother John Denchfield.

### THURSDAY, AUGUST 1

**T**HE THIRD business session of the 1946 General Conference of the Church of God opened at 3:15 p.m., August 1, with a devotional service led by Brother Ellsworth Routson. First Corinthians 13 was used as a scriptural reading, same followed by prayer.

Brother Harvey U. Krogh, Jr., First Vice President of the Conference, then called for seating of the delegates, the roll being answered by seventy-two delegates, compared to sixty-eight delegates at the corresponding meeting one year ago.

The Secretary's minutes were read and approved.

The Chair announced the names of the College sub-committee as follows: Sydney E. Magaw (chairman), Otto E. Dick, Rolland Stilson, (Mrs.) Emma C. Railsback, C. E. Randall, Lyle Rankin, Gerald Cooper, Harold Doan, and Alva Huffer.

The Chair then called for the several field workers' reports.

#### *M. W. Lyon's Report*

M. W. Lyon reported having worked during the past ten months at Sioux City, Iowa; Burr Oak, Indiana; Detroit, Battle Creek, and Lansing, Michigan; Skelton, West Virginia; Guthrie Grove, South Carolina; Dana, North Carolina; Morristown, Tennessee; Town Creek, Alabama; Memphis, Tennessee; Little Rock, McGintytown, Cleveland, Clark's Chapel, Morrilton, Bear, Arkansas; Cleveland, Ohio; Graytown, Wisconsin; Saint Cloud, Hector, and Eden Valley, Minnesota. Brother Lyon's report showed eight baptisms, receipts of \$80.00 in subscriptions for THE RESTITUTION HERALD, and \$681.91 in con-

(Please turn to page 7)



# National Bible Institution

## Treasurer's Annual Report--June 29, 1946

NATIONAL BIBLE INSTITUTION		
June 29, 1946		
Statement of Assets and Liabilities		
<b>Assets:</b>		
Cash—bank account	\$5464.71	
Savings account	9396.46	
Accounts receivable	496.73	
U.S. Govt. bonds	2500.00	
Real estate contracts	4190.10	
Merchandise inventory	1196.20	\$23244.20
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<b>Quick Assets:</b>		
Furniture & fixtures	\$6240.93	
Less reserve for dep.	312.04	5928.89
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Machinery & equip.	3719.23	
Less reserve for dep.	185.96	3533.27
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Truck & trailer		1604.85
Real estate, bldgs. & land		57844.20
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		92155.41
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<b>Liabilities:</b>		
Accounts payable	260.31	
Trust funds	22996.47	23256.78
<hr/>		
<b>Net Worth</b>		<b>68898.63</b>
<hr/>		
		92155.41

OFFICE AND PUBLISHING		
Statement of Income and Expense		
Returns from Sales:		
Restitution Herald	3553.84	
Merchandise sales	4892.81	\$8446.65
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Cost of Goods Sold:		
Merchandise purchased	3056.24	
Inventory 6-30-45	1302.14	
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	4358.38	
Less invent. 6-29-46	1196.20	3162.18
<hr/>		
Gross profit on sales		5284.47
Contributions		6363.60
<hr/>		
<b>Total Income</b>		<b>\$11648.07</b>
<hr/>		
<b>Operating Costs:</b>		
Office salaries	5140.00	
Plant salaries	3496.26	
Postage & express	509.14	
Light & fuel	385.32	
Taxes	115.61	
Repairs	262.39	
Traveling expense	517.52	
Miscellaneous	301.56	
Depreciation	228.84	
Insurance	136.84	11093.48
<hr/>		
Excess Income over Expense		554.59

Statement of Assets and Liabilities		
<b>Current Assets:</b>		
Cash	\$ 394.07	
Accounts receivable	357.48	
Inventory	1106.20	1947.75

<b>Fixed Assets:</b>			
Furniture & fixtures	\$857.59		
Less dep.	42.88	814.71	
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Machinery & equipment	3719.23		
Less dep.	185.96	3533.27	4347.98
<hr/>			
Real Estate			3600.00
<hr/>			
			9895.73
<hr/>			
<b>Liabilities:</b>			
Accounts payable		225.69	
<b>Net worth</b>	9115.45		
Gain for period	554.59	9670.04	9895.73

GOLDEN RULE HOME			
Statement of Income and Expense			
<b>Income:</b>			
Membership maint.	\$3000.00		
Contributions	16.39		
Rent	2033.00		
Interest income	332.13	5381.52	
<hr/>			
<b>Expense</b>			
Groceries	1644.56		
Miscellaneous	357.37		
Insurance	71.68		
Light & fuel	1177.46		
Repairs	191.58		
Taxes	182.59		
Salaries	1474.64		
Depreciation	126.07	5225.95	
<hr/>			
Excess Income over Expense			155.57

Statement of Assets and Liabilities			
<b>Current Assets:</b>			
Cash	2811.01		
Bonds receivable	2500.00		
Drew contract	1803.96		
Phillips contract	1786.14		
Haywood contract	600.00	9501.11	
<hr/>			
Furniture & fixtures	2521.53		
Less dep.	126.07	2395.46	
<hr/>			
Real Estate	28244.20	30639.66	
<hr/>			
			40140.77
<hr/>			
<b>Liabilities:</b>			
Accounts payable	34.62		
Trust funds	22996.47		
<b>Net Worth</b>	10954.11		
Gain over period	155.57	17109.68	40140.77

OREGON BIBLE COLLEGE			
Statement of Income and Expense			
<b>Income:</b>			
Contributions	\$3330.89		
Tuition	4599.96		
Board, etc.	1048.91	\$8979.76	
<hr/>			
<b>Expense:</b>			
Salaries	4509.59		
Groceries	1022.47		
Student wages	656.94		
Light & fuel	828.23		
Livestock feed	142.79		
Supplies	34.95		
Traveling expense	151.27		
Repairs & maintenance	340.11		
Insurance	27.17		
Miscellaneous	341.72		
Depreciation	143.09	8198.33	
<hr/>			
Excess Income over Expense			\$ 781.43

Statement of Assets and Liabilities			
<b>Assets:</b>			
Cash	2439.70		
Accounts receivable	139.25		
Furniture & fixtures	2861.81		
Less dep.	143.09	2718.72	
<hr/>			
Real Estate	26000.00	\$31297.67	
<hr/>			
<b>Liabilities:</b>			
<b>Net Worth</b>	30516.24		
Gain for period	781.43	31297.67	

EVANGELISM			
Statement of Receipts and Expenses			
<b>Receipts—Contributions</b>			
			\$10180.66
<b>Expense:</b>			
Salaries	7567.50		
Pastoral aid	350.00		
Camera supplies	267.77		
Literature	130.33		
Traveling expense	1554.97		
Miscellaneous	210.37		
Promotion	92.47		
Insurance	72.82		
State conference & building aid	420.00	10666.23	
<hr/>			
Excess Expense over Receipts			\$ -485.57

Statement of Assets and Liabilities			
<b>Assets:</b>			
Cash	2142.39		
Truck & trailer	1604.85	\$3747.24	
<hr/>			
<b>Liabilities:</b>			
<b>Net Worth</b>	4232.81		
Less loss for period	485.57	3747.24	

## NATIONAL BEREAN SOCIETY

Cash	\$500.00
Sales	87.20
	<hr/>
	587.20
Printing & postage	98.65
	<hr/>
Balance	\$488.55

## MINISTERIAL FUND

Cash on hand, 6-30-45	\$2563.94
Contributions	283.50
Interest received	56.60
	<hr/>
	\$2904.04
Less note balance	1954.29
	<hr/>
Cash in savings acct., 6-29-46	\$ 949.75

## MISSIONARY FUND

Cash in savings acct., 6-30-45	\$400.56
Contributions	63.19
Interest	4.15
	<hr/>
	467.90
Less mission work donations	275.36
	<hr/>
Cash in savings acct., 6-29-46	\$ 192.54

## SUMMER BIBLE TRAINING SCHOOL

Savings account balance, 6-29-46	\$326.21
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## SONG BOOK ACCOUNT

Savings account balance, 6-30-45	\$848.51
Contributions	209.03
Interest	2.83
	<hr/>
Savings account balance, 6-29-46	\$1060.37

## OREGON BIBLE COLLEGE

Building Fund	
Cash in savings acct., 6-30-45	\$2019.58
Contributions	961.50
Interest	10.00
	<hr/>
	2991.08
Less architect expense	425.00
	<hr/>
Cash in savings acct., 6-29-46	\$2566.08

## PRINTING EQUIPMENT FUND

Cash in savings acct., 6-30-45	\$1649.90
Contributions	257.00
Interest	10.00
	<hr/>
	1916.90
Less stitcheer and ATF press	426.40
	<hr/>
Cash in savings acct., 6-29-46	\$1490.50

DALE R. DUNBAR, Treasurer.

## AUDITOR'S REPORT

The books of the National Bible Institution were audited as of the 29th of June, 1946, and found to be correct. Bank accounts were verified, reconciled, and found in agreement with the bank statements.

Final reports of the organization were checked and verified.

It is suggested and recommended by the auditor that the Trust Fund account of the Golden Rule Home be operated under a Board of Trustees. That the profit or loss in the operation of Golden Rule Home be placed upon the books for each period. The Board of Trustees would then know in case of an operating loss, whether or not to increase the resident entrance fee or make a specific drive for funds, in order to increase the principal amount of the Trust Fund, the idea being that the income from the Trust Fund should be of such an amount so as to maintain the Home. Only in case of absolute necessity should any of the principal be used toward Home maintenance.

H. F. ENGELBRECHT, Auditor.

## MINUTES OF THE 1946 GENERAL CONFERENCE

(Continued from page 5)

tributions, that figure being \$238.22 more than his expenses, except salary. Brother Lyon reported a goodly number of churches in need of pastors and pleaded for more effort to be made to enlist young men to study at Oregon Bible College for the ministry.

Brothers F. L. Austin and Francis Burnett moved to receive Brother Lyon's report. *Motion carried.*

## Verna Thayer's Report

Sister Verna Thayer reported having worked at Maurertown, Virginia; Cleveland, Ohio; Sioux City, Iowa; Grand Rapids, Michigan; Kokomo, Burr Oak, and South Bend, Indiana; Ripley, Illinois; Fredericktown and Jordan, Missouri; London, Little Rock, McGintytown, and Clark's Chapel, Arkansas; Arkansas City, Kansas; Omaha, Nebraska; Cleveland and Delta, Ohio; Eldorado and Oregon, Illinois. Indeed, she worked at several of those places more than once during the past year. Her work was especially with children in vacation Bible schools, and in assisting teachers of children to use certain available materials. Several times, however, she served in pulpit duties. During the year, Sister Thayer personally taught 1,468 children. In addition to the foregoing work, she continued to make the children's quarterlies, that work

having occupied considerable of her time in the month of March.

Motion was made by Sister Charles Netts and Brother F. A. Stilson to receive Sister Thayer's report. *Motion carried.*

## Francis Burnett's Report

Brother Francis Burnett reported encouraging work at Jordan, Kansas City, Morse Mills, Fredericktown, Saint Louis, and Bosworth, Missouri, also at Little Rock, Morrilton, and Cleveland, Arkansas. He spoke very commendably and appreciatively of the evangelistic effort, as sponsored by the General Conference, but reported that he is employed by the Missouri Conference for work the forthcoming year. Motion was made by Brothers Harry Goekler and Edward H. Goit that Brother Burnett's report be received. *Motion carried.*

## James Mattison's Report

Brother James Mattison read the following report:

"Immediately after the General Conference of 1945, my wife and I drove, with Sister Thayer, to Virginia for the Virginia Conference, which convened from August 16-26. While there, we assisted Brother LeCrone and Sister Thayer in preaching and teaching.

"We returned with Sister Thayer to Oregon, where we spent five days, preparing to go south.

"On September 7, we started south, visiting various ones on the way. Preaching was conducted at Jordan, Missouri, September 9. It then was my privilege to visit two days with Brother H. Scott Smith and family in London, Arkansas. A visit was also made with the R. D. Stantons near Little Rock. A sermon was given, September 14, at Memphis, Tennessee, fourteen being present. We arrived in Louisiana, September 16.

"We preached at the Blood River and Happy Woods churches, October 7, at the request of the pastor, Brother Vernis Wolfe.

"Brothers Wolfe and Albert Siple located an available building for services in a community about five miles from Hammond. On October 14, we began special meetings here and continued them through December 25.

"During this time thirty-eight sermons were given, besides Sunday school and Bible classes, all with no visible results. It was necessary to cease work in this community after December 25 because of lack of interest. We might mention that most of these people were of Baptist faith.

"We spoke for Brother Wolfe the next three weeks because of his sickness and vacation.

"Because of the interest of Brother and Sister Bernard Lobell, it was possible, December 7, 1945, to begin a Bible class in New Orleans. This class continues to the present time. A Sunday school was begun in March. It also continues. To date, four sermons have been given in New Orleans in this work.

"The first of February, we came to Illinois to attend Ministerial Conference, after which we visited Macomb, Illinois. We then returned to Louisiana and continued to visit New Orleans every week.

"After February 15, National Bible Institution continued to support us to the extent of \$50.00 a month as we began the second part of our work—learning Spanish. It was necessary to work outside of church work from February to June. On March 2, arrangements were made with a Spaniard from Costa Rica to teach us Spanish. We began with three hours of instruction a week. At present, we are taking two hours a week, but will increase again in September.

"The last two weeks of June were spent in helping the Blood River Church with their Bible school and special meetings.

"For various reasons, we thought it best to accept the offer of the pastorate of the Happy Woods Church for the year to come.

"God willing, we will begin our missionary work after General Conference of next year."

Motion was made by Brothers Gerald L. Cooper and C. E. Randall that Brother Mattison's report be received. *Motion carried.*

Following the foregoing reports, there was general dis-

cussion of various phases of the work, the Chair speaking appreciatively of the work accomplished and, upon motion by Brother F. L. Austin, the Chair called upon the house to stand, showing its appreciation. A part of the discussion pertained to standards of the College, the problem of gaining accreditation, and the matter of ex-service-men receiving government aid to attend the College. The Secretary explained that the new College catalogue will give full information relative to the latter.

#### *Business Manager's Report*

Brother A. J. Hoke, having served as Business Manager only two months, made only brief report. He mentioned that work on the College driveway has been ordered, that attention is being given to essential spouting and other minor repairs at the College, and that attention is being given to the possibility of caring for more residents at Golden Rule Home. Mention was made that the new improved College driveway would cost approximately \$400.00 and financial support was solicited of the brethren for all essential improvements.

Treasurer Dale Dunbar explained that there need be no contributions especially earmarked for the improvements being planned, as there is money already available to cover those costs.

Brothers A. M. Jones and Edward H. Goit moved to accept the Business Manager's report. *Motion carried.*

#### *Report of License and Ordination Committee*

Brother C. E. Randall, chairman of the License and Ordination Committee, reported briefly for his Committee, stating that sixty of our ministers are now recognized on the official Conference list. He expressed the hope of seeing that time when all our ministers would be working in close collaboration with the General Conference and be on the official list of recognized ministers. There was general discussion, and Brother Randall clarified several matters regarding the work of his committee.

Brothers Gerald L. Cooper and A. J. Hoke moved to accept Brother Randall's report, and the *motion carried.*

The Chair then announced that there would be call for reports on the morrow from the Church Name Committee, and Uniformity of Constitution Committee. Also, the Chair announced that there would be a meeting of the entire Planning Committee sometime on the morrow.

Motion to recess was made by Brothers Walter Wiggins and James M. Watkins. *Motion carried,* and the meeting was dismissed in prayer by Brother J. R. LeCrone.

FRIDAY, AUGUST 2

The fourth business session opened at 3:15 p.m., August

2, with a devotional service led by Brother Linford Moore.

Chairman Harvey U. Krogh, Jr., called on Sister Leila Whitehead for roll call of delegates, the same showing seventy-four delegates present, exceeding by two the number of delegates present on the corresponding day last year.

The Secretary's minutes were read and approved.

The Chair appointed a Steering Committee, composed of Grover Gordon, J. R. LeCrone, and Lyle Rankin, which committee also was authorized to receive motions and resolutions, and edit the wording of same, prior to their presentation on the Conference floor.

The Chair then announced completed personnel of the Finance Committee, as follows: Dale Dunbar (chairman), James M. Watkins, Mrs. E. C. Railsback, J. W. McLain, C. L. Netts, C. E. Randall.

#### *Report of History Committee*

The Chair called upon Brother G. E. Marsh for a report of Church History Committee. Brother Marsh reported that he had been too busy in his pastoral duties to develop the history book project, but thanked brethren who had contributed pictures and other historical data during the year.

Brothers Francis Burnett and C. L. Netts moved to accept the report and to continue the Committee. *Motion carried.*

#### *Report of Constitution-Uniformity Committee*

Brother James M. Watkins, upon call of the Chair, reported for the Constitution-Uniformity Committee that no forms had been compiled, as there seemed to be general uniformity among the various church and conference constitutions. He then inquired as to what was really expected of the Committee, the Chair replying by asking the Secretary to read last year's motion relative thereto. Several delegates, including C. R. Randall, Walter Wiggins, and M. W. Lyon, reported in favor of the work.

Brothers Harry Goekler and Francis Van Fleet moved to receive the report.

Brothers Edward H. Goit and C. L. Netts moved to amend the motion to include "that the Committee be retained." The *motion to amend carried.* The *motion carried.*

The Chair asked Brother J. W. McLain if he had a report from the standing Committee on Evangelism, Brother McLain replying that there was no report, inasmuch as the evangelistic work had been placed in charge of National Bible Institution Executive Board.

Upon appearance that another motion to receive a report was forthcoming, Brother Arlen Marsh called to a

point of order, explaining that motions to receive committee reports, and to discharge committees, are not necessary according to Robert's Rules of Order.

Brother C. E. Randall, called upon to report for the Church Name Revision Committee, replied that no report was prepared.

Brothers James M. Watkins and Edward H. Goit moved to recess until call of the Chair. *Motion carried,* and the meeting was dismissed with prayer by Brother M. W. Lyon.

TUESDAY, AUGUST 6 (a.m.)

THE FIFTH session of the 1946 General Conference was called to order at 11:00 a.m., August 6, by Chairman Harvey U. Krogh, Jr.

Roll Call was answered by seventy-seven delegates.

The Secretary's minutes were read, ordered revised because of withdrawal of a motion, and approved as so revised.

#### *Re Committees and Reports*

It was moved by Brothers Harry Goekler and Arlen Marsh that "effective immediately, not more than one member of any one local church be included among appointees or electees to any one subcommittee, and that membership of such committees be chosen so as to represent as wide a geographical area as possible. Brothers M. W. Lyon and J. W. Morgan moved to amend the motion to delete the words "effective immediately." *The amendment carried. The motion carried.*

It was moved by Brothers Arlen Marsh and Harry Goekler that "no one person shall be a member of more than one subcommittee of the Planning Committee, the Finance Committee to be the sole exception to this rule." *Motion carried.*

Brothers Arlen Marsh and J. M. Morgan moved that "each year hereafter, beginning in 1947, standing committees, employees, and officers of the General Conference present any necessary annual reports in printed, typed, or mimeographed form to delegates and others interested, on a day as early in each Conference as is feasible, these printed reports to be unaccompanied by oral reports except as oral amplification is specifically requested by the Conference." *Motion carried.*

#### *Priscilla Auxiliary Report*

Sister Harry Goekler then read the following recommendation: "In order to promote a greater degree of interest in Oregon Bible College among the brotherhood throughout the country, the Priscilla Auxiliary go on record as urging the governing board of Oregon Bible College to require the teachers to stress Christian living

among the students in class and in general activities both on and off the campus."

(Signed) Mrs. A. M. Jones, Chairman,  
Mrs. G. E. Marsh, President,  
Mrs. H. E. Goekler, Secretary,  
Mrs. E. L. Macy.

Brother G. E. Marsh and Sister J. R. LeCrone moved that the foregoing recommendation be received and placed on record. *Motion carried.*

Brother Arlen Marsh suggested that each year hereafter, the Executive Board plan for prepared and open forum discussion during each General Conference of problems relating to church government and policy, local, state, and national, both or all sides of controversial issues to be given equal opportunity for presentation on the floor.

Francis Burnett and Edward H. Goit moved to recess until 3:15 p.m., same day. *Motion carried*, and Brother M. W. Lyon dismissed in prayer.

#### TUESDAY, AUGUST 6 (p.m.)

**T**HE SIXTH session of Conference was called to order by Chairman Harvey U. Krogh, Jr., at 3:15 p.m., August 6. Brother Harold Doan led the devotional service.

The roll call was answered by seventy-three delegates, comparing to seventy-six present on the corresponding day last year.

The Chair then called for nominations for the office of president of the Conference, announcing that the election would be held on the morrow. Nominees were Harvey U. Krogh, Jr., Leland T. Hanson, F. A. Stilson, C. E. Randall, Arlen Marsh, and Otto E. Dick. Brother Krogh withdrew his name.

Sister Emma Railsback and Brother Ernest Barnum moved to close nominations, and the *motion carried.*

It was moved by C. E. Randall and Arlen Marsh that all members of subcommittees of the over-all Planning Committee hereafter be elected. There was lengthy discussion and the motion was withdrawn, it being the understanding, however, that another motion would be presented, later, that would in some way tend to return more of the Conference business discussion to the Conference floor.

The Secretary and Brother Francis Burnett moved as follows: "In contemplation of Brother Emory L. Macy making a trip to Palestine, I move that this 1946 General Conference of the Church of God (headquarters—Oregon, Illinois) recognize Brother Macy as a foreign correspondent during the time of such trip, he having offered, voluntarily, to give this service to our Conference." *Motion carried.*

Motion was made by Brother Ernest Barnum and Sister

Alberta Appleby that delegates to General Conference be at least eighteen years of age. There was considerable discussion emphasizing the importance of the work of delegates, which work should not be left in the hands of novices. Sr. Leila Whitehead, chairman of the Credentials Committee, reported that all of the regular delegates present at this Conference exceed twenty years of age, although a few alternate delegates are below that age. *The motion lost.*

#### *The Brush Creek (Ohio) Motion*

"The Brush Creek Church of God has been informed that members of our denomination, who have been assigned to camps for conscientious objection, have not been fully supported by our churches. In consequence of this condition, there has been placed upon other denominations the obligation of supporting our boys in these camps. At the request of the Brush Creek Church of God of the Abrahamic Faith, of Ohio, we the delegation of said Church move that the General Conference board provide some means by which contributions may be received for the liquidation of this moral obligation." The foregoing motion was read by Sister Eunice Pearson and seconded by Brother A. J. Hoke.

The Secretary reported having certain interesting information bearing on this question, and volunteered to present it at a later meeting to assist delegates in coming to a proper decision. It was moved by Brother F. L. Austin and the Secretary to table the motion until the morrow. *Motion carried.*

Brother J. R. LeCrone, chairman of the Steering Committee, urged that motions or resolutions be presented to said Committee one day prior to their being presented on the Conference floor.

Brothers C. E. Randall and G. E. Marsh moved to recess until 11:00 a.m., on the morrow. *Motion carried*, and Brother G. E. Marsh dismissed the meeting with prayer.

#### WEDNESDAY, AUGUST 7 (a.m.)

**T**HE SEVENTH session of Conference was called to order by Chairman Harvey U. Krogh, Jr., at 11:00 a.m., August 7, the meeting being opened with devotions. Roll call was answered by seventy-six delegates.

The Secretary's minutes of the preceding meeting were read and approved.

Brothers C. E. Randall and Delbert Jones moved that it be hereby resolved that the business of the Conference for the session of 1947 be conducted on the Conference floor by assembled delegates, except in such cases where the assembly wishes to delegate work to committees. *The motion carried (37-33).*

Brothers M. W. Lyon and Walter Wiggins moved that



hereafter no officer of this Conference be eligible to be a paid employee of the Conference, except that this motion shall not apply to any officer at present under such employment. Several delegates spoke in favor of the motion; none opposed.

Brother Otto E. Dick, in support of the foregoing motion, withdrew his name as a nominee for the presidency.

The *motion carried*, and the Chair ordered that Brother Otto E. Dick's name be removed from the list of nominees.

Brothers Francis Burnett and Edward H. Goit moved to recess until 3:15 p.m., the same day. *Motion carried*, and Brother Francis Burnett dismissed the meeting with prayer.

### WEDNESDAY, AUGUST 7 (p.m.)

THE EIGHTH business session of the Conference was called to order by Chairman Harvey U. Krogh, Jr., at 3:15 p.m., Wednesday, August 7. Brother Francis Burnett led the devotional services. Brother G. E. Marsh offered prayer.

The Chair then called for seating of delegates, eighty-one delegates answering the roll call—exceeding by two last year's record attendance.

The Secretary's minutes were read and approved.

The Chair announced the next order of business to be the election of a president. It resulted as follows:

Leland T. Hanson	49	(majority)
F. A. Stilson	16	
C. E. Randall	13	
Arlen Marsh	2	
	—	
	80	

Brother Leland T. Hanson was declared elected president.

Brothers F. L. Austin and Delbert Jones moved to lift and reconsider the tabled motion. Arlen Marsh objected on point of order, means already having been provided to help conscientious objectors. *Motion carried*. Following pro and con discussion, Brothers F. L. Austin and Gerald Cooper moved that the motion be retabled until the morning, when it should be presented in a newly worded form. *Motion carried*.

#### Report of Planning Committee

Ernest Barnum and Edward H. Goit moved to hear the Planning Committee's report. *Motion carried*.

#### The Evangelism Committee's Report

Brother James M. Watkins, chairman of the Subcommittee on Evangelism, explained the work anticipated for

the new year and presented a schedule of work requiring a budget of \$11,265.

James Mattison and Francis Burnett moved that \$500.00 be included in the Evangelistic Budget for missionary work among Spanish-speaking people, such work to begin immediately after the 1947 General Conference. *Motion carried*.

#### Oregon Bible College Committee's Report

The Secretary, as chairman of the Subcommittee on Oregon Bible College, reported the following recommendations by the Committee:

1. The College library be improved in the following ways:
  - a. Copies of all published tracts of our denomination be on file.
  - b. Magazines such as *Time*, *Life*, *Reader's Digest*, and other worth-while periodicals be subscribed for.
  - c. Books for recreational reading be purchased.
  - d. Obtain copies of beliefs of other denominations.
  - e. Purchase of the following desirable books: Greek Lexicon, Greek Dictionary, Vincent's Word Studies, Unabridged Dictionary, Schaff and Herzog Bible Dictionary, Strong's Concordance, Object Lesson Materials, Art Materials.
2. A librarian should be hired from the student body. The librarian should catalogue all books and have published a list of needed books, in hope of receiving them as gifts.
3. Miss Samelson be rehired for the coming year as music instructor.
4. A good recording machine be purchased for use in speech classes.
5. The Committee recommends that Brother Otto E. Dick be made Student Counselor, and Brother Sydney E. Magaw be made Superintendent.
6. We recommend that every effort be made to develop college life and everyday conduct of students to as high a degree of spirituality as possible.
7. We recommend that group devotions be held daily.
8. We recommend that a period be set aside some time during the day for a quiet hour of study, prayer, or rest.

The Committee's budget called for \$10,760.50.

Arlen Marsh and Gerald Cooper moved adoption of the Evangelistic and College Committees' reports. *Motion carried*.

Brother Charles Netts and Sister Emma C. Railsback moved that the Executive Board of National Bible Institution take such steps as may be necessary to have a correspondence course for the training of Sunday school teachers made available under the auspices of Oregon Bible College. After consideration of this motion,

Brothers C. E. Randall and G. E. Marsh moved to refer the motion to the College faculty. *Motion carried.*

Brother Harry Goekler recommended that the Executive Board pay Summer School instructors equally as much, or more, as they would receive for ministerial services at home.

#### *Office, Publishing, and Printing Committee's Report*

1. Moved that we recommend that the General Conference look forward to employing one person to have charge of all publications, same to devote entire time to such work.

2. Moved that an editorial committee composed of three members, two to be elected by the Conference, with the third member, who is to be chairman and editor, and is to have charge of all publications, to be appointed by the Executive Board, this committee to pass on all matter printed and distributed under the name of the General Conference.

3. It is recommended that the General Conference add two additional members to the Songbook Committee, said Committee to compile a list of songs to be in new songbook and have it ready by next General Conference to be held in 1947.

4. Further, it is recommended that \$500.00 be set aside in the budget for the songbook during the coming fiscal year.

5. It is hereby recommended that an additional full-time man be employed in the printing office.

6. It is recommended that an effort to increase the circulation of THE RESTITUTION HERALD be made by setting individual subscriptions at \$2.50 per year as now charged, with two or more subscriptions at \$2.00 each.

7. It is recommended that a catalogue of publications and supplies be printed.

8. It is recommended that the National Bible Institution compile a full mailing list of our entire membership.

9. It is recommended that a new Church Directory be compiled and published.

10. It is recommended that the Educational Committee be instructed to copyright such Sunday school and church publications as deemed advisable by it.

Brother Harry Goekler inquired as to Brother James M. Watkins' position and what work he was expected to do. Brother Watkins explained in a general way what he plans to do during the coming year. Brother Dale Dunbar explained that he would be in close touch with the Executive Board and its official representative.

Brother Cclaine Randall asked about allowing \$500.00 in the budget for the songbook project, and same was included.

Brothers F. L. Austin and Ellsworth Routson moved to

receive the report and recommend it to the Executive Board for acceptance. *Motion carried.*

Brother Harry Goekler asked if another full-time man was necessary to be employed in the print shop. Reply was made that another man was necessary.

Brothers Delbert Jones and F. L. Austin moved to recess until call of Chair. *Motion carried,* and Brother Austin dismissed with prayer.

#### THURSDAY, AUGUST 8

FIRST Vice President Harvey U. Krogh, Jr., called the ninth session of the Conference to order at 10:00 a.m., August 8.

Roll call was answered by fifty-seven delegates.

The Secretary's minutes were read and approved.

#### *College Alumni Association Report*

Brother C. R. Randall, president of the Oregon Bible College Alumni Association, announced that all prospective students were invited to a party, at 9:00 p.m., at the College.

Brother Emory Macy read a report as follows:

"Whereas we, members of Oregon Bible College Alumni Association, are examples of the College, and being intensely interested in the College's welfare and progress, be it resolved that we give our full moral support to the College and its program, and be it further resolved that our president appoint a committee to confer and to cooperate with the Educational Committee of Oregon Bible College"—this resolution having been passed by the Alumni Association.

Brothers C. E. Randall and J. M. Morgan moved to accept the Alumni Association's report and place same on file.

Brother M. W. Lyon pleaded for wholehearted cooperation on the College program, mentioning the need of a large enrollment at the College from which there may be a constant supply of graduates to meet the demand for ministers on the field.

Brother J. M. Morgan, appreciative of the Alumni Report, spoke kindly of the College work and pleaded for closer co-operation with our workers in the southern field. . . . *The motion carried.*

#### *Re the Brush Creek Motion*

The Chair then called upon the Brush Creek (Ohio) delegation for its newly worded motion. A motion was presented by Brother E. C. Pearson and Sister Eunice Pearson to the effect that Church-of-God boys in Civilian Public Service camps be supported financially, and that receipts for this work be published in THE RESTITUTION HERALD. Request also was made for reading of action of

the General Conference in 1943 relative to the question of supporting conscientious objectors. The Secretary read that section of the minutes and explained that one year later, there having developed an antagonistic attitude toward publishing receipts for conscientious objectors, the Executive Board instructed that receipts to the previously authorized fund should not be published in THE RESTITUTION HERALD, though National Bible Institution could serve as a clearing house for such contributions, the same being relayed to the National Service Board for Religious Objectors at Washington, D. C.

Brother C. E. Randall opposed the motion, believing it to be unfair in certain respects and presenting additional responsibility upon the Conference without sufficient justification.

Brother Harvey U. Krogh, Jr., first calling Second Vice President A. J. Hoke to the chair, suggested to put the responsibility of all unmet balances for the care of these boys in C.P.S. camps back on their respective local churches, instead of on the General Conference. Brother Francis Burnett, though sympathetic to the conscientious objectors, saw danger in the motion before the house. Brother Delbert Jones spoke favorably of good work done by conscientious objectors, work of a sacrificing nature not commonly credited to them.

In respect to Brother Krogh's suggestion, the Brush Creek delegation withdrew its motion. Then, Brothers Krogh and F. L. Austin moved that the Secretary be instructed to write the National Service Board for Religious Objectors, requesting that statements hereafter be sent to the local churches from which members were placed in C.P.S. camps. . . . *The motion carried.*

#### *Songbook Committee Report*

Sister F. L. Austin, chairman of the Songbook Committee, gave a detailed report as to the problems and costs involved in compiling and publishing a songbook, the outlook being that five thousand books would cost approximately \$4,700.00.

Brothers C. E. Randall and M. W. Lyon moved to accept the report and to place same on file. *Motion carried.*

#### *Sunday School Committee Report*

Sister Frances Walls, chairman of the Sunday School Subcommittee, presented a report of recommendations.

(1.) We recommend that the Sunday School Association mimeograph a list of materials available for Sunday school work to be sent to the superintendents of our Sunday schools, also stating that other materials which we do not have but can be obtained through other publishing houses such as Standard Publishing Co., David C. Cook, etc., be ordered through National Bible Institution, thereby giving National Bible Institution the profit from sales.

It is also recommended that these be mailed first class, so they will receive due consideration.

(2.) It is recommended that, in co-operation with the other Committees, we continue the establishment of new Sunday schools throughout the country.

(3.) It is recommended that we encourage teacher-training classes whereby we can get enthusiastic teachers for all age groups.

(4.) It is recommended that suggested materials for pre-school age be made.

(5.) It is recommended that a list of original ideas for different age groups on exhibit here, both in balcony and basement, be made and sent to Sunday school superintendents.

(6.) It is recommended that the cost of publishing all Sunday school supplies be transferred to the National Sunday School Association and the said Association receive credit for the sale of same.

The Committee asked for a budget of \$2,540.00 for printing of quarterlies during the coming year, and associated work, though explanation was made that this figure did not represent an added amount to the budget as planned already by the Office and Publishing Committee.

Brothers Arlen Marsh and Francis Burnett moved to adopt the Sunday School Report, except Part One of its recommendations, and that the budget for Sunday school materials be transferred from office and publishing to the Sunday School Association during the coming year. *Motion carried.*

#### *Berean Committee Report*

Sister Beth Hardesty, chairman of the Berean Subcommittee, reported that her Committee recommended employing a field man to work in various districts to unify Berean societies throughout the country, stressing Christian living with correct doctrinal background, and encouraging more social activities as a means of creating interest in Berean work. The budget amounted to \$646.15.

Brother Arlen Marsh explained certain parts of the budget, showing, too, that there is already sufficient receipts to cover contemplated expenditures.

Brothers Arlen Marsh and Roscoe Story moved adoption of the Berean report. *Motion carried.*

#### *Home and Properties Report*

Brother Dale Dunbar reported briefly that limited improvements should be made at Golden Rule Home and its properties, though no large expenditures are necessary. He reported, also, that figures show an average lifetime expenditure of approximately four thousand dollars on each resident in Golden Rule Home. Further, he informed that Golden Rule Home has been operating at a

*(Please turn to page 15)*

# AMONG THE CHURCHES

## CALENDAR

August 15-25—Virginia Conference at Maurertown.  
 August 17-25—Iowa Conference at Waterloo.  
 August 18-25—Western Nebraska Conference at Holbrook (C. E. Randall and James M. Watkins, guest speakers).  
 August 25-September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).  
 August 28-September 1—Ohio Conference at Lawrenceville.  
 September 7, 8—Indiana Quarterly Conference at Hillisburg Church of God (near Michigantown, Ind.).  
 September 7-15—Evangelistic meeting at the Ater Church of God, Gatesville, Texas. (M. W. Lyon, speaker.)  
 October 13-20—Special meetings at Eden Valley, Minn. (Sydney E. Magaw, guest speaker.)  
 November 2, 3—Michigan Quarterly Conference at Blanchard.

## BRUSH CREEK (OHIO) CHURCH BUYS PARSONAGE

Our pastor, Bro. G. E. Marsh, though a minister who pays his rent every month, has been required to move four times in the last three years. Such is the housing problem in Tipp City, Ohio, where he lives. Finally, the church has purchased a property in Tipp City to be used as a parsonage, the business deal being completed recently by the writer, assisted by Bro. E. J. Demmitt.

Bro. and Sr. Marsh will be the first ones to walk into the new parsonage, there to discharge their minds of any further worry about a place to live. They are thankful, and all the congregation is thankful, that the Lord has made it possible for the church to own a parsonage.

Bro. and Sr. Marsh, who came to the Brush Creek pastorate in September, 1943, were invited recently to continue their services with us at the Brush Creek Church of God. We pray them continued blessing of the Lord in the work we all love so well. A. J. Hoke.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. E. H. Barek	\$35.00
Mr. & Mrs. E. A. Ellis	50.00
William Densmore	5.00
Restitution Church S. S., Eldorado, Ill.	85.00
Verna C. Thayer	4.00
Missouri State Conference	65.00
James Maggard	8.75
Mrs. Nellie Ling	20.00
Mr. & Mrs. Alfred Reighard	52.00
Delta, Ohio, Bereans	14.00
Mrs. Bertha Logan	10.00
Mrs. Amy Weaver	100.00
Maurertown, Va., Sunday School	21.72
Tempe, Ariz., Church of God	9.95
Mrs. Roy E. Murdock	5.00
A Friend of the Truth	50.00
A Pledger	4.00

## PROSPECTIVE STUDENTS OF OREGON BIBLE COLLEGE

(School reopens at 8:00 a.m., Monday, September 9, 1946.)

Seniors: Gordon Shrode, Timothy Pearson.  
 Juniors: Edwin Smith, Daniel Judy, Kirby Davis, Milton Hall.

Sophomores: Dean Moore, Gordon Landry, Howard Beemer.

Freshmen: Floyd Kessler, Jr., William Dick, John Tyler, Shirley Logsdon, Irene Payne, Raymond Brown, Mary Brown, Fred Williams, Warren Sorenson, Rand Smith.

There is room for about ten more students. Prospective freshmen should write for the Application Form. Also, a new College Catalog is ready for any and all who wish a copy.

Address: Oregon Bible College, Oregon, Ill.

## CHURCH OF THE OPEN BIBLE Pomona, California

Today, August 4, marked a great event in the lives of three young people of our congregation. Lois Rahn, John and Ross McLeod were united to Christ in baptism. Between Sunday school and church, the baptism was opened, and, just preceding the church service, the baptismal service was performed, the writer officiating. All the McLeod sons now have been buried in baptism to rise to walk in a new life. During the church service, which followed, the subject naturally was baptism. We spoke of baptism as a token of the new covenant. In spite of the hot weather, there was a goodly crowd. Following the church services, there was a pot-luck dinner served in the yard behind the church. At 1:30 p.m., Sr. Jessie Kauffman conducted an old-fashioned informal meeting in which most of the members took part.

In spite of the fact that most of our young men are now out of the services, many of them are with us no longer, because they have taken jobs in various other parts of the country. In spite of all these losses in our young man power, however, we still have good attendance at the church services each week. Bro. J. E. Adamson, Bro. G. P. Lichty, and I take turns in the pulpit and speak on a theme for the month. During June, the theme was "On Being a Real Christian"; in July it was "The Bible: Past, Present, and Future"; and during August, "Full Assurance of Faith." Norman J. McLeod, Secy.

## HERALD RECEIPTS

R. T. Mastain; Georgia Thompson; Frank Partlow; G. B. Emigh; Mrs. Devere Larington; Mrs. G. C. Guiles; Mrs. Hattie Long (2); J. Don Swartz; Emory Macy (2); Edward Goit (2); Luther Wiggins; Fred H. Mills; Bert Burch; Glenn Birkey (another); John C. Howell; Mrs. Bess Kasper; Mildred Somers; C. Alan McLain; Herbert Hill (2); Harlan Bell (3); C. E. Randall (2); Mrs. Marion Ellsworth; Mrs. Amy Weaver; Wallace Tierney (3); Mrs. George Pry (2).

## NATIONAL BIBLE INSTITUTION

McGintytown, Ark.	\$ 18.81
Little Rock, Ark.	25.00
Fredericktown, Mo.	6.25
Bear, Ark.	69.50
Cleveland, Ark.	7.00
Oregon, Ill., Church	41.54
Almeda Wertz	5.00
A Friend	40.00
Helen Brewer	12.00
Fonthill, Out., Sunday School	185.00
Mrs. Anna Cochran	2.00
W. R. Simmons	4.00
Clark Chapel, Ark.	20.00
One of the Lord's Dependents	3.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. and Sr. Emory Macy and daughters Joyce and Cheryl left the Conference grounds on Saturday morning on a trip to Graytown, Wis., and Baraga, Mich., and 'round-the-Lake and back home to Kokomo, Ind.

The Lord willing, at least one car of College students will assist in a Michigan Quarterly Conference at Blanchard, November 2 and 3.

Bro. J. M. Morgan, Bristow, Okla., reports "some progress toward publishing his revised Bible Study Book," mentions having received several contributions to assist in the work, and invites assistance from other interested brethren.

"May God bless all who are helping to carry the load of our Conference work. I pray, too, that our young preachers may have the strength and courage to preach only words of sound truth, that others may hear, believe, and obey the true gospel. I long to be with you at General Conference—and I am with you, every day, in thought and spirit."—Jessie M. B. Kauffman, 2957 Lime St., Riverside, Calif.

Student from Rome? Mr. Raymond Brown, Rome, Italy, reports that there will be five boats of servicemen leaving Italy in the month of August, that he hopes to be on one of those boats, and, if so, wishes to enter Oregon Bible College on September 9.

Srs. Verna C. Thayer and Ellen Van Fleet left the General Conference grounds, Sunday, August 11, to be "on deck" for the Virginia Conference—beginning August 15. Bro. and Sr. J. R. LeCrone left for similar destination on Monday, and the Editor and several members of his family left on Tuesday.

Bro. H. Scott Smith was guest speaker, Sunday morning, August 4, for his son-in-law, Bro. C. Alan McLain, pastor at Dixon, Ill.

Bro. and Sr. Fred Hall and son David are en route to Arkansas, where Bro. Hall plans to begin ministerial work.

## CHITTICK - BENGE

Miss Mabel Chittick and Mr. Howard Benge, both of Frankfort, Ind., were united in marriage, 7:00 p.m., August 3, 1946, at the writer's home in Oregon, Ill. Attending the bride was Wilma Benge, a sister to the groom. Richard Benge, a brother, was best man. Also witnessing the ceremony were both mothers, Mary Benge and Lilly Chittick. Following the marriage rites, the wedding party attended evening church services at General Conference, thereafter being introduced as the new Mr. and Mrs. Howard Benge to many of the church people. Their own church home is the Hillisburg Church near Frankfort, Ind.

Leaving the Conference grounds the same evening, the newlyweds returned to Frankfort where they will start their new home together. We pray them a long and happy life together, prosperity, and blessing of the Lord in their every service to Him.

Sydney E. Magaw.

Send The Restitution Herald to your friends.  
Subscription price—\$2.50 per year.

## CLARK CHAPEL

By W. G. Moffet

Come, let us reason together;  
Let every heart rejoice  
And be exceeding glad,  
Rightly dividing the Word—  
Knowledge will increase.

Christ is ever helping  
His children on the way,  
And blessing those who do His will,  
Preparing for that Great Day.  
Everyone should have that hope,  
Lest "Depart," we hear Christ say.

## FORD - SLAIN

Miss Jean Ford, daughter of Mr. and Mrs. William Ford, and Harry Slain, son of Mr. and Mrs. Charles Slain, all of Dixon, Ill., were united in marriage, Saturday afternoon, June 29, 1946.

A reception was held at the Ford home, with the immediate families and close friends as guests. Ice cream, cake, and coffee were

served by Mrs. John Longman, Mrs. Joe Dempsey, Mrs. Herb Germanson, and Mrs. Gordon Dempsey. Mrs. Robert Burrs, sister of the bride, poured, and Mrs. Milt Romosa cut the wedding cake. Miss Dorothy Stauffer had charge of the bride's book.

The bride and groom are graduates of the Dixon High School. The groom recently was discharged from the armed forces, after serving four and one-half years, with twenty-eight months of the time in the South Pacific. The bride has served faithfully in the Church of God, where she is a member. She teaches the class of beginners in the Sunday school, and does the work efficiently. She is also a member of the Young Ladies' Berean Bible Class.  
C. Alan McLain.

## NATIONAL BIBLE INSTITUTION

Marion Long	10.00
Mrs. Bertha Partlow	25.00
Mr. & Mrs. A. G. Townsend	50.00
F. W. Tebbe	20.00
Mr. & Mrs. Lyle Ward	5.00
William M. Huffer	100.00

## MINUTES OF THE 1946 GENERAL CONFERENCE

(Continued from page 13)

financial loss, the assets of the Home being endangered thereby. Therefore, as representing the Finance Committee, Brother Dunbar recommended placing Golden Rule Home on the budget for the forthcoming fiscal year, requesting that it be allowed two thousand dollars on the budget.

Brother A. J. Hoke spoke in favor of increasing available rooms for residents, so as to accommodate two or three more members. Brothers Dale Dunbar and James M. Watkins objected to receiving any new members into the Home, by reason of present deficits in operating, unless incoming members pay sufficiently more than enough for their own keeping to justify the original purpose for the Home of its being maintained as a place for the poor as well as for those financially able to care for themselves.

Brother Hoke replied that he needed the decision of the Conference relative to this question of accepting or rejecting prospective residents by reason of one or two persons wishing definite answer, immediately, as to whether or not they can enter the Home.

Brothers C. E. Randall and Delbert Jones moved to recess until call of the Chair. *The motion carried*, and Brother Arlen Marsh dismissed the meeting with prayer.

## FRIDAY, AUGUST 9

FIRST Vice President Harvey U. Krogh, Jr., called to order the tenth business session of the General Conference at 11:00 a.m., August 9, Bro. C. R. Randall leading the devotional service and Bro. Harry Gockler offering prayer.

Roll call was answered by forty-nine delegates. The Secretary's minutes were read and approved.

*Standing Committees Appointed*

The Chair announced the Educational Committee to consist of Sydney E. Magaw (chairman), Otto E. Dick, and Rolland Stilson; the License and Ordination Committee to consist of C. E. Randall (chairman), C. E. Lapp, and John Denchfield; the Sunday School Committee to be headed by Sister Frances Walls; the Berean Committee to be headed by Brother Arlen Marsh; the Songbook Committee to consist of Harvey U. Krogh, Jr. (chairman), Evelyn Austin, Evelyn Barr, and Bernice Rogers.

Brothers C. R. Randall and G. E. Marsh moved that this General Conference in session express its thanks and appreciation to the local Oregon congregation for its hospitality and for use of its facilities during the Conference. *Motion carried.*

Brother Francis Burnett raised the question as to whether or not an Editorial Committee was to be chosen at this Conference. By general agreement, decision was made to leave the matter, temporarily, in the hands of the Executive Board.

*Report on Contemplated Administration Building*

Brother A. J. Hoke presented a report relative to the contemplated Administration Building. He showed pictures of tentative plans of the building and announced that similar drawings and paintings are available for field workers, ministers, and other leaders who may wish them. He explained that there is no provision made in the budget for this contemplated building, and that there is no immediate prospect of beginning construction of the



building, but urged for future good of our General Conference program that the new Administration Building be kept in the minds of our people at large.

Brother G. E. Marsh suggested that brethren well may assist toward construction of this building by providing for it in their wills.

Brother Emory Macy spoke favorably toward ministers requesting drawings of the building to use in their several localities.

Brothers Emory Macy and J. M. Morgan moved to receive Brother A. J. Hoke's report and to retain him as Director of plans for the new Administration Building. *Motion carried.*

Sister Leila Whitehead, chairman of the Credentials Committee, presented a summarized report, showing the following:

Number of certified delegates and alternates	98
Largest attendance	81
Smallest attendance	49
Average attendance	69
Delegates present at every business session	32
Delegates absent at only one business session	18

Credentials Comittee:

- Leila E. Whitehead,
- Leota B. Hanson,
- Beth Hardesty.

Brothers C. R. Randall and M. W. Lyon moved a rising vote of thanks to the Credentials Committee. *Motion carried*, as evidenced by all delegates arising.

Brother Dale Dunbar, treasurer of National Bible Institution and chairman of the Finance Committee, presented the following proposed budget:

*Proposed Budget for 1946-'47*

*Office and Publishing:*

Office salaries	\$7,360.00	
Printing Department salaries	6,200.00	
Postage & express	525.00	
Light & fuel	410.00	
Taxes	120.00	
Maintenance & repairs	530.00	
Travel	900.00	
Miscellaneous	300.00	
Depreciation	225.00	
Insurance	125.00	
Plant equipment	1,000.00	\$17,695.00

*Evangelism:*

Salaries	\$4,340.00
Travel	1,200.00
Pastoral aid	3,200.00
Building aid	1,200.00
Literature	250.00

Miscellaneous	500.00	
Mission Fund	500.00	
Visual education	500.00	
Insurance	75.00	11,765.00

*Oregon Bible College:*

Salaries	\$6,132.50	
Groceries	1,000.00	
Student wages	800.00	
Light & fuel	828.00	
Livestock feed	150.00	
Supplies	100.00	
Repairs	800.00	
Recreation	100.00	
Library	250.00	
Recording machine	100.00	
Miscellaneous	500.00	10,760.50

*Berean Department:*

Berean Page	\$250.00	
Traveling expenses	200.00	
750 Berean Book 7	125.00	
Miscellaneous printing	20.00	
Postage	15.00	
Stationery	20.00	
Miscellaneous	16.15	646.15

*Sunday School Association  
Song Book Fund*

	40.00
	500.00

Total budget \$41,406.65

Brothers Gerald Cooper and James Mattison moved to approve and accept the proposed budget. *Motion carried.*

Brothers C. R. Randall and A. J. Hoke moved to recess until 1:00 p.m., for reading of the foregoing minutes. *Motion carried*, and the meeting was dismissed with prayer by Brother James Mattison.

FRIDAY, AUGUST 9 (p.m.)

FIRST Vice President Harvey U. Krogh, Jr., called to order the final business session of the 1946 General Conference at 1:00 p.m., Friday, August 9. Brother Harry Goekler offered prayer.

The Secretary's minutes were read and approved.

Brother Gerald L. Cooper moved that the 1946 General Conference business sessions be adjourned, his motion being seconded by Brother Ellsworth Routson and several others. *The motion carried*, and Brother Otto E. Dick dismissed the meeting with prayer.

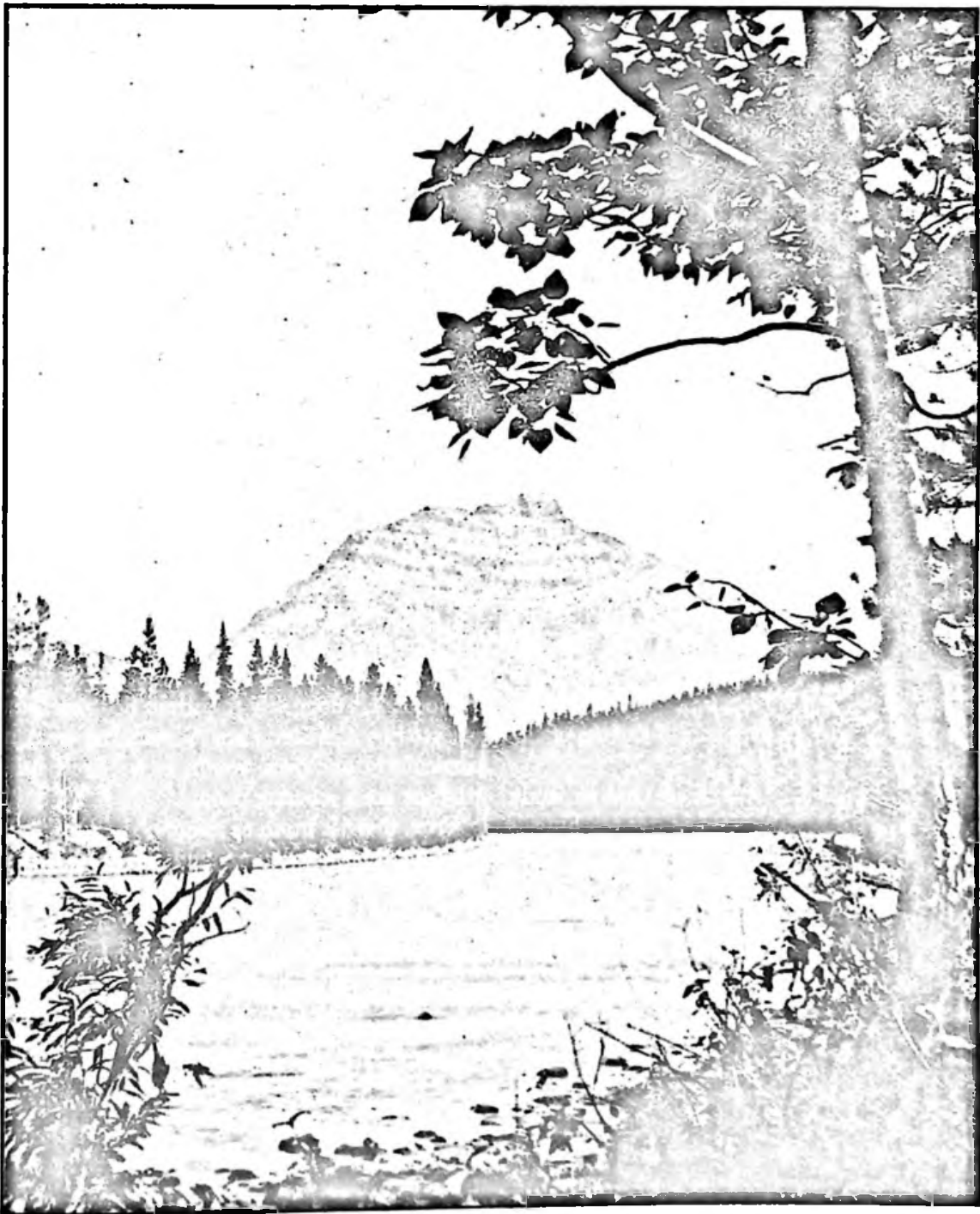
SYDNEY E. MAGAW, Secretary.

# THE RESTITUTION HERALD

VOLUME 35

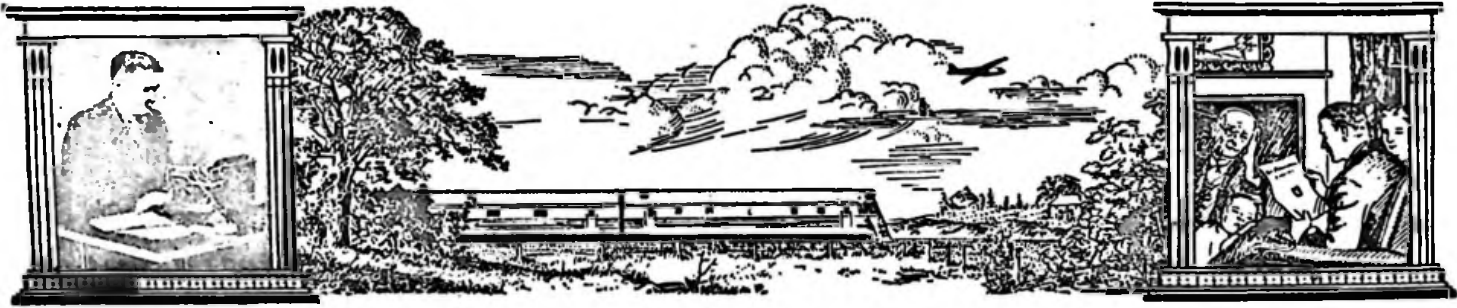
OREGON, ILLINOIS, AUGUST 20, 1946

NUMBER 46



—Authenticated News Photo

MOUNT KERKESLIN AND WHIRLPOOL RIVER, ALBERTA



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Essential Doctrines of the Church of God

THE CHURCH OF GOD, having headquarters at Oregon, Illinois, never should forget that its founders, both in Bible history and in more recent years of its present organization, were men thoroughly convinced that knowing and obeying Bible truth are essential to salvation. These founders were *converted* men. They forsook all to follow the Christ, insofar as they were able. They sacrificed. Often, founders of the Church of God were considered heretics, for they were preachers and teachers with different interpretations than those commonly accepted by popular church organizations. The expression "essential doctrines," as used in this treatise, may be understood to refer to those doctrines that the founders of the Church of God believed to be the most important doctrines of the Bible, doctrines essential to salvation.

There is need today for the Church of God to study anew the reasons for its existence. Unless our teaching is distinctive and superior to the teaching of other church organizations, there can be no reason for us to continue as a separate body. It has been the history of our work and workers that we have been strong advocates of *conditional* immortality at the second coming of Christ, of a literal Kingdom of God then to be established, in contrast to having any faith in inherent immortality of the soul and reward in heaven. Indeed, we have rejected the usual and popular interpretations concerning immediate reward at time of death, Kingdom-in-your-heart theology; the so-called Orthodox ideas about heaven and hell, soul and spirit, trinity and pre-existence, sprinkling for baptism, and other unscriptural dogma; nor have we communed openly with religious bodies that teach the popular theology. Today, as much as at any time in the history of our work, there is opportunity and need of presenting a clear-cut message to Christendom at large.

Years ago, it was common for our ministers to win con-

verts from the popular denominations, leading men and women into the true gospel of Christ's coming and His Kingdom, these converts being baptized anew, irrespective of former church membership. Indeed, nearly all our early preachers came directly from the popular denominations—from the Baptists, the Methodists, from the Christian Church, and even from the Roman Catholic Church. Only a clear-cut and Scriptural presentation of what we believe to be the true gospel could have resulted in ministers and many well-read laymen leaving the popular denominations to work with a small and unpopular group. Today, the public does not know that the Church of God holds doggedly to certain doctrines not commonly accepted by Christendom. Worse, our own membership, particularly our own youth, is not well informed as to why we are a separate people.

True, there is more to religion than dogmatic theology. Prayer, righteous living, and worship are essential elements of the Christian religion, but a clearly defined doctrine is basic to the life and growth of any church and every Christian. The future of the Church of God links closely with the extent to which our own youth knows and loves basic Church-of-God doctrines—notwithstanding that there is tendency on the part of our youth to scoff at doctrine.

Among other characteristics of our early church work, mention should be made that our workers were opposed, generally, to the adoption of any creed except the Bible. It was sufficient—its only interpreter. Naturally, therefore, and because there was no central governing body, the church did not adopt a list of doctrines in a tabulated form, claiming them as "essential doctrines" of the church. It is all the more remarkable, therefore, that in all parts of the nation where Churches of God were working, all the membership agreed in certain leading doctrines of the

Bible, teaching them to be essential, though not required or even encouraged to do so by a central government. Always, the Church of God has followed congregational church polity. Though scattered hither and yon over wide fields, our preachers were in general agreement on certain great themes of the Bible.

Without attempting fully to explain them, or to list them in order of importance, we here present a brief sketch of those essential doctrines always and commonly believed among us:

(1) *Importance of Bible Truth.* In keeping with the practice of Jesus and His apostles, Church-of-God ministers always have used many Scriptural quotations in their preaching. The standard has been, and it should continue to be, "Thus saith the Lord." Even our religious foes have recognized that we, as a people, have been well versed in the Bible. Every member of the Church of God, irrespective of the part of the nation in which he lives, doubtless has heard sermons preached on the text, "Ye shall know the truth, and the truth shall make you free" (John 8:32). One may be saved in spite of his error, but he never can be saved *because* of his error. "*Truth shall make you free.*"

Closely allied with our zeal for knowing exactly what the Bible teaches, the Church of God seeks to interpret the Scriptures for their literal meaning, rather than any figurative or spiritual application, allowing, of course, that there may be such a secondary application. Also, our Bible leaders, in general, follow the futuristic interpretation of prophecy, rather than more popular historic interpretation. By way of illustration, Church-of-God ministers, scarcely without exception, interpret the Book of Revelation to be prophetic of events still future. Most prophecies pertaining to the regathering of Israel, likewise, are interpreted commonly to apply to a future glory for Israel, any former fulfillments being little more than symbolic of the great regathering and restoration when Christ returns.

(2) *Conditional Immortality.* In repudiation of the Satanic theology, "Ye shall not surely die," an essential doctrine of the Church of God has been that man is wholly mortal in present life, and that future immortality is based upon several conditions:

- a) One must hear, believe, and by baptism obey *the* gospel;
- b) One must continue "in Christ" and develop spiritually;
- c) One's mortal nature must be changed when Christ returns.

It is obvious, therefore, that immortality of faithful ones is dependent upon the coming of Christ to give immortality. "When Christ, who is our life, shall appear," and

not before that event, "shall ye also appear with him in glory" (Col. 3:4). Indeed, the text has double punch of the when-then grammatical construction, saying, "*When* Christ . . . shall appear, *then* shall ye also appear with him in glory."

To the inquiry, "What difference does it make if one has, or does not have, an immortal soul?" reply well may be, "There is very much difference, it having been Satan who started the lie that there is no death (Gen. 3:4), while God's Word teaches that there *is* death and that death is a penalty. (Gen. 2:17; Rom. 6:23; 1 Cor. 15:26.) Death is *not* an avenue of escape through a shell into heaven or to eternal bliss; to assume it so is to pit theory against God."

Conditional immortality was so thoroughly believed on the part of the early Church of God, that its ministers would not baptize a candidate until he rejected any possible thought of possessing an immortal soul, or immortal spirit, and accepted the teaching of Christ's coming and the receiving of immortality at that time. Only in recent years, a few members of the Church of God have been discovered to believe in immortality of the soul. . . . Be not hasty to baptize; first convert the candidate to the true gospel of Christ.

It should be of interest to the reader to know that all our membership years ago commonly and reproachfully were called "soul sleepers" because we denounce a conscious state of the dead, believing all dead ones to be unconscious—"asleep"—until morning of the resurrection. (Eccl. 9:10; 1 Cor. 15:51.)

(3) *Literality of the Kingdom.* Notwithstanding popular Orthodox kingdom-in-the-heart interpretation, the Church of God always has appreciated and proclaimed Biblical doctrine about a very real Kingdom of God. That Kingdom, we understand, will be established on the earth when Christ returns. He will be the King. That Kingdom will be "*under* the whole heaven" (Dan. 7:27), and it will fill "the whole earth" (2:35).

Jesus and many Bible writers gave signs to indicate the coming of this literal Kingdom of God. Most of these signs are characterized by sin, and shame, and disaster. (Luke 21:25, 26; 2 Tim. 3:1-7; Rev. 13:11-18.) Thus, the Church of God has little hope, no hope, that world evangelization will convert the world. Rather, "Evil men and seducers shall wax worse and worse" (2 Tim. 3:13), the second coming of Christ being the only possible remedy—and a sure remedy. Then Christ, assisted by the immortalized saints, will reign over all the earth, their Kingdom and their reign constituting the Kingdom of God. In this Kingdom of God, Christ "will judge the world in righteousness" (Acts 17:31) until He has "put all enemies under his feet" (1 Cor. 15:25).

A plea commonly made by (Please turn to page 6)

# Where Are the Reapers?

By M. W. Lyon (Oregon, Illinois)

CAN ANYONE with eyes to see doubt that we are living in the twilight of this age? One year after the close of the war, strife still fills the world, and more than ever men's hearts are failing them for fear of the things that are coming on the earth.

In the East, events move daily into clearer focus in the pattern foretold by Holy Writ. Already the king of the North is maneuvering for position and extending his influence southward. The Holy Land itself is convulsed with bitterness and strife. The rising tide of the Israelites homeward bound is putting ever more pressure upon the barriers barring their way to the land of their fathers.

How much longer shall there be time to work before "the summer is ended," and "the harvest is past"? Surely the Master's coming, and our accounting to Him, cannot be far away!

Are we doing with our might what our hands find to do? There is little time to lose.

The chief work of our hands is to go into all the world and preach the gospel to every creature. To this end, three of the departments of our national work are devoted. The Department of Publication is to spread the gospel by print, that of Education, to train the messengers, and that of Evangelism, to send them out.

As we carry the gospel to others, we do three things. We fulfill the command of Christ, given many places in the New Testament, to "Go." We serve and bless others as we bring them into the light of salvation. We also develop ourselves and build our own work in a way that nothing else can do; for "when the church builds evangelism, evangelism will build the church."

Our church today is far short of what it might have been had we built evangelism earlier. In the last few years, during which we have had a planned evangelistic program, at least twelve new churches have been established. These twelve have absorbed ten ministers now serving them as pastors. During the same period, Oregon Bible College has graduated sixteen ministers who are now in active preaching service, and some have entered the ministry in addition. But we also have lost in the same period eleven or more of our most active and experienced minis-

ters. This does not take account of a number of already-established churches which employed pastors for the first time. So it is clearly apparent that the flow of new ministers, encouraging as it has been, has not been sufficient to take care of replacements and at the same time supply the needs of new churches seeking pastors.

As our evangelistic effort grows, the need may become even more critical. At the present moment, it was brought out in the recent General Conference, there are eight

places in need of pastors, and unable to find them. At the very time when, of all times, we ought to be pushing out into new fields with redoubled zeal, we must reduce our effort because of lack of ministers!

For, if we are going to build a permanent work of evangelism, we must have an adequate supply of ministers to follow up in the new fields and supply them with pastoral service. One of the chief reasons why our evangelistic work of former days does not show up in more and stronger churches today is that it was not followed up by pastoral work, and gains were not held. Converts made were left to shift for themselves, many went back into the world, and much of our

early strength was thus dissipated. So, many of our formerly large and flourishing churches have disappeared entirely or are now only a fraction of their former glory.

During the past year, evangelism has opened two entirely new fields, both of which are seeking pastors already and are unable to find them. In addition, three promising new fields were located. But if they are developed, it will be years before they can hope to have a pastor. Beside these five, there are still three other places calling for work, which might easily develop a good interest. This is only a beginning. How many other places will be uncovered in the next few years if our work continues as it is now, to say nothing of expanding, as we should.

Look on the fields. They are white unto harvest! But where are the reapers? Are the harvest, and the opportunity, to be lost for lack of reapers?

Are there not many young men in our church who, in these closing days of time, are able to see the vision and willing to forsake all and follow Christ into the harvest

## THE MASTER CALLS

The harvest is ripe  
 But the reapers are few;  
 The Master is calling.  
 He's calling for you.  
 There's work in His vineyard,  
 It needs must be done;  
 Then why stand ye idle?  
 The Master says, "Come!"  
 "Go work in My vineyard,  
 Go work while 'tis day,  
 For soon the night cometh;  
 Then do not delay.  
 Go garner in sheaves  
 Ere the darkness descend,  
 And joy shall be thine  
 When the harvest shall end."

—Effie E. Wheelock.



field of the gospel? There is only one thing needful now, and that is the work of the Lord. All else will soon be gone, for "the fashion of this world passeth away" (1 Cor. 7:31). It is encouraging to see that there are a number of new students planning to enter Oregon Bible College this fall. There is accommodation for all these, "and yet there is room" for about ten more.

Where are the reapers? Shall we have those ten extra students? If you are a graduate of high school and undecided about your future, why not give serious consideration to the gospel ministry? The writer of these words testifies that he would not exchange the joy of his ministry for any other occupation life offers. There are only

a few weeks remaining before the fall term opens on Monday morning, September 9. God give us men! The call of the world is a powerful one; it is not for nothing that Jesus said, "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Which means more to you today, the money and pleasure that the world offers, or the service of the Master, and His smile of approval when He comes?

Hear the words of the Master, as true today as when they were uttered: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

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## "The Answer of a Good Conscience"

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By Norman J. McLeod (Pomona, California)

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*"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:21).*

WHEN GOD made promise to Abraham, He gave as a token of that covenant the ordinance of circumcision. It signified separation and made the descendants of Abraham a peculiar people. Circumcision, however, was not just a fleshly sign. In two places in the Book of Deuteronomy, Moses spoke of "circumcising the heart" (Deut. 10:16; 30:6). Then, in Romans 4, the Apostle Paul said Abraham was blessed because God did not impute sin to him before he was circumcised. Why, then, was circumcision necessary? Let us not answer that question, though, until we consider another matter.

Is a person, today, blessed in the same way before he is baptized that Abraham was blessed before he was circumcised? We must say that conversion occurs before baptism. The heart is right with God before the rite of baptism is performed. Why, then, should we perform baptism? Let us seek the answer in the Word of God by finding the token of the New Covenant. Each of the covenants of the Bible (Scofield lists eight) had a token attached to it.

In the Noahic Covenant, it was the rainbow, a token which bespeaks the end of rain. The rainbow is the token which tells that God will not destroy all flesh with a flood again.

Baptism is the token of the New Covenant, in effect since the resurrection of Christ. During Christ's ministry, people were baptized in the baptism of John the Baptist. This was an effective token of the covenant until the resurrection of Jesus, because it was the baptism of repent-

ance. It signified a washing away of past sins in repentance. It was the answer of a good conscience toward God. Later, when Paul went through a certain district, he discovered there were people there who had been baptized by Apollos into John's baptism. Paul required them to be baptized again. Why was he so apparently fussy? Was he splitting hairs? No! John's baptism was no longer the token of the New Covenant, because the New Covenant must have a new token which represents the thing for which it stands.

Baptism keeps in memory the greatest event in all history. It is in memory of Christ's death; it memorializes His burial and His resurrection. Christ was dead and buried and arose to a new life. We keep in memory through baptism that great series of events. What would be the point of a token that did not represent those things? If a child were given a dead animal to bury; and, if he went out and sprinkled a little dust on it, everybody would know that it had not been buried. The very young child would know better. Only a simpleton would say that the body had been buried. If the body is not buried in baptism, the token loses its force. Such is baptism as a thing of the past. It is a memorial service.

Baptism is a memorial service of the present, also. We rise to walk in newness of life. No matter if we fall away from the life that a Christian should live, we cannot go back and live the same life that we did before baptism. Everything we do will be judged according to what we have professed when we took the (*Please turn to page 10*)

## ESSENTIAL DOCTRINES OF THE CHURCH OF GOD

(Continued from page 3)

Church-of-God theologians has been that of "common sense," or logic. Consider how logical the Scriptures are in presenting the thoughts that man today is wholly mortal and that Christ is to return to give immortality in the Kingdom of God. If man already were immortal, he would not need the Christ to return. Further, if Christ is to return, as the Scriptures so emphatically declare, consider how illogical it would be for the faithful to go to heaven for their eternal inheritance. They would be in the wrong place when the Kingdom of God is established, when Christ reigns "from sea to sea." Indeed, one could conceive the unhappy situation of released souls ascending to heaven at the very time Christ would be coming back to earth. Going in opposite directions and to different places of eternity, they would shoot past one another too rapidly to enjoy even a moment of eternity together.

(4) *Personal Return of Christ.* The Church of God is not satisfied with the thought of Christ's second coming being at one's conversion, or when special blessings came from Him on the great Day of Pentecost. The Word of God promises, "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). So said angels of God to the disciples who watched Jesus ascend, bodily, into heaven. "Unto them that look for him shall he appear the second time . . . unto salvation" (Heb. 9:28). "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). "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7).

One thousand five hundred twenty-seven times in the Old Testament, and three hundred eighteen times in the New Testament, making a total of one thousand eight hundred forty-five times in the Bible, does God declare, directly or indirectly, that Christ will return. It is a lie to profess to teach the Bible, if, at the same time, one is silent on the Second Advent.

The second coming of Christ always has been recognized as an essential doctrine, as it is the most important factor of the gospel—the "good news." There can be no resurrection, no immortality, no eternal reward until Christ returns. Says He, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "Now we see through a glass darkly; but then face to face" (1 Cor. 13:12). "Whether we wake or sleep," we "shall live together with him" (1 Thess. 5:10).

(5) *Restoration of Israel.* A distinctive doctrine of the Church of God, and a doctrine considered essentially a

part of gospel truth, concerns Israel—even the Israel of old. Israel was God's nation, God placing His own name, "El," in the name of His people. God loved Israel and considered Himself as King over His nation, though Israel cried for a visible king, and God allowed her to have Saul, little, weak, puny, sinful Saul. Unceasingly, God's nation of Israel sought her own ways. Finally, God said concerning His Kingdom and its crown: "Remove the diadem, and take off the crown . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:26, 27). That Jerusalem has been trampled underfoot by Gentile armies, that all Palestine has been wasted and left desolate, that the Davidic throne is "snowed under" until it is "no more"—in no way alters the truth that there is to come One "whose right it is" to rule Jerusalem, on the restored throne of David, and over the very nation that rejected Him. Says God, "I will give it him"!

Consider Gabriel's promise to Mary: "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 [Jesus] shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke 1:31-33).

Jesus taught, "Swear not . . . by Jerusalem; for it is the city of the great King" (Matt. 5:34, 35).

Isaiah prophesied, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

Said Jesus to His apostles: "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).

The Apostle Paul explained, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." Thereafter, "All Israel shall be saved: as it is written, There shall come out of Sion, the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:27). Though "Israel shall abide many days without a king," she will yet be favored and she will "fear the Lord and his goodness in the latter days" (Hosea 3:5).

After God takes out of the Gentiles a people (the church) for His Name, He will "build again the tabernacle of David, which is fallen down"—which is "overturned, overturned, overturned"—and He "will build again the ruins thereof . . . that the residue of men might seek after the Lord" (Acts 15:16, 17). More, men will then seek the Lord, as we read:

"In those days it shall come to pass, that ten men shall

take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23), and "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord . . . and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

(6) *The Covenants of Promise.* From God's promise in Genesis 3:15, that the Seed of the woman should bruise the Serpent's head, until the closing chapter of the Bible, God has made covenants with His people concerning the coming of Christ to rule the world.

God made covenant with Noah, after the Flood, that He would never "again smite any more every thing," as He had done. God intends that the earth will be inhabited, not depopulated by hell fire or atomic bombs.

God made promise to Abraham, saying, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). According to Galatians 3:8, that promise was core of *the gospel* (good news) and, therefore, *the gospel* was preached unto Abraham.

Similarly, God made covenant with David, saying, "David shall never want a man to sit upon the throne of Israel" (Jer. 23:17) — that a "Branch of righteousness" would come from David to "execute judgment and righteousness in the land" (v. 15).

Such promises as these, parts of covenants God made with His workmen of old, are called "the covenants of promise" (Eph. 2:12). More, and this is important, when the Ephesians were strangers to those "covenants of promise," they had "no hope," and they were "without God in the world."

Think of it! People throughout the world, even throughout Christendom, who do not know the great plan of God to bless this world through the righteousness and peaceful reign of His Son in accord with the old-time "covenants of promise," are without hope and they are without God.

It is true that Jesus saves, but how little do people know about that salvation! Thus there is a very definite sense in which one can speak of "saving truth," or of "essential doctrines." Truth leads to Christ, and one cannot find the Christ apart from truth.

(7) *The True Name for the Church.* Shakespeare may have said, "What's in a name? A rose would smell as sweet by any other." Throughout the Bible, however, names have been given much importance. As God placed His name "El" in the name of His former people "Israel," so, according to New-Testament record, God has placed His name in the church, calling it "The Church of God." Proof? Let the Bible speak: The Apostle Paul said he had "persecuted the *church of God*" (1 Cor. 10:32). Ephe-

sians 3:14, 15 shows that God's whole family is named after God. Elders are charged to "feed the *church of God*" (Acts 20:28). Consider, too, this text: "If a man know not how to rule his own house, how shall he take care of the *church of God*?" (1 Tim. 3:5.)

It seems divinely significant that our brethren in various parts of the nation, widely separated and without contact in early years of our history, were agreed in speaking of the church as the "Church of God." In Minnesota, our work began with this name question being the only factor separating us from another denomination. It was considered "essential" for God's children to maintain their Father's name in His own family. If, by disclaiming an earthly father's name, one jeopardizes a temporal inheritance, he who disclaims his heavenly Father's Name may jeopardize his eternal inheritance. Thus, the doctrine of maintaining the name "Church of God" well may be considered an essential doctrine.

(8) *"Be Ye Separate."* The spirit motivating the Church of God to be separate from churches teaching torment in endless hell fire, three Gods, or sprinkling for baptism, has moved it, also, to be separate from worldly organizations and carnal pursuits. "Ye are complete in him," in Christ, said Paul. (Col. 2:10.)

Membership in lodges, participation in politics and warfare were disclaimed by most of the old-time preachers as jeopardizing one's prospect of eternal life. Dating back to the days of the Civil War, such leaders as Benjamin Wilson, J. F. Waggoner, T. G. Newman, J. M. Stephenson, and, later, S. J. Lindsay interpreted Jesus and New-Testament principles as disallowing Christians to fight. J. M. Stephenson wrote, "I will go to prison or the stake before I will violate the law of Christ bearing arms."

Thus says 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 unto your souls" (Jer. 6:16). Israel replied, "We will not walk therein." God grant that the Church of God may profit by Israel's mistake and walk in the old paths, being true to the revealed will of God insofar as is humanly possible.

### *Significant Texts*

To assist the reader to appreciate the meaning of "essential doctrines," we list here a few texts that show the importance of believing truth, and obeying truth, as prerequisites to salvation:

(1) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). —Jesus.

(2) "Except ye repent, ye shall . . . perish" (Luke 13:3). —Jesus.

(3) "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine (Please turn to page 10)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**PALESTINE DIVIDED.** Some time ago, we suggested that trends indicated the possibility of Palestine being divided into two separate states—Jewish and Arab. This solution to the Jewish question has now been officially proposed by the British Government. Support of the United States is being awaited. When this plan is put into operation, unless something unforeseen develops, Palestine will be partitioned into two separate states. A central government may be created, with headquarters in Jerusalem, the city being divided between Arabs, Jews, and Christians as it now is, or it may become an international city.

Whatever is done will have far-reaching and world-wide effects and repercussions. If the Arabs are given a part of Palestine, they no doubt will have the northern section, and if this is done, it will provide an Arab buffer state, through which the Northern Confederacy must pass before they can attack Jerusalem. With the Arabs as part and parcel of the Holy Land, they naturally will defend it against attack, thus "Sheba and Dedan" (Arabs) will say, along with the "merchants of Tarshish," "Art thou come to take a spoil?" For Israel's present security it may be a good thing for them if Palestine is continued partly as an Arab state.

If Jerusalem is continued as a Jewish-Arab city, it becomes more clear that when Jerusalem is compassed about by armies of the final gathering of nations, and half of the city shall go forth into captivity, that it will be the Jewish half. The first ones to suffer captivity and all its attendant evils in this last war, as the Nazi hordes moved in conquest, were the Jews. It will be more so when the Bear of the North goes forth on his great foraging campaign, conquering and to conquer. Christians, this is a day to lift up our heads, for our redemption is drawing near.

**RACIAL HATRED.** There has been a determined effort on the part of the press and public speakers to erase from our national life the racial hatreds that have so long existed. This prejudice, which in this country is largely between the whites and the blacks, has been brought about by many different causes. The one that has contributed more than anything else to race hatred has been of a political nature. For several years past, lynchings have been on the decrease. In 1942, there were four; in 1943, three; in 1944, two; in 1945, one; but 1946 has brought a reversal of this trend. Just recently, four Negroes were lynched in the State of Georgia. It now has been proved that three had no connection whatever in that offense with which they were accused. This sudden outbreak of uncontrolled passion was without doubt the result of intense political campaigns.

It is to be hoped that the forces of government and order will bring to the bar of

judgment those responsible for these atrocious acts and that justice will be meted out without delay. There is only one solution to this problem of race hatred and that is the gospel of Jesus Christ which recognizes neither bond nor free, male nor female, but one new man in Christ Jesus. As Christians, let us win over these natural forces of the flesh, not be out fighting but be out loving.

**TERRIBLE THINGS.** Solving of the Suzanne

Degnan murder case in Chicago, brings easement of mind to people all over the country. Mutilating the body of this little girl, as though she were torn to pieces by beasts, well illustrates the beastly nature that is controlling the lives of so many people. The devilish crimes which are being committed are so ghoulish and inhuman as to stagger the imagination. The ones committing these awful offenses seem unabashed and little perturbed over the seriousness and sin of their wrongdoings. Have we reached the period when the Devil knows his time is short and is going forth with great fury? If present trends indicate the shape of things to come, happy and fortunate will be those people who heed the words of Jesus, to watch and pray that they might be accounted worthy to escape all these things.

**UP-TO-DATE RELIGION.** Dale De Witt,

writing in "Unity," on up-to-date religion, expresses the thought that religion is behind the times of the world and sees the need of a new system of religion. He says: "Now when guides to the future are so necessary, I should like to emphasize what to my mind are important features of an up-to-date religion. . . . By religion up-to-date, I mean a religion that is in harmony with modern knowledge, one that would stir and encourage people to live and grow into the life of their own day, and look into the future.

"In the first, it would seem to me such religion must leave aside theological doctrines and for them substitute reverence and faith."

The teachings of the Church of God are in large measure in keeping with Mr. De Witt's idea of a religion that is in harmony with modern knowledge. In that, the teachings of the Church of God have always forecast the trend of events long before these events have happened. This is because of our reliance upon the teachings of the Word which speaks of many things not yet done as though they already were accomplished. This does help our people "to live and grow into the life of their own day, and look to the future," as Mr. De Witt would require.

His desire to do away with theological doctrines and substitute reverence and faith is wholly uncalculated for, as our church experience well proves. Sound Biblical doctrines form a basis for genuine reverence and faith. Because nominal Christendom has largely elimin-

ated dogma from its teaching, it is found to be difficult to maintain faith.

The following lines, which call for more knowledge concerning God, express an urgent truth, and the teachings of the Church of God give that knowledge about which the poet writes.

"O God, forasmuch as without Thee  
We would not be enabled to doubt Thee,  
Give us power, by Thy grace,  
To convince the whole human race,  
That they know very little about Thee."

**TAVERN KEEPERS.** Two young men re-

cently were denied the right to reregister in Marquette University's law school, Milwaukee, the reason being that they were engaged in operating a tavern near the school. These students were in their junior and senior years. The school is a Roman Catholic school. It was felt by the school authorities that the tavern business is detrimental to school life and the influence would be against the welfare of the school. We believe the school officials acted with good judgment in the matter, but it is hard for us to understand why the authorities of this Roman Catholic school prohibited these boys from reregistering and attending the university while only a few months ago two priests of this same church participated in a service in which they blessed a new liquor store that was being opened. To this writer, it does not appear right for the religious leaders to bless this unholy business and then turn around and condemn some of its members for engaging in such a business. It is perfectly right to condemn, but positively wrong to bless this nefarious business. One thing is sure: if taverns are injurious to school life they certainly should be banned from church life.

**PERSECUTION.** On July 4, in Kielce, Po-

land, a pogrom of the intensity of Nazi days was incited in which forty Jews lost their lives. It is difficult to determine from news sources as to the responsible parties in this murderous orgy. The Polish government insists, according to "Congress Weekly," that the "Catholic Church did not interfere with the massacre and gave tacit approval. A week later, Cardinal Hlond issued a statement denying the charge." One thing is certain: the Jews are being made the butt of political ambitions as they were in the heyday of Hitlerism. This revival of persecution has started the Jews once more on treks across international boundaries to escape the hands of political assassins. Their days of vengeance are upon them and, in the words of the great leader Moses, "In the morning they say, Would to God it were evening, and in the evening they say, Would to God it were morning." What a price they are paying for their decision that "his blood be upon us and upon our children"!

## PROSPERITY OF THE WICKED

By I. S. Davis (Wenatchee, Washington)

**W**ICKED individuals usually have prospered at all times, and it is no wonder, because there is no restraining conscience to deny them anything they may wish. David noted the prosperity of the wicked, and devoted one of his Psalms to that subject, saying of himself: "My feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked" (Psalm 73:2, 3).

David was very much like ourselves; and, from what he wrote, and from my own experience, I would not be surprised to learn that at times each of us envies the wicked. It seems that the wicked enjoy the best of everything. David said, "They are not in trouble as other men; neither are they plagued like other men"—righteous men.

We, who are trying to cleanse our hearts of corruption, must not expect to be overly confident in anything we do. Being the same with us as it was with David, we are going to act and speak with caution, being troubled by what might be the consequence to others.

The wicked are not bothered with such thoughts, as they are concerned only with themselves. Words can be so cruel, even when they are not spoken with intent to hurt anyone. We have not the wisdom to choose the right words to say and the correct action to do on all occasions, and will not get this ability in full, until we are made like our Master at His coming. Until this time, we shall do well to be troubled about all our thoughts and actions.

These restrictions do not make this life altogether pleasant, and, were there nothing beyond this life, we would have reason to envy the wicked of their prosperity and their peace of mind.

David offered a sure remedy to cure this envy. "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end."

The wicked prosper for a few years and are not troubled, and then shall come the end. In contrast, Christians are troubled a few years and then have promise to enjoy prosperity eternally, and prosper without causing anyone to suffer in the least.

"Blessed are the meek: for they shall inherit the earth." By meekly submitting to material privations now, Christians will enjoy the good things of this earth *forever*. We will not be restricted in enjoyment of them by ignorance of their use as at present, but will be given godly knowledge that will make their use far more satisfying. There will be no fear of death that it may reach out and take these things away from us.

An appreciation of what is in store for us in the age to

come can do much to alleviate any discomforts or lack of satisfaction we may suffer at present. At the end of his Psalm, David said: "They that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works."

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## TRIBUTES TO OUR KING

By Rosemarie Brownell (Sac City, Iowa)

**W**ITH the works of God manifesting themselves in so many ways about us, we pause to pay an extra tribute to our heavenly Father. These reminders in nature cannot help but make us say to ourselves, "What tribute can I give to my King?"

The first tribute we all can give is a *loving heart*. Surely the Son of God who enjoyed the companionship of His disciples and the home of Mary and Martha showed what His thoughts of love were.

"Love thy neighbour as thyself" (Lev. 19:18). "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). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). These are only a few of the many wonderful verses showing us the need of a heart filled with love.

The second tribute is a *hearing ear*. Every day, in many ways, God speaks to us to help us become better followers of His Word. Many of His words and teachings we cannot understand to their fullest extent. Only by the help of a listening ear, an inquiring mind, and constant study can we hope to learn more about our Father in heaven. Truly a hearing ear is one of the great tributes to our Saviour.

The third tribute I should like to mention is a *serving hand*. We are not all talented in the same ways, but we each have some talent. It matters not what one's ability is as long as he uses it to its fullest extent for the Master. Did Mary and Martha serve Jesus in the same way? No, the Bible tells us they did not, but they both did their best to serve Him, each in her own way. Let us profit by their example and use our abilities to help in the great work of building God's Kingdom.

The fourth tribute is a *praising tongue*. Now that we have heard the great truths of God, and have learned of His love for us and His promises to us (and surely everyone has if his ears and heart are open), we should praise God in word, song, and deed, and help others to enjoy the great richness and fullness of His divine blessing.

These are four very simple tributes to our Lord; but, if we follow them, our lives will have much more meaning and we truly shall be an asset to God's Kingdom.



## REFLECTIONS ON GENERAL CONFERENCE

By Gerald L. Cooper (Tempe, Arizona)

THESE lines are written the day after General Conference ended, while the writer is waiting for a train to begin the long journey home to Tempe, Arizona.

Oregon, in general, and the Conference grounds, in particular, seem desolate and lonely. No more do we hear the fervent "Amen" in the devotional service or business session; no more the glad shout of the recreation-seeker playing volley ball; no more the welcome ring of the dinner bell. The "cleaning up" is being done by the faithful few. National Bible Institution and THE RESTITUTION HERALD office personnel is settling back into regular routine. In short, the General Conference of 1946 is ended.

Our memories, however, are pleasant, for we remember the studious Bible classes, the well-presented sermons, the inspiring music, as seldom equaled. The young people were especially exemplary in conduct and speech both on and off the Conference grounds. The future of the church augurs well because of them.

The duty, though, of all the members of the Church of God lies not in pleasant reflection but in working diligently to execute the plans that were made—plans to carry the gospel to more and more people who have never heard it as we believe it to be.

God helping, we can and will do this. Let us live faithful; and, when the King comes, we shall be gathered into a "General Conference" that will have no ending.

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## ESSENTIAL DOCTRINES OF THE CHURCH OF GOD

(Continued from page 7)

heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).—Paul.

(4) "If we have been planted together in the likeness of his [Christ's] death, we shall be also in the likeness of his resurrection" (Rom. 6:5).—Paul.

(5) "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).—Paul.

(6) "Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)" (1 Peter 3:21).—Peter.

(7) "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).—Luke.

(8) "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).—Paul.

## "THE ANSWER OF A GOOD CONSCIENCE"

(Continued from page 5)

name of Christ in baptism. If our lives are evil after baptism, we bring reproach on the name of "Christian." People will say: "Look at him. He's a Christian. He's no better than I am. In fact, he's worse. I guess I am just as well off as if I were a Christian. Christianity is of no value." On the other hand, the Christian can make himself an example to his associates. He can become a living symbol of what a Christian should be. People will respect Christ more because of the Christian's life.

What is this new life Christians are supposed to lead when they come out of the watery grave? The answer is what is commonly called "practical Christianity." We know well those Scriptures that teach us the way of life as it should be. Personally, I feel that patience is the hardest of Christian virtues to develop. It seems that as the older I get, the more impatient I become. I suppose, however, that eventually patience will come out of it. Perhaps one of the most important of all virtues that a Christian should covet is that of brotherly kindness. As a church body, we are inclined to make our religion a thing of the head. The head crowds out the heart. That should not be. Brotherly kindness will make up for other virtues that are lacking.

We could continue to enumerate all the "seven heavenly virtues" and dwell on each one. The new Christian needs only to be reminded that developing these virtues is a lifetime task. This new task is not just one of learning all the mysteries of the Bible but also learning to master the unruliness of our dispositions. We might label this new walk, "Practical Christianity." The Scriptures separate the various phases of Christianity. Practical, doctrinal, and prophetic Christianity are all bound together. "Blessed are the poor in spirit: for their's is the kingdom of heaven" (Matt. 5:3). A humble heart, a prophetic promise of blessing, and a doctrinal tenet of the Kingdom of God are all contained in that short verse.

So it is with baptism, the token of the New Covenant. Besides embodying within itself the memorial of the greatest events of all history, and the daily walk for the Christian, it is the great prophetic preachment. It symbolizes the great resurrection day that will come with the second coming of Christ, the great day of the establishment of God's Kingdom, the great day of the fulfilling of God's promises; or, if there be any Christian tenet, it is symbolized in that act. In other words, it is an epitome of every Christian act and teaching. Thus it becomes important as a true Christian rite. It is the perfect token of the New Covenant.

Need I say more? Why should a Christian submit to baptism though his faith may be perfected before that rite? Because it fulfills in itself all that a Christian should

be and do. It is a public (not a private) act of submission to the will of God. It is an outward manifestation of a contrite heart. It is the seal of faith. The same was true of circumcision; it was a seal of faith. Abraham's faith was perfected before circumcision; but circumcision was an outward manifestation of his contrition.

So, baptism is not a rite of cleansing, but the "answer of a good conscience toward God."

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There will be no HERALD next week.

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## UNIVERSAL CURSE AND UNIVERSAL REMEDY

By Sarah Kessler (Ludlow Falls, Ohio)

**T**HE first curse God put on the earth was death. The beginning of this universal curse started back in the time of Adam and Eve. This curse was given as a consequence of Adam and Eve's sin. God said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

When a person dies, he knows nothing in his state of death. "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).

Baptism is a form of death and resurrection. It is likened to the Lord's death and resurrection. When a person goes down into the watery grave of baptism, his sins are put to death; and, when he is resurrected out of the watery grave, he is a cleansed man.

There always will be death until the great Day that is to come. When the Resurrection Day comes, the one will be judged according to his works and will be put in his place in the Kingdom of God. Then there will be no more death. "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).

There is no remedy for this first death; but, if we believe and are baptized into Christ and follow in His steps, we shall have a very good remedy for the next death to come before God establishes His Kingdom.

"The Lord himself shall descend from heaven . . . and the dead in Christ shall rise first: then we which are alive . . . shall be caught up together with them . . . to meet the Lord in the air: and so shall we ever be with the Lord."

So, let us as Christians work and pray for that coming Day of our Lord.

# BOOK PARADE

By Arlen Marsh

"The contact with manners then is education; and this, Thucydides appears to assert when he says history is philosophy learned from examples."—Dionysius of Halicarnassus.

Lewis Browne's *Graphic Bible* seems to rely pretty firmly on the doctrine of Thucydides for its exposition of the Scriptures.

The book (Macmillan; \$1.50) covers the Bible from Genesis to Revelation with short, easily understood sections which are illustrated with "animated maps"—a sort of graphic map which makes more effort to point a story or a moral than it does to be geographically accurate.

Only history is included; *The Graphic Bible* is not intended to be theologically dogmatic. The volume grew in part out of an experience of the author with his nephews and nieces, who, like most children, considered the Bible in its usual form too dull for words. They wanted simple language—and above all, they wanted maps, so that the stories would seem real.

Mr. Browne has provided both the simple language and the maps. It should be noted, however, that the language is not for five-year-olds, nor even for ten-year-olds (unless you have a child prodigy in the family); it is easily understood, but Mr. Browne has not confined his vocabulary to monosyllables, by any means. *The Graphic Bible* may, indeed, be recommended as even more interesting for adults than it is for children; the stories will have to be adapted for use with those under twelve, in most instances.

"Nothing," observes Mr. Browne in his introduction, "is more moving to me than the fine dramatic flow of the whole Bible narrative. The Scriptures are not a mere 'pudding of funny names sprinkled with "begats,"' and if they impress many people as such, it is probably because they have been told to believe the Scriptures rather than made to understand them."

Truer words were never written about the Bible. No more dramatic incidents ever have been recorded than appear in Holy Writ—and few works have had their drama more completely obfuscated by a cloud of empty argument. Mr. Browne penetrates the cloud; Mr. Browne makes Bible stories *live*.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth" (Proverbs 17:8).*

### Jacob Brings Gifts

Jacob and his family, his servants, flocks, and herds traveled to meet his brother Esau. They had not seen each other for years. (Read Gen. 32:1-21; 33:9-11.) Would they meet in peace? In love? Or in anger? Jacob prayed to God to be guarded from the harm Esau might do to him. By reading your Bible, find out all about the brothers' reunion.

### A Poem for You

A friend and reader (one of the Oldsters) has sent me a poem he wrote a few years ago. Today, we print the part about which we have been studying. Next time the rest of the poem will be printed. It is too long to use all at once, so save this copy and put the entire poem in your scrapbook.

### The Two Boys

\* \* \* By Jerome A. Scott, Fort Meade, Florida

Their grandpa came into that land  
Over eighty years before;  
Their grandma had no little boy  
To play about her door.  
At last a little chap came there—  
Their papa was that lad.  
He grew to be a fine old man,  
No other child they had.  
Their papa and their mama, too,  
Had been there twenty years;  
No children had they ever had  
Until these twins appeared.  
They looked not one bit alike,  
Nor were alike in ways,  
Nor could they get along at all  
In all their younger days.  
One of them a hunter wild,  
The other liked to stay  
Close by his flocks and herds,  
And keep the wolves away.  
Of course, he helped his father dig—  
Then dig them out again—

Because their neighbors filled their wells,  
The reason is quite plain.  
Strange indeed the father loved  
The boy who helped him less,  
The mother loved the other boy—  
The reason we can guess.  
One day the hunter came back home  
Poor luck he'd had that day;  
And for a mess of pottage red,  
His birthright gave away.  
And soon his parents did he grieve  
Because he married wrong—  
He'd show to them their big mistake,  
And how to get along  
With their neighbors and their wells—  
He'd marry them, he would  
And show them how to get that land—  
'Twas plain they never could.  
And then one day he got so mad  
He said he'd kill his brother.  
A very wicked man was he,  
A grief unto their mother,  
She sent the other son away,  
"Until his anger cooled"—  
And nevermore did she see him  
So often was he fooled.  
(To be concluded)

### We Are So Happy

We are happy to introduce two new members: James B. Davenport and John E. White of Eldorado, Illinois.  
Why not send in your name and birth date?

### Happy Birthday Wishes

Franklin D. Hawkins, Aug. 24, age 6, Minneapolis, Minn.  
Tommy Pearson, Aug. 25, age 8, Troy, Ohio  
Ophelia Richardson, Aug. 28, age 8, Hammond, La.  
Melissa A. Grissom, Aug. 28, age 4, Frankfort, Ind.  
Sharon L. Saatzer, Aug. 28, age 4, Saint Cloud, Minn.  
Mildred Richardson, Aug. 29, age 9, Hammond, La.  
Neal M. Hammer, Aug. 30, age 6, Bird Island, Minn.  
Lois E. Litchfield, Sept. 1, age 5, Macomb, Ill.



National Berean Day

By Beth Hardesty, Secretary

"I'm a Berean—Why aren't you?" This was the challenge printed on attractive yellow ribbons worn by Berean members this year.

The Bereans started "Our Day" by rising at 6:00 a.m., August 5, and gathered at the front of the church, and then went to the White Pines State Park for a breakfast furnished by the Oregon, Illinois, Berean Society. The cooks prepared bacon and eggs over an open fire, while the rest of the group sang songs and had a short devotional service led by our National Berean President, Arlen Marsh. After breakfast, the Bereans played ball until time to return for the morning devotional. Robert Hardesty and Gordon Landry gave short to-the-point sermonettes which we all enjoyed.

During the morning, we had a three-part forum, with G. E. Marsh, James M. Watkins, and Mrs. Verna Thayer leading the adult, senior, and junior Berean classes, respectively, in which we discussed problems and ideas for Bereans, after which we had a joint discussion stressing the main points brought out in the classes. It seems that we have need for more good leaders who will stress Christian living with a doctrinal background. We must keep up with the times in class. We cannot expect to hold interesting classes for the youth of today by using grandfather's ideas. There are more problems and more activities outside of the church today. If we want to keep young people in the church, give them something to do. Create new things that will make the youth want to come and stay!

We hope to have a fieldman working in different localities this year. We feel the need for unity in our societies throughout the country, not only in lesson material but in social activities. Are you planning a special meeting? Send your complete program to our Berean editor, Arlen Marsh, so it can be printed at least two weeks before you have it. You may give some other society an idea. You may have visitors—who knows? We like news items "hot off the press." Don't wait until six months after it happened to turn it in! Let us grow this year! Support your organization.

We have active junior Bereans! Our afternoon devotional was in complete charge of these junior Bereans.

They put some of us older ones to shame. Not only did they have instrumental and voice numbers, but they had their own speakers. "Train up a child in the way." Perhaps the child can train the adult. We need to work together to succeed! Are you willing to do your part? Cooperate with us, please!

After the business meeting, a play was given on the life of Fanny Crosby, the famous gospel hymn writer. Have you ever noticed how many beautiful hymns this blind author gave to us? The cast did a wonderful job. After hearing some of those songs sung, we shall never forget them because of the feeling and meaning that were put into them, by the singers and the author.

Yes, we had an evening service. Linford Moore gave us a wonderful sermon on "The Word of God." The Berean motto is, "Search the Scriptures Daily." Find out what is in them for yourself and then teach others. What we need today is more Bereans. "I'm a Berean—why aren't you?"

Your officers for the coming year are: Arlen Marsh, president; Timothy Pearson, first vice president; Linford Moore, second vice president; Beth Hardesty, secretary; and Shirley Logsdon, treasurer. We are ready to serve, but we need your help!

Treasurer's Report, 1946

Balance on hand, August 1, 1945	\$ 941.47
<b>Receipts:</b>	
Happy Woods (La.) Bereans	\$21.55
Iowa State Bereans	18.25
Blood River (La.) Bereans	9.73
Pennellwood (Mich.) Bereans	14.00
Illinois State Bereans	17.02
Michigantown (Ind.) Bereans	.50
Golden Rule (Ohio) Bereans	6.05
Isolated Berean's dues	10.50
	97.74
Total receipts	\$1039.21
<b>Expenditures:</b>	
National Bible Institution	\$500.00
<b>Berean Page Expense:</b>	
To Ellen Van Fleet, Editor	3.00
Cobb Shinn	8.00
Rockford Illustrating Co.	5.62
Arlen Marsh	9.00
Cedar Publishing House	16.00
Miscellaneous	.15
	551.77
Total expense	\$487.44
Cash in bank	\$415.00
Cash	72.44

SHIRLEY LOGSDON, Treasurer.

"Don't wait for extraordinary opportunities. Seize common occasions and make them great."

# AMONG THE CHURCHES

## CALENDAR

- August 25-September 1—Eastern Nebraska Conference at Omaha (M. W. Lyon and C. E. Randall—guest speakers).  
 August 28-September 1—Ohio Conference at Lawrenceville.  
 September 7, 8—Indiana Quarterly Conference at Hillisburg Church of God (near Michigantown, Ind.).  
 September 7-15—Evangelistic meeting at the Ater Church of God, Gatesville, Texas. (M. W. Lyon, speaker.)  
 October 13-20—Special meetings at Eden Valley, Minn. (Sydney E. Magaw, guest speaker.)  
 November 2, 3—Michigan Quarterly Conference at Blanchard.

There will be NO Herald next week.

## PROSPECTIVE STUDENTS OF OREGON BIBLE COLLEGE

(School reopens at 8:00 a.m., Monday, September 9, 1946.)

- Seniors: Gordon Shrode, Timothy Pearson.  
 Juniors: Edwin Smith, Daniel Judy, Kirby Davis, Milon Hall.  
 Sophomores: Dean Moore, Gordon Landry, Howard Beemer.  
 Freshmen: Floyd Kessler, Jr., William Dick, John Tyler, Shirley Logsdon, Irene Payne, Raymond Brown, Mary Brown, Fred Williams, Warren Sorenson, Rand Smith.

There is room for about ten more students. Prospective freshmen should write for the Application Form. Also, a new College Catalog is ready for any and all who wish a copy.

Address: Oregon Bible College, Oregon, Ill.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Emory Macy	50.00
Illinois State Conference	60.00
Margaret Budrow	2.50
Mr. & Mrs. Tom Savage	5.00
Mr. & Mrs. H. E. Hughes	20.00
Mrs. Arthur Ward	5.00
Wilma Orem Judy	250.00
A Brother	10.00
An Isolated Family	4.00
Elsie Moore	10.00
Mr. & Mrs. C. E. Lapp	5.00
Catherine Davis	2.00
Chas. E. Anderson	5.00
Mr. & Mrs. James Mattison	50.00
Mr. & Mrs. Delbert Jones	50.00
Mr. & Mrs. Cecil A. Sinead	25.00
Mrs. Faye Baker	5.00
Oregon, Ill., Sunday School	5.05
Helen McInturff	12.00
Mr. & Mrs. Charles Netts	5.00
Mr. & Mrs. Albert Logsdon	25.00
Mr. & Mrs. J. W. McLain	50.00
Gerald Cooper	50.00

## EASTERN NEBRASKA CONFERENCE

August 25-September 1

The Eastern Nebraska Conference will be conducted at the Omaha Church of God, 34th and Seward Sts., August 25-September 1, with Bros. M. W. Lyon and C. E. Randall as guest speakers.

A cordial welcome is extended to all who will attend, and out-of-town visitors may notify Mrs. A. E. Karnett, 3021 Huntington Ave., if they wish to secure rooms.

Elvera Edwards, Secy.

## HERALD RECEIPTS

Maybelle Hanson (3); Mrs. Ida Eastman (2); Dessa E. Benn (2); M. Fairbrother; Mrs. Ethel Gross; A. M. Jones (another); Mrs. A. E. Wahlgren; T. E. Bremer; Rosalie Carpenter; Mrs. Jack Pease; Mrs. F. B. McCullough (2); James Stillson (2); Verna Thayer (2); Irvin Ferguson (2); Alva Huffer; Charles E. Good; Mrs. R. Robinson; Grace Skinner (2); J. E. Hughes; Warren E. Story; Mrs. Elizabeth Reighard; Alberta Appleby; Mrs. L. F. Poliec; Albert Siple (another); Mrs. Charles Dupree; Grover Gordon.

## JESSIE MAY SICKS BYERS

Jessie May Byers, daughter of Alfred Francis and Lena May Sicks, was born, February 10, 1890, in Vermillion County, Ill., and died, July 29, 1946, near the farm home, South Whitley, Ind.

On December 18, 1907, she was united in marriage with William Everett Byers, who survives. To this union were born eight children, all of whom are living: Mrs. Forest C. Stilson, South Bend, Ind.; Mrs. Homer C. Boyle, Seattle, Wash.; Mrs. Wesley F. Scott, Logansport, Ind.; Mrs. Kermit Moon, South Bend, Ind.; Mrs. Everett Kenneth Byers, Rouan, Ind.; Paul E. Byers, Regina, Saskatchewan; Gerald Byers, South Whitley, Ind., and Miss Genevieve Byers, North Manchester, Ind.

In addition to her own family, Mrs. Byers leaves her father and mother, four sisters, a brother, seven granddaughters, and a host of neighbors and friends to mourn her loss. Her death was instantaneous as the result of an automobile collision.

Early in life she was baptized by Bro. R. W. Woodward. Her closest church was at Plymouth, Ind., fifty miles distant, where she was a frequent visitor. She also attended the North Salem Church during the annual Indiana Bible School and Conference sessions, where she and her children enrolled whenever possible.

A very large congregation assembled and listened attentively to an outline of the faith to which she held so firmly throughout her life. The only obituary of this faithful wife and godly mother read at her funeral was that contained in Proverbs-31:10-31. She rests in security under the promise of the coming Saviour who will call her forth to eternal life and glory in His Kingdom. G. E. Marsh.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

As stated on the Editorial Page, The Restitution Herald is "mailed weekly, except the fourth Tuesday of August and the last Tuesday of December." No Herald will be mailed on August 27—the next issue you will receive will be dated September 3.

"Newly elected officers of the Church of God Ministerial Association are: president, Harry Gockler, Hector, Minn.; vice president, Harold Doan, Chicago, Ill.; secretary-treasurer, Robert Hardesty, Omaha, Nebr. Membership dues (50 cents a year) should be sent to the secretary-treasurer, care Church of God, 34th and Seward St., Omaha, Nebr."

Sr. Mary E. Howard, Temple City, Calif., having attended the recent General Conference, is visiting friends in Oregon, Ill., before she returns home.

Bro. Gordon Landry, an employee of National Bible Institution and student at Oregon Bible College, is enjoying a two-weeks' vacation at his home in Hammond, La.

Please read! In this issue of The Restitution Herald, on page 4, Bro. M. W. Lyon, National Evangelist, presents an urgent message to all young people, and especially to young men, who are interested in serving their Lord. Please read, then complete the coupon on page 15, and send to Oregon Bible College, Oregon, Ill.

"I couldn't be without The Herald, for it is all the preaching I have, as I can get nothing from a sermon on orthodoxy. The articles have been especially fine of late. I also enjoy Bro. Randall's News and Prophecy Digest page."—Mrs. M. S. Guest, 23 Cluuton Ave., Fredonia, N. Y.

There will be NO Herald next week.

## THE RESTITUTION HERALD

Published by  
National Bible Institution, Oregon, Illinois

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

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 1:33), 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.



**NATIONAL SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING—1946**

The sixth annual business meeting of the National Sunday School Association of the Church of God was called to order at 3:30 p.m., August 3, 1946, in the Church of God at Oregon, Ill., by President Frances Walls.

The secretary's minutes were read. Motion was made by Arlie Townsend and Verna Thayer that the minutes be approved as read. Motion carried.

Treasurer Esta L. Starbuck gave her report: balance, August 1, 1945, \$34.49; tithes and offerings received, \$344.96; total, \$379.45. Expenditures, \$50.55; balance, \$328.90. Of fifty-five letters sent to various Sunday schools concerning sending tithes to the Association, only ten or fifteen letters were received in response. F. L. Austin and Timothy Pearson moved to accept the treasurer's report. Motion carried.

Sr. Frances Walls reported for the Subcommittee of the General Conference Planning Committee. The Committee consisted of herself, G. J. Gordon, Lottie Pickerl, and E. O. Routson. (Report of the Committee was published in last week's Herald, page 13.)

The first recommendation was cancelled because the Publishing Committee is considering the printing of a catalogue. If this is not done in reasonable length of time, the Sunday School Association is to go ahead with the recommendation.

Arlen Marsh, as chairman of Outline Committee of Truth Seekers' Quarterlies, gave his report. He planned to have outlines for five years' lessons prepared, but he did not get this done. So far, he had ready only enough for the first quarter of 1947. Lucille Appleby is to do further outlines.

Ruth Tomlinson and Mary Elton of Cleveland, Ohio, are to prepare outlines for the next quarterly staff writers, for the Children's quarterlies. They are being put into print, as it take too much time to make the pictures and mimeograph them. Eunice Halls of Cleveland, Ohio, has consented, and has already started, to get the pictures ready to print in the quarterlies.

Our Bible ABC's have been copyrighted by another company, so it will be necessary to revise them. We have started with two years of Primary Series and two years of Bible Foundation. There will be suggested helps and materials along with the quarterlies.

Arlen Marsh reported that the Adult Truth Seekers' Quarterlies have a circulation of twenty-two hundred copies, the amount having varied not more than fifty in the past eight years. We need a new drive to sell quarterlies. The circulation of the intermediate quarterlies is six hundred fifty to seven hundred copies. The circulation of the Bible Foundation and Primary series is estimated at about fifteen hundred.

Lottie Pickerl reported for the Exhibit Committee. Sixty to seventy letters received response from only nine. There were exhibits from two publishing houses and National Bible Institution. Some people do not know of available materials, though they have been advertised in The Herald and on the back of Truth Seekers' Quarterlies for the past three years.

Following is a list of materials in the Sunday school exhibit: Cradle Roll lessons, 3-7 years, by Louise Oglevee (\$1.50; Standard

Publishing Co.); "My Workbook," for age 8 (David C. Cook); "Handbook for the Summer Bible School" by Eleanor L. Doan (Christian Publications, Inc.). Hope Chapel Sunday School, South Bend, Ind., exhibited a scrapbook on Creation, pictures of what was done each day at a workers' conference, and stuffed animals, made for gifts, and gospels were wrapped prettily. These were given to orphans' homes or hospitals or jail inmates. The young people put out a church paper, "Chapel Chatter." The beginning cost was \$20.00, and it was mimeographed. The Oregon, Ill., Sunday School exhibited diorama or box story of Noah's Ark. Brush Creek, Ohio, exhibited an oriental house to describe life in Jesus' time, jointed doll for the Christian armor (Eph. 6: 14-18), and poster of Jesus walking on water, poster of the raising of Lazarus, and color book of the Lord's prayer.

A partial outline of publishing houses and some suggested materials follow: Standard Publishing Company, Cincinnati, Ohio—Pict-O-Graph material on the life of Christ (black and white to be colored); sand table characters; year-round handbook book. Scripture Press, Inc., 800 N. Clark St., Chicago, Ill.—Singing Scriptures; quotations from the Bible; Suede-o-graph material on Zaecheaus, Prodigal Son, Baby Moses, Isaac and the Wells; gospel kits of Building Life's Temples, Sowing and Reaping, The Christian's Two Natures (these kits contain objectionable material but have excellent suggestions); Flannelgraph work; Story-o-graph figures and scenery, large and small sizes; Bible Verses Visualized; "Salvation Songs for Children," books 1 and 2. Gospel Trumpet Co., Anderson, Ind.; Wm. H. Dietz, 10 S. Wabash Ave., Chicago, Ill.; Union Gospel Press, Cleveland, Ohio; Higley Press, Butler, Ind.; Harper and Brother, New York, N. Y.; The Judson Press, Chicago, Ill.; David C. Cook, Elgin, Ill.; American Baptist Publication Society, 72 E. Randolph St., Chicago, Ill.; Moody Bible Institute, Clark St., Chicago, Ill.; Hammond Publishing Co., Milwaukee, Wis.; Faithful Words Publishing Co., 1500-12 California Ave., Saint Louis, Mo.; Paine Publishing Co., Dayton, Ohio, are various other publishing houses. Catalogues may be ordered from all of them.

After considerable discussion concerning Truth Seekers' Quarterlies, M. W. Lyon moved this Association authorize the editor to elimin-

ate printed texts of the lessons in Truth Seekers' Quarterlies and substitute the simple Bible reference. The motion was seconded by Arlen Marsh and carried.

Bro. Lyon moved that the Association authorize the editor to appoint one person instead of several to prepare an individual lesson for the quarterly. Motion carried.

Arlen Marsh suggested that we work to clarify our position with reference to the General Conference.

Arlie Townsend suggested the Sunday school superintendents have an association and meet with the Ministerial Conference. F. L. Austin suggested that Bro. Townsend write a notice and announce a short meeting of superintendents present to see what they would like to do.

Nominations were then opened for president. Frances Walls was nominated. Harry Goekler and Verna Thayer moved to close the nominations and instruct the secretary to cast the unanimous ballot for Frances Walls. Motion carried.

Lottie Pickerl was nominated for vice president. F. L. Austin and Myrle Claussen moved to close the nominations and instruct the secretary to cast the unanimous ballot for Lottie Pickerl. Motion carried.

Mildred Laning was nominated for secretary. F. L. Austin and Myrle Claussen moved to close the nominations and instruct the secretary to cast the unanimous ballot for Mildred Laning. Motion carried.

Esta Starbuck was nominated for treasurer. M. W. Lyon and Arlen Marsh moved to close the nominations and instruct the secretary to cast the unanimous ballot for Esta Starbuck. Motion carried.

Beth Hardesty and A. M. Jones moved to adjourn. Motion carried.

Mildred Laning, Secy.

**HERALD RECEIPTS**

C. H. Horton; W. B. Caldwell; Margaret Budrow; Wilma Orem Judy; Leota B. Hanson (another); Mrs. S. C. Shaffer (2); Austin Orr; F. Tavenier, Sr.; D. G. Harvey (2); E. Barnum; Joe D. Lawrence; Mrs. L. R. Hillard; Hanna Barber; Mrs. John Foreman; Mrs. M. S. Guest; L. D. McLain; George M. Hoke; Mrs. Henry Mattison; Mrs. Raymond Haas; William Fey; E. L. McDaniel; Mrs. W. G. Williams; Mrs. J. E. Lawrence (2); Lorna Pearson.

**OREGON BIBLE COLLEGE**

Oregon, Illinois

*Application Coupon*

Please send me a student's Application Form, as I am hoping to attend Oregon Bible College when it resumes classes on September 9, 1946.

Name .....

Address .....

Recommended by .....

# 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		Per Doz.	Per 100		Per Doz.	Per 100
Essential Truths, 1p		\$ .05	\$ .30			
God's Promises, Drew, 2pp.		.05	.30			
Diabolus, the Antigod, Haupt, 4pp.		.10	.60			
A Study of the Word "Soul," 4pp.		.10	.60			
Jehovah Is One God, A. Marsh, 4pp.		.10	.60			
Words of Comfort, G. E. Marsh, 4pp.		.10	.60			
Thus It Becometh Us, A. Marsh, 4pp.		.10	.60			
What Must I Do to Be Saved? Waggoner, 4pp.		.10	.60			
Sin in the Church, Railsback, 6pp.		.15	.90			
Can You Believe? Reed, 6pp.		.15	.90			
The Coming of Christ, Curtis, 6pp.		.15	.90			
Who Are Led by the Spirit of God? Jones, 6pp.		.15	.90			
Kingdom of God, Goekler, 6pp.		.15	.90			
The Nature and Hope of Man, Kirkpatrick, 6pp		.15	.90			
Resurrection, Magaw, 8pp.		.20	1.20			
Baptism, Lindsay, 8pp.		.20	1.20			
Pleasures of Youth, LeCrone, 8pp.		.20	1.20			
An Important Biblical Discovery, Haupt, 8pp.		.20	1.20			
The Gospel Plan of Salvation, Railsback, 8pp.		.20	1.20			
Hell—What Is It? 8pp.		.20	1.20			
Rich Man and Lazarus, Anderson, 10pp.		.25	1.75			
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.		.25	1.75			
What Is Man? Patrick, 12pp.		.25	1.75			
The Sabbath, Lindsay, 13pp.		.30	1.85			
First Principles, G. E. Marsh, 18pp.		.35	2.00			
God's Covenant with Abraham, Lindsay, 19pp.		.50	4.00			
Where Are the Dead? Bronson, 36pp.		.50	4.00			
Scripture Searcher's Assistant, Joblin, 44pp.		1.00	7.50			
An Open Letter, Judd		Free for postage				
				Coming Events in the Light of Prophecy, Corbaley, 60pp.	1.00	7.50
				The Nature of the Soul, Hardesty (Berean)		
				Red Is for Danger, A. Marsh (Berean)		
				I Am, A. Marsh (Berean)		
				<b>BOOKS</b>		
					Each	Per 6
				Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$ .10	
				Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.65
				Ancient Mysteries, Johnston, paper, 116pp.	.25	
				The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75	
				The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50
				The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60
				The Book of Revelation Made Easy to Understand, Wilson, b. cloth, 96pp.	.25	1.25
				The Visitor, Boice, paper, 212pp.	.35	
				The Way of Life Eternal, Booth, paper, 88pp.	.25	
				<b>BEREAN STUDY BOOKS</b>		
					Each	
				The Hebrew People (Children's Lesson Book), 59pp.	\$ .25	
				Children's Bible Story and Study Book, 60pp.	.20	
				Senior Berean Book One (Gospel Plan), 50pp.	.20	
				Senior Berean Book Two (Life and Immortality), 50pp.	.20	
				Senior Berean Book Five (The Church of God), 50pp.	.20	
				Senior Berean Book Six (Building for the Ages), 40pp.	.20	

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

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## With the Co-ordinator

By James M. Watkins

*Promotional Co-ordinator of Denominational Activities*

**I**N UNDERTAKING the herculean task that has been given us in developing a greater degree of effectiveness and efficiency in all branches of our work we must, first of all, have a definite goal to be attained, and, secondly, we must have a standard by which each individual effort must be judged, that we may determine the efforts that are worthy of development and those that are unworthy.

We have established, as a standard, this yardstick by which we will favor or disapprove of any individual proposal, "How will this effort better serve the cause of Christ?" This may seem like a time-worn platitude, as indeed it may be, but it is this fact that recommends it to us. Any effort that does not advance, enlarge, or strengthen Christ in our own lives, or in our neighbors', is not worthy of our time, money, or talents, regardless of how worthy it may be. It is as each individual is willing to apply this acid test to each recommendation he may offer the Executive Board or General Conference that we can hope to concentrate our efforts on those things that are really worth while and spare ourselves the wasted effort, time, and money that can better be used in more productive fields.

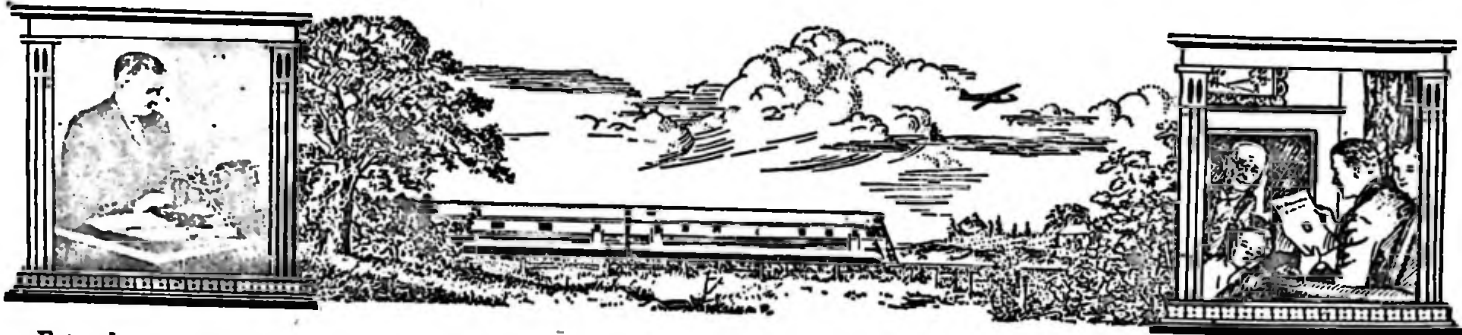
The supreme goal by which each action will be guided is simply this, *Every department of our Institution, save missionary and evangelistic effort, self-supporting.* This means simply that we are looking forward and will guide our efforts toward the time when *all* contributions will be used only for expansion of our departments or for missionary or evangelistic work. We do not expect that this idealistic goal can be attained immediately, but we do know that with the co-operation of every person **IT CAN BE ATTAINED.** Not only this, but, that with the acceptance of a few sound facts of business and good judgment, the attainment of this goal is much nearer than would at first appear.

Our first step, of course, must be to determine costs and methods by which we can eliminate our weaknesses. It will take some time to establish such facts and records by which we may be guided in our decisions. To this end we have recommended and instituted a new division of our accounts upon the books, that we may accurately determine the costs and effectiveness of any branch of our work.

In addition to the lesser accounts, separate departments have been created for The Restitution Herald; Office; Publishing; Print Shop; Berean Society; Sunday School Association; College; Golden Rule Home; and, Promotion-Co-ordination Department.

That you may determine the effectiveness of our own department, and whether or not its continuance is justified at the close of this year, a definite account has been set up and all costs of cuts, printing, traveling and other expense incurred in developing any branch of our work by this department will be levied against it. In return, an assessment of eight per cent will be made against all income of the various departments as a promotional item. This percentage is very small compared to similar work in business fields, and is very little to contribute to the development or success of any department. Much of this, of course, will be re-assigned as cost on various items in our work and is not a definite expense to our Institution. It will serve, however, as an index to the success of various departments, which is the only way our own effort can be judged.

It is hoped and recommended that at the close of this Conference year, a slightly different method of considering our budget be used and that a budget covering only the underwriting of such deficits as we have been unable to eliminate be submitted to you as the people of our General Conference, that you may determine the ventures you desire to underwrite, that, *(Please turn to page 10)*



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Sydney E. Magaw, Editor

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## Call of the Cross

Enigma of life: he who seeks pleasure, ease, or riches finds multiplying sorrows and dies in poverty of heart and soul; but he who heeds the call of Christ to service, indeed to bear a cross, finds hidden joys constantly springing to life until any burden of the cross is submerged in rich experiences that can be found in no other source.

There is a cross today: not the actual timbers on which our Lord was crucified, but a cross of service for every normal man to bear. Life without responsibility is the life only of imbeciles, or of culprits behind iron bars. Said Jesus, "He that taketh not his cross"—as Jesus took His—"and followeth after me, is not worthy of me" (Matt. 10: 38). Call of the cross refers, therefore, not only to responsibility, but to *Christian* responsibility. Cries the Christ in this evil generation, "Take my yoke upon you, and learn of me." "Follow me." "Go ye." "Why stand ye here all the day idle?" Somebody whom only you can hear is crying. Crucify the flesh that hesitates. *Go!*

## Gain of the Cross

"There is no man," said Jesus, "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).

The two words "with persecutions" reveal that the blessings gained are linked with the cross, but the emphasis of the text is on reward, not on sacrifice or pain. Sacrifice for Christ is an investment in Eternity, so to speak, and it pays "hundredfold" interest in this life. *Literally!*

Twenty-four years ago, the writer preached his first sermon—at Cortland, Illinois. Twenty-one years ago, he abandoned secular employment to enter into full-time ministerial services. Slowly, but increasingly plainly, the pathway of blessing opened. The Lord led hither and yon, into places and among people we otherwise never would have known. Today, we do not exaggerate in testifying that we have "fathers" a "hundredfold," men with

faith in God and the true gospel of the Kingdom who would help us as our own father if we were in need. In a sense, only one woman can be called "Mother," but faith-wise, we can testify to the truth of Jesus' promise, knowing that a hundred—and more—good mothers in the church of the living God would welcome us into their homes. It is no shadow upon the one and only actual mother; it is glorious gain and praise of the cross of Christ. Brothers and sisters and lands! Yes!—and in every direction of the compass! What a family is the family of God! It is mine for accepting the challenge of the cross of Christ—"with persecutions" that are not heavier than one can bear. In inexplicable way, Christ shares and relieves the load.

If, after these two decades and more in the ministry, I suddenly were young again and confronted with the call of the cross, I could make no better choice than to leave all other plans, all other occupations, to preach the gospel of Jesus Christ and His Kingdom. No other work can offer, with similar veracity, a present reward of a "hundredfold"; no other work has any semblance of promise of "eternal life."

## Ministerial Opportunities

Repeatedly, attention is called to the fact that the Church of God needs more ministers. Young man, give your talent, your heart, your life, to the Christ. Hear the call of the cross! "It pays every step of the way."

## Ministerial Training

Any work worth doing is worth doing well. Special training for the ministry is as important—more important—as special training for any secular vocation. Oregon Bible College, Oregon, Illinois, offers courses of study especially designed to assist young men who wish to preach the gospel. Classes will resume at 8:00 a.m., September 9. There will be at least four instructors on the staff, presenting courses in "Geographical Palestine," "Religious Journalism," "Religious Art," "Music: Voice Culture," "Public Speaking," "Apostolic History," "New Testament Interpretation," "Composition," etc.

## He Cares for His Own

By Samuel E. Hancy in *The Restitution Herald* of February 17, 1925

*"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matthew 24:21, 22).*

**T**HOUGH apparently presumptuous on my part, I am impelled for several reasons to elucidate briefly on these words of our Master; but chiefly on the copiousness of God's love so forcefully manifested toward His children who have been saved by the blood of the Lamb. Further, I desire to give my views as to the association of the texts with the Second Advent: not that I desire to persuade others, or to prescribe an *ex cathedra* doctrine, but merely to express what seems to be Scriptural and plausible.

First, we find the Lord calling attention to the prophecy of Daniel 12:1, which means that the distress will surpass the momentous calamity of Lot's day; the Deluge of Noah's epoch; and the holocaust in the destruction of Jerusalem. These, the most significant cataclysms of history, are distinguished from the one cited by the Master in intensity rather than in duration.

The Tribulation that the race is now confronting will not come about by literal fire or water, but by the spirit of rampant covetousness, engendered and fostered by circumstances incident to the closing period of the day of preparation for the "blessing of all the families of the earth." This is prophetically termed the wrath of God, in the sense that He permits sin to run its natural course—to a violent explosion of the general order of things.

The inventions of the past seventy-five years, that will be a blessing under King Jesus' regime, are now proving to be a curse under selfish, unregenerate humans. This is sure to culminate as the prophets, apostles, and Jesus foretold. To be forewarned is to be forearmed. The gospel has gone to all nations, but the world ridicules the warning, and is acting just as prophesied. (Luke 17:26-30; Ezek. 16:44-63. Note verse 49—history repeating itself.)

Jehovah has provided a way of escape from this awful crash. Jesus is the Ark—to be "hid with Christ in God." Have you taken advantage of His plan? True, these strenuous, nerve-straining, kaleidoscopic days make it a thousand times harder to get into, and then to remain in, the spirit of holiness than it was fifty years ago. In other words, we have a thousand temptations to combat where our forefathers had one. No matter how numerous and severe our trials may be, however, we need not be fearful nor discouraged, for, as Elisha once said, "They that be

with us are more than they that be with them" (2 Kings 6:16). Besides, "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9).

Yes, Christ is our refuge, the only avenue to safety. He said, "I am the way, the truth, and the life." Peter echoed that good news, saying: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." So do not be deceived; "all other ground is sinking sand."

We at times forget the Lord's solicitude, and like Elias our heart cries out, "They have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life" (Rom. 11:3), overlooking the fact that God had reserved "seven thousand" righteous ones. Perhaps were our eyes opened, we could see a similar number about us who spurn the "image of Baal."

Peter said: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Not willing that any of them that are susceptible to the call should perish! Note verse 1, to whom the Epistle is addressed, and consider that apart from Christ the world is doomed.

To this end, the Lord seems to be giving extra time to the "wheat" class, lest any should be "caught napping" by the world's illusions, actuated principally by money and the natural cravings—hence the "shortening of those days." But how are those days to be shortened? As I understand it, there is a specifically set time for the Lord's coming *with* His saints, but His coming *for* them is in abeyance. We read, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. 7:3). "They shall see his face; and his name shall be in their foreheads" (Rev. 22:4). To be sealed is to come to a satisfactory understanding, from God's viewpoint; the forehead is the seat of intelligence.

Were it not for the saints' presence, the "great tribulation" would have started ere this; and "there should no flesh be saved."

The longer the "four winds of the earth" are held back, the shorter will be the "time of" (Please turn to page 10)



# JESUS' PARABLES

(Special attention to "The Rich Man and Lazarus")

By Emory Macy (Kokomo, Indiana)

**T**HE GOSPEL-WRITER LUKE recorded a series of Jesus' parables, and, in each instance, the parable was introduced with a statement as to why Luke thought the parable necessary.

In Luke 14, there is record that Jesus dined with the chief Pharisees on a certain Sabbath day, when a man having dropsy came to Him to be healed. The self-righteous Pharisees, who were striving hard to see Abraham in the Kingdom, considered it unlawful to do even a good deed on the Sabbath. Jesus then put forth parables teaching them humility. Jesus admonished the Pharisees to seek not the exalted position, but to prefer one another; not to be self-satisfied with temporal things when the invitation is being extended to them to come to the feast prepared by an all-important host, God. Then to the multitudes, He said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

The Pharisees murmured because Christ dined with sinners. In Luke 15, Jesus preached to them parables of the lost one. Jesus was concerned about those who needed salvation: lost sheep, lost coin, lost son—all showed the Pharisees the value of those they had been overlooking.

In chapter 16, Jesus turned to His disciples and showed them the necessity of being good stewards. The unjust steward was one who delighted in handling the Lord's wealth. Through misuse of the money, his lord withdrew the stewardship from him. When he (the unjust steward) was asked to turn in the record of his stewardship, he was unable to make a good account. The unjust steward then proceeded to seek esteem from his lord's debtors, thinking after he had lost his stewardship he might go to them personally for help.

Jesus told His disciples they should be honest in dealings with mammon, for, if we are poor stewards in worldly matters, how can we be good stewards for our Lord? "The Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said to them, Ye are they that justify yourselves in the sight of men, but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God" (Luke 16:14, 15, R.S.V.).

Jesus continued talking to the Pharisees, telling them the Old Law had been for a purpose but it had come to a close. Now good news was being preached about the Kingdom of God, and they should heed it. The Old Law

was dead; now they could marry, or accept, the New Law. The Pharisees were just laying it aside for a while; to indulge in the New. By so doing, the Pharisees were spoiling the effect of the Old Law, and certainly they were not doing any good for the teachings of Jesus. Thus, they were committing adultery with both, and their own law would condemn them to death for so doing.

The Pharisees were standing before the Master Teacher with the laws of Moses as their guide, Abraham of old as their chief defender and savior, their wealth as a barometer of righteousness, having explicit confidence in their tradition that they would be able to eat and dine with Abraham, Isaac, and Jacob. The Pharisees trusted in the promises of Abraham to the extent that they considered Abraham as a savior. They said, "Abraham is our father." Jesus warned them to be careful of such doctrine. If they were children of Abraham, they should do the deeds of Abraham and not seek to kill Him. (See John 8:39-42.)

Jesus truly was a master teacher. He was able to adapt Himself to whatever time and place He might be and speak to every type and class of people. Jesus used the blind, lame, and halt to exhibit to the poor and underprivileged the Kingdom of God. He used Lazarus, one of His close friends, and a widow's son, whom the Gospel writer did not name, to exhibit the power of the resurrection. The Christ was more qualified than Paul to use the doctrines and present knowledge to His hearers, to teach them of the "better things." Paul preached about the unknown God to the Athenians. Jesus used the Jewish tradition of Abraham's bosom to teach a truth against riches.

To learn more concerning the subject of "Abraham's Bosom," we quote from Every Man's Encyclopedia:

"Metaphorical expressions to denote the abode of bliss for the soul after death, used by Christ. At the time of Christ, it was the custom for the Jews to recline on couches during mealtime so the head of each guest lay toward the breast of his neighbor. The expression was derived from this custom."

In Jewish custom, it was an honor to be privileged to sit near the host at mealtime. The Pharisees, strict in their law of righteousness, believed strongly in the doctrine that they would eat and dine with Isaac, Jacob, and above all, to recline upon the breast of Abraham. This privilege at the feast would more than pay them for their effort. Jesus used this doctrine—to show the Pharisees they were miss-

ing the goal—when He said: “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).

Now, if a parable consists of using natural things to teach spiritual truths, what are the natural things in the Parable of the Rich Man and Lazarus? There are no natural things in the Parable of the Rich Man and Lazarus. Jesus used only a part of the doctrine of the Pharisees to teach them that, with their wealth, they were stumbling over the poor of their day, and that someday they would be asking for help from Him (Jesus), but it would be too late. They will see Abraham, Isaac, and Jacob in the Kingdom of God, and they themselves to be thrust out.

If the reader is interested in knowing the rabbinical tradition of Paradise, or Abraham's Bosom, I will quote it

for you. It is entitled, “The Banquet for the Righteous in Paradise,” as published in the Jewish Encyclopedia:

“Regarding the feast that is prepared for the righteous in paradise . . . the order of the banquet follows: The almighty invites the righteous into Paradise. King David requests God to join the company. The Angel Gabriel brings two thrones, one for God and one for David, as the Scriptures say, ‘His throne as the sun before me’ (Psalm 89:36). They feast and drink their goblets of wine. The toast (grace before meals) is offered to Abraham, the father of the world, but he declines because he had a son (Ishmael) who antagonized God. Isaac, in turn, declines because one of his descendants (an Edomite) destroyed the Holy Temple. Jacob declined because he married two sisters (against the law). *(Please turn to page 11)*

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## Active Faith versus Passive Faith

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*By Roy G. Graham (Fredericktown, Missouri)*

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**C**AN FAITH save a man? If it be the right kind of faith, it can. I like to define faith in two ways—passive and active. Passive faith is the kind that most church members possess. Active faith, however, is not so plentiful. Active faith is passive faith acted upon. There is nothing wrong with passive faith except it has no action that it may accomplish anything. If you believe that there is one God, you do well (you have a passive faith), but even the devils believe that, and tremble. (See James 2:19.)

Believing in God will not save one, unless he also does His will. God exists regardless of you and me, but we exist because of God. God did not bring death upon us; it came because of man's disobedience to God's law. Death is the natural penalty for disobedience. Paul said, in Romans 5:12: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

God has provided an atonement, however, for this inherited sin. That atonement is Jesus Christ. Let us read 1 John 1:7: “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.” Jesus' blood will save us if we are under it as the Israelites were under the blood in the type recorded in Exodus 12:13: “When I see the blood, I will pass over you.” In other words, God has provided a plan by which we may be saved if we only will follow it. Here is where faith comes in, that is, active faith. We must follow the plan designed for us. This requires action, or work. “Ye see then

how that by works [action] a man is justified, and not by faith [passive faith] only” (James 2:24). Therefore, the faith mentioned in Romans 5:1 is active faith. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

What the church needs today is action: action similar to that which Christ required even of Himself. “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). Do you know that the Bible prophesies concerning just such people as us. People, today, are much like the people who lived before the Flood. They are “eating and drinking, marrying and giving in marriage . . . and knew not until the flood came, and took them all away” (Matt. 24:37-39). Notice that these people who lived before the Flood “knew not” until they were destroyed by the Flood. How about us? Will we escape God's just judgments upon the ungodly men and women in the antitype? During present times, we should stop to esteem and to appreciate the wonderful blessings our heavenly Father has given us. We should thank Him for the blessed freedom of religion that we may enjoy in this country, for the wonderful opportunity of serving God actively and practically without restraint. Christians should strain their every nerve to exercise this wonderful freedom, that they might proclaim the gospel of salvation to a dying world diseased with sin. We have been asleep too long, let us wake up! This night of sin soon will end. Will we be ready to meet the rising Sun of Righteousness on the morning of the first resurrection?

# MAYBE IT'S YOU

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By Arlen Marsh (Rockford, Illinois)

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THE annual conference of the National Sunday School Association authorized the editor of *Truth Seekers' Sunday School Quarterly* to experiment in two ways: first, to eliminate all printed texts from the lessons; second, to have individual writers prepare all the copy for individual lessons, thus abolishing the present system of staff contributors.

The second of these propositions need now be given small consideration. Practical problems—most important of which is that of securing the unpaid services of a man or men to do entire lessons instead of separate departments—temporarily preclude abandonment of the contributing editor system which has been in vogue ever since the *Truth Seekers' Quarterly* was started in 1926.

The first proposition, however, is a different matter. It can be done. Indeed, there are a good many mechanical reasons why it should be done. Yet to do away with the customary printed text would be to jeopardize, perhaps, the entire success of the present adult quarterly. Human beings are conservative; change comes usually to them as too great a mental shock to be easily endured.

To eliminate the printed text means change. Before attempting it, the editor and his staff will have to give more than personal consideration to the problem; they will need the advice of as many users of the quarterly as they can contact.

It is argued, of course, that Sunday school students cannot handle their lessons without printed texts, that there are too few Bibles available for the average class, that discarding the printed text will discourage teachers and students alike. There is a measure of truth in these arguments, but only a measure.

The prime criticism of the *Truth Seekers' Quarterly* has been that it does not contain sufficient helps. The paper shortage is now acute enough that it may be necessary, even under present policy of allowing four pages per lesson, to print the quarterly in the future on newsprint rather than on the better quality book paper which previously has been used. Adding to the pages per lesson is, therefore, almost out of the question, wholly aside from the additional expense and editorial labor involved.

Elimination of the printed text would permit almost two-thirds of a page of additional helps to be included for each lesson. It would allow the selection of texts which could include *all* the thought of a given subject, and not merely a portion of it. At present, printed texts must confine themselves to approximately twelve to eighteen

verses, depending on the length of the passages used; more verses necessarily cut down lesson helps, and fewer verses provide insufficient material for teachers and students both. This purely mechanical requirement often prevents the use of texts which would be much superior for teaching a given topic to the text actually employed.

Sunday schools are intended for study of the Bible, not for study of any quarterly or editorial comment. The printed text leads to the worn-out custom of having one student read a verse and another read the editorial observations that accompany it. This is not study; this is hardly tapping the values of the lesson. Abolition of the printed text and inclusion of a fair selection of unprinted texts as the basis for the lesson would force students and teachers to turn to the Bible instead of to men.

The additional space provided by omission of printed texts (which may, after all, be found in any Bible) would permit more detailed analysis of the purposes of the lesson, more complete study of the supplementary Biblical material which adds to, but is not specifically included with, the texts which form the lesson base. The objection, therefore, that the *Truth Seekers' Quarterly* is insufficiently equipped with helps would partially be met.

Sunday school lessons are intended to be reasonably clear. Often, this clarity is largely lost because of the small space which can, because of the presence of page-filling printed texts, be devoted to explanations of lesson aims. Often, too, material drawn from history, material drawn from other non-Biblical sources, and important comments on the scriptural theme of the lesson must be omitted for want of space. All this adds to the teacher's confusion, and to the student's; all this makes it more difficult for even staff writers of the quarterly to know precisely what should be done with individual lessons.

Now it is quite true that most Sunday schools are remarkably deficient in Bibles. This, however, is not as it should be; and it is not a condition to be deliberately encouraged. Instead, every effort should be made to put the Sunday school on a Bible-reading and a Bible-studying, rather than a quarterly-reading and a quarterly-studying, basis. It is probable that elimination of printed lesson texts would assist in this effort.

The arguments in favor of abolition of the printed text are, on the whole, far stronger than those in opposition to it. Human conservatism, however, must be taken into consideration. Polemics and realities frequently are at odds. If elimination of printed texts from the *Truth*

*Seekers' Quarterly*, pleasant as it may be from the editorial viewpoint, should cause loss of interest in the quarterly altogether, there would be nothing but disaster in the change.

No quarterly, no matter how framed, will do the teaching of the lesson. No set of helps, no matter how complete, will do the teacher's or the student's thinking. It is impossible to provide any sort of lesson material which will, from beginning to end, answer every conceivable need of every conceivable class. The teacher and the student must be prepared to do some of the work themselves; they must be prepared to adapt whatever material they are given to their particular needs, and they must be able

to point the moral of the lesson, not as some editorial writers point it, but as point is required by their own problems.

What will be done about printed texts in the *Truth Seekers' Quarterly* still is unknown. Whether the proposed change is made or not, the burden of work will remain with teacher and student. If the quarterly fails to teach the lesson for you, maybe it's you who are at fault, and not the quarterly. Mrs. Clinton Appleby, who will provide lesson outlines after the first quarter of 1947; the editor and his staff, who will try to expand intelligently those outlines—none of these can foresee all your needs; none of these can meet all your problems.

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## Obedience to God's Will

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By Mary Mae Nedrow (Oregon, Illinois)

*"Not my will but thine be done."—Jesus.*

A CHRISTIAN'S life should reflect honor upon the church he attends. Like the human body, if one member suffers, the whole body suffers also. Equally so in the church! If one member does something to bring dishonor upon the church, all members likewise will suffer. We are building our lives, our characters, day after day, and year after year. If we obey God's will as did the Christ, we will have the endurance to weather every storm in our lives. The testing of our faith should make us stronger. Said Jesus: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." If we build our house (our lives, our character) upon the Rock (Christ Jesus), rain and winds may beat against it, but it will stand, for it has a sure foundation.

Living the Christ-way is the secret of a happy life. Let us not be sour Christians and become discouraged when we see evildoers prospering while conscientious Christians experience afflictions of every sort. Remember that "all things work together for good to them that love God." Though evil will abound in these last days, we have the assurance of a better Day. Hope inspires us to live clean, wholesome lives. As we learn more about God from day to day, we will want to glorify His name and serve Him better. Like the Christ, we will say: "Not my will, but thine be done."

Too much formality often drives out sincerity. Let us be benevolent and sincere in our dealings with one another. Happy is the person who will listen when rebuked, as did David when Nathan the prophet accused him of

sin. It is written in the Scriptures that David was "a man after [God's] own heart." David was a man after God's own heart not because he never made any mistakes, but because he was quick to recognize them and repented and asked forgiveness. God grant that we may not be conformed to this world, or age, with its evil standards, but "transformed by the renewing of [our minds], that [we] may prove what is that good, and acceptable, and perfect will of God."

Said Solomon, the wise old sage: "A man that hath friends must shew himself friendly." "Think before you speak" is the advice all should heed. Though what one says may be all too true of another, let us use restraint in our speech, for unkind words stir up anger and kindle the fire of doubt, thereby instilling unhappiness in the hearts of all concerned. A forgiving spirit takes away the hurt which often brings sorrow. We lose nothing by graciously forgiving one who has injured us. All our wisdom and learning amounts to nothing if we are unkind to one another.

When we give to the glory of God, let us offer our gifts with simplicity. When we show mercy to others, let it be done with cheerfulness, not grudgingly. We please God when we exercise our faith in works of loving kindness to our fellow men. Jesus did not shun anyone, but met all who came to Him and tried to be helpful to all. He said: "I do always those things that please him." If we live the Christ-life to the best of our ability, we will be submissive to God's will, for that truly was the outstanding characteristic of Christ's life. If we really (*Please turn to page 10*)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

## ONE CHURCH.

The oneness of the body of Christ, which is the Church of the living God, is set forth in Scripture in very plain language. Members of the Church are admonished to strive for the unity of the believers. Unity among members of the true Church of the living God is a testimony to the truth that God sent Jesus Christ into the world. Maintaining or bringing into existence unity among believers, desirable as such might be, yet, the means employed to accomplish this purpose should be in keeping with the teachings of Scripture. The sacrifice of conviction and the discard of essential doctrines for the sake of unity are entirely outside the bounds of justification. "Common Ground," New York City, carries a report of a Presbyterian Church and a Jewish Assembly using the same building for services—the Presbyterian Church. This is perfectly proper, or is it? At any rate, these two congregations held many joint services—the program being worked out by the minister and the rabbi, with portions of the ritual from both groups being used. In a joint funeral service, a ritual was used in which the teachings of both groups were included. Example: "I am the resurrection and the life, saith the Lord," and ending with, "He that keepeth Israel will neither slumber nor sleep."

Both quotations are Biblical, but the wrong lies in arrangement of words, so as to avoid offending the unbelieving in Jesus Christ. Unity is a virtue at times, but when it is secured at the price of conviction and truth, it becomes a vice. Truth is too valuable to be bartered away for unity's sake.

## WORLD POLICY.

As one follows the policy of Russia in world affairs, it becomes apparent that since the days of the revolution which overthrew the Czarist regime, the ambition of the Soviets has been and is world domination. The Russian pattern of conquest has undergone a change of tactics, but the objective remains the same. The Soviet mentality sees world peace and world security only as a creation of its own persistent claims by Russian leaders. That they are desirous of peace is without doubt true, but such a peace must come through Soviet ideologies and rulership. It would be a peace of the "ism" kind—the kind Hitler dreamed and which he hoped to force on the world for a thousand years.

John Foster Dulles, writing in "Time," says, "If, for example, we assume that Soviet leaders cannot be brought to change their program, we drift into surrender or war. If the past is any guide, it will be war." Mr. Dulles is an authority on foreign affairs. The Republican party sought his counsel to guide it in platform making. The Democrats chose him for services in United Nations Council and work with the meetings of the Foreign Ministers. He sees three courses open to the Western Allies: 1) Change Russia's objectives, 2) surrender to her ambitions, or 3) engage in war. Those who follow the affairs

of nations in the light of Scripture see the trend of events leading up to the third conclusion—war. As Mr. Dulles says, "If the past is any guide, it will be war."

The Prophet Ezekiel warned of the ambitions of Gog in the end-time and her political actions are fitting into the prophetic picture with a precision that belongs only to inspiration.

## STENCH OF ALCOHOL.

Some weeks ago, I reported seeing an Orangemen's parade in Welland, Ontario, and the disgusting sights on the sidewalks as members of this Protestant order reeled to and fro under the influence of alcoholic drinks. This week, I happened to be in Saint Cloud, Minnesota, during a parade by the various state branches of the American Legion. For this type of parade, it was very orderly. The floats were nice and the numerous bands provided a type of music that gave enchantment to the whole affair. As one walked the streets, however, there was the smell of alcohol everywhere. People had been drinking; many had imbibed all too freely. As I observed people "reeled to and fro," I thought of the words of Jesus concerning the last days, when He said people would be "eating and drinking." The nation is becoming morally and spiritually corrupt. The question of Jesus, "When the Son of man comes, will he find faith on the earth?" is becoming more and more pertinent to present-day conditions.

## INCOME AND INCOME.

The wage index of the average employee has been rising over a period of several years until the national income is at a near all-time high. With the take-home wages of the ordinary man much higher than of years ago, the income for church work is on a steady decline. There is not a proper balance between the income of the common church member and his contributions to his church. Statistics are not available where this copy is being written, yet, it can be amply supported with facts from various church and denominational sources, that people are not giving the proportionate support to the work of the church that is within their financial power to do. The rising cost of living has depreciated the church dollar. The minister who receives the same wage today as was paid him several years ago, is actually receiving twenty-five per cent less. This disparity between salary and cost of living and the living standard of the parishioners and the clergy has served to drive many from the profession. At one time in Israel's history, the priests, Levites, and singers had every one fled to the fields for support. The great leader Nehemiah contended with the people to bring in their tithes and offerings, and, when this was done, the religious leaders were able to return to their chosen tasks. Those who minister at the altar should be able to live on the same plane as their people. If parishioners are able to buy homes, new cars, refrigerators,

etc., the one who ministers to them of holy things should likewise be a partaker of these carnal things.

## POLIO.

Minnesota is suffering from a scourge of polio, there being over one thousand cases within the State at the present time. There is a state of fear prevailing among the people. The State fair has been cancelled, and in many towns and cities all public gatherings are banned. Each day, the total death toll is changed. Every effort is being made by public authorities to reduce the hazards of contracting this evil disease. Whole towns and cities are being sprayed from the air with DDT. In spite of all the advances made by science to control and eliminate the effects of disease on man, the curse of death still rules. According to recent medical reports, many authorities believe that the drugs which have been such great blessings to suffering mankind, such as sulfa and penicillin, will become of less potency all the time. Bacteria are building up a resistance to their new-found enemies. The day when man can live in physical peace without fear of sickness is still a thing of hope. The Great Physician is the only One that has the cure for the ills of sin. Fear, pain, sickness, and death will be with us until the end of the world that now is.

## C.I.O. AND CHURCH.

In LaGrange, Indiana, a situation has arisen between some members of the Amish Church and the C.I.O. This labor organization is endeavoring to organize the employees of Wilson Brothers haberdashery factory. Most of the employees are members of the Amish Church. When they were approached by the C.I.O. organizers, they reported to one of the church heads, Deacon Moses Mast. He was quick to inform them on the stand they must take. Of his members he said: "If they join the union, they must leave the church. If the company says they must join the union, they must quit their jobs."

These people have always, and consistently so, stood for separation of the church and the world. They believe, teach, and practice that members of the Church of Jesus Christ should be in the world but not of the world. They recognize one head—Jesus Christ. They believe that they owe their first and highest allegiance to Him. Without passing judgment upon this case, we do feel that this group of people are to be commended for their stand in strictly adhering to their convictions even if it does cost them their jobs. The tendency today is to put jobs ahead of the church. This condition will come to its fullest proportions under the rule of the Man of Sin when people will deny God and His Son Jesus Christ and worship the Antichrist in order that they might buy and sell and enjoy the things of this world. Perhaps the Amish people are giving the Christian world a lead which it would do well to follow.



## A Letter to My Family in Christ

Dear Brothers and Sisters:

Paul wrote: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God" (1 Thess. 1:2-4).

I feel the same toward our brethren whose writings in *THE RESTITUTION HERALD* bring to me inspiration, encouragement, and hope. I would like to comment on just a few articles published recently.

The report of the General Conference was read with more intelligence this year after having attended the Conference last year and being on a committee. It is wonderful to be at such a Conference, hearing such fine sermons, attending Bible classes, singing praises to our God in heaven, and communing with Him in prayer. It also is enlightening to serve on the inside of the real workings of National Bible Institution. What courage, thought, and prayers enter into everything that is planned, for all that is done must be done to His honor and glory! I feel the work is progressing, but it is progressing all too slowly as we see "that day approaching." If we were like some other denominations which give tithes altogether, we would be doing still more, and our Blueprint building would be stone and brick. Why is it so hard to give back so little of what our Father has loaned to us? What are we afraid of when His promises are steadfast and true? Well, anyway, we are doing a great deal more than we have done in the past, and the Lord will bless our efforts, even if it is a struggling undertaking.

The reports of the National Berean Society and the Sunday School Association are indeed a credit to the young folks of our church. They are *our* youth for Christ. There is an organization here in Riverside, California, called "Youth for Christ" which meets every so often, having speakers who will draw a crowd, bands, and all sorts of attractions to get the young folks interested. Are the blind leading the blind? And what about the ditch? Young brothers and sisters, keep working in the Lord's vineyard, and you will reap if you faint not.

I wish to praise the brethren who are so faithful in writing for *THE HERALD*. Sister Florence Pease had a fine article, "God Judges Our Thoughts." It contained real food for thought, and we need just such reminders that we dare not hate our brethren, but manifest the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.

I enjoyed Brother Lyon's article, "Where Are the Reapers?" I wonder why some of our experienced preachers fail to hear the urgent call. Are they afraid God will let them down? What about our faithful brethren of old! Where would the church be now if it had not been for those who chose the Lord rather than to let someone else do the going into all the world to preach the gospel!

I was deeply impressed with Brother I. S. Davis's article, "Prosperity of the Wicked." I hope he will forgive me for wanting some of the money the wicked enjoy, so I could travel and visit all the churches in the different states and be present at every conference. As Brother Davis writes, however, "Blessed are the meek: for they shall inherit the earth," so I will try to "add to my faith, patience." When that time comes, I will have the opportunity to enjoy the good things of the earth *forever* and I will not need extra money. Thank you, Brother Davis, I feel better now.

Another writer, whose articles I like to read, is Sister Floyd Nedrow, who always is so sincere, so real, and her poetry is right from the heart.

I was pleased to read Brother Norman McLeod's article on Baptism. I was present when he gave this sermon, with only his Bible as "notes," and he gave it word-for-word as in this article—a very good talk the day he baptized his two sons and a niece. Do you remember when our old-timers used to write so often on nature of man, baptism, resurrection, and the Kingdom? I will never forget how I wished Brother D. C. Robison would preach on something else than the covenants of promise. That was his one thought to get that instilled into the hearts of all who heard him, for is that not the gospel?

Brother C. E. Randall, your column is most interesting, but I miss some of your good articles. Please take another long breath and write us something on practical religion. We need to be "jacked up," or we might lose our crown. And what has happened to our saintly Brother Walter Tomlinson? You haven't run out of subjects, have you, Brother? And there is Brother J. E. Adamson from my neighboring city and church. Why have you given up the pen?

"Essential Doctrines of the Church of God" is one of the best articles we have had for a long time; and, if not in tract form, it should be. I have been asked, "How does your church differ from ours?" Here is the answer in plain, simple language. I would like to shout "Amen!" at the top of my voice and urge, yes pray, that every minister in our churches preach, preach, and teach doctrine in

every sermon and every classroom, for in such there is life, a more abundant life. Why? Because when they say, "Peace and safety," then sudden destruction will come upon them and they will not escape. Men's hearts are failing them; they are worried about the battle of words in Paris. Upton Close writes: "Fire flying in China, Palestine, Iran"; "Soviet troops on Turkey's border"; "President's War Cabinet Conference"; "Dispatching of an aircraft carrier to the Mediterranean to join our Naval Squadron already standing by down there"; "Growing boldness of Russian Expansionists and the rumor that Stalin is getting our atomic secrets from our Red extremists and his many agents and missions inside our border." Mr. Close also adds: "I believe a really hard-boiled statesman in the White House, maybe a Daniel Webster, would find a way of peace." How wrong he is as to this last statement! "Unto us a child is born . . . and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. *The zeal of the Lord of hosts will perform this*"—not a Daniel Webster or any other earthly man.

So, my brothers and sisters, let us lay up in store for ourselves a good foundation, against the time to come, that we may lay hold on eternal life in the Kingdom of our Lord Jesus Christ.

Your sister striving for this very reward,

Jessie M. B. Kauffman,  
Riverside, California.

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### OBEDIENCE TO GOD'S WILL

(Continued from page 7)

would know God, we must be Christlike. We form habits by repeating an act. Habits are something acquired and soon become fixed in our lives. To be obedient to God's will can become natural and permanent in our lives, if only we will pattern after Christ, our great Example.

As we observed the brethren coming from different states to convene with us at the recent General Conference, we could not help but liken it to the Kingdom, when "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." We of the home church long will remember the interesting talks we had on the conference grounds, when gathered together in little groups talking about the things pertaining to the Kingdom of God. Obedience to God's will was our watchword. May it continue to be so until Jesus comes!

### WITH THE CO-ORDINATOR

(Continued from front page)

because of their worth, should be continued or discontinued. It would seem logical that our budget be submitted to the people for their approval and should consist primarily of missionary, evangelistic, and such items designed for the development and expansion of various other departments as there seems to be a definite need, and should seek only the underwriting of such deficits in established departments as it is felt is just and worth while.

This, then, is our aim, outlook, and the foundation upon which our future work is to be based. We shall do all in our power to keep you informed of our progress toward the attainment of these goals and the general advancement of our work. Your right to offer suggestions and constructive criticisms is the price our National effort pays for your interest and co-operation. We trust you will avail yourself of this opportunity only in the spirit of true Christian fellowship and the guiding Spirit of Christ.

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### HE CARES FOR HIS OWN

(Continued from page 3)

trouble" (Dan. 12:1), in which there will be "no pity on the fruit of the womb." "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isa. 13:18, 19).

The Lord and His angels are witnessing the effect truth is having on our lives. What are we doing toward "sealing our brethren in the forehead"; and hunting out the "hearing ears and seeing eyes" from the world's rubbish? Let us remember, this light is not to be hid under a bushel, nor to be subordinated nor circumscribed in the affairs of our lives; for these are the days that we are likely to get a chagrin account on the debit side of our ledger.

We are expected to hold up the light even to the sacrifice of customs, time, and many things that are as dear to us as a hand, a foot, or an eye. We have a message to deliver in diversified ways; and the Lord is anxious to cooperate with us in its delivery. If we furnish the disposition, He will supply the ways and means. Drone and lukewarm Christians are reprehensible in His sight.

This privilege of serving will end when Jesus comes. Many will then regret that their greed for money, and the cravings of the flesh caused them to overlook (neglect) an inconceivably important service to their Creator, Saviour, and brethren.

The spirit of the world has enchanted the natural man in these days of pleasure-seeking and self-gratification, and a business or profession that is most auspicious to worldly emolument and aggrandizement causes a repellent and unfavorable tendency in becoming the recipient of the Lord's commendation.

JESUS' PARABLES

(Continued from page 5)

oses declined because he did not cross the Jordan into Palestine. Joshua declined because he left no issue. Finally, King David accepted the toast, saying, 'I will take the cup of salvation, and call upon the name of the Lord' (Psalm 116:13).

"After grace, the law is produced, and God, through the interpreter, Zerrubbabel (Ezra 3:2), reveals the secrets and reasons of the commandments. David preached from the Targgadiah, and the righteous say: 'Let his great name be allowed forevermore in Paradise!' The wicked in Gehinnom, on hearing the doxology, take courage and answer 'Amen.' Whereupon, the Almighty orders the at-

tending angels to open the gates of Paradise and to permit the wicked to enter, as the Scriptures say, 'Open ye the gates, that the righteous nations which keepeth the truth may enter in' (Isa. 26:2).

"Curiously enough, hell and Paradise join each other. R. Johanan claims that a partition of only a handbreadth—four inches wide—separates them. The question, 'Who may be a candidate for either hell or Paradise?' is solved by the majority rule. If the majority of the acts of the individual are meritorious, he enters Paradise; if wicked, he goes to Gehinnom (hell); and if they are equal, God mercifully removes one wicked act and places it in the scales of good deeds. 'Who is a God like unto thee, that pardoneth iniquity?' ('that left a sin') (Mic. 7:18)."

JOHNSON - DRABENSTOTT

Mr. Herman Drabenstott and Miss Vivian Johnson were united in marriage with the double ring ceremony in a lawn garden of many beautiful flowers at the bride's home near Hector, Minn., in the presence of a host of friends, at 2:00 p.m., August 11, 1946.

After the ceremony, a banquet was served and the couple was presented with many beautiful and useful gifts. They left shortly afterwards for Alexandria and the lakes in northern Minnesota to go fishing on their honeymoon. September 3, they entered school at Ames, Iowa. Cantwell Drabenstott.

MATTISON - BUNCH

Sunday evening, August 18, the Church of God at Tempe, Ariz., witnessed a very pretty wedding when Miss Cecile Mattison, daughter of Mr. and Mrs. C. V. Mattison of Oregon, Ill., and granddaughter of our late Bro. S. J. Lindsay, became the bride of Joseph Bunch of Phoenix, Ariz. The bride wore a powder-blue net over taffeta and carried a nosegay of gardenias. The double-ring service was read before the altar decorated with a pair of five-point candelabra and a background of palms.

Sr. C. V. Mattison of Oregon came to Tempe for the ceremony, and left for home the following morning.

The couple was attended by the groom's father and husband, Mr. and Mrs. Fred Lowe; Bros. Harold Burnett and Clarence Bunch were ushers. Bro. and Sr. Lozelle Burnett sang "I Love You Truly" and, as the couple knelt at the altar, Bro. Burnett sang "The Lord's Prayer."

The bride was married in the church which her grandfather, S. J. Lindsay, built while he was serving as pastor at Tempe. Bro. Bunch is our Sunday school superintendent, a graduate of Arizona State College and a member of the Phoenix accounting firm, "Bunch and Fisher."

The couple left immediately after a reception for the Grand Canyon and other scenic spots of northern Arizona.

HERALD RECEIPTS

Warren Knodle; C. R. Meyerhoeffer; Roy Morron; Mrs. A. M. Johns (2); Dale Dunbar; Effie Hess; James W. Cole; Mrs. G. W. Kinsey (2); W. O. Cox; R. F. Dunbar; Bert Sheets; Warren J. Landry; Percy Buzek; Mrs. Pearl Zechiel; Mrs. J. C. Waller (2); John L. Denchfield; E. L. Swanson; Mrs. C. E. Blomquist; Nettie S. Evans; Leonard Brown (2); Mrs. Nora Wanamaker (2); M. F. Brink; Mrs. Lena Lindsay; W. H. Arrington; E. A. Ellis; L. T. Hanson; Mrs. F. G. Carpenter; Leonard Appleby; Mrs. Alice S. Johnson (2); Mrs. Pauline Chapman; Sydney E. Magaw (7); Mrs. Dessa Cockrell.

NATIONAL BIBLE INSTITUTION

A Friend \$ 40.00
Mr. & Mrs. James Mattison 25.00
Rena Taylor 24.00
Oregon, Ill., Church 20.02
Maurertown, Va., Conference and Sunday School 56.22
Mrs. A. E. Karnett 10.00
Tempe, Ariz., Church 10.94
Virginia Conference 210.00
Ivan Magaw 10.00
Gospel Gleaner's Class, Brush Creek, O. 12.00
Silas Claypool 10.00
Virida Sitler 5.00
Mrs. Clara Chaffec 1.00
Mrs. E. C. Railsback 10.00
Jessie M. B. Kauffman 5.00

THE RESTITUTION HERALD

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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); 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.

THOMAS DOWNS

Thomas Downs was born near Greenwood, Ark., April 29, 1867, and died, August 16, 1946.

He is survived by his wife, Mandy Downs; four daughters: Molly, Millie, Lilly, and Ethel; five sons: Burl, Odis, Anderson, Math, and Roland; five sisters: Nimie, Rhoda, Joan, Lanie, and Lue. He also leaves a number of grandchildren and a host of friends.

He was baptized and united with the Church of God in 1907 and with this church served until his death.

Funeral services were conducted by the writer. W. G. Moffet.

EMMA JAMES

Sr. Emma James was injured by an automobile on August 2, and died on August 4.

Sr. James was a member of the Church of God at Guthrie Grove, Pelzer, S. C. She was the mother of twelve children, ten of whom are living. She lived to see them all baptized into Christ.

Her husband died in 1934. He was among the early members coming in under the administration of Bro. E. M. Anderson. Both contended for the faith until they, like Paul, finished their course.

Sr. James was buried beside her husband to await the resurrection at Guthrie Grove Cemetery. The writer, assisted by Bros. A. Weldon McCoy and Willard Waggoner, conducted the services and spoke words of comfort to the bereaved family and large host of friends. M. O. Williamsou.

Bro. "Bud" Goodwin, Milwaukee, Wis., was guest, Sunday, September 1, at the Editor's home. He plans to study at Oregon Bible College for the ministry.

Sr. T. J. Ellis, Waterloo, Iowa, accompanied with Ernest and Mabel Barnum, Hammond, La., drove to Oregon, Ill., for Sunday evening services, September 1, continuing their journey on the morrow to Chicago.

Bro. and Sr. Kenneth Brewer and son Dwight, visited at the Editor's home, September 1, en route from California to Ohio.

NATIONAL BIBLE INSTITUTION

Mrs. R. A. Robinson 5.00
Dorothy Magaw 4.00
Mr. & Mrs. F. G. Carpenter 8.00
Mr. & Mrs. W. H. Lindsay 5.00
Mrs. A. L. White 8.00

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).*

### The Two Boys (concluded)

\* \* \*

*By J. A. Scott, Fort Meade, Florida*

He journeyed to his uncle's,  
Full twenty years he stayed.  
Two of his uncle's daughters wed—  
A trick his uncle played.  
Ten times he changed his wages—  
The story you know well—  
And then at last he got away;  
Just how, I need not tell.

He came back to the Promised Land,  
One wife soon passed away,  
He buried her near Bethlehem,  
Her tomb's there to this day.  
Twelve husky sons he then did have,  
A jealous bunch were they,  
Because the father loved one son,  
Made for him a coat so gay.  
And so they sold their brother,  
In prison long he lay,  
And then they come and bow to him,  
And for his corn they pay.

And then they bring their father word  
Who twenty-two years did mourn  
This long-lost son of his as dead,  
And by wild beasts was torn.  
Their father then did load them up.  
They all to Egypt came,  
In land of Goshen they did dwell—  
And now you know his name.

In Genesis twenty-five,  
We find it written plain,  
"And the boys grew," 'tis truly said,  
And also gives their names.  
These two boys, the only boys  
So mentioned in the Scripture.  
The other boys are always "lads"—  
Just why, we must conjecture.

Jacob and Esau? Today, we shall study Jacob as he was praying. He had not yet met his brother. He was still worried as to how Esau would feel toward him.

Jacob was alone. Someone came and wrestled with him until morning. Jacob was made lame by a touch of the stranger. Then Jacob breathed a prayer. His physical strength and endurance had gained him nothing. The angel, or heavenly being, told Jacob he would have a new name. His name was to be "Israel," for "as a prince hast thou power with God and with men, and hast prevailed."

So, as we visit the camp of Jacob, we find he has a new name. He was given the new name because he "prevailed." He was no quitter. He hung to God's messenger of God until he was given a blessing.

### A New Name

We are given a new name today when we accept Christ and try to follow Him. We are then given the name of "Christian." It is a name worthy of respect and loyalty. We should so live that we will not bring shame or sorrow to Christ and cause people to lose respect for Christians.

Paul told Timothy, then a young boy, "Let no man despise thy youth; but be thou an example of the believers" (1 Tim. 4:12). How was he to be an example? "In word, in conversation, in charity, in spirit, in faith, in purity"! Study carefully each word listed. Think about each one a while. How do the words we say stand the test of thoughtfulness? Are they pure? Good? Do they help us to be good examples of Christians? Is our conversation uplifting? Strengthening? A good example?

If you do not like the influence your words and conversation are giving, change them. A Christian is the master of his body and thoughts. He is the temple of the Holy Spirit of God.

"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."

### Happy Birthday Wishes

Mary Lou McNard, Sept. 2, age 13, Macomb, Ill.  
James R. Grisson, Sept. 6, age 6, Frankfort, Ind.

### Jacob's Prayer

Did you read the story in your Bible of the meeting of

SEPTEMBER 3, 1946

# Berean Department

An entirely new plan is introduced for the Berean Department with this issue of THE RESTITUTION HERALD.

The plan is the product of the conference of the National Berean Society, just concluded. Timothy Pearson, now first vice president of the Society, proposed changes in make-up, in headings, in general style; his ideas were unanimously approved by the conference.

In addition, James Watkins, co-ordinator for National Bible Institution, announced plans for a new page to be devoted largely to young people's interests, a page on which variety was to be the keynote for the year.

Because of both these plans, the new Berean editor (Miss Ellen Van Fleet, the previous editor, has resigned) will work closely with Mr. Watkins in the future. The page will appear as a Berean Department semi-weekly, alternating with the Watkins' editorial work.

Suggestions from a number of individuals and local groups will largely shape the Berean Department. Pictures will be used more lavishly; makeup will be varied as much as possible. Above all, the Department will put forth a strong effort to provide *practical* aid for local and state groups: complete suggested programs, items on materials that will help make classes more interesting, discussions of better ways of teaching and conducting work.

You have read ideas like these before. You have seen them fail. *This* year, with the help of God, they will not fail. The editor anticipates that his correspondence will grow like the green bay tree—but he now has the stimulation of competition to egg him on. The desire of Co-ordinator Watkins to center attention on the needs of church young people should be shown as justified . . . and the Watkins' page devoted to that purpose must be no better than the material produced by the young people themselves!

Readers will be expected to cooperate, but the editor is not so optimistic as to look to volunteer reporters and society officers to accomplish his job for him. Sources outside the Berean world will be drawn on freely as they have adaptability to our enterprises. Writers will be asked to provide definite material at definite times for definite purposes—writers of any age, if they have something of value to say.

Space for junior Berean activities will be provided. Wesley Somers, 12, Monroe Center, Illinois, is now chairman of the junior portion of the National Berean Society work. Mrs. Verna C. Thayer, child evangelist for National Bible Institution, will continue to supervise Vit-Em-In classes. Their efforts will be recorded; so will the efforts of junior Bereans in general. For Bereans are *all* ages; no one group has priority.

*Arlen Marsh*

132 NORTH GARDNER AVENUE  
ROCKFORD ILLINOIS



## AMONG THE CHURCHES

### CALENDAR

September 7, 8—Indiana Quarterly Conference at Hillishburg Church of God (near Michigantown, Ind.).

September 7-15—Evangelistic meeting at the Ater Church of God, Gatesville, Texas. (M. W. Lyon, speaker.)

### HAMMOND, LOUISIANA

Sunday, August 18, was a memorable day for many here in Happy Woods and Hammond. On that day, three young women confessed their faith in Christ and the Kingdom of God, and were baptized into His all-saving name. They are Mrs. Ivion McKinney, Hammond; Misses Margaret and Marjorie Bauerle, Rt. 1, Box 32-A, Hammond.

Much credit is given the instructors of the 1946 Summer School, whose help did much to bring the latter two mentioned to a better understanding of the Christian way.

All three young women already have shown active interest in Berean and church services and projects. May God bless them in the new walk of life.  
J. Mattison, Pastor.

### TRIP TO VIRGINIA

Following an enjoyable time with the Virginia Conference at Maurertown, and with many friends along the way, Sr. Magaw, our sons, Ivan, Milo, and Sidney, and Sr. Frederick Claussen, returned with us to Oregon, Ill., on August 29.

Attendance and interest at the Conference were good. Many acquaintances made eleven years ago were renewed, and we were glad to meet many new acquaintances. It was our privilege during the Conference to baptize our son Milo. Several other new members of the Virginia churches were baptized by Bro. J. R. LeCrone with whom we worked in the Conference and at whose home three of us were royally entertained. Also assisting in the Conference were Mrs. Verna C. Thayer, Ellen Van Fleet, and Jane LeCrone—local lay leaders, of course, co-operating, too. There is good opportunity for work and for growth at several places in Virginia, there being a very apparent need of a full-time worker in Washington, D. C., and the Conference showing an interest in that direction.

During the Conference, though entertained for the most part at the LeCrone home, Mrs. Magaw and I were privileged to spend one night at the home of Bro. and Sr. Ezra Boyer—across Massanutten Mountain. Following the Conference, our entire group was entertained in the home of Bro. and Sr. "Bill" Hicks (Washington, D. C.), at the "Jim" Kincheloe home (Fairfax, Va.), our brother Vivian's home (Tipp City, Ohio), the Emory Macy home (Kokomo, Ind.), and at the "Jess" Zeehler home (Culver, Ind.). Other brief visits, too, were made, both going and returning, helping to shorten the road and adding to pleasures of the trip. . . . Thank you, one; thank you, all.  
Sydney E. Magaw.

### "TO THE WORK," TEXANS

Dear Brethren in Texas:

I have waited a long time, hoping someone more able than I would make a move to renew the Lord's work in this State. Past discouragements have delayed us too long. The time is short, for the night soon will come when no man can work. Can we not put our minds together, so as to employ a minister soon? The gospel field is white unto harvest.

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:13, 14.)

Now, who will help to send a preacher? Let us hear from all who will help.

Mrs. W. L. Robbins,  
Riviera, Texas.

### ATTENTION, STUDENTS

Welcome to Oregon Bible College. The first general assembly will meet in the College parlor at 8:00 a.m., Monday, September 9. There will be a brief introduction and explanation of the several classes, after which final registrations will be made.

Oregon Bible College is interested in your development for Christ. To this end, too, it requires and expects full co-operation from each student. Live for Christ.

Sydney E. Magaw, Superintendent.

### LAWRENCEVILLE, OHIO

The following named persons were baptized July 28, into the name of our Lord Jesus Christ: Minnie Rust, Kathleen Beck, France Clay, Maybelle Sprouse, Zona Derr, and Harold Derr. We pray that God will go with them in their new life for Him. Richard Smith

## Gleanings From the Field

"The field is the world."—Jesus.

"Through the Windowpane," a beautiful booklet of poems by Sr. Mary Nedrow has been published recently. Copies may be purchased from the author at Oregon, Ill., for \$1.00 each, or from National Bible Institution.

Bro. and Sr. Otto E. Diek, formerly of Frankfort, Ind., arrived with their family into Oregon, Ill., on August 28. Bro. Diek is zealously awaiting the opening day of school at Oregon Bible College where, on September 9, he will begin his work as an instructor and as Student Counselor.

Bro. and Sr. Vivian Kirkpatrick and daughters visited in Oregon, Ill., August 26-28, coming from Cass Lake, Minn., to move their household goods. Bro. Kirkpatrick's new address is Brockton, Mont., where he has accepted employment as a high school instructor. May the Lord be with you, Vivian!

Bro. and Sr. Albert Logsdon and daughter Juanita, Oregon, Ill., vacationed with relatives in Michigan during the last two weeks of August. . . . They are home again.

Bro. James M. Watkins, Promotional Director of the General Conference, preached in Hedrick, Ind., on Sunday, September 1, and is working now in a series of evangelistic meetings at the Hillishburg Church of God near Michigantown, Ind.

Sr. Leota B. Hanson, office manager of National Bible Institution, was hostess recently to her niece, Lois McDonald, Lauder, Wyo. On September 1, they motored to Rochester, Minn., where Lois has enrolled at the Mayo Clinic for nurse's training.

Bro. and Sr. Lyle Doan and children "Mike" and Ruth, formerly of Grand Rapids, Mich., have moved to 17 W. Center St. Bellflower Calif., where they bought a restaurant. Bellflower is only seventeen miles from Los Angeles, so the Doans plan to attend the Los Angeles Church of God.

Sr. Edna Gruber and son Kenneth, Oregon Ill., visited recently with her brothers in Paris Ill., and in Arkansas.

A son, Robert Charles, was born recently to Bro. and Sr. Paul Opel, members of the Chicago church. Congratulations!

Bro. Milton Hall, Oregon, Ill., spoke for the members of the Chicago Church of God on September 1, in the absence of their pastor Bro. Harold Doan, who assisted in the Ohio State Conference.

En route to Michigantown, Ind., to visit at the William Huffer home, Bro. and Sr. Isaac Davis and son Kirby visited with friends in Oregon, Ill., on August 27-30. Kirby will return to Oregon to attend Oregon Bible College where he will be a junior this year.

Bro. and Sr. Milton Hall, Oregon, Ill., are parents of a son, Milton Ray, who was born on August 29. Congratulations!

"We are glad to report that Donald and Richard Harvey were baptized, June 12, during our vacation Bible school. At that time they had come from their home in Texas to visit relatives and friends in Kokomo. They were baptized by the writer in Wildcat Creek."—Emory Macy, 1252 S. Jay St., Kokomo, Ind.

**ILLINOIS STATE CONFERENCE**

**Annual Business Meeting**

The annual business meeting of the Illinois State Conference was held at Oregon, Illinois on Thursday and Friday afternoons, August 8 and 9, 1946, with approximately fifty members present.

Following the secretary's minutes and the treasurer's report, written reports were read from all the churches in the State, excepting the Salem Church near Marshall. There were also members present from all the churches represented by the reports.

Bro. James Watkins gave an oral report of the evangelistic work in the State. He reported that Casey was ready and anxious to obtain a minister for at least half time, and that Marshall and Hedrick (Indiana) were desirous of having a speaker for services at least once a month. Among other things, Bro. Watkins reported that he had covered 15,406 miles, held 203 public services, and made 322 personal calls, and checked the names and addresses of all members in the State. His report brought before us the urgent need for ministers and pastors to take over the work thus far promoted in the State. Bro. Watkins stated his willingness, despite his acceptance of full-time work with the National organization, to supervise the Illinois evangelistic work for the coming year. The Conference passed a motion that "it be the voice of this Conference that the Board shall make such arrangements with Bro. Watkins as to supervising the evangelistic work for the State as seems best under the circumstances."

Following a discussion of church members placing their membership with the congregation where they are living and working, this motion was passed: "The Illinois State Conference recommends that all members of Illinois churches and all members coming into Illinois place their membership in those churches where they are residing." It is urged that ministers of the home churches shall encourage such transfers on the part of their members who move into other localities where we have churches.

Relative to the need for sheets, pillow cases, blankets, etc., at the dormitory, a motion was passed that "the president appoint a committee to ascertain the needs of the Conference relative to dormitory supplies and make known those needs through The Herald."

A motion was passed that "Bro. Harold Doan be appointed editor and director of the Illinois Evangelist paper, under the direction of the Board."

A motion also was passed "that this Conference recommend to the local churches in this State that they pay their ministers for the two weeks' attendance at the Illinois Conference if they attend at least ninety per cent of the Conference."

The following officers were elected: president, Wayne Laning, Mount Sterling; vice president, Paul C. Johnson, Oregon; secretary, Esta L. Starbuck, Rockford; treasurer, Mildred Somers, Monroe Center. Board members elected for two years are: Harold Doan, Chicago, and Linford Moore, Macomb; the Board members holding over from last year are Frederick Claussen, Oregon, and James Watkins, Oregon. Esta L. Starbuck, Secretary.

**IOWA STATE CONFERENCE**

The fifty-ninth annual Conference and Bible School of Iowa was held in the Conger Street Church of God at Waterloo, Iowa, August 17-25, 1946, with more than two hundred persons in attendance.

Inspiring messages on the life of Peter were given by Linford Moore of Macomb, Ill. Other Conference speakers of interest were: E. O. Stewart, Sweetwater, Tex.; J. W. Williams, Gladbrook; and Paul Williams, Stanhope, Iowa. Bible classes, which were held twice daily at 9:00 a.m., and 3:30 p.m., were taught by Linford Moore, Miss Marie Barnum, Paul Williams, H. S. Hunt, and C. W. Howe.

Thursday was set aside as Berean Day, at which time this group held election of officers which resulted as follows: Mrs. Melissa Lage, Gladbrook, president; Miss Beverly Phillips, Waterloo, first vice president; Mrs. Leonard Harland, Cedar Falls, second vice president; Bonnie Bowen, Maxwell, secretary; and Orien Sealine, Stanhope, treasurer. A highlight of the day was a double quartette of ladies, one of the ladies being our eldest Berean, Mrs. A. J. Eyehaner, who will be ninety-five years of age her next birthday.

An excellent spirit of co-operation prevailed in the kitchen and dining room, and the "help shortage" practically was forgotten, but not the tireless efforts of Mrs. Florence Alford and Mrs. Margaret Barck who, by consistent telephoning, secured Mrs. DeVries, who was in charge of the delicious meals.

Gifts were presented to Mrs. J. W. Williams and Mrs. Paul Williams who, with their families, are moving to Washington State.

Always necessary to an interesting and helpful Conference are the musical preludes to each service which were planned and directed this year by Ernest Barnum of Hammond, La., former pastor of the host church. He also arranged for an enjoyable variety of special numbers; one of these was a harp solo by Miss Amy Lou Moss of Waterloo. Mrs. Blanche Harland, Mrs. J. M. Prime, and Mrs. Kiger were very faithful at the piano and organ.

A baptismal service, with J. W. Williams officiating, was conducted at Cedar River the last Sunday afternoon. The following people were immersed at this time: Mr. and Mrs. Glen Rosenberger, Miss Dorene Allard, Betty Jayne Wiese, Joyce Stauffer, all of Glad-

brook, and Donald Sealine, Stanhope. Following this was the Communion service, also conducted by Mr. Williams.

Business meetings were held on Wednesday, Friday, and Saturday, the election of officers being on Friday. At this time the following officers were re-elected: H. S. Hunt, Clarksville, president; Charles Howe, Waterloo, treasurer. Newly elected officers are: Oscar Jenkins, Stanhope, vice president; Ernest Swanson, Sac City, state Sunday school superintendent; Mrs. J. L. Harland, Cedar Falls, recording secretary, and the writer, corresponding secretary.

Mrs. Eldridge Ellis, Cor. Secy.

Send The Herald to your friends.  
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**ELDORADO, ILLINOIS**

The Restitution Church of God at Eldorado Ill., is launching a new year with a record-breaking attendance of eighty and seventy-seven the last two Sundays, respectively.

Our new pastor, Bro. Edward H. Goit, has moved his family here and is very enthusiastic about the new work. The young people's class, which meets at six o'clock each Sunday evening, is starting an interesting course of study and the older Berean class has resumed its meetings after a month's lapse.

We were happy to welcome Bro. and Sr. Walter Wiggins, who were on vacation from Eden Valley, Minn. Bro. Wiggins preached on two Sunday mornings—bringing us two fine and timely sermons.

On Sunday, August 18, the church congregation gathered at the farm home of Bro. Marshall Wiggins, honoring Walter and Grace with a surprise basket dinner. The day was very pleasantly spent in visiting and taking pictures and was climaxed by a watermelon feast.

The evening church service was conducted by Bro. Goit and was very impressive, as at this time the right hand of fellowship was extended to Leo Ray Lloyd and Robert Barlow, our newest members, who were baptized in Oregon, Ill., recently.

The ladies of the church plan to meet in the home of the writer on Friday afternoon for a social gathering, honoring Mrs. Goit.

(Mrs.) Virginia Davenport, Reporter.

**OREGON BIBLE COLLEGE**

Oregon, Illinois

*Application Coupon*

Please send me a student's Application Form, as I am hoping to attend Oregon Bible College when it resumes classes on September 9, 1946.

Name \_\_\_\_\_

Address \_\_\_\_\_

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Send The Restitution Herald to your friends.  
Subscription price—\$2.50 per year.



# The Voice of Indiana

Emory Macy, Editor

## Hillisburg Church of God

On September 8, members of the Hillisburg Church of God will commemorate its fiftieth year of services in the present church building. That does not mean, however, that there has been a group of believers there for only fifty years. For many years, faithful brethren met in the old Plummer Schoolhouse (about one mile from the present church).

The Hillisburg Church missed its three young people who attended the Summer Bible Training School in Oregon, Ill. We are glad they enjoyed their work and are looking forward to next year's School.

Brother William M. Huffer assumed the pastor's duties during the month of August, except for the last week. The pastor enjoyed a vacation after a summer of college training.

The Dieks have moved from Hillisburg. We are sorry to lose the Otto E. Diek family. We know Brother Diek will benefit the national work and that the Oregon (Ill.) Church will gain an excellent family of workers. To the Dieks, we say, "Come home to visit us often!"

We anxiously are awaiting the visit of Brother James M. Watkins who will conduct a series of meetings at Hillisburg on September 2-8.

## The Quarterly Conference

The Indiana Fall Quarterly Conference is to be held in connection with Hillisburg's anniversary. The program follows:

Saturday, September 7

9:45-10:45 a.m. Bible Study

Adults—James M. Watkins

Young People—Alva Huffer

Juniors—Sr. Bessie Huffer

11:00-12:00 Sermon, F. A. Stilson

12:00 Noon Dinner

2:00-3:00 p.m. Voice of the People

Willard Naylor

3:15-4:30 Conference Board Meeting

Bible Study—Emory Macy

5:00-7:30 Supper

8:00 Sermon—James M. Watkins

Sunday, September 8

10:00-11:00 a.m. Sunday school

Adults—L. H. Smith, Hedrick

Young People—F. A. Stilson

Juniors—Alva Huffer

Beginners—Sr. William Huffer

11:00-12:00 Sermon—E. L. Macy

12:00 Noon Basket Lunch

1:15-2:00 Golden Anniversary Thoughts

William M. Huffer

2:00-2:30 Sermon—James M. Watkins

3:00 Communion

5:00-7:30 Supper

8:00 Sermon—Alva Huffer

## Roll

The Roll Church of God is located in Roll, fourteen miles east of Marion. The present church building was erected in 1888. Some of the ministers who have served the church are: Bros. Waggoner, A. H. Zilmer, L. E. Conner, J. W. Williams, J. H. Anderson, and S. J. Lindsay.

The Roll Church membership is not large, but all members are faithful in attendance. Brother Centwell Drabenstott is our pastor each Sunday, giving either lessons or sermons.

Herman Drabenstott, Eugene Alexander,

and Earl Alexander are again in attendance after returning from C.P.S. camps.

The Roll congregation was represented at General Conference this year.

## Morning Star

Our minister, Alva Huffer, has arrived, and the church and Sunday school work is progressing very nicely. He has planned an interesting program.

The vacation Bible school, July 10-19, had an average attendance of fifty pupils. The teachers were: Mrs. Nora Anderson, Miss Marjorie Rouch, Mrs. Doris Rouch, Alva Huffer, and Dean Moore. On Friday evening, July 19, the children of the Bible school presented their program to a well-filled church.

We are glad to welcome home Joe Sems and Robert Rouch, who recently have been discharged from the Navy. Donald Nufer is visiting his parents while he is on leave from Great Lakes, Illinois. We are glad to have Mrs. Emanuel Rupley with us at services again. She has been ill and is slowly recovering.

The Ladies' Aid held an ice cream social on the church lawn which was well attended.

## Kokomo

Sister Virginia Shaw, for the second summer, won the Sunday school contest and received a free trip to the two-weeks' General Conference in Oregon, Illinois.

The Sunday school gave an ice cream social on the church lawn, July 22, to create new interest in Sunday school attendance. It prospered thereby.

Brother and Sister John Hughes observed their forty-ninth wedding anniversary during the second week of General Conference. Their

entire family was present: two sons, Harley and Ivan; two daughters, Mrs. Irvin Ferguson and Mrs. Vance Boyd, and five grandchildren.

The pastor (Emory Macy) and family enjoyed General Conference. August 10 and 11 were spent with the Graytown, Wisconsin, brethren, and August 12 and 13 with Brother Leonard Brown and folks of Baraga, Michigan. We conducted a Bible class for the Baraga Bereans, after which we showed some moving pictures. August 15 was enjoyed with Brother and Sister Ellsworth Routson of Blanchard, Michigan.

## Burr Oak

On Sunday, July 21, following the morning services, the Burr Oak Sunday School went to a near-by grove, along Yellow River, and enjoyed its annual picnic. There were about forty people present.

A church business meeting was called, July 28, for the purpose of considering plans for the coming year. It was unanimously voted to retain Brother Harry Sheets as pastor for another year. Several other suggestions and recommendations were made for the advancement of the work this year.

Friday evening, August 2, the Willing Worker's Ladies' Society met at the Zecheil home. Several of the husbands accompanied their wives. While the ladies made plans for serving an Eastern Star banquet in Culver, August 9, the men were actively engaged in a croquet tournament. All enjoyed a very delightful evening.

Mr. and Mrs. Howard Doll announce the engagement of their daughter, Margaret to Mr. DeVon Kuhn. The wedding will be at the Burr Oak Church Sunday afternoon, September 22. Miss Margaret is our Sunday school chorister. Our prayers and best wishes are extended to this splendid young couple.

Sister Louise LaMunion had hoped to attend General Conference during the second week; but, after suffering a gall attack, she felt it safer to remain at home. (Editor.)



HILLISBURG CHURCH OF GOD—FIFTIETH ANNIVERSARY, SEPTEMBER 8, 1946



# THE RESTITUTION HERALD

VOLUME 35

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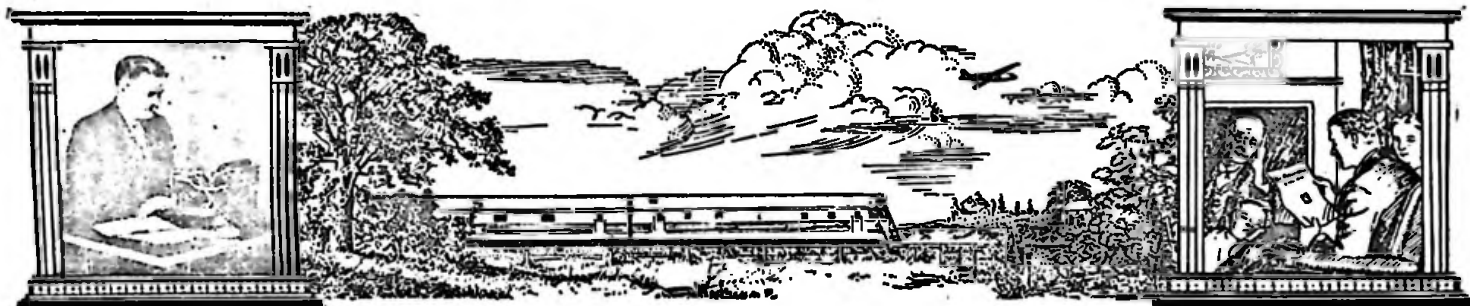
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SINCLAIR CANYON, RADIUM HOT SPRINGS, BRITISH COLUMBIA





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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## When Jesus Comes

It is an overly optimistic viewpoint that a Christian will receive such manifold blessings in this present life as to have no trials, no persecution. Indeed, one sometimes hears the remark, "This world has no blessing, no reward to offer." That is wrong. Moses was offered "the treasures in Egypt" (Heb. 11:26). Jesus was offered "all the kingdoms of the world, and the glory of them," Satan promising, "All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:9). True, Satan is a liar (John 8:44), but, considering the personality and power of the Nazarene, and considering that even the Jews who finally crucified Him wished once to "take him by force, to make him a king" (John 6:15), it seems altogether possible that Jesus, like Moses, could have enjoyed "the pleasures of sin for a season" (Heb. 11:25).

Today, every Christian is tempted by attractions and rewards of this present life to lose sight of the real and enduring reward through Christ. "Now we see through a glass, darkly; but then face to face" (1 Cor. 13:12). "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Said Jesus to His disciples, "In the world ye shall have tribulation" (John 16:33), and the Apostle Paul taught, "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). One might conclude, therefore, that the Christian life is to be shunned, avoided, in preference to the transient joys and blessings of temporal gain.

He who is wise, though, he who in faith can see Christ as the coming Great Rewarder, will build for eternity. Only a faint glimpse of the glory of Christ's Day can be seen now by the children of God. When Jesus comes, every trial will pass like a lifting fog, and the glory of Jesus will sweep through this present clouded world like the sun sending its healing and invigorating rays after storm.

Appended is verse, "When Jesus Comes," by Sister Mary Mae Nedrow, Oregon, Illinois, that is in close keeping with the foregoing thought and in close harmony with Biblical theology:

"I'm going to be glad when Jesus comes; are you?  
I want to meet Him in the air; do you?"

The faithful ones long dead He'll raise that Day;  
And cares and sorrows all shall pass away.  
The 'Prince of Peace' will reign 'from sea to sea.'  
There'll be transcendent joy for you and me.  
I'm going to be glad when Jesus comes; are you?  
I want to meet Him in the air; do you?"

## The Twenty-Third Psalm

Generation after generation, the Twenty-third Psalm has encouraged and refreshed the weary. It has been popular with Christians everywhere because of its simplicity and beauty, telling in implicit faith David's confidence in the goodness of God.

Brother Vivian Kirkpatrick, Brockton, Montana, recently handed us a paraphrase of the Twenty-third Psalm, written by Henry Van Dyke—the paraphrase applying the general thought of the Psalm to the Teacher and student, rather than to the Shepherd and a member of His flock. Here is the selection from Brother Kirkpatrick:

"The Lord is my Teacher,  
I shall not lose the way to wisdom.  
He leadeth me in the lowly paths of learning,  
He prepareth a lesson for me every day;  
He findeth the clear fountains of instruction;  
Little by little, He showeth me the beauty of truth.  
"The world is a great book that He hath written,  
He turneth the leaves for me slowly;  
They are inscribed with images and letters,  
His face poureth light on the pictures and the words.

"Then am I glad when I perceive His meaning.  
He taketh me by the hand to the hilltop of vision;  
In the valley also He walketh beside me,  
And in the dark places He whispereth to my heart.

"Yea, though my lesson be hard, it is not hopeless,  
For the Lord is very patient with His slow scholar;  
He will wait a while for my weakness,  
He will help me to read the truth through my tears.

"Surely Thou wilt enlighten me daily by joy and sorrow;  
And lead me at last, O God, to the perfect knowledge  
of Thee."



# Christ Literally Raised from the Dead

By Emory Macy (Kokomo, Indiana)

*"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 24:39).*

JESUS, to prove His literal resurrection, invitingly said, "Handle me, and see." The scene? The Eleven were assembled at Jerusalem after the resurrection of their Lord Jesus Christ. . . . Two disciples, walking along the road toward Emmaus, had been discussing the death of Jesus. A third party joined the two and expounded unto them the Scriptures. Eventually, they recognized Him as the One who was crucified. Thereupon, they rushed to Jerusalem to tell the Eleven, reporting all their experiences and how they had seen the risen Lord. "As they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you" (Luke 24:36).

The Eleven were terrified and affrighted, but Jesus invited them to handle Him to see for themselves that He was the Christ. There are varied interpretations of thought of the body of Jesus and whether or not anyone ever touched His immortal body. We can be sure, though, that Jesus gave opportunity for people to touch His immortal body.

Mary Magdalene, out of whom Jesus had cast seven devils, had the privilege of touching the feet of her risen Lord. Mary had gone to the tomb to anoint the dead body of Jesus, but she found the tomb empty. This added much to her sorrow. While she wept, Jesus spoke her name; and, when she saw Him, she worshipped Him by grasping and holding His body.

"Jesus saith unto her, *Touch me not*; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Throughout the ministry of Jesus, He never repelled anyone who wished to worship or reverence Him, so why would He refuse Mary to worship Him? In seeking the correct meaning of Jesus' words, "Touch me not," we wish to consider Jesus' attitude toward others who sought Him.

We recall, for instance, that Jesus rebuked the disciples for forbidding children to come near Him, and said, "Suffer the little children and forbid them not, for of such is the kingdom of heaven" (Mark 10:14).

Zacchaeus, a publican, wanted only to see Jesus, and had the privilege of entertaining the Lord. Because of this desire, Jesus said, "Salvation is come to this house."

A woman who had an issue of blood twelve years did not wish to attract the attention of Jesus, but only to touch

the hem of His garment that she might be healed. Jesus did not ignore her, nor depart from her.

Numerous times when Jesus was busy teaching and healing, many "besought him that they might only touch the hem of his garment" and "as many as touched were made perfectly whole" (Matt. 14:36).

It is doubtful that the tactics and teachings of the risen Lord were any different than before His death. The New Revised Standard Version of the New Testament renders the reading of John 20:17, "Do not hold me, for I have not yet ascended to the Father, but go to my brethren and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" The interpretation then would be, Mary need not cling continually to the immortal body of Jesus, because He was not yet ascending to the Father—not immediately ascending. Mary probably had many opportunities to worship Him during the following forty days. At the moment, though, Jesus wanted Mary to hasten to the disciples, announcing His resurrection.

According to Luke 24:39, Jesus invited the disciples to come close to Him and to handle, to hear, and to see that He was the risen Lord—the *literal* Christ *literally* resurrected.

Also, consider Matthew 28:9, recording: "Jesus met them [the women going to the tomb], saying, All hail. And they came and *held him by the feet*, and worshipped him."

## *"A Spirit Hath Not Flesh and Bones"*

When Jesus suddenly stood in the disciples' midst, they supposed they had seen a *spirit*. The second part of the verse pertains to the thought that entered into the minds of the disciples. What did they suppose they saw? Why did Jesus say, "A *spirit* hath not flesh and bones as ye see me have"?

It is an old custom for the Bible students of the Church of God, when in doubt of an interpretation of a difficult text, to resort to the Greek and Hebrew words for help. The Greek word for "spirit" in this text is not the word *phantasma* as we would like it to read. It is the word most commonly used for "spirit" in the New Testament, namely *pneuma*. *Pneuma* is translated "spirit" in connection with "breath" 151 times; "Holy Spirit" 137 times; "Holy Ghost" 89 times; "wind" (*Please turn to page 11*)

# The Church of God Should Be United

By Jeannette Reeves (Loving, New Mexico)

IT SEEMS to this writer that it is high time the Church of God became a united body, all members accepting and upholding the same essential doctrines. Here we are, believing that the coming of the Lord is very near at hand, yet we are divided over such vital questions as resurrection and the Communion: some members holding to open Communion and some to close Communion; some members holding to universal resurrection and some to limited resurrection. Can it be that these subjects are not important enough to merit careful consideration on our part, or that the Lord has failed to give us sufficient information on them to enable us to decide definitely one way or the other?

"God is not the author of confusion," and we believe He "has given us all things that pertain to life and godliness." It is simply a matter of searching for the truth on our part. He has promised that "he that seeketh findeth."

That the resurrection question is of the *utmost* importance to us—even a question of life or death—is proved dramatically by Paul in 1 Corinthians 15, especially verses 12-23 (noting that verse 23 is explanatory of verse 22); while verse 34 indicates that it is not only *possible* but *imperative* that we have a proper understanding of it. Jesus very clearly portrays the same thoughts in His talk with the Sadducees, telling them that they erred greatly, not knowing the Scriptures. (Mark 12:18-27; Luke 20:34-36.) Both Jesus and Paul made it entirely plain as to who are to be recipients of the resurrection blessings—"those that are accounted worthy," and "those that are Christ's at his coming." They counted the resurrection as among the first principles of the doctrine of Christ, which we should understand from the very beginning of our Christian life. (Heb. 6:1, 2; 5:12.)

Now as to Communion: is it sufficiently important to warrant our giving it enough study that we may understand what it means and what it involves, or is it merely an incident in church life?

Jesus said, "I am the vine, ye [the ones called out, or chosen, by *hearing and receiving* His Word] are the branches." (John 15:1-19; 17:1-17.) The following texts declare that these same called-out ones are *members of Christ's body*: Romans 12:5; 1 Corinthians 12:27; Ephesians 4:12; 5:23, 30; 1 Corinthians 10:17. Verse 16 says, "The cup of blessing which we bless, is it not the communion of the body of Christ?"

Jesus (Matt. 26:26-29) set His seal upon the absolute solemnity and sacredness of this ordinance before He suf-

fered on the cross. The Apostle Paul did likewise in 1 Corinthians 11:23-34. There is every evidence that the early disciples considered it as necessary a part of their Christian life as prayers, exhortation, and so forth. (Acts 2:41, 42, 46; 20:7; Heb. 10:25; 1 Cor. 16:2.) If they so regarded it, is the subject not worthy of our most careful and diligent study, that we may all know the Truth and be of one mind on this question that has long divided the Church of God and caused contentions among us? (1 Cor. 1:10; 2 Cor. 13:11; Phil. 1:27; 2:2).

It is the writer's purpose in this short article to approach the Communion question from the angle of both Scripture and reason, hoping that there may be some worthwhile thought in it for the reader.

It seems to her that the whole thing is a question of whether we really accept the teachings of Jesus and the apostles as final, or whether we can set them aside in favor of a more liberal view. Entirely aside from the many admonitions to believers to be a *separate* people, it amounts to this: Do we think it necessary for a person to believe "*the things concerning the kingdom of God and the name of Jesus Christ*" (Acts 8:12) before he is eligible for admission into the household of faith (the body of Christ), or is it sufficient if he merely believes *in* Jesus? Is it necessary for him to seal (or acknowledge) his faith in Scriptural baptism (which is burial in water), or is he acceptable if he was sprinkled as a child, or baptized in the belief of some "other gospel"? Is it imperative that he believe in *one* God, or is he still acceptable if he believes in three? Must he expect life only by resurrection, or may he believe in soul immortality (the very essence of the Serpent's lie) and still be entitled to eat at the Lord's Table (for Communion *is* the Lord's Table, prepared for the members of His household)?

We see that the Truth itself is at stake, and it poses a question which we must answer one way or the other: Is it necessary to *believe and do* certain things to become a member of the Lord's household (and so entitled to eat at the Lord's Table), or is it a matter of choice with the individual? True, we are not permitted to judge our brother's worthiness in God's sight, but does that mean we may not judge whether or not a man *is* our brother, on the basis of his beliefs and practices? If the latter view is taken, then we (and others) are free to believe practically anything we please (for whatever latitude of belief applies to others applies also to *us*), whether or not it accords with accepted Church-of-God doctrine. Then, no

one would have the right to question our eligibility, or deny us the privilege of participating in the most sacred ordinance of the church. If those are eligible who believe in soul immortality, why not those who believe in purgatory? What is the difference, except one of degree? Moreover, if we receive those who believe in a triune God, why not those who worship saints?

We have heard several brethren who believe in open Communion say that they would partake of the emblems with Protestants but not with Catholics. Again we say, where is the difference? Do not the Protestant churches

still hold many of the errors of Catholicism? Please check the following doctrines (which we believe to be false, according to the Scriptures) against the creeds of the various Protestant churches, and see how many are the same:

1. Man's soul immortal—which makes possible:

- (a) The belief in purgatory—an intermediate state for the dead,
- (b) Heaven the abode of the righteous,
- (c) Everlasting torment in hell for the wicked,
- (d) The worship of saints.

2. The Devil, a fallen angel. (Please turn to page 10)

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## Some Bible Difficulties

(“Mistakes” Attributed to Moses)

By R. H. Judd (Colborne, Ontario)

A WRITER in *Religion and Geology*, in a spirit of ridicule, says: “The Hebrew records, the basis of religious truth, manifestly countenanced the opinion of the earth's immobility.” It certainly is pleasing to have from such a source the acknowledgment that, though according to him there are errors in the Scriptures, they rightly lay claim to being “the basis of religious truth.”

Like many other critics of Scripture, who seek to take away from others their beliefs, his main purpose in the foregoing quotation is to bring discredit on Moses, for his attack is directed against the Pentateuch. Strange to say, Moses had absolutely nothing to say on the subject of the earth's immobility. The so-called “proofs” that our earth was believed by the Hebrews to be fixed and without motion are not taken from Moses, but from David in such passages as Psalm 93:1; 96:10, and others—“The world also is established that it cannot be moved.”

It is a great pity that when readers of Scripture come up against a passage which apparently is contrary to known fact, they fail to “search the scriptures” for a solution, for there is really nothing commendable in professing belief in any Scripture to which the reasoning of our God-given faculties cannot give assent. The answers to most, if not all, Bible difficulties are to be found in the Book itself, which fact is strong presumptive evidence of its inspiration and unity.

According to the method of reasoning adopted by the critics of Moses to whom reference has been made, the Hebrews must also have believed that a pious man was an immovable fixture, for in Proverbs 10:30 we read: “The righteous shall never be moved.” Here we have the same

Hebrew word (*mot*), signifying, according to Gesenius, an acknowledged authority, “to waver, to shake, to totter,” and, according to Young, “to move, slip, fail.” It is, therefore, appropriately applied to the feet of one in motion. Turning to Psalm 17:5, we have: “Hold up my goings that my footsteps slip not (margin, ‘be moved’).” Surely David had no desire to be glued to one spot! The whole prayer implies motion as we move forward in what David describes as “thy paths.” A path is designed, not to stop one walking, but to keep him straight toward his goal while he walks. “The world is established that it cannot fail or totter” would be a reasonable translation. At the tremendous speed it travels in its course, were it to deviate or totter would result in serious calamity. Psalms 66:9, 121:3, and 16:8 are also illustrative of understandable usage of this simple Hebrew word.

Most of the translations with which we are acquainted are the result of honest, careful scholarship. In the English translations from other languages it is seldom that two individuals will use exactly the same word to express identical thought, hence the need to be well grounded in synonyms which, when properly selected, will often assist in the understanding of what to us, though perhaps not to others, may involve difficulty.

At a later opportunity we hope to give considerable interesting information in reference to Job 37:18, which, by many even learned men of both past and present, has been made to support the contention that Scripture regards the heavens as being equipped with a *solid* vault, dividing the waters above the firmament from those which are below the firmament.



# IMMORTALITY

By J. G. Haupt

**N**O OTHER WORD touches the heartstrings of all mankind as does the word "immortality." No other theme is so world-wide. Whatever be the concepts concerning the Almighty, however crude and savage, however refined and enlightened be the man, he has some sort of faith in another life. The very rare exceptions only prove the rule.

The people of the antipodes, the red men of the Americas, the black races of Africa and Australia, the numberless tribes of islanders, the whole world of uncivilization, have been found to believe in a Supreme Being and His power to restore life. How this faith was imbibed, man may not know. Primitive man carries knowledge from parent to child—inaccurate, widely modified, it is true, after some generations, yet with a basis of resemblance. Valueless though savage beliefs may be as to truth, they give us much insight into the march of the human family.

Civilized people show a similar tendency in the spread of faith. Generation after generation departs from the conviction of its ancestry and yet leaves many marks to trace its genealogy.

The topic of immortality is a worthy one for Sunday contemplation, and we bespeak for these lines a careful reading. Indeed, the subject should be re-read and re-considered many times, until the mind is filled with the cheer of its contemplation. But the pondering over assumed plans of God is useless. If our faith be false to Him it is as though it were no faith. Who teaches as of God what is foreign to Him is not a disciple.

The world's faith in immortality may be classed in two groups, spiritist and resurrectionist; in other words, as inherent and conditional. Both are found widely among savages, possibly according to direction and distance of descent and to peculiarities of mind.

The belief of ancient Egypt was both spiritist and resurrectionist. Bodies were mummified for preservation unto the new life. But the ghost of man might wander for cycles through other flesh, yea, even through plants and rocks, though with an expectation of re-incarnation into its former life. Ancient Babylon seems to have been less spiritist and more materialistic in its varying speculations concerning the future. Socrates, Plato, and Aristotle developed an early Greek school of spiritism that has had wide-spread influence upon the faith of a large part of mankind through the centuries of the past. Yet their theories were only crude. The great spirit of the world gave off emanations that might live through cycles of devel-

opment in human bodies until fitted to be lost again in the original spirit body. Living several centuries before Christ and being outside the influence of the early Hebrew school, their faith knew nothing of a resurrection. They were entirely spiritist.

Since the days of Plato, there have been many kinds of spiritualists. In the main, they have had no regard for the doctrines of the Bible, of the Hebrew, of Christ, and of the Christian. The Swedenborgian school has made some effort at imagining and mystifying it, but its faith is utterly foreign to the Book of books.

The early Hebrew people were resurrectionists. The Pharisees held the ancient faith, mingled somewhat with Platoism, but the disciples of the Lord strove persistently to instruct in the One Hope. The Apostle Paul had no more difficult task than to keep the young church in the One Faith. In Corinth, some of the converts taught that there could be no resurrection from death, and Galatia also departed from the pure gospel. The Apostle trained them to the truth and so far as we know they heeded his teaching.

If a man die, shall he live again? Yes, though he die, yet he shall live, but every one in his own order. Christ is the first-fruits of the resurrection. Afterwards, at His coming, they that are His shall be raised. Later, the rest of the dead shall be raised, some of whom eventually shall attain to everlasting life; the persistently impenitent shall suffer everlasting destruction and death.

May this resurrection hope be logically combined with spiritism? The martyred Tyndale, next to Wycliffe the earliest translator of the Bible into English and, like him, a persistent and clear-sighted Scripture student, pointed out forcibly the inconsistency of such a double faith. He called the one the spiritual doctrine of Christ, the other the human doctrine of heathen philosophers. These, he said, are so contrary that they cannot agree. If the ghosts of men go to heaven or hell in death, what cause or need is there of a resurrection? Tyndale was known as a Baptist, but not a Calvinist. He preferred to be called a Christian and of the Church of God.

The combined faith makes this statement a logical outcome, however foolish it may seem, that God has planned to send the ghosts of the human family to heaven or hell at death, or to a good and bad part of purgatory or intermediate condition, to stay there until the resurrection, when they will be called back to join their bodies for judgment and then to be sent back to the skies or into the



fiery lake. The spiritist teaching of the Roman church is far more sensible.

The words "immortal" and "immortality" in the Bible apply only to a present quality of God and to a promise and pledge to man. God is immortal and incorruptible. (1 Tim. 1:17.) He only hath immortality. (1 Tim. 6:16.) We should seek for immortality. (Rom. 2:7.) It is brought to light through the gospel. (2 Tim. 1:10.) Immortality

and incorruption shall be put on by the blest upon the resurrection. (1 Cor. 15:42-54.)

There are some translations in the common version of the Scriptures that are supposed to lend color to this combined faith. In Christ's promise to the penitent malefactor on the cross, the use of the word "to day" and the punctuation are misleading. If it is read as in the Greek, "Ver-  
(Please turn to page 11)

## Christ on the Cross

By Beth Hardesty (Oregon, Illinois)

**WHAT WAS IT** that held Christ to the cross? Have you ever asked yourself what it really was that held our Saviour to the cross?

Crucifixion was a cruel punishment inflicted on the worst criminals or slaves at the time. Some were bound and others were nailed to the cross. The latter punishment was more painful, but the victim died quicker. Although none of the writers of the crucifixion scene tell us whether Jesus was bound or nailed to the cross, we know it was the latter because Thomas would not believe until he could touch the nail prints in our Saviour's hands. How Jesus must have suffered! Yet, was it the nails that held Him to the cross?

It was not because He was friendless. Jesus had many friends among the rich and important, as well as among the poor and hated classes of people. He had helped and healed many and some would remember. They could not be close because only the Roman soldiers and Jewish officials were allowed near the cross, but many a person could have been watching and praying that His Kingdom be set up. They did not realize that He must die a sacrifice for all, yet many believed Him to be their "Suffering Messiah." People did mock Jesus, however—people who may have been friends at one time. The chief priests, the leaders of the people, said, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." They were blind, and in their blindness they could not see that Jesus could not save them and others and save Himself at the same time. We know He could have prayed to His Father and more than twelve legions of angels would have been sent to Him, but Jesus had friends whom He loved and wanted with Him in His Kingdom.

What was it? It was not human weakness. Jesus said, "I lay down my life, that I might take it again. No man

take it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Jesus was willing to give His life for us. He gave freely of all He had. He suffered, but He was so strong that He died for us.

A Perfect Man!—but what held Him to the cross? Sin—*our sins!* "He was wounded for our transgressions." "He was bruised for our iniquities." . . . Our sin held Him to the cross. The just suffered for the unjust! Why? He suffered and was put to death so He could bring us to God. He wanted us to know the Father and His loving kindness.



Beth Hardesty

His love held Him to the cross. He loved us until the end and asked that God forgive us because we did not know what we were doing. Nothing can separate us from the love of Christ, neither tribulation, persecution, starvation, nor mankind. We are His friends and He died for us. If we love Him, we will walk close to His side and always keep His commandments. We cannot afford to slight Him now. His love for us held Him to the cross. Our love for Him may ease the suffering and shame He bore.

Yes, we can have peace because the lowly Nazarene prayed to His Father to help Him through the hour of trial to bear the heavy burden even unto death. Without Christ we can do nothing, let alone have peace. To reach God we need Jesus working in our hearts. We must seek Jesus before we can obtain that inner peace. Christ knew what He had to do and was willing to do as His Father wished. Yes, God loved His Son, yet He gave His Son as a sacrifice for our sins. Jesus was willing to be our sacrificial Lamb. Jesus was loyal until the end, and if we love and serve Him, our names will be found in the Book of Life of the Lamb slain for the world.

We must remember what held Christ to the cross.



# The Voice of Missouri

## 1946 CONFERENCE REPORT

The thirty-ninth annual Missouri State Conference of the Churches of God convened from August 10-18, at Jordan. Bro. Harvey U. Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Mich., was principal speaker. Other ministers in attendance who assisted in the worship services were James Mattison, Lyle Rankin, Roy Graham, and Francis Burnett, pastor at Jordan.

Bible classes for all ages were held in the afternoon of each day except Sunday. Each evening, at eight-fifteen, a sermon was given by one of the ministers present. On Sunday, the regular church services were held. The ladies of the Jordan church served dinner each day in the new church basement.

Saturday afternoon, August 17, at three o'clock, the business meeting was opened with a song and prayer. Bro. Roy Graham presided. The secretary's minutes of the last annual meeting were read and approved. The treasurer's report was read and approved.

Bro. Francis Burnett, Missouri state evangelist, gave a report of the past year's work, stating that he thought the future for the Missouri work was promising. We were happy to hear this report, as Bro. Burnett has worked hard during the past year. The next year, he will be engaged wholly by the Missouri State Conference. During the past year, the Evangelistic Department of the General Conference assisted with the Missouri work.

Because this state conference did not have a constitution, Bros. Graham, Krogh, and Burnett compiled one suitable for our use. Bro. Krogh read it at the business meeting. It was accepted with a few corrections.

On Sunday afternoon, the business meeting was opened with a song and prayer. Bro. Roy Graham presided. The first order of business was the election of officers. They are as follows: president (3-year term), Francis Burnett; first vice president (2-year term), W. A. Sundwall; second vice president (1-year term), Robert Cooper; secretary (2-year term), Mrs. Ralph Thomas; and treasurer (1-year term), Ralph Thomas.

The date for the 1947 Missouri State Conference was set for the week following the General Conference. The place at which it will be held is Fredericktown. A motion was made to adjourn. It carried.

A baptismal service took place, Sunday afternoon, August 15, immediately after the business meeting. Miss Vivian Collins of Richmond, Calif., was the candidate. A special Communion service was held following the baptism.

At 8:15 p. m., Bro. Roy Graham delivered the closing sermon. This brought to a close a most successful conference with everyone returning to his home feeling he had been benefited by the wonderful sermons delivered and by having had the opportunity of meeting the fine people at the Jordan church.

Mrs. Ralph Thomas, Secretary.

## OTHER FACTS ABOUT THE CONFERENCE

The 1946 Missouri State Conference had a

total registration of ninety-five. There was a total enrollment of sixty-six pupils and a daily average attendance in classes of forty-three. There were thirty-two persons who never missed any class period.

Bro. I. O. Rogers, teacher of the adult class, held the attention of everyone attending. The theme for the week in this class was "The Signs of the Times."

Bro. Krogh, teacher of the young people's class reported that a study was made of the main truths found in Romans 1, 2, 3, and 6. These chapters cover much of the plan of salvation with many references to other texts in the Bible. The Apostle Paul explained how men once knew God and turned from Him. The law was given to show man his sinfulness and inability to save himself by works. Since all have sinned, it is only through faith in Christ and God's plan that we can be justified.

The theme of the Roman Letter is the revelation of the righteousness of God. The key words are "sin," "righteousness," "vindication," and "walk." All persons have sinned. God is righteous in concluding all under sin (Rom. 11:32), that salvation may come by faith. By faith we are vindicated and henceforth must walk by faith.

Mrs. W. A. Sundwall taught the beginners' class. She was called upon to teach after the conference began because the one supposed to teach could not come. Since most of her class was of pre-school age, she told the more easily understood Bible stories and did handwork. She deserves much credit, and we sincerely thank her for her splendid co-operation.

## CHURCH NEWS

Bro. Roy Graham, who has been planning for quite some time to enter the University of Colorado, beginning this fall, has changed his plans. Because of the unanimous vote of his congregation, he will continue with them another year.

Since the appearance of the last Missouri page in The Restitution Herald, we are glad to report that the Bosworth congregation has revived its work. Francis Burnett will preach there the fourth Sunday of each month.

The Jordan congregation has calmed down a bit since the excitement of the conference. At present, though, there is much activity. The new parsonage is being built. The basement is nearly completed.

Bro. Francis Burnett conducted a pleasant but short series of services at Taberville, Mo. Taberville is the home of Mr. and Mrs. Richard Logan, brother-in-law and sister of Ida Vogel. Three sermons were preached. We hope to go back again sometime.

The Kansas City brethren have not had services since July, but will resume work again this month.

## COME TO JORDAN

Plans now are being made by the Jordan brethren to have a special Thanksgiving service on November 16 and 17. Bible classes will be held for all ages on Saturday afternoon. There will be preaching services on Sat-

urday evening, and Sunday morning, afternoon, and evening. There also will be Sunday school preceding the morning worship service. Following the morning worship service, there will be a basket dinner in the church basement. It has been rumored that there will be plenty of turkey. The Jordan congregation invites everyone who can to attend these special services on November 16 and 17.

## FAINT NOT

Paul once said to the Galatians: "Let us not be weary in well doing: for in due season we shall reap, if we faint not." I wonder how often Paul found himself "weary" from his many trials in the ministry. How often, I wonder, did the pettishnesses of his followers cause him a feeling of "What's the use?" Or, do you suppose he ever was tempted to give up his ministry for the more profitable occupation of tentmaking with Aquila and Priscilla. Surely, Paul was as "human" as we and often found himself "weary in well doing." But what if he had quit?

Then think of the other early workers of the church—Peter, John, Matthew, and the other apostles with whom Jesus left His Commission, "Go ye." Do you not suppose they sometimes felt their labors were too great an effort for their meager remuneration? I can imagine Matthew, who once prospered as a collector of taxes, thinking, "Surely, I was better off in my old work. Why should I sacrifice so much for preaching when men turn deaf ears and so few really want to hear?" But what if he had quit?

Quick-tempered Peter often must have been discouraged and embittered by lack of support and by men who disregarded his plea to "repent and be baptized every one of you in the name of Jesus Christ." Yes, he surely became sometimes "weary in well doing." But what if he had quit?

Have you become "weary in well doing"? Have you quit when your help, your support, not only financial, but spiritual, is so greatly needed? "In due season we shall reap, if we faint not."

## YOUR CONFERENCE AND MINE

"Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Psalm 90:17).

Many have asked the question, "What is a conference?" Those who have attended one, whether it be a state or the General Conference, know the answer. For those who never have attended a conference, we will try to give a brief answer. Our conference is the assembling of representatives of our churches in this State. It is for the purpose of conducting business which should concern all church members. It—the conference—should be the leader, even of all the churches.

The Missouri State Conference of the Churches of God is endeavoring to expand its program. The most important work of any conference is to promote the preaching of the gospel. This year, the conference voted to further evangelistic work in the State. By this, we do not mean that we have sufficient workers or finances to reach every member. We only are working toward that goal.

To carry on any work, there must be finances. Since the Lord's work is a non-profit work, we must depend on contributions. This is YOUR conference. It needs YOUR support. Give to the Lord's work. Send YOUR contribution to Ralph Thomas, Flat River, Mo.

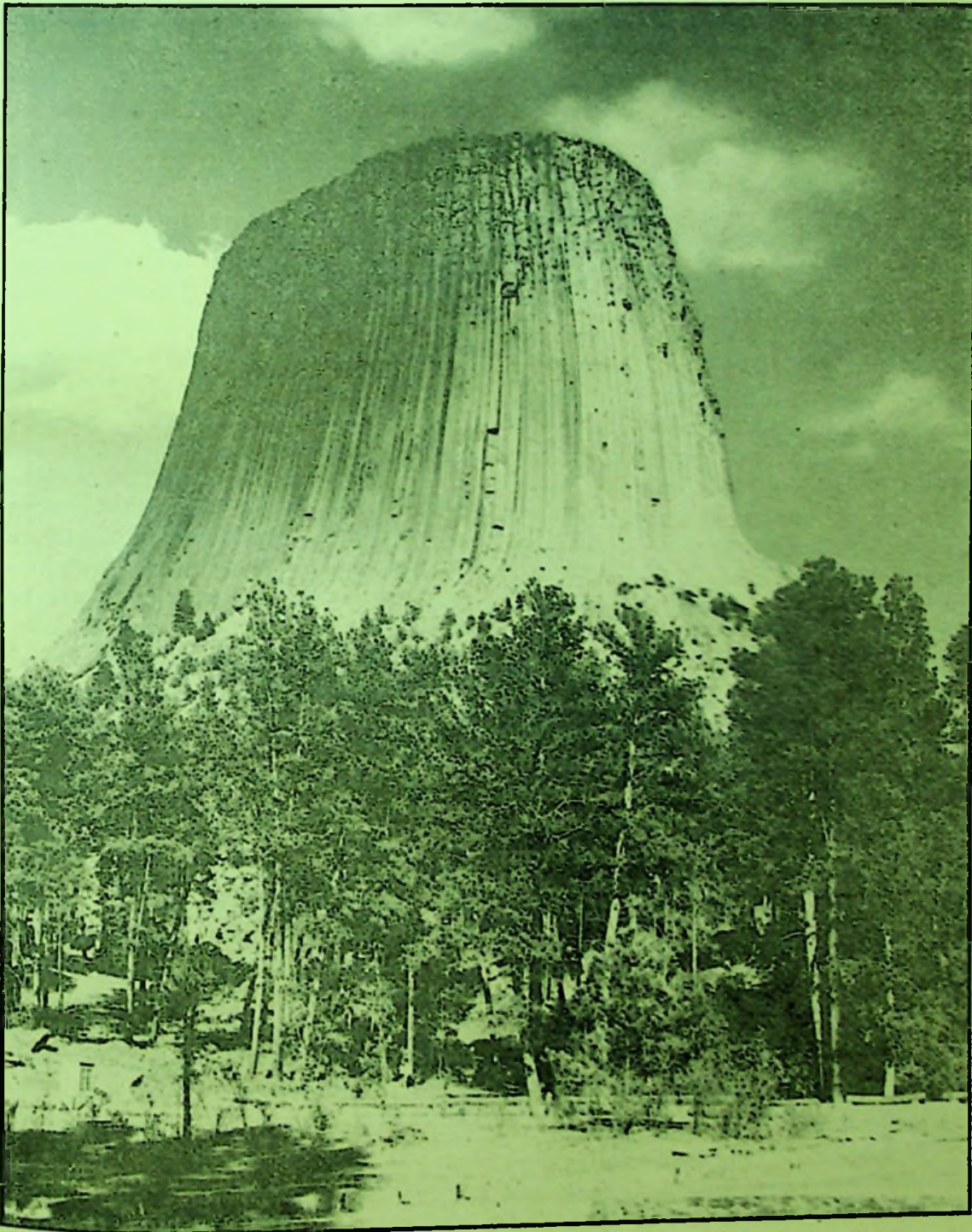


# THE RESTITUTION HERALD

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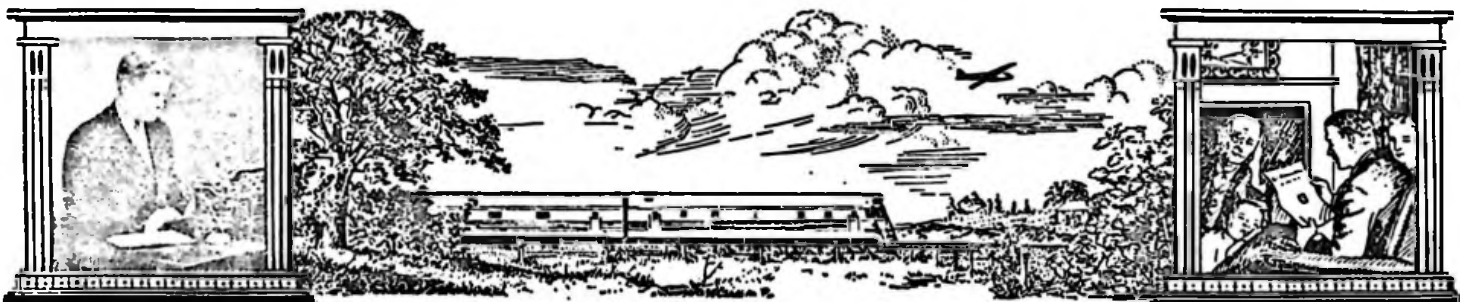
NUMBER 50



—Authenticated News Photo

SOLID STONE SENTINEL (Wyoming) — 865 Feet High





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

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Paul C. Johnson, Associate Editor

## Puny Man; Omnipotent God

The solid stone sentinel shown on the front page popularly is called "Devil's Tower," being a natural wonder of northeastern Wyoming. It is an obelisk rising 865 feet above the surrounding terrain. Authenticated News says: "It was formed by 400,000,000 tons of molten rock when the world was in its infancy." Several years ago, a parachute instructor dropped in his 'chute onto the top of this almost perpendicular Tower. Eight expert mountain climbers toiled throughout a week to rescue him.

Flying above the Tower, the aviator likely felt lordly proud—triumphantly looking down upon the barren rock. Later, however, the silent stone sentinel held him in its heartless clutches. There was no safe way to descend. How puny he must have felt—sitting up there as an insignificant speck, day after day, with the universe of God swinging around him!

Studying the picture, one's mind is stirred to other meditations. How was the rock formed? When was it formed? Why was it formed? Ah, indeed, anyone who attempts to scale, or to analyze, the Tower is, like the aviator, a puny man! Only the omniscient God of heaven knows the secrets of this mighty, solid-stone bulwark. There it stands, though, testifying of powers and events surpassing the combined memory and knowledge of all earth's inhabitants. Well did Isaiah write of God:

"Who"—other than God—"hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

"Who hath directed the spirit of the Lord, or being his counsellor hath taught him?"

"With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?"

"Behold the nations are as a drop of a bucket, and are counted 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 nations before him are as nothing; and they are counted to him less than nothing, and vanity.

"To whom then will ye liken God? or what likeness will ye compare unto him?" (Isa. 40:12-18.)

Hear Isaiah saying, also: "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (vv. 6, 7).

Looking again at the great pillar of rock, one observes a peculiar formation of seams in the stone—these cut perpendicularly on the stone's surface, and each rift being evenly parallel to those adjacent. Beneath, and surrounding the stone giant, beautiful trees defy the barren ruggedness, as, in God's great economy, life and beauty always try to cover barrenness. Life, gift of God, tenaciously fights its way, century after century. Glorious God! Sculptor in stone and Creator of life to enhance His sculpturing!

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but 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; they shall walk, and not faint" (Isa. 40:28-31).

"The Devil's Tower," is it called? Better that it be called, "The Tower of God."

## The Index

Pages 13-15 of this issue of THE HERALD present an index of the articles published in Volume 35, this issue being the last one of the present Volume. Sincerely, we thank all writers who assisted so well in maintaining THE RESTITUTION HERALD during the past twelve months as our weekly church visitor to hundreds of homes.

# Destruction of the Wicked

By Emma C. Railsback (Los Angeles, California)

**I**F WE LET the Scriptures speak, the truthfulness of the above title cannot be denied. The writer has seen a number of people "lulled to sleep," or to be more explicit, lulled to a definite position of indifference to the promotion of the gospel message, after being persuaded that sometime and somehow every individual who has ever lived will be given salvation. When asked if their indifference was not the result of the erroneous doctrine, they deny the accusation and say it is because they are not permitted to teach as they believe. A few, however, are very subtle in their efforts to draw those of less experience and knowledge into this false doctrine. Like the Serpent's story of Genesis 3, it sounds good to the unwary, and they accept it without an investigation of God's statements. If the promoter of this Satanic doctrine presents thoughts along another line which are in harmony with the truth, that fact helps him to sell his false teachings.

The Church of God studiously tries to be guided by the Holy Writings. Why those who insist on teaching doctrines contrary to the Word do not voluntarily withdraw, and spread their propaganda to the world, is self-evident. They have been likened to the Communists who enjoy the blessings of this American government, yet put forth every effort to destroy it. Let us search the Scriptures.

The following texts are a few of the statements of the inspired writers.

"The wicked shall be turned [returned] into hell [the grave or *sheol*] and all the nations that forget God" (Psalm 9:17).

"Evildoers shall be cut off . . . yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be" (Psalm 37:9, 10).

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away" (Psalm 37:20).

"They that be cursed of him shall be cut off" (v. 22).

"When the wicked are cut off, thou shalt see it" (v. 34).

"As wax melteth before the fire, so let the wicked perish at the presence of God" (Psalm 68:2).

"Let the sinners be consumed out of the earth, and let the wicked be no more" (Psalm 104:35).

"The Lord preserveth all them that love him: but all the wicked will he destroy" (Psalm 145:20).

"Salvation is far from the wicked: for they seek not thy statutes" (Psalm 119:155).

"The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:22).

"It is joy to the just to do judgment: but destruction shall be to the workers of iniquity" (Prov. 21:15).

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise . . . and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:1-3).

"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" (Matt. 7:13).

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:32).

"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 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" (2 Thess. 1:7, 8).

"With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion: that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:10-12).

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6:9).

The Apostle Jude condemned the wicked in very strong language, ending his description by calling them "raging waves of the sea, foaming out their own shame: wandering stars, to whom is reserved the blackness of darkness for ever" (v. 13).

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. 10:26, 27).

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, (Please turn to page 7)

# The Inspired Word

## In Two Parts—Part Two

By P. W. Buzek (Cleveland, Ohio)

THE BIBLE, written as men were moved by the Spirit of God, has little appeal to men of worldly disposition. The Apostle Paul said: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Men, in their natural state, have their "understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18), but one who is spiritual "hath the mind of Christ." The Spirit is as necessary, therefore, for reception of truth, as it was necessary for its communication.

Next, let us consider what the Scriptures tell concerning the effect of the Word of God on those who receive its truths. Jesus said: "The words that I speak unto you, they are spirit, and they are life" (John 6:63). Indeed, all Scripture communicates life. Christ was the Great Sower of the seed of truth—seed that will grow and bear fruitage in the Kingdom of God. The Apostle 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).

James testified that God, by His own will, "begat he us with the word of truth" (1:18). Life comes to men, therefore, through the Word of God. Through that Word, men are cleansed. "Now ye are clean through the word which I have spoken unto you." "Sanctify them through thy truth: thy word is truth" (John 17:17). The pattern for Christians' sanctification is God's own Son. Jesus truly lived "by every word that proceedeth out of the mouth of God." Hence, His life was spotlessly clean and pure.

The inspired Word of God also *enlightens* men. David said: "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). "The entrance of thy words giveth light; they give light unto the simple" (v. 130).

God's Word is His own eye looking into the innermost depths of the soul. His Word is, also, food for His children—food that develops a Christian from his spiritual infancy to spiritual maturity. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Peter 2:1-3).

The Apostle Paul admonished Timothy, saying: "Continue thou in the things which thou hast learned and hast

been assured of, knowing of whom thou hast learned them" (2 Tim. 3:14). A safe interpreter of Scripture can be only one who exemplifies the effects of Scripture in himself.

### Old Testament Inspiration

Many critics who seem willing to concede inspiration to the New Testament Scriptures are disposed to deny inspiration to much of the Old Testament. In answer, we aver that writers in the Old Testament repeatedly declared that they spoke, or wrote, under the Spirit's direction—that whatever they voiced was given them of God to speak.

David said, "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2). Jeremiah asserted: "These are the words that the Lord spake." Isaiah testified: "The Lord spake thus to Ahaz, saying . . ." Ezekiel said that God commanded, "Speak my words unto them." Amos said, "Hear this word which the Lord hath spoken against you." Frequently exclaimed the prophets, "Thus saith the Lord," and frequently they closed their words with, "The mouth of the Lord hath spoken it."

### New Testament Inspiration

Certainly, evidence of inspiration in the New Testament is not less convincing. Foreseeing the ordeals through which His disciples would pass, Jesus said: "Whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:10-12). Here is direct and positive affirmation that the Holy Spirit did speak through men in the new dispensation.

All human theories of inspiration vanish before the fact that a number of unlettered fishermen proclaimed, almost momentarily and in tongues utterly unknown to them, the gospel of God—showing conclusively that their words were instantaneously communicated to them by the Spirit of God, and through them to others. Thus, the apostles of our Lord were endowed and qualified for their work



as God's messengers. Consider, too, Paul's words: "We have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:12, 13).

### *Concluding Observations*

The question may arise, "How much in this present age does God voice, instruct, and guide His chosen ones in doing good to mankind. In seeking an answer to that question, let us observe how God assisted Moses. Moses had said, "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). The Lord answered: "Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

It will be observed that God did not promise to be with Moses' mind, teaching him what to think; but God did

promise to be with Moses' mouth, teaching him what to say. Judging from the Records, the thoughts of Moses were not inspired in any degree, but his words were inspired, and it is with Moses' words that we primarily are interested. If one were to assume that Moses's words were not inspired, how could he account for Moses' injunction to Israel when nearing the end of their wilderness journey, saying:

"Ye shall not add to the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you"? (Deut. 4:2.) Surely the meekest man on earth could not have attached such importance to his own words; neither could he have commanded such respect for the words given to Israel, unless he knew those words were inspired.

We suggest, therefore, that the Spirit of God today assists God's people to speak aright when trials and opportunities arise, though, as individuals, they may lack eloquence. Certainly, he who has a good storehouse of Scripture, having committed *(Please turn to page 7)*

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## Disobedient Spirits

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*By Gertrude M. Logan (Saint Louis, Missouri)*

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*Christ "preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah" (1 Peter 3:19, 20).*

THE word "spirit" has various meanings according to its use. In the reference of 1 Peter 3:19, 20, it refers to those whose minds were in the prison house of sin. Ephesians 4:23 shows the word "spirit" used in connection with mind. Since the literal mind cannot be put in a literal prison, the "spirits in prison" must be a term used figuratively. Christ spoke in parables and dark sayings, and this text is an example of one of the apostles so speaking. The Scriptures abound in figures of speech.

This chapter (1 Peter 3), beginning at verse 8, admonishes Christians to be of "one mind, having compassion," to "love as brethren, be pitiful, be courteous," thus mentioning many good qualities we Christians must cultivate. Then Peter spoke of the suffering "for righteousness' sake" (v. 14), because even "Christ also hath once suffered for sins . . . that he might bring us to God, being put to death in the flesh, but made alive by the Spirit [God's Spirit]: by which also he [Christ] went and preached" to the sinners in His day. Then the text continues to compare how this Spirit (God's) in Noah had saved only eight souls—"saved by water."

Matthew 24:37 says: "As the days of Noe were, so shall also the coming of the Son of man be." We who are Christians must strive all the harder to rescue the few who will be saved from the terrible things that are sure to happen just before the return of Christ. Not only must we do this; we also must watch that we are not deceived by false teachers now so plentiful. Thank God, the word *almost* is implied in Mark 13:22, which says: "False Christ's and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were *possible*, even the elect." So, let us continue to dig for the diamond of truth, and to "keep under" our bodies, lest we become castaways, as Paul said he feared.

When we consider the glorious and eternal reward, and think of the few years in the flesh, we should do like the noble Bereans—search the Scriptures daily. If we allow the things of this life to take all our time and money, we must not expect to reap. We must sow to the Spirit, which is life and peace now, and reward so great in the future, that it has not entered the mind nor the eye. It is "poor business," to say the least, to be a "disobedient spirit."

# What Price Sunday?

By William Crossley (Waterloo, Iowa)  
Selected by F. L. Austin (Oregon, Illinois)

WITH the increase of facilities for travel and of amusements, Sunday is fast losing its place as one of our most valued institutions. We shall not realize its full value until, through neglect or willful wrong thinking on the subject, we lose it. Sunday is one of the "pearls of great price" that, Esau-like, we are bartering away for a "mess of pottage."

Of course the church with its emphasis on the letter rather than the spirit of the thing is partly to blame for the imminent collapse of the Sunday tradition. Mark you, however, the church is not altogether to blame. We, the people, must share the guilt. We have so conditioned our minds that we allow nothing to interfere with our selfish desires. Self-denial is not too much of a consideration with us even if in denying ourselves certain bits of pleasure we could help save this great day that may soon lose its total significance for us. We realize that the ancients did a lot of hair-splitting on the question of what to do or not to do on Sunday.

Dr. Gilkey in his book, "Jesus and Our Generation," refers to the fact that there were thirty-nine interpretations of the meaning of the kind of labor a man could not do on Sunday among the Jews.

For example, knots could not be tied on Sunday. This held for sailors and camel-drivers whose business demanded they should tie knots—"But," said the rabbis, "not on Sunday." "However," said Rabbi Meir, "this tying of knots on Sunday did not apply to women in fastening their garments."

Again the rabbis said, "Burdens must not be carried on Sunday." For example, said Rabbi Josés, "A cripple would commit a sin if he wore his wooden leg on Sunday, since he had to work to do it." "Not so," said Rabbi Meir, "for a wooden leg is a help, so the cripple may use his wooden leg on Sunday."

It was such quibbling as this that led Jesus to remark that the Pharisees made Sunday a burden grievous to be borne.

Our Puritan forebears were just as hardshelled on the question of Sunday as the ancient Jewish rabbis.

Alice Morse Earle in her book, "Sabbath in Puritan New England," tells that in the latter part of the seventeenth century a wicked fisherman was fired by the court for catching eels on Sunday.

In 1670, John Lewis and Sarah Chapman, two lovers, were accused and tried before the courts for "sitting together on the Lord's day under an apple tree in Goodman Chapman's orchard. In 1651, Captain Kimble of Boston was set for two hours in stocks for his "lewd and unseemly behaviour" which consisted in kissing his wife publicly on the Sabbath day upon the doorstep of his house when he had just returned from a voyage and absence of three years.

Absurd as these records appear, it would be a pity if we allowed them so to color our view of Sunday as to become contemptuous of its value.

Dr. Halford Luccock says, "For many years, Sunday has fast been degenerating into a week end." Between the two there is a difference. The Sunday of the church and religious tradition was marked by absence of work, by quiet and a definite place for worship. The modern week end is marked by journeying about with a heavy empha-

sis on amusement. Lest we lose our Sunday and its benefits, let us try to do two things at least with it:

(1) Observe it as a day of rest.

I recall reading of a university professor who said he never rested on Sunday. He prepared his Monday lecture for his students on that day. Reading his obituary later, I found the doctors said he died of old age, at 43. Sunday was instituted as a day of rest. We need it. We shall be younger longer if we observe it.

(2) Use it for meditation.

Where? Some tell me that they can meditate amid the haunts of nature. True! But the average "week-ender" who makes a trip of up to five hundred miles doesn't.

The church is the place for meditation. Why not spend an hour there on Sunday? There, listening to good music, the wealth of Scripture, and a good sermon, you may touch the heart of the Eternal and learn to consider His thoughts and how to walk in His ways. Any Sunday so spent will be a day holy to you and to God.

## THE LORD'S RETURN

"Thou art coming, O my Saviour,  
Thou art coming, O my King,  
In Thy beauty all resplendent,  
In Thy glory all transcendent;  
Well may we rejoice and sing!  
Coming! in the op'ning east  
Herald brightness slowly swells;  
Coming! O my glorious Priest—  
Hear we not Thy golden bells!

"Oh, the joy to see Thee reigning—  
Thee, my own beloved Lord!  
Ev'ry tongue Thy name confessing,  
Worship, honor, glory, blessing,  
Brought to Thee with one accord;  
Thee, my Master and my Friend,  
Vindicated and enthroned,  
Unto earth's remotest end  
Glorified, adored, and own'd!"  
—F. R. Havergal.

THE INSPIRED WORD

(Continued from page 5)

many texts to memory, will have ready answer where, otherwise, he would be lacking.

"The words of the Lord are pure words: as silver tried in the furnace of earth, purified seven times" (Psalm 12:6). "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes" (Psalm 19:7, 8). "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). These testimonies being true, man's will had nothing to do with the prophecy. God chose the words He wanted presented to His people.

There can be no question but that the New Testament writings were given expressly for Christians, but it is well to remember, also, that "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).

A DAY OF PRAYER

"Why do people cry to God  
When great disasters come?  
And set apart a day of prayer  
To plead the Almighty One?"

"Some say there is no God;  
Why waste your time in prayer?  
Yet everywhere you turn to look,  
His handiwork is there.

"And when our hearts are torn  
With sorrow, grief, and pain,  
We feel the need of some Great One  
To set things right again.

"So let's be truly grateful  
For our Father's loving care;  
And let's not forget to thank Him  
When He has answered prayer."

—Helen Dietz.

DESTRUCTION OF THE WICKED

(Continued from page 3)

and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

How much stronger language could be used to convince men that destruction is the lot of the wicked?

BOOK  
PARADISE

By Arlen Marsh

"'T is elder Scripture, writ by God's own hand,—  
Scripture authentic! uncorrupt by man."

—Edward Young, "Night Thoughts."

Of the numerous commentaries now on the market, none is better, and most are much worse, than Adam Clarke's six-volume analysis of the Bible.

*Clarke's Commentary* (Abingdon-Cokesbury; \$15.00) has again come into print for the first time in three years; during its absence from religious bookstalls, it has been missed keenly by a large segment of laity and clergy alike. The paper shortage, of course, has been responsible—the same shortage that had made it next to impossible for you to secure the Sunday school supplies you want.

The General Preface of *Clarke's* is almost worth the price of the entire set. Information which now is nearly impossible to secure elsewhere is given in this portion of the Preface, about the origins of the King James Version and the methods of copying ancient Bible manuscripts.

Comments on the Scripture texts are given space at the bottom of each page, while the texts concerned are reproduced (with full marginal references and notes) at the top. The King James is used as standard.

Dr. Clarke's theology is, of course, questionable now and then; but no commentary would be wholly acceptable from the viewpoint of the Church of God. For use by the average student, this type of commentary probably is more effective than the expository chapters to be found in such works as *The Expositor's Bible*.

Preceding each scriptural book is an individual preface which discusses the origin, history, and general purpose and doctrine of that book. Since Dr. Clarke was infused with the idea that was expressed by Edward Young, his prefaces do not turn to the modernism that is evident in the *Abingdon Commentary*, for example.

The Clarke scholarship cannot be questioned, even in these days of chronic skepticism. The commentary's allusions to history, language, rabbinical and pagan teaching, and ancient Christian writings may be taken as definitely authentic. Treatment is sufficiently full as to be really worth while to either Sunday school teacher or preacher.

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Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**ARTICLE OF FAITH.** Pope Pius is said to be polling the Roman Catholic bishops over the world on the possible reaction of the faithful toward declaring the assumption of Mary an article of faith. This view which has been the teaching of the Catholic church since Pope Benedict XIV declared it a probable opinion, the denial of which would be "impious and blasphemous," is now being sought as an article of faith. It holds that at death the body of the Virgin Mary was preserved from corruption and soon afterwards was assumed into heaven and reunited with her soul.

The editor of "The Lutheran Standard" queries: "If it is declared doctrine of the church, would not Mary be justified in wondering why the infallible vicar of Christ (infallible since 1890) had not discovered it sooner?"

Protestant writers over the country are pushing their editorial pens extra hard in declaring this new move. In exalting the worship of Mary to a new high is nothing short of idolatry, Mariolatry, and the infamy of apostasy, which all may be true, and perhaps even worse than such language describes. Yet, the teaching of the assumption of Mary is purely the outgrowth of a belief in the natural immortality of man and is not much worse than the fantastic accounts which Protestant orthodoxy ascribe to the souls of men when the enemy, death, stalks their paths. The assumption of Mary and the "going home of the soul at death" are the same brand of dogma, only the Catholics are capitalizing it a little more.

**CHRIST IN COMICS.** This summer, Robert A. Southard, a Jesuit priest of the Catholic church announced to the Summer School of Catholic Action in Chicago that plans were about complete to publish the life of Christ in "comic book style."

Without discussing the merits or demerits of such a method, the new approach to the child mind, that is more or less built around the comic strip, is being watched with interest by religious educators. The editor of "The Christian Advocate" hails it as an excellent idea if it is a true portrayal of the life of Christ. At least, it can be said that the world has gone a long way in its change of habits and ways since the stern days of a hundred years ago.

**STEIN OF BEER.** It was a hot day in late summer when Fiorello H. LaGuardia, director general of the United Nations Relief and Rehabilitation Administration, stepped out of his plane at the Prague airport, where he was greeted by a delegation which gave him a stein of beer to cool him off. As he started to sip, his conscience apparently bothered him, for he stopped and said: "Czechoslovakia must be making a great comeback to use its grain to make beer. We will not need to send you any more relief." In commenting on the mat-

ter, the editor of the "Watchman and Examiner" well asks, "Why should the American people be taxed in order to feed the starving countries which divert grain for alcoholic beverages?"

The bread baskets of the country are being culled for crusts while millions of bushels of grain are being used to make alcoholic beverages that blight and curse millions who become slaves to the habit of drink. A recent survey of European conditions reveal that there are 11,000,000 orphans and 30,000,000 hungry children in varying degrees of malnutrition or active starvation. While these millions go hungry and die—the legalized crime of rum and ruin goes almost unchallenged by the forces of right. The situation in Asia can be multiplied manyfold to the figures applying to Europe. There is "need of powdered milk, food concentrates, and vitamin tablets to build up their skeleton-like little bodies," and the steins of beer are everywhere. No wonder Fiorello balked!

**FEAR AND FRUSTRATION.** Former President Herbert Hoover, commenting on his world survey of famine conditions, says, "The dominant note in the world now is fear and frustration, rather than hope and confidence." Indeed, as one talks to the man on the street about the world outlook, he invariably is presented with a pessimistic picture. The evils of peace seem to be worse than the sins of war. The complexity of the economic life, the decadent structure of society, the moral depravity of world politics, all tend toward discouragement to the person whose hope is in this life only.

Speaking further, Mr. Hoover remarked: "The dismemberment of the German state and the attempt to reduce the German people to a level of perpetual poverty will someday break into another world explosion." Hoover is a realist—a factualist that thinks in terms of a mathematician. He sees another "world explosion." There is no doubt but what this coming last world-wide struggle is in the making, yet, we would warn against the calm that surely will fall upon the world before the day of Jacob's trouble comes. There are so many prophecies that indicate prosperity and pleasure as rampantly disillusioning the people. Times of plenty and days of pleasure lull the lukewarm to sleep. Beware of the calm that will come before the storm!

**RUSSIAN CHURCH.** An internal struggle is being waged in the Russian Orthodox Church over the appointment of an archbishop to fill the vacancy created by the death of Archbishop Eulogius of Paris, who was under authority of the Istanbul Sec. The archbishop in London is expected to appoint Msgr. Vlodymir, coadjutor to the late archbishop, as temporary administrator. In Russia, the Orthodox church has taken a hand and has appointed Metropolitan Seraphim, of pro-

Nazi sympathies, to fill the vacancy. Thus the East and West sections of the church are in conflict over the authority to rule. It is the same struggle that is going on in the political circles of the country to force the Western world out of the Russian sphere of influence—even out of Europe.

**CONVERTS.** The Roman Catholics in the United States reported 57,430 converts during the year of 1945, and the baptism (sprinkling) of 705,557 children. This brings the total number of Catholics in the United States, Alaska, and the Hawaiian Islands to 24,402, 124. This includes all infants that have been sprinkled by the church. New York City, Boston, and Chicago all are reported to have more than a million members of the Roman church. There were 38,980 priests and 139,218 nuns given as being under Catholic orders.

**ONE IN FAITH.** At one of the meals served in the dining hall during General Conference, there was one table filled with the members of one family—the Hughes family. This, of itself, is not anything unusual, to have fifteen members of one family, with the "in-laws" included, sitting at one table. The nice thing about the case was that they all were in the faith. They have been isolated from fellowship with the members of the church, more or less, since they first came into the faith; but, in all their journeys, they remained faithful and loyal and were steadfast enough to bring all those marrying into the family into the faith. Being joined in faith, they can sit around a common table and eat both material and spiritual food. They have set a good example.

**MISSIONARIES MURDERED.** Two missionaries of a certain Church of God in Mexico were murdered by Catholic Indians of Santiago Yeche. Two federal officers were sent there, and one of them was killed; the other, feigning to be dead, escaped. Commenting on this crime against law, justice, and righteousness, one priest is reported to have said: "Protestant missionaries, who have been dispensing medicine, clothing, etc., are like the British missionaries in Ireland during the famine of 1847 who bought Catholic souls with soup. They are all 'metiches'—people who stick their noses into other people's business. In the United States, you have eighty million who profess no religion at all. If the Protestants want to save souls, why don't they do it in the United States, instead of Mexico, which has been solidly Catholic for 400 years."

This is a type of religious liberty that the church with headquarters on the Tiber believes in and practices where it is in the majority. The priests may appear on platforms with other speakers in the United States and appeal for religious freedom and the elimination of race prejudice, but elsewhere it is a different story. It is Rome at heart.

# 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."*

## When Joseph Was Seventeen

Jacob, Joseph's father, was living in the land where his father Isaac had lived for a while. It was in the land of Canaan. At that time, Joseph was seventeen years of age. He was feeding and caring for his father's flock. Joseph's brothers were helping to feed and care for the flocks, too.

Now it seems that Joseph saw that his brothers were not doing what was right and good. He "brought unto his father" a report of their evilness. That would, of course, make his brothers angry with him. However, if you saw your brother or sister doing things you were sure your mother and father would not want them to do, perhaps you would tell your mother or father all about it. Then she or he could help guide them to do the things that were pure.

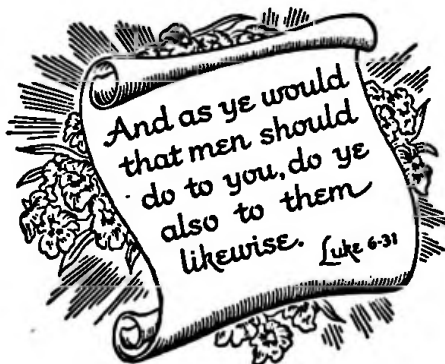
Joseph was loved by his father more than the other children. The Word says it was "because he was the son of his old age." We know, too, that Joseph was Rachel's first child. Rachel was the one Jacob loved most of all. What do you remember about the story of Rachel? Do you recall how her father gave Jacob her older sister first, as the custom of that land was, and then Jacob worked seven more years for Rachel?

To show Joseph how much he loved him, Jacob (or "Israel," as he then was called) made him a coat. We are told his father made the coat. It is also said to have been of many "pieces." Perhaps it was like these quilts made of many colors and pieces. They are called "patch-work" or "crazy" quilts. Anyway, it must have been beautiful, for it made the brothers hate Joseph more. The brothers hated Joseph because their father loved him most. They could not speak to Joseph in a kind, friendly way.

## Brotherly Kindness

Today we see far too little brotherly kindness in homes and schools. A true Christian brother should be anxious to help and lift, even those who have done wrong. Joseph's brothers were cross with him. Our Bible does not say that Joseph was unkind to them. Perhaps that also

was a reason his father loved him most. Joseph's mother was dead at this time. Our text of gold (Eph. 4:32) at the top of the page tells us how we should do to be like Jesus. We want others to be loving and forgiving toward us. Then if we are Christ's followers, we will treat others the way we want them to do to us. The Golden Rule is given to us to be better boys and girls. If we continue to try to live to please Jesus, we shall grow to be more like Him every day.



## Joseph Runs an Errand

Israel depended upon Joseph for help. His brothers were quite a distance from home, tending the flocks. Israel told Joseph to go to his brothers. He was to find out if everything

was well with them and the flocks. Then he was to return to his father and tell him.

When Joseph came to Shechem, he searched for his brothers. A man saw him wandering around in a field. He asked, "What seekest thou?" Joseph answered, "My brethren." He was told that they had left this place and had gone to Dothan. It was there that Joseph found them.

## Christ's Teachings

Jesus "lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

"Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.

"Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful."

## Happy Birthday Wishes

Darlene Denchfield, Sept. 28, age 12, Grand Rapids, Mich.  
Lucille Richardson, Sept. 29, age 7, Hammond, La.  
Thomas Savage, Jr., Sept. 29, age 10, Waite Park, Minn.



## AMONG THE CHURCHES

### CALENDAR

September 30—District Sunday School meeting at Oregon, Ill.  
 October 13-20—Special meetings at Eden Valley, Minn. (Sydney E. Magaw, guest speaker.)  
 October 19, 20—Minnesota Fall Conference at Eden Valley. (Bro. Magaw will continue at Eden Valley as guest speaker through these Conference dates.)  
 October 27—Illinois Fall Conference at Dixon.  
 November 2, 3—Michigan Quarterly Conference at Blanchard.

### VIRGINIA CONFERENCE

The Virginia State Conference for 1946 has passed, leaving behind it many memories of spiritual blessings shared in the blessed circle of Christian fellowship. Both attendance and interest were above average. The Virginia brethren feel that it was one of their best conferences.

Guest speaker for the Conference was Bro. Sydney E. Magaw, who, besides delivering a message from God's Word of Truth each evening and twice each Sunday, alternated between the adults' and young people's classes as teacher morning and afternoon. Sr. Verna Thayer, assisted by Sr. Ellen Van Fleet of Grand Rapids, Mich., taught the primary and intermediate groups. Attendance in this group was approximately double that of last year. Sr. Jane LeCrone taught the junior group, which also showed an increase in attendance over that of last year. The writer alternated with Bro. Magaw in teaching the young people's and adult groups.

We are happy to be able to report that during the course of the Conference, several submitted to the Lord in baptism. The names of those baptized follow: Milo Magaw, Oregon, Ill.; Mr. and Mrs. Carl W. Blankenbaker, 1454 Monroe St. N.W., Washington, D. C.; Miss Cathleen Miller, Maurertown, Va.; (Mrs.) Pearl Ritenour, and Mrs. Alva Coverstone, Waterlick, Va.

The Virginia brethren are happy to welcome all into Christian fellowship and to pledge to them every aid that they may be able to extend to them in walking in the Christian way.

A hearty "Come again" is extended to all who attended the Conference and an equally heartfelt "Thank you" to those who by their quiet efficiency as teachers, cooks, matrons, cleaners, etc., did so much to keep the wheels turning smoothly.

We hope that those who accompanied Bro. Magaw enjoyed Virginia and Virginia hospitality enough to visit us again in the not-too-distant future.

With the pleasant memories of Virginia Conference, 1946, still in mind, let us be making plans for an even more pleasant and successful Virginia Conference, 1947. The regular attendance and whole-hearted co-operation of everyone will help to make it so.

J. R. LeCrone.

### ATTENTION, MINISTERS!

A new issue of Ministerial Cards is being sent out under date of September 1. The issuance of all cards of same date will simplify our work and records. These cards are sufficient for identification for all official duties devolving on you. Destroy your present card.

It would help us a great deal in keeping the mailing list up to date if you would furnish us with your change of address. If you have moved and your address has changed during the past year, will you please send us the corrected address. Thank you!

Committee on License and Ordination,  
 C. E. Randall, Chairman,  
 Fonthill, Ontario.

### WESTERN NEBRASKA

The Western Nebraska Conference was held, August 18-25, 1946, at Holbrook. Four classes were held twice daily with preaching service each morning and evening. A good attendance enjoyed services conducted by visiting ministers, Bros. C. E. Randall, James M. Watkins, Grover Gordon, E. E. Geisler, and the local pastor, T. M. Ferrell.

There was an average attendance of 38 at the daily classes, with eight states and thirteen Nebraska towns being represented during the week.

Four were baptized on Sunday, August 25, by T. M. Ferrell. They are: Sydney Hammond, Holbrook, Nebr.; Nile Larington, McCook, Nebr.; Earl Beebe, Stockville, Nebr.; and Inez Grezeskowiak, Minncapolis, Minn. May these all live faithfully to their Lord and Master.

Icel Stedman, Cor. Secy.

### TEMPE, ARIZONA

Bro. and Sr. E. J. Demmitt and family of Troy, Ohio, drove Mother Brewer out, August 30. They left on September 4.

Bro. and Sr. Roy Graham and Bro. Manken of Fredericktown, Mo., stopped for lunch on September 6. They were on their way home from San Francisco.

We are having a two-weeks' teacher training class with good attendance and interest.

Anyone coming to Tempe this winter better bring a tent or trailer.—C. E. Lapp, 220 Roosevelt St., Tempe, Ariz.

### LOS ANGELES, CALIFORNIA

On Sunday, September 15, in the morning service, after a sermon on baptism, entitled, "Thus It Becometh Us," it was my privilege to immerse twin sisters, Betty and Bonnie Smith, residing with their parents, Mr. and Mrs. Raymond Smith, 1618 Exeter St., Rt. 1, Box 568, Hynes, Calif. These young ladies, age sixteen, are active in our church work and members of our choir.

Our annual Rally Day is set for October 6, with an all-day meeting and picnic dinner. Visitors are cordially invited. Our church is located at 230 W. 103rd St. J. W. McLain.

Send The Herald to your friends.

### ILLINOIS FALL CONFERENCE

The fall quarterly Conference in Illinois is planned for October 27 at Dixon. Keep the date in mind, and come if you can. Program will be announced later.

## Gleanings From the Field

"The field is the world."—Jesus.

We are sorry to learn from Sr. Marie Schreiber, 488-17th St., San Bernardino, Calif., about the tragic death of her husband, though the details of the tragedy were not included.

Sr. Jessie Dixon, 1712 N. 33rd St., Omaha, Nebr., reports that the Omaha pastor, Bro. Robert Hardesty, and his family are visiting in Missouri, thus occupying part of the time until the Omaha parsonage is available.

"Certainly, we are living in a time different from any recorded in history, unless it was that of the antediluvian Age. The Good Old Book, though, is sweeter than ever."—John Lehman, West Milton, Ohio.

Bro. A. J. Hoke, business manager of National Bible Institution, plans to be in Oregon, Ill., during the week of September 23-29, attending to numerous duties that have been accumulating for his coming.

Sr. E. C. Pearson, Rt. 2, Tipp City, Ohio, most of the time confined to her bed with arthritis, writes that she was able to attend Sunday school and preaching services at the Brush Creek Church of God on Sunday, September 8.

Born, September 21, 1946, a firstborn son to Bro. and Sr. Harold Doan, 1908 N. Keystone Ave., Chicago 39, Ill. Congratulations!

Bibles rise in price: All Bibles have advanced \$1.00 in price. Goodspeed's complete Bible now costs \$4.00.

Bro. James M. Watkins, Promotional Director and Co-ordinator of our work, spent Sunday, September 15, with the brethren at Rockford, Ill. At present, he is engaged in a series of conferences with various department committees. He plans to leave Oregon, Ill., September 28, for special work in Canada.

**DISTRICT WORKERS' MEETING**

Northern Illinois—Rockford, Dixon, Chicago—Sunday school workers are planning to meet at the Oregon Church of God, 7:30, Monday evening, September 30. Sr. Frances Walls, president of the National Sunday School Association has charge of the meeting. All persons interested in Sunday school work are invited to be present.

**NEW MEMBERS FOR CHRIST**

Recently, it was our pleasure to baptize three new members into the body of Christ. On Sunday afternoon, September 8, Mrs. Delbert Dunbar was baptized at Delta, Ohio. On the following afternoon, our son, Malcolm, was baptized at Oregon, Ill. The following Sunday, September 15, Miss Eva Averill, one of the workers at the East Oregon Chapel, was baptized. God grant that these new members will continue throughout their lives to be dependable members of His church, and that they may share in the glories of the everlasting Kingdom when Christ returns.

Sydney E. Magaw.

**OREGON BIBLE COLLEGE NEWS**

On Monday night, September 16, the Oregon Church of God held a reception on the church lawn for the new students and for Bro. and Sr. Otto E. Dick and his family. All students were in attendance and participated in "get-acquainted" games. Ice cream, cake, and coffee were served after the games. We wish to express our sincere appreciation for this reception and to say that we are glad to fellowship with members of the local church.

Raymond Brown, who recently has returned from Rome and who soon will receive his discharge, visited the College on Monday and on Thursday and Friday. After a brief visit at home (Baraga, Mich.) he plans to enroll here.

Bro. James M. Watkins presented an interesting and practical talk at chapel service, Tuesday, September 17. On Tuesday, also, Mr. Joe Heuvallhorst of Grand Rapids, Mich., visited the College. He is a brother-in-law of Milton Hall.

Members of the new student council are Janice Johns, Howard Beemer, Gordon Landry, Kirby Davis, and Timothy Pearson. The council met with Bro. Dick, Tuesday and Wednesday nights, to make plans for extra-curricular activities. Plans were made for a monthly bulletin to be published by the students, with Bro. Kirby Davis as editor, and for the publishing of the College annual, with Bro. Howard Beemer as editor in chief.

Two valuable books have been donated to the library. Arlen Marsh donated an Atlas of Palestine and Mary Mae Nedrow contributed a volume of her original poems.

Because of difficulty in securing enough textbooks for the course in the geography of Palestine, a course in psychology is being offered in its place.

Howard Beemer has been selected as College librarian. He has been rearranging the stacks of books, furniture, and reference material. At present, he is occupied in sorting and cataloguing books. He soon will publish a list of needed books. This year, we shall enjoy subscriptions to several magazines.

Almost all the students attended Wednesday night services at the Oregon Church.

Reported by class in Religious Journalism.



Bro. and Sr. Allen Claypool

**FIFTIETH WEDDING ANNIVERSARY**

Bro. and Sr. Allen Claypool, Marshall, Ill., celebrated their Golden Wedding, September 8, 1946, at their home, where many members of their family and friends from distant places assembled to celebrate with them. The Claypools are old-time and loyal workers of the Salem Church of God, near Marshall. Sr. Claypool several times has served as cook at the Illinois Bible School and General Conference, Oregon, Ill.—Congratulations and best wishes for all the rest of life's journey!

**HERALD RECEIPTS**

Bernice Anderson; Ella C. Boyer (2); M. B. Schreiber; Elizabeth Orduung; R. D. Stanton; Norman LaMunio; Mrs. Vernie Cunningham; North Salem Young Peoples Sunday School Class; Lynn Leighty.

**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

**A BRIEF REPORT ON MY WORK**

I have revised and added some new matter to my Bible Study Subject Booklet. It is ready for reprint as Volume No. 5. I also have revised the Ten Bible Subjects of the late Wiley Jones. In revising this book, I have added the chapters and verses with some Bible quotations left out by Bro. Wiley Jones. I am dividing this book of 263 pages into four volumes. These volumes will be made as perfect in every way as time and money can possibly make them. They will be printed in large, clear type. The size will be 6 x 9 inches and will average about 50 or 60 pages. Each volume will have the Chart of the Ages printed in it. I will have only one thousand of each volume printed. The total cost for printing will be about \$500.00, or more. I have \$175.00 of the cost on hand.

Believing that you will be happy to have a part in this work of love, helping others to be ready for endless life in the age of endless joy, I have sent this report to you. I know the Lord will bless you for the help you send on expenses of this gospel work. Send requests for the five volumes with your donation. I pray God will bless these five volumes, so many will receive endless life with us in the age of endless joy. Yours for the whole truth. Evangelist J. M. Morgan.

**BLANCHARD, MICHIGAN**

On Sunday, September 15, 1946, School Section Lake provided a very beautiful setting for the baptism of Robert Smith, Blanchard. Robert is a teen-age young man who has been attending our services regularly since last winter and has been zealously searching out the way of salvation. Upon his confession of faith, he was baptized by the pastor, Bro. E. O. Routson. Mrs. E. O. Routson.

Send The Restitution Herald to your friends.  
Subscription price—\$2.50 per year.

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Mr. & Mrs. for O.B.C.	25.00

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Oregon, Illinois

Gentlemen:

Please send The Restitution Herald for one year to the address below.

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Address .....

(Signed) .....



Would you believe this is Washington's home at Mount Vernon? It isn't the way we are accustomed to seeing it, but another point of view helps us to get a better picture of it. So it is with our Berean young people's work.

### WE BEND AN EAR TO MARY SPRINKLE OF CHEYENNE, WYOMING

Young people's organizations are important, so they should be made more interesting and effective.

I think it would be all right to start one with an educational "movie" to get the neighborhood interested. Then get it interested in the real organization. After the organization is started, it is all right to have several parties, hikes, and similar activities; but it should be understood that to have these they must pay attention and study in their regular classes.

People are more interested in the things in which they have an active part. Anything they are able to help do will make them feel it is more like theirs.

It is fun to work for points. I believe there would be more interest if there can be earning points in many different ways. At appointed times, the ones with the most points should get a prize.

I think also we should try for variety: as the more variety we have, the more interest there will be. I also feel that our literature should have illustrated stories in it to make it more interesting and to bring out the thought. In this way, everyone will remember them better.

### ALSO, FROM RAYMOND PARKER, ELDORADO, ILLINOIS, THESE THOUGHTS—

I think young people, like us, enjoy being entertained. We like to study topics that we can understand. I think programs concerning problems of everyday living should be planned and that the young people should have educational booklets they like that can be used for homework and classwork. I do not feel our studies should be based too strictly on the Bible, but they should deal with the problems we have to face in everyday life and in our association with other young people.

## Another Point of View

Besides the study period, I think a recreational program should be planned to give the young people of the church something to do that is interesting and helpful. We should have more parties and social activities that are both interesting and educational. Perhaps, if they had a contest and gave prizes to see which members of the class are the best on things concerning the Bible, they would get more interested and have better attendance. Young people, however, should not be encouraged to go to parties without going to church and Sunday school.

It seems to me that there should also be a certain age limit. The older and younger ones should be separate. If they are all together, the older ones often take over the class, and the younger ones have little to say. If they are separate, the younger ones will take part as well as the older ones, and their class will be just as interesting to them as ours is to us.

If we would keep these few suggestions in mind, I think it would help us a lot in making our young people's work more interesting and effective.

### VIRGINIA WAGENAAR, BYRON CENTER, MICHIGAN, SUGGESTS—

First of all, we should make known to our local Berean society the workings of our national association and how it operates and functions. Secondly, we should teach responsible young people so they would be able to go around to the different churches and start another young people's group.

The next step is something to study. A book with not only lessons in it but also with suggestions for evening entertainments and other activities would be a great help.

I think that better-planned social events would help to create greater interest and possibly get the young people interested enough that they would attend even for the lessons and help to plan for both lessons and parties.

It seems to me that corresponding with different young people in other states would be a good way in which to exchange ideas and bring the Bereans closer together.

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 22 Overcomers on the Throne of the Lord ..... G. P. Lichty  
 20 Overcomers to Be Pillars in the Temple of God .. G. P. Lichty  
 13 Overcomers to Receive Power Over Nations ..... G. P. Lichty  
 11 Overcomers to Receive the White Stone ..... G. P. Lichty  
 28 Patterns ..... Ernest E. Graham  
 8 Paul the Apostle ..... Loramac Karnett  
 6 Peace and Safety ..... Emma C. Railsback  
 33 Peace for All Creation ..... Francis E. Burnett  
 23 Peace—Opportunity ..... J. Arthur Johnson  
 4 Peter's Rock-Bottom Theology ..... Editorial  
 49 "Pilgrim" Joseph Thomas ..... Editorial  
 8 Place of Prayer ..... W. Howard Beemer  
 19 Planned Program ..... Arlen Marsh  
 8 Plans for New Administration Building ..... Editorial  
 6 Prayers of Children (selection) BP  
 4 Preaching the Word ..... T. A. Drinkard  
 40 Preach the Word ..... C. E. Randall  
 38 Presumptuous Sin ..... Cecil U. Wilson  
 8 Priming the Pump  
 29 Prisoners of Christ ..... Ellen Van Fleet BE  
 46 Prosperity of the Wicked ..... I. S. Davis  
 26 Psalm 23—Its Background and Applications ... P. W. Buzek  
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 18 Psalm Thirty-Seven ..... Glenn M. Birkey  
 50 Puny Man; Omnipotent God ..... Editorial  
 29 Quality versus Quantity ..... Mrs. J. R. LeCrone  
 27 Race to the Tomb ..... Editorial  
 3 Rahab and the Scarlet Cord ..... Harold J. Doan  
 19 Reconciliation ..... Paul M. Hatch  
 46 Reflections on General Conference ..... Gerald L. Cooper  
 36 Restitution ..... Paul C. Johnson, Editorial  
 27 Resurrection ..... James A. Patrick  
 20 Righteousness or Sin ..... Glenn M. Birkey  
 6 Salutation ..... Joseph Hoffman Cohn  
 6 Same Religion ..... Editorial  
 14 Second the Motion ..... Editorial  
 10 Secret of Winning Friends ..... Editorial  
 22 Seek the Kingdom of God! ..... Editorial  
 41 Separation ..... Mary Mae Nedrow  
 6 Separation from the World (selection)  
 34 Seventy-Second Annual Minnesota State Conference  
 23 Shall We Expect Peace or War? ..... Glenn M. Birkey  
 11 Sheeplike Christians ..... Ellen Van Fleet BE  
 5 Sinful Life and Tragic Death of Zedekiah ... H. Gary France  
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 48 Sinclair Canyon\*  
 40 600 B.C. and 1946 A.D. ..... Glenn M. Birkey

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28 Sixty-Three Years Together ..... Editorial  
 50 Solid Stone Sentinel\* .....  
 48 Some Bible Difficulties ..... R. H. Judd  
 8 Spiritual Health Hints ..... Alva G. Huffer  
 26 Springtime ..... Editorial  
 5 Steps to Salvation ..... Editorial  
 10 Stewards of the Gift of God ..... James M. Watkins\*  
 25 Still Missing the Truth ..... Editorial  
 18 Strive to Enter the Strait Gate ..... H. Gary France  
 5 Striving for (with) the Faith of the Gospel ..... R. H. Judd  
 11 Struggling Twins ..... Editorial  
 32 Study of the Communion—Did Judas Partake ..... Waters  
 1 Study of the Rich Man and Lazarus (2 parts) ..... Simmons  
 34 Supernatural Life ..... Alva G. Huffer

37 Take Heed What You Hear (selected)  
 3 Talking and Doing ..... Arlen Marsh BP  
 21 Teaching Thy Ways ..... Verna C. Thayer  
 38 Temple Builders in Chicago ..... Editorial  
 7 Thankful Hearts Each Day ..... Ellen Van Fleet BE  
 7 Thanksgiving—1945 ..... V. E. Kirkpatrick  
 23 That Horn ..... W. G. Moffet  
 46 "The Answer of a Good Conscience" ..... Norman J. McLeod  
 29 The Baptism of John—What Meaneth It? ..... Stella Groh  
 9 The Beatitudes ..... Editorial  
 6 The Bereans Everywhere ..... Verna C. Thayer BP  
 35 The Bible ..... Esther M. Buzek  
 7 The Bible in the Home ..... Linford W. Moore, Jr.  
 2 The Book (poem) ..... Marion Ellsworth  
 16 The Book of Life for Overcomers ..... G. P. Lichty  
 1 The Bride of Christ ..... Daniel Judy  
 10 The Broad Vision ..... Arlen Marsh\*  
 12 The Christmas Season ..... George M. Siple  
 2 The Church ..... A. A. Shelton  
 5 The Church ..... Mary Mae Nedrow  
 23 The Church: a Social Institution ..... Norman J. McLeod  
 48 The Church of God Should be United ..... Jeannette Reeves  
 14 The Colosseum, Rome\* .....  
 8 The Conference Spirit ..... Jessie M. B. Kauffman  
 9 The Covenant People Return ..... Alva G. Huffer  
 22 The Cross Before the Crown ..... Florence E. Pease  
 4 The Crown of Life for Overcomers ..... G. P. Lichty  
 42 The Custom of Berean Day ..... Ellen Van Fleet BE  
 12 The Elements Shall Melt with Fervent Heat ..... A. N. Dugger  
 18 The Essential Fact ..... G. E. Marsh\*  
 16 "The Faith" ..... Editorial  
 39 "The Flight of Time" (selected)  
 1 The Foolish Little Grasshopper ..... Norman J. McLeod  
 26 The "Foolishness" of God ..... J. R. LeCrone  
 18 The Four Freedoms ..... Arlen Marsh BP  
 40 The Future Glory ..... T. M. Ferrell  
 39 The Gospel ..... Mrs. R. D. Stanton  
 1 The Grace of God ..... P. W. Buzek  
 13 The Greatest Sin ..... Alfred Anthon  
 2 The Hope That Purifies ..... Editorial  
 15 The Impending Crisis ..... Mrs. H. H. Kent  
 49 The Inspired Word (also, 50) ..... P. W. Buzek  
 23 The Kingdom of God ..... Daniel Judy  
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 40 The Life of Christ ..... Milton Hall  
 44 The Lion's Den and Deliverance ..... James Mattison  
 20 The Lord's Spirit and Baltimore's ..... Editorial  
 7 The Lord Thy God Shall Bless Thee ..... F. L. Austin  
 24 The Magnitude of Simplicity ..... Lulu Johnson  
 31 The Missionary Spirit ..... James Mattison  
 12 The Morning Star for Overcomers ..... G. P. Lichty  
 16 The Most Important Thing in Southern California ..... McLeod  
 2 The National Capital ..... Timothy Pearson  
 29 The Natural Bridge ..... Editorial  
 37 The Natures of Man ..... I. S. Davis  
 32 The Odd Air Plant—Mystery of Life\* .....  
 22 The Pegs Fall Out ..... Harold J. Doan  
 19 The Problem of Drink and Close of the Age ..... Watkins  
 3 The Sleep of Death ..... Mary Mae Nedrow  
 28 The Resurrection Hope ..... T. A. Drinkard\*  
 40 The Sanctity of Life ..... Editorial  
 33 "These Are Written" ..... Lyle Rankin  
 10 The "70" Club .....  
 34 The 1946 Seniors\* .....  
 18 The 1946 Summer School ..... Editorial  
 23 The Summer School ..... Editorial  
 41 The 1946 Summer Bible Training School\*

14 The Sunday School ..... James M. Watkins  
 3 The Sunlight of Prophecy ..... J. H. Anderson  
 17 The Teacher and the Lesson ..... Arlen Marsh  
 5 The Textbook of the Gospel ..... Ellen Van Fleet BE  
 29 The Tithe and Christian Giving ..... Ernest L. Boyer  
 13 The Transfiguration ..... Dean H. Moore  
 2 The Tree of Life for Overcomers ..... G. P. Lichty\*  
 4 The True Church—Its Doctrines and Hope ..... W. G. Moffet  
 48 The Twenty-Third Psalm ..... Editorial  
 36 The Two Witnesses ..... Omer Parker  
 20 The Unpardonable Sin ..... Mrs. B. E. Holt  
 14 The Value of Debates ..... John R. Fiske, Jr.  
 30 The Vision Came (poem) ..... Paul M. Hatch  
 9 The Voice of Indiana (also, 30, 47)  
 37 The Voice of Prophecy ..... T. A. Drinkard  
 12 The Wise Men ..... J. R. LeCrone  
 24 "There's No Time Like the Present" ..... H. U. Krogh, Jr.  
 49 Things Shaken and Unshaken ..... James A. Patrick  
 33 This, Too, Shall Pass Away ..... Harry Gokler  
 10 This World of Ours ..... C. Alan McLain\*  
 31 "Thou Shalt Love Thy Neighbour" ..... R. H. Judd  
 40 Three Happy Orphans ..... Editorial  
 23 Three Steps to Achievement ..... M. W. Lyon BP  
 18 Time ..... J. R. LeCrone  
 8 Tithing Our Time ..... Ellen Van Fleet BE  
 15 Tobacco and Morality ..... Delbert Jones\*  
 43 To Stay or Leave ..... Lyle Rankin  
 25 Toward Peace or War ..... Editorial  
 19 Towers ..... Editorial  
 10 "To Your Shame" ..... Harold J. Doan\*  
 8 Treasure Untold ..... Hazel May Davis BP  
 46 Tributes to Our King ..... Rosemarie Brownell  
 31 Tribute to Mother (poem) ..... Mary Mae Nedrow  
 25 Trying Faith ..... E. H. Goit  
 3 Truth Seeking—in Quarterlies ..... Arlen Marsh

33 Underground Armories ..... Editorial  
 46 Universal Curse and Universal Remedy ..... Sarah Kessler  
 34 Use Your Sword ..... H. Gary France

34 "Value Received for Your Pastoral Dollar ..... J. R. LeCroue  
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 36 Voice of Indiana  
 43 Voice of Missouri (also, 49)

40 "Wanted—A Minister's Wife" (poem)  
 30 Watch for the Opening Date ..... Emory Macy  
 49 Wawona Tunnel Tree\*  
 16 We Started Something. Let's Finish It!  
 19 What Difference Did It Make? ..... S. J. Lindsay  
 7 What's in a Name? ..... T. M. Ferrell  
 43 What Shall I Do with My Life? ..... Otto E. Dick  
 33 What We Do Lives After Us ..... Mary Mae Nedrow  
 48 When Jesus Comes ..... Editorial  
 9 "When Ye Shall See" ..... Emory Macy\*  
 7 Where Are the Nine? ..... J. R. LeCrone  
 46 Where Are the Reapers? ..... M. W. Lyon  
 41 Where Is Adam? ..... J. W. Macallister  
 14 White Raiment for Overcomers ..... G. P. Lichty  
 38 Who Is "One in Christ Jesus"? ..... Gerald L. Cooper  
 10 Who Is Willing in Illinois? ..... C. R. Randall\*  
 33 Who Tempted Jesus? ..... Gertrude M. Logan  
 14 Why? ..... James Mattison BP  
 20 Why a Conference? ..... Dale R. Dunbar  
 30 Why Believe the Devil's Lie? ..... Irvin Ferguson  
 4 Why Four Gospels? ..... P. W. Buzek  
 26 Why Write? ..... Arlen Marsh BP  
 47 With the Co-ordinator ..... James M. Watkins  
 14 Working Preacher ..... Timothy Pearson  
 4 Writing for God ..... Arlen Marsh  
 19 Writing for God ..... Arlen Marsh BP  
 30 Writing for God ..... Arlen Marsh  
 27 "Written for Our Learning" ..... Emma C. Railsback

25 "You Can't Take It with You" ..... Alva Huffer  
 44 Youth, "Remember Now Thy Creator" ..... Maxine Cox

\* indicates picture.

BE Berean editorial.

BP Berean page

Dear Fellow Worker,

In the coming year it is our desire to publish twelve issues of *Illinois Evangelist*. Eight of these issues will appear on the back page of THE RESTITUTION HERALD, and four will be mailed in bulletin form. We hope to keep you informed of the activities of our various Illinois churches, and of the work of your newly elected Conference board, and to remind you of our needs as a State Conference.

We cannot promise to print all the news which we receive just as it is written, but we will do our best to use as much news material as possible. As often as advisable, we will publish a financial statement of the State Conference, to keep you in tune with the work being done with your contributions.

As we work together this year to advance the work of Jesus Christ in Illinois, may a spirit of unity and co-operation pervade all our work, that we might strengthen one another and carry the gospel into new fields, in preparation for the Coming of Christ.

In Christian Service,

Harold Doan, Editor  
1908 N. Keystone Ave.  
Chicago 39, Illinois

# ILLINOIS EVANGELIST

CHICAGO. The congregation at Chicago (now numbering twenty-six members) is still meeting in the Lawson Y.M.C.A. near the "Loop." They are working and praying for a meeting place of their own in a new residential community. William Wachtel was recently discharged from the Navy, and Charles Smith from the Army. Bro. Milon Hall of Oregon Bible College preached in Chicago September 1, while the pastor was assisting with the Ohio State Conference. A recreation room is being made at 553 N. LeClaire, for use as a class meeting place for the young people and other church groups. The church is indebted to Sr. Emma Coleman for the space.

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DIXON. The Dorcas Society and the Young Ladies' Berean Class held an ice cream social, August 2, on the church lawn. The proceeds were added to the parsonage building fund. The Dorcas Society met, August 21, at the home of Sr. Katherine Drew. Plans were made for some special work this fall. Bro. Alan McLain officiated at the wedding of Jeanne Duvall and Klyne Flynn on Friday, August 16, at 7:00 p.m. The new Mrs. Flynn is the daughter of Mr. and Mrs. Roy Duvall of Dixon. We wish them happiness. Mr. and Mrs. Robert Burrs are announcing the arrival of a little son, born August 21 at Dixon Hospital. Mrs. Burrs is the former Elizabeth Ford.

EAST OREGON CHAPEL. "Our hearts were filled to overflowing when eleven teen-age boys and girls made their confession of faith and were baptized into Christ. Many of these boys and girls have attended our Sunday school since 1937, when we held class at the little gasoline service station. Many of the brethren will remember 'Billy,' the little bare-footed boy who wanted to be like Andrew, so he brought his brother, and then others, to learn about the Man who loved little children. Enrollment is over a hundred. Average attendance is 62, with 32 on our cradle roll. Gordon Landry is our superintendent, giving an inspiring sermon each Sunday morning and conducting midweek prayer meeting."

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OREGON. The Oregon Church was glad to welcome all who attended the 1946 State Conference and Bible School and General Conference. That gathering made one think and feel with the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity." If life and the times afford it under God's blessings, we hope to welcome you next year. This church extends greetings and welcome to all Oregon Bible College folk. We promise our best service looking toward Christian growth and strength. We will also welcome heartiest Christian co-operation in the Lord. Bro. and Sr. Otto Dick and family are welcomed to fellowship as he works at the college.



